



LANGUAGE VARIATION BACKGROUND IN SOCIAL CONTEXT OF COMMUNITY UTTERANCES IN CENTRAL JAVA-WEST JAVA, MAJENANG

LATAR BELAKANG VARIASI BAHASA RANAH SOSIAL MASYARAKAT TUTUR PERBATASAN JAWA TENGAH-JAWA BARAT DI MAJENANG

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Abstract

Variations may occur in the speech community that has two or more languages. Variations of these languages is the diversity of language and reflect the cultural diversity in the area Majenang. Of course, the diversity of language variation contained in Majenang background underlying the occurrence of a Varied language. Variations in language that will be displayed in this study is the language variation that occurs in the realm of social market, a market in which there Majenang. The purpose of this study is to describe the background of the realm of language variation terjadiya social Majenang said. This study is a qualitative approach to social and use the case study method. Collecting data in this study is observation, interview, tapping techniques, and study the documents. The validity of the data used in this study using triangulation 3, the triangulation of sources, methods, and theory.

Keywords: *Background, Language Variation, Social Sphere, Majenang*

Abstrak

Variasi bahasa dapat terjadi pada masyarakat tutur yang memiliki dua bahasa atau lebih. Variasi bahasa tersebut merupakan keberagaman bahasa dan mencerminkan keberagaman budaya di daerah Majenang. Tentunya keberagaman variasi bahasa yang terdapat di Majenang mempunyai latar belakang yang melandasi terjadinya suatu variasi bahasa. Variasi bahasa yang akan dipaparkan dalam penelitian ini merupakan variasi bahasa yang terjadi dalam ranah sosial yakni pasar, pasar yang terdapat di Majenang. Tujuan penelitian ini adalah untuk mendeskripsikan latar

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belakang dari terjadinya variasi bahasa ranah sosial masyarakat tutur Majenang. Penelitian ini merupakan penelitian kualitatif dengan pendekatan sociolinguistik dan menggunakan metode studi kasus. Teknik pengumpulan data pada penelitian ini adalah teknik observasi, wawancara, teknik sadap, dan studi dokumen. Validitas data yang digunakan dalam penelitian ini menggunakan 3 triangulasi, yakni triangulasi sumber, metode, dan teori.

Kata Kunci : Latar Belakang, Variasi Bahasa, Ranah Sosial, Majenang

A. INTRODUCTION

Variations or language are the cornerstones of sociolinguistics. Sociolinguistics is an interdisciplinary science between sociology and linguistics, two fields of empirical science that have very close connections (Rokhman, 2013: 1). Sociolinguistics examines the correlation between these social factors and language variations. Sociolinguistics is the field of interdisciplinary science that studies the language of the community (Aslinda and Shafie in Sari, 2015: 201). In line with the above statements, Appel (in Saputry, 2015: 7) states that sociolinguistics views the language as a social system and communication system and is part of a particular society and culture, whereas a language is a form of social interaction that occurs in concrete situations. Language variations occur in bilingual or multilingual societies in a particular region so there language deviation contains in it. This will only happen if there is interaction. Existing social interaction is due to talk activity between speakers and speech partners. The social interaction activities as aforementioned are occurring in various milieu, including social domains such as markets, schools, hospitals, supermarkets, to special places like home. The relationship between situational socio-factor in the use of language, as well as the occurrence of mutual influence between the grammatical rules and the norms of use in are in accordance with their function and situation (Padmadewi, et al, 2014: 7-8). Mesthrie (2009) suggests that the fundamental reason for the emergence of language-related variations is very close to social networking. It is stated that "people tend to talk like the people they talk to most of the time". In line with that, Sunahrowi (2007: 87) argues that many things can affect language variations in interesting social life to discover. Learning the language used in social life aims to enable knowing what causes language variations.

