

LANGUAGE USE AND CHOICE IN JEMBER- JAVANESE SPEAKERS A STUDY ON INTERCULTURAL COMMUNICATION

Alies Poetri Lintang Sari

Graduate Program in Linguistics, Universitas Brawijaya

This study tries to answer questions (a) which languages are used in language contact, Javanese, Indonesia, Madura or English, (b) what is the language choices found in the conversation, (c) what are the motives behind the language use and choice, and (d) what is the influence of social factors on the language use and language choice?

Using, among others, Scollon and Scollon's (2000,2001) theory, the writer answers the questions. The people in Jember use Bahasa Jemberan to communicate among sub-ethnis groups. Most of language used in dialogue is Jemberan such as the usage of *koen* and *awakdewe* refers to pronoun *you* and *us*. This dialect mixes Javanese, Indonesian, Madurese, and even English. Some motives found of the usage the language choice by code switching and code mixing, the topic shifting signalize the shifting of language. For instance, if the speakers recounted their story, they tended to use Bahasa Indonesia, while they tried to quote and imitate their lecturers they would choose Bahasa Indonesia or English. And when the topic shift into commenting or gossiping, they tended to use Jember Javanese, in some cases, Jember Javanese also used to show solidarity. Some influencing factors on the language use and choice are participants' background and topics of conversation.

Key Words: intercultural communication, dialect, Bahasa Jemberan

INTRODUCTION

Nowadays, we cannot put stereotype on people based on culture since we are tangled into various discourse systems. Culture is no longer considered as a product of people's life, it goes further to the latest notion that culture is a *heuristic*, "a tool for thinking", by this; our culture cannot be formulated based on our ethnicity. Culture on this definition is not only reflecting the communal identity but also individual identity.

Language as one of cultural tools also play role in shaping people identity. People, since they share many discourse systems, also acquire many languages that can be picked up to communicate and they may pick the tools as their necessity to use it. Language works two functions in communication, to convey information or to express relationship. Language choice is critical to fulfil both of function. *Jemberan* speakers in this discussion are the ones who consider themselves as Jember people intertwined by various cultural

identities such as Madura, Chinese, Javanese and Arabic. This paper aims to study language choice used in *Jemberan* speakers' communication to know the motives behind.

LITERATURE REVIEW

Language Use and Choice in Intercultural Communication

The term 'Intercultural Communication' as explained by Scollon and Scollon (2000,2001) is how persons manage to come the complexity of various different systems faced during communication. Those complexities come from various backgrounds such as gender, social political background, geographical background, educational background, and religious background, people live in it, and they develop and learn the acceptable pattern to be involved in society. They learn languages and varieties in their development, and then lead them to the cyclical question, how they navigate their identity through membership? Language use and choice might be raised as an answer.

Language use and choice is unavoidably in intercultural communication since it entails the use of various languages or language varieties and there are many differential accesses for speakers to enjoy them. Language use is critical in achieving effective understanding on linguistic situation in a multilingual discourse system like *Jemberan* speakers. When those speakers have access of two or more languages, they make choices as to when, where, how and to whom they use a certain language. The choices speakers make will determine their capability in using language to fulfill its two functions, first is showing their identity in membership, and second is to shape their membership identity.

Bahasa Jemberan: Linguistic Varieties of Pandalungan

In doing communication people are using a code; they share their codes into their addressee as the communicative tools. Therefore, code can be meant as the system of communication that has a function as communicative tools. As communicative tools, *code* cannot solely be meant as a 'Language', as explained by Duranti, in his book entitled *Linguistic Anthropology* (1997) that today we have to be careful in defining between *Language* and *a language*:

"It is important to distinguish between "language" and "a language." The former refers to the human faculty to communicate using particular types of signs (e.g. sounds, gestures) organized in particular types of units (e.g. sequences) and the latter refers to a particular sociohistorical product, identifiable with a label such as "English," "Tok Pisin," "Polish," "Swahili," "Chinese," "American Sign Language," "Sign English." (Duranti, 1997)

The first definition lead us to understand *Language* as the ability of doing communication while *a language* refers to specific communicative tools on the basis of social and cultural context. *A language* is not only considered as the cultural product but also the cultural agent that builds the identity of a certain community, the college students for instance, though they are involved to the same community, there will be a different code between male and female students. Those differences are not merely due to the language, but also due to dialect, register, and even style as sociolinguist call it as *linguistic varieties* (Andersen 1990; Biber and Finegan 1994 in Duranti 1997).

The term *variety* will lead us to the study of *linguistic repertoire* and *speech community*. As originally introduced by Gumperz (1964: 137), *linguistic repertoire* refer to “the totality of linguistic forms regularly employed in the course of socially significant interaction. “ (Duranti, 1994). Repertoire is considered as the speaking properties owned by all speakers by regarding one life’s experience.