This research concerns in social domain research that is market. The market is a shopping spot which is very common for buyers and merchants to trade ranging from low to high class groups because the market is well known for its affordable price and good quality as all needs are delivered directly. The market becomes a place of meeting and buyer in doing good fulfillment transaction (Arianty, 2013: 18). This research is believed to be able to obtain appropriate data that are required if it is conducted in Majenang market. Research on language variations in which the research area in the inter-provincial border area has two very different languages which are still very minimal, because the research can only be done in certain areas, whereas any areas that is possible as area can only be obtained by people who are close or people who really intend and know exactly where the area is. The market is an open place where there is a process of buying and selling transactions that allow

the bargaining process (Sadilah, 2011: 2). The market is an economic sector for the majority of the population in Indonesia (Masitoh, 2013: 64).

This has become a distinct advantage for the researcher as native youth, because researcher is more aware of where is the area can be used as a research area and can obtain research data in accordance with the expectations and according to the purpose of this study. On that basis, the study summarizes the following problem as to how the background is based on the social variation of social domain in Majenang. This research has a purpose to describe the background that underlies social domain language variation in Majenang.

B. RESEARCH METHOD

This research would be held in Majenang district of Cilacap regency. This research was a qualitative research using sociolinguistic approach. The method used in this study was using case study method. Case study is a research method focused on a particular case in depth. The cases discovered will be highlighted in depth and then analyzed more closely and in accordance with the theory used, namely the theory proposed by Mansoer Pateda.

Data in this study is divided into two primary and secondary data. The primary data was the observation result of the speech event obtained based on the data collection technique and interview result from the source. The source used in this research was the native of Majenang district over 17 years old and expert of Majenang language. Other sources used in this study were the latest theoretical and journal books that can support this research process. Theoretical books and journals were related to research concerning the language variation in Majenang. Data collection techniques used were obscure tiger, interviews, tapping techniques and document studies.

The data validity used in this study was divided into 2 triangulations, the first triangulation method and the theory triangulation. Data analysis in this research used matching method. The matching method is a language analysis method which tool is outside of the language itself. Matching technique used in this research was referential matching technique. This research procedure was divided into 4 namely, data collection, data selection, data analysis, and the latest research report.

C. RESULTS AND DISCUSSION

The result of this study found three variations of language according to the Mansoer Pateda theory, i.e. language variation in terms of place, language variation in terms of situation and language variation viewed in terms of user. The following will be discussed in more detail the results of the study.

1. Language variation in Terms of Place

The researchers found a variety of data of the language variation viewed in terms of place. Language variation in terms of this place is divided into four forms, namely dialect, regional language, colloquial, and vernacular. The discussion of these four forms is as follows:

a. Dialect

- Setting** : April 09, 2017 - A merchant was discussing with a buyer at the Majenang market during the day.
- PBS** : “*Kepriwe kabare rika yu?*”
(How are you?)
- PJS** : “*ya Alhamdulillah sehat, ti meuni koh ora tau keton?*”
(Yes Alhamdulillah fine, where have you been?)
- PBS** : “*genah nyambut gawe wingi, geh yu lumayan nang pabrik anu nang Bogor*”
(I worked yesterday, quite good I worked at the factory in Bogor)
- PJS** : “*oh ya? Nya ngesuk anu si Imah dijak atuh*”
(Really? Next time you can bring Imah)
- PBS** : “*apa gelem?*”
(Does she want to?)
- PJS** : “*nya gelem, wong lagi golet koh*”
(She does, she is looking for it)
- PBS** : “*ya ngesuk gampang mengumah ya yu, eta gula pasire sekilo yu*”
(Ok then, I will go to your house tomorrow. Sugar one kilo, please.)

Description :

- PJS** : The Merchant
PBS : The Buyer

The Majenang dialect that combines Javanese accent and the Sundanese tone as in word "dijak" which is the word of Javanese language *ngapak* meaning, and then followed by word "atuh" which is the word affirmation of Sundanese giving its own peculiarity in Majenang dialect. This distinctiveness creates a special feature that can be a marker for Majenang people as in other languages such as Madura, Batak, Sumbawa and others. Another example is that the conversation “*ya ngesuk gampang mengumah ya yu*” which is Javanese followed by the phrase “*eta gula pasire sekilo yu*” which is a Sundanese language, but it appears no “*yu*” in Sundanese but word “*yu*” is a greeting word for a sister in Javanese, while in Sundanese it is pronounced “*tete*”.

b. Regional Language

- Setting** : April 10, 2017 – an old man was walking beside his bicycle with his son riding on a bicycle and looking at children's toys in the Majenang market.
- ANK** : “*Pa, anu enjing meser trek eta nya pa*”
(Dad, can you buy the truck one tomorrow?)
- BPK** : “*ya ngesuk, sing ndi?*”
(Ok, which one?)
- ANK** : “*sing ireng, eta gening pa*”

(The black one, that's it)

BPK : “*nya enjing*”
(Yes tomorrow)

Description:

ANK : Son

BPK : Father

The background of the conversation is when the speaker ANK requested a toy to his father, BPK. When the ANK said the phrase “*Pa, anu enjing meser trek eta nya pa*” the moment he was looking at a toy truck that caught his attention at Majenang's toy store, so he immediately asked to buy the toy to his father. Then his father's answer is “*ya ngesuk, sing ndi?*” is to relieve the heart of his son who wants to buy toys, listening to his dad, the son was happy and immediately answered “*sing ireng, etagening pa*” by pointing to the toy he wanted. Conversations with the mix of language ANK chose to use more Sundanese, and the father used more Javanese language, but they both understood because they basically understood both languages.

c. Colloquial

Setting : April 10, 2017 - a middle-aged woman aged about 45 years old was talking to a man about 50 years old. They talk about the arrival of someone to their home later. They talked to the merchant in Pasar Majenang.

IBU : “*oalah iya pak ngke tukang jok mengko rep teka, malah kelalen*”
(Oh yes sir, the back porch is coming, I forgot)

CPC : “*nya ngke*”
(Later)

IBU : “*duite koh*”
(The money)

CPC : “*nya ngke li aya*”
(It'll be there)

Description:

IBU : Middle-aged woman

BPK : Middle-aged man

The colloquial background of the Majenang language is the words that are indirectly approved by both the speaker and the speaker. Those words are quick to shorten the sentence pronunciation so much faster in the process of speaking. This colloquial not only occurs in the Majenang language as description, but also in

various languages such as Indonesian, such as the word "duh" from the word "aduh", "dah" from the word "sudah" and so forth. In fact, many have already revealed (Purwoko, 2008) that Indonesian has entered unofficial milieu, such as families and playgrounds. This indicates that Indonesian is neutral and can be used by anyone and at any time (Ramendra, 2013: 276).

d. Vernacular

Setting : April 17, 2017 – Tissue seller offered large-sized tissue at low prices to mothers who were choosing clothes in front of the clothing store in Majenang market.

STS : (Mother this is tissue, very cheap only twenty thousand)

PBTS 1 : “*ari limolas nya gelem teh*”
(fifteen?)

PBTS 2 : “*nah gue aku njiot loro nek limolas*”
(Well, if you take two then I will give you fifteen)

STS : “*pitulas nya bu, atuh melasi abi mah eweuh ongkosan pulangna*”
(Seventeen ok? I have no money left)

PBTS 1 : “*yaulih ngeneh hiji nya*”
(Ok, only one)

PBTS 2 : “*lah aku nya hiji bae*”
(I want one)

STS : (wrapping the order)

Description:

STS: tissue seller

PBTS 1 : tissue buyer one

PBTS 2 : tissue buyers two

The vernacular that occurs in the above conversations is a vernacular that is commonly used in everyday conversations, not just in Majenang, but also in other areas. A sales network peddling with Indonesian aims to provide information about what he is selling in the market to everyone and understand with the intent. The utterance given by the mothers of the prospective buyer is the right answer because mothers are using the Majenang language because there is no codification between the indirect deals but the agreement is indicated by the subsequent utterance by the sales network using the language tone but the sales also understand what is being said by mothers.

2. Language Variation in Terms of Situation

Language variations are viewed in terms of situations is from two forms, the first is in formal and informal circumstances. This language variation occurs in the daily communication process. Languages in formal situations are often

found in formal situations, while languages in informal situations are widely encountered in daily conversations. The researchers found several forms that correspond to this language variation.

a. Language in Formal Situation

Setting : A market employee was chatting in the market about road repairs in front of the market.