Jember is known as *melting pot* regency where many ethnic groups are mingled. Most of Jember population are Javanese and Madura people and small percentage of Tionghoa, Osing, Arabic and Indian. It includes to *Pandalungan* culture since its most population are Javanese and Madura people. Etymologically, referring to Bausastra Jawa Indonesia II (Prowiroatmojo, 1985), *Pandalungan* is a Javanese word for *dalung* which means *periuk besar* (*big pot*). Symbolically, ‘*periuk besar*’ can be defined as a place where all kinds of society groups are mingled and living together. According to the illustration above, it can be imagined how many *linguistic varieties* may develop in Jember.

Pandalungan refers to the mixing of two big cultures, Javanese and Madura, remembering that both cultures are majority in the referred areas. There is no certain time when Pandalungan is used to represent the hybrid cultures of Javanese and Madura, but the society commonly call people as ‘*orang pandalungan*’ when s/he is grown up in that hybrid circumstance. Hary Yuswadi (2005:101) defined Pandalungan as : (1). Sebuah percampuran antara budaya jawa dan Madura, (2). Masyarakat Madura yang lahir di Jawa dan beradaptasi dengan budaya Jawa.

Javanese and Madura as the majority ethnic in Pandalungan society in Jember contribute more to the language in daily use. Bahasa Jemberan is socially known as the daily language of Jember

people, it is created by the combination of Javanese and Madura language. Bahasa Jemberan may be classified into *dialect* rather than *language* since the words come as the combination of Javanese and Madura, such as Koen (you) which is the combination of Kowe (Javanese) and Be’en (Madura). The characteristic of Bahasa Jemberan dialect (usually pronounced in Madura accent) deals with the ethnic identity, such as Javanese with Jemberan dialect, Chinese with Jemberan dialect, Arabic with Bahasa Jemberan and so on. As the majority, Javanese and Madura language are most used in daily life. The words are hybrid of Javanese at most than Madura while the variety of the language usage is close to the Madura (i.e. by repeating the last syllable in the preceding words such as *nak kanak*) . In the table below some examples of Bahasa Jemberan dialect can be seen.

Table 1. Sampel word from Bahasa Jemberan Dialect

Expressions	Meaning
Bender	Works as verb means "It is true"
Buejik	Disgusting, as a verb it means "hate"
Carpak ler keleran	Totally Bullshit
Ceketer	Piece of cake
Cerekeng	So Stingy
Cereme	So Fussy
Cem ceman	Crush
Cia	Tasteless
Colbut	Acronym of Colok Butchok means talk rubbish
Dim Mekodim	Assume that her/himself is bold
Gaya bui bul	Messy Style
Haho	Stupid
Kardiman	Acronym of Kareppa dibik ngalak nyaman means being selfish for her/his own sake
Kasta	Useless
La Polah	Acting
Mur Nylemur	Speak out of context
Pa Capa	Talk a lot

METHODOLOGY

It is a case study on *Jemberan* speakers which is analyzed qualitatively. Since it is qualitative research, researcher is the main instrument; other instruments are recording tool and transcribing software.

The basic questions raised in this study are:

1. Which languages are used in language contact, Jemberan, Javanese, Indonesia, Madura or English?
2. What is the language choices found in the conversation?
3. What are the motives behind the language use and choice?
4. What is the influence of social factors on the language use and language choice?

This study will be discussed through following steps:

1. Transcribing the audio data from conversation record.
2. Analyzing the differences of participants' background.
3. Breaking down the grammar of context
4. Analyzing aspects of discourse system occurred in conversation.
5. Analyzing the speech events occurred in conversation.
6. Analyzing the face system existed in the conversation.
7. Analyzing language use and choice.

DISCUSSION

PARTICIPANTS' BACKGROUND

The participants of this discussion have different background, but they share the same discourse system namely they were English department of Faculty of Letters in Jember University and they grown up in Jember. Here below the details information:

1. Arif : 27, Male, University Student, active speaker of Madura, Javanese, and Bahasa Indonesia, Use English as Educational purposes.
2. Yofan : 26, Male, University Student, active speaker of Javanese, and Bahasa Indonesia, passive speaker of Madura, Use English as Educational purposes.
3. Lintang : 26, Female, University Student, active speaker of Javanese,

and Bahasa Indonesia, passive speaker of Madura, Use English as Educational purposes

GRAMMAR OF CONTEXT

Scene

Scene is considered as the most obvious aspect of context. Scene is consisted into some aspects, the first is setting that can be meant as physical location, time, place, and use of space. The second is the purpose or the function. The third is topic, and the last is genre.

The setting of this conversation is in *kedai kopi cak wang*, at night (from 21.00 to 24.00 WIB). *Kedai Kopi Cak Wang* is a café coffee designed traditionally as the common *kedai kopi* in Indonesia, such as there is no aesthetic touch in this *kedai kopi*, the interior is so simple with long bench and big table that allow the customer sit in group. The interior design is different to modern café coffee that most adapted from European design. Although *Kedai Kopi Cak Wang* is traditionally designed, but they use the modern concept of transaction, they adopted fast food way in doing the transaction. The customer should come to the cashier to order the beverage and also pay their bill, after that they can find a set, do some chat while waiting their coffee come.