PGW 1 : “*enjing badhe dicor pak ngajeng niko*”
(Tomorrow will it be casted by the front, sir)

PGW 2 : “*nek kados niku kan warga nek badhe mriki gampang, permasalahanane nek seniki niku angel nek badhe teng peken, onten kawate sih*”
(If it's a good idea for people to come here easily, the problem is that if it's so hard to go to market because there's a wire in front of it)

PGW 1 : “*nggih mulane mangke ndalu badhe dicor*”
(That' why it will be casted by night)

Description :

PGW 1 : employee one

PGW 2 : employee two

Formal language is the language commonly used in formal conversations. Similar to that, Nugroho (in SEMNAS Proceedings 2015; 289) states that the position of Indonesian is the State Official Language. This means that Indonesian is used in official state activities such as ceremonies, important events, and state activities in both oral and written form. The official language is usually characterized by intonation, the language used (if Javanese it is *kromo* Javanese). The underlying situation is very influential, because from we can determine whether the situation is formal or informal.

b. Language in Informal Situation

Setting : May 10, 2017 - young man is selling *siomay* in front of Majenang market by pushing his cart to a shady place.

PMBS : “*Mang mang, siomay mang*”
(“Mang (addressing for seller) siomay Mang)

PJSM : “*kadiu kadiu, diditu panas neng, baraha?*”
(Here come here, it's hot there, Neng (addressing for Sundanese lady), how much?)

PMBS : “*rongewu mang*”
(Two thousand Mang)

PJSM : “*nganggo sambel naon*”
(What kind of chili sauce?)

PMBS : “*ngeneh milih dewek mang*”
(I can pick myself)

Description :

PMBS : Siomay buyer

PJSM : Siomay seller

The conversation is a conversation made in the market in terms of sale and purchase between siomay seller and siomay buyer. The language used is the language of the usual *ngoko* used in everyday conversation. Conversations in everyday language are usually done by buyers and sellers in the transaction process. However, informal situations not only deal with sellers and buyers but often happens to buyers and buyers. Such a form will be described as follows.

Setting : April 25, 2017 - A mother and a child who was still in elementary school uniform were on the way to Majenang market then the child requested a street snack to her mother.

ANK : “*mak, eta hiji mak*”
(Mom, that's one yes)

IBU : “*nya ngke nya, meser tempe heula*”
(Ok, but we buy fermented soy bean first)

ANK : “*temenan ya mak, ngke baline nya mak*”
(For real, mom? And we buy it)

IBU : (without saying that mother just nodded and continued her way towards the fermented soy bean seller).

Description :

ANK : Son

IBU : Mom

Above conversations are the conversations that happened between the mother and her child who were asking for snack to mother. The conversation was an unresponsive conversation because the other was Informal. In addition, kinship factor such as mother and child greatly affects formal and informal state of the use of a language.

Official language is the language used in formal situations, it is influenced by who we are talking about, the situation, the theme of talks, and other things that support the formal situation. While informal language is usually encountered in everyday situations, such as buyers or sellers, or mothers of their children as in the example above. It affirms that the language variation is viewed in terms of the situation should be adjusted to the situation and condition that occurred during the communication process.

3. Language Variation in Term of Consumer

The language variation is seen in terms of the user divided into 7 forms, namely glosolalia, idiolect, sex, monolingual, social status roller (education and occupation of the speaker), and age. Researchers found some data on things related to the variation of the language viewed in terms of users, hereinafter described.

a. Idiolect

Setting : May 09, 2017 - A woman wearing a batik uniform met a woman wearing a keki uniform who was shopping for spices in the Majenang market, they talked about the implemented school accreditation.

WGB : *“bu, njenengan disini, sedang belanja apa?”*
(What's your shopping here?)

WGK : *“ini bawang merah bu, bu kumaha nya bu, di sekolah saya persiapan akreditasinya baru 70 persen, besok senin sudah akreditasi, duh pusing saya mah”*

(It's a red onion, how about it, in my school preparing for 70 percent of its accreditation, tomorrow is already accredited, I do not think so)

WGB : *“Nggih sama bu, tempat saya juga hanya 70% wong akreditasi ini dibarengi sama pelepasan anak-anak sih ya jadine kaya gini gak maksimal”*

(Well, where I am, only 70% of these people accreditation is accompanied by the release of children, so it's so much gini)

WGK : *“oalah kirain mah cuma tempat saya yang kaya gitu, nya ngges bu, saya mau cepet-cepet ke sekolah lagi ini, sudah ditelfoni terus”*

"I think it's just a place where I'm so rich, it's going to be fun, I'm going to go to school again, it's been on my way"

WGB : *“nggih-nggih monggo monggo”*
"please visit"

Idiolect which occurs in the above conversations often found in Majenang area, because of the geographical location of Majenang which is the border area between Central Java-West Java. Usually teachers or many people who use Indonesian because of their habit of using Indonesian language in their office but their accent and intonation remain, which from the Javanese area *ngapak* remain with the accent, while Sunda region must remain with the accent and intonation.

b. Sex

Setting : April 10, 2017 - A group of mothers were discussing their group in Majenang market while picking clothes at store.

IBU 1 : *“nya kumaha deui anu sing nyekel be Bu Carik, ya dadi ora nggenah”*
(Mrs. Carik is holding so it is unseen.)

IBU 2 : *“wong ujarku wis sue yah, ora bakal kaya kue. Ndilalah dihubungine angel nganah ngenah wong ora tau ketemu ya dititipna apa kepriwe. Sok sebel urang mah”*

(I think it's been a long time, it is unusual, it's a problem I've never seen here , I'm mad)

Ibu 1 : *“kae anu kit mien jane teh, tapi kan pada ora ngandel agi anu diomongi jeung urang, ngeyel bae”*

(It was in fact, but you did not believe me, I said difficult)

Ibu 3 : *“tapi urang ya ora mikir tekan kono jane, ayeuna nembe ngerti”*

(But I never thought it to that point, now I know)

The above conversations are the conversations that occurred in a group of mothers, the language used is a polite language, with a gentle intonation and a soft voice, it is evidenced by the use of the word "urang" which is a language that is quite polite, usually in Majenang area uses the word "aing" because basically the Sundanese language used in Majenang is a unstandardized sunda language, according to Sri Mulyani (in an interview conducted on May 12, 2017) explains that the Sundanese language used in Majenang is a Sundanese language which is rough, differs from areas like Dayeuh bordering ciamis, Sundanese language used is a soft sunda language. Differences in the use of language used between women and men can also be seen in the following conversations.

Setting : April 17, 2017 - two male sellers of water morning glory vegetables and sellers of spices were talking about paddy fields.

LPS : *“geh kang genah nek siki ora ana banyu, sat kabeh anu ora udan telung ndina be”*

(This is, there's no water now, it's gone because only rain for three days)

LPK : *“iya pancen, wong ujarku ya kae nggon sier dibukak apa kepriwe yah ngerti ora ana banyu, jan (berbicara kasar)”*

(It is, I think the river should be open because there is no water (speak roughly))

Description :

LPS : Men selling kitchen spices

LPK : men selling water morning glory

Basically a man and a woman are two different creatures in terms of speaking, whether in emotionally or not. Men are somebody more emotional than women. While a woman is a person who is accustomed to withholding her words, because a woman is accustomed to being trained in her nature to be a gentle and maternal figure that can be an example for her children. So it is only natural if the emotionally women will continue to speak more politely than men.

c. Monolingual

- Setting** : April 10, 2017 – Middle-aged onion buyer was complaining about the high price of onion to sellers.
- PBM** : “*wa, brambange rongewu ya*”
(Aunty, red onion two thousand rupiahs)
- PJM** : “*aja rongewu lah ora ana bathina koh, telungewu ya siki larang banget jan*”
(Buy more than two thousand, I have no profit, buy for three thousand, it is expensive now)
- PBM** : “*lah genah nyong mah ora butuh akeh akeh wa*”
(I did not need much, aunty)
- PJM** : “*yaora papa telungewu tulih setitik ikih, ya telungewu bae*”
(It's okay, I need only few. For three thousand only)
- PBM** : “*larang banget siki apa wa*”
(Is it that expensive, aunty?)
- PJM** : “*genah kepriwe sih yah udan bae dadi*”
(It's rainy season)
- PBM** : “*ya wis ora papa lah*”
(Yes it's okay)

Description :

PJM : Red Onion seller

PBM : Red Onion Buyer

Basically, Majenang residents are not entirely from Majenang. There are many migrants living in Majenang, both from Central Java and West Java. As many people still use their original language when they meet their neighbors. As reported by Sri Mulyani who is a resident of Klaten who is currently teaching at SMA N 1 Majenang, he said that in the housing complex the language used is Indonesian, because the residents of the housing are all immigrants, some from Purwokerto, Klaten, Ciamis , And other areas. So they choose the middle by using the Indonesian language so the communication process can run smoothly. But inevitable that they are also learning Majenang language so that the communication process with local people can be harmonious.

d. Role

- Background** : April 17, 2017 - In a grocery of watch fixing, a middle-aged man was looking for a broken watch, then he needed a scissor, he shouted to his next shop to lend a scissors.
- PR** : “*Liiii, nyong nyelang guntinge sedela nggo nggunting kie*”
(Liiii, I borrow your scissor to cut this)
- SR** : “*niki Wa, (sambil berjalan menuju ruko perbaikan jam tersebut dan memberikan gunting miliknya) lha guntinge uwane teng pundi?*”

"This, uncle (while walking to the repair shop and giving her own scissors) Where's is the scissor?"

PR : *"Iha kae lagi disilih anake Marwan"*
(It's being borrowed by Marwan's son)

SR : *"oalah nggih"*
(Yeah yeah)

Description:

SR : side shop

PR : Owners of grocery

The above conversation is a conversation between a parent and a young person. At the time of the young boy, SR lent the scissors to PR then the polite action that was done was to send the scissors to PR because PR was older. In addition, SR respected older with a subtle way of speaking. SR showed the attitude that should be done to older, namely respect and appreciation. Another example is also found in the following data to be discussed.

Background : a female teacher meets her student who is in the market. The teacher rebuked his protégé.

GR : *"lah koe nang kene Go"*

"You are here Go"

MRD : *"hehe nggih Bu, niki mlampah-mlampah"*

"yes, just going straight"

GR : *"aja bali kesoren mbok Ibune nggoleti nya"*

"Do not go back to your parents, please."

MRD : *"nggih Bu"*

"Yes Miss"

Description:

GR : teacher

MRD : Student

The roles that apply are very influential to how a person behaves or speaks. One can appreciate more if the partner is an influential person, for example, a parent / older person, someone's position, kinship relationships, and more. The sentence structure used in it can be affected by such aspects. As in the first data, conversations between parents and younger people are right. A younger person is obliged to behave and speak kindly to parents with the aim of honoring older people. Similarly, the second data, the conversation between teacher and student. In addition to the younger students, the role of a teacher is very influential in it. A teacher will be respected by most people because of its role that has educated children and parents of the children themselves.

e. Social Status

Setting : May 09, 2017 - Two female teachers were sitting in front of hijab shop, two teachers were discussing with the hijab sellers, they were bargaining.

GR 1 : *“limolas mbok yu”*
(Fifteen, sis)

PJL : *“saestu bu guru, kulo jan mboten mendet bathi katah niku, mpun wolulas mawon kalih ibune, mendet kalih nopo?”*
(Ok ma’am, I do not take much, I’ll give you eighteen, take two)

GR 2 : *“ari limolas nya njiot loro yu, kaya kue ya yu”*
(If fifteen take two, Ok sis?)

PLJ : *“nggih mpun kenging bu”*
(Ok then)

Description:

GR 1 : teacher one

GR 2 : teacher of two

PJL : seller

Social status is something that affects attitude and language in speaking or interacting with someone. A teacher is someone who is worthy of a sense, a teacher is person of merit for human beings, who teaches everything that is unknown, it is for the children. Therefore a person who interacts with a teacher definitely shows respect and courtesy more to him because a teacher has been rewarded for our lives. In the above conversations, it is very clear the form of praise performed by the hijab vendor to the teacher, by speaking with the chromo language used to honor someone.

f. Age

Setting : April 25, 2017 - A group of children visiting the market were looking for kite sellers to buy. They chatted to talk to buy a kite.

ANK 1 : *“nu hejo bae lah abi mah”*
(The green one is mine)

ANK 2 : *“henteu lah nu bodas bae”*
(No, take the white one)

ANK 1 : *“ndi sih ora tekan-tekan bakulna”*
(Where is the seller?)

ANK 3 : *“eta mburine nggon toko kae”*
(It's the back of that store)

Description:

ANK 1 : child one

ANK 2 : child two

ANK 3 : child three

The conversation between children is a light conversation, they were talking about the kite they want to buy. The ages of children are the age to play, so what is being discussed is a fair thing to talk about by a child. Based on the research done by Prayoga (2016; 121) that the linguistic nature of the child is unique, they gain language input from their environment. This is evidenced by the language they use that is the language of mixing in Majenang. In contrast to mature people, they are more likely to talk about things that are more appropriate, such as the need for their age. Here is the form of the explanation above.

Setting : May 09, 2017 - a grandmother was buying chew of betel in the market.

NNK : “*gue gambire siji, enjete rongewu*”
(Gambier one and enjet two thousand)

PJK : “*gambire sing abang apa sing bodas ni? Eta suruhna henteu Ni?*”
(red or white gambier Ni? How about the betel vine?)

NNK : “*ora lah, baraha?*”
(No, how much?)

PJL : “*opatrebu Ni*”
(Four thousand, ni)

Description:

NNK : Grandmother buying betel

PJL : Sellers

Basically a person speaks to suit their respective age and needs. The increasing of age will increase the need. For example, like children, they will be more likely to talk about games, teens will be more likely to talk about the opposite sex because of their age at that time. Then their adult phase will talk more about the work, the daily needs, and the parents more about what they need at the time. So the shapes that have been shown as in the above conversations, are the ones that fit into their respective facets.

Based on the results and discussion there are 3 variations of language in this scientific article, the first variation of language seen in terms of place, language variations seen in terms of the situation, and the latter variations of the language seen in terms of users. All data were found in this study, except one form of language variation in terms of glossolalia. Glossolalia is the language spoken by the soul or the person possessed.

This research is relevant to the research conducted by Muh. Safar, entitled Directive Act in the Transaction of Sale at Central Market of Watampone, so in the study aims to describe the act of directive on sale and purchase transactions at Watampone Central Market, while research conducted by researchers aims to describe the background of language variations that occur in the Market of Majenang.

The similarity of this research are equally conducted in Market, just different research area. Although different areas of study, this study is equally researching the community said in an area, the difference lies in the respective research area. Conclusion from research conducted by Muh. Safar is the first act directive speech used by both actors said that the seller and buyer in the sale and purchase transactions. However, the acts of the spoken directive there have the same category and also have not. The seller uses a non-directive with speech acting, counseling, asking / pleading, and recommending categories. Second, the dominant act of speech directive used is the act of begging or requests and recommending.

Research conducted by the researcher has the conclusion that the background of social language variation of border community in Central Java-West Java, especially Majenang consists of several factors, namely situation and condition, geographical location, speaker and speech partner, and identity preservation. This can be an additional reference for linguistic readers as well as researchers of similar things.

D. CONCLUSIONS

Based on the results and discussion found and after adjusting to the classification of theory presented by Mansoer Pateda on the implementation of the study, it can be concluded that there are two different variations of the language in it. The three variations of the language are language variations seen in terms of places, situations, and variations of language viewed in terms of time. Basically, the background of a language variation is determined by the situation and condition at the time the communication process takes place. In addition, the geographical location, the speakers, the speech partners, also greatly influences the background explanation contained in a communication process that occurs. In addition, identification factors and preservation of identities are likely to be the main reason for the use of language variations made in Majenang.

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