As one aspect of communication, spaces used in this conversation is more to have the characteristic of egalitarian, everyone has their own spaces and freedom to occupy the spaces. Everyone in this conversation has had the same understanding of what topic will be discussed since they have communicated before the meeting happens. The form of speech events in this conversation is informal meeting, in Javanese this activity usually called as *ngopi (having coffee time)*. Though *ngopi* refers to the activity of drinking coffee, this kind of activity is not merely signified by that. The activity is

more to the discussion or having a light chat. Since it is informal meeting, there is no conventional rules to start the meeting, but youths usually starts the meeting by ordering the coffee and waste their waiting time by chatting.

Key

It refers to the tone or mode of communication. Since it is informal meeting, the *key* of this conversation is relaxed. There are no certain rules to involve to the conversation; everyone/ every group usually have their own unwritten rules just for improving intimacy. This kind of mode usually involves the real face of the participant since every members of speech events are close each other.

Participants

There are three speakers in this conversation; Arif, Yofan and I. Participants are not merely the matters of whom are they but also how they play or take roles in conversation. According to this conversation, I am the one who lead the topic while my two other friends responding my initial speech. But when the conversation went on, Arif dominated the conversation more than me and Yofan, he wanted to be heard more than to hear.

Message Form

This conversation took form in oral conversation.

Sequence

It is an open agenda since it is an informal meeting, there are no specific sequences that tied the activity. Though there are no specific sequences tied the activity, the understanding of conventional sequence to this activity is needed to help us to be well involved to the activity. For new comer like me, be there is a kind of confusion, at first I thought that it will be like *ngopi* in other places, but since the

place is designed traditionally, I thought there will be the same sequence as I did *ngopi* in other traditional *kedai kopi*. When we *ngopi* in traditional *kedai kopi*, the seller will offer us the menu while she/he revealing some jokes or just asking how's life, there is communicative communication between the seller and the customer. As I had that thought, so the first thing I did was finding my seat until my friend Yofan, asked me to go to the cashier first, he asked me to choose my beverage and pay it, after that we find our seat and have some chat while waiting our coffee. As a new comer, I was confused because my shared knowledge of *ngopi* in *kedai kopi*.

Co-occurrence pattern

I can consider that this speech event is unmarked since everything run as predicted. When people go to have *ngopi* time, they will have some prediction that *ngopi* in this kind of *kedai kopi* will end up with chatting, laughing, and smoking and of course, drinking coffee.

Manifestation

Those communication components above are manifested *tacitly*. Every members of the group who was familiarized with *ngopi* activity will understood the components since they belong to. New comer will also recognize the sequence of *ngopi* easily though it is unwritten.

ASPECTS OF DISCOURSE SYSTEM

Discourse System has 4 aspects as outlined by Scollon, Scollon and Jones (2012). To make the dialogues go together, a Discourse System should be tied in *coherence*. There are 4 components that tie the cohesiveness in Discourse System. First is a *cohesive device* that has function to cover any aspect of language or context that a speaker can use to indicate connection among elements (Scollon, Scollon and Jones, 2012). Second is called as *adjacency*

sequences, it is regular sequencing pattern that is learnt, predicted, and expected from a Discourse System. Third is *prosodic patterning*, which makes oral Discourse, become so oral by considering intonation and timing. The fourth component is *conversational inference* (Gumperz in Scollon, Scollon and Jones, 2012) that shape Discourse into logical or cognitive Structure. The analysis on coherence will be drawn below:

Cohesive Devices: Lexical and Grammatical

Cohesive devices which will be discussed cover some components, namely Reference, Verb Form, Conjunction, and Causal Conjunction. Some references found in the dialogues emerge in Bahasa Indonesia. The reference *ini* found in speech act 1 until 4 refer to the same subject, *kopi banjir*. In the second speech act, the word *ada* is elliptically replacing the reference *ini* since the speaker using his finger pointing to the coffee.

Table 2. Cohesive Devices – lexical and grammatical

Giving information about <i>Kopi Banjir</i>		Speech Event 1
Lintang	Oh ini kopi banjir (Oh.. so it is called kopi banjir (flood Coffee))	Speech Act 1
Yofan	Ada dimalang? (Can you find it in Malang?)	Speech Act 2
Lintang	Ada, ini kan gaya French Press. (Yup, it is called French Press style).	Speech Act 3
Arif	La ini nanti kalo mau minum taruh bawah aja dibalik (If you want to drink, put it under)	Speech Act 4

Reference used also found in Javanese, the word *ngunu* which means *that* in English refers to the word *ceritamu (story)*.

Table 3. Cohesive devices - reference

Lintang	Yak <i>ceritamu, citamu</i> (How is your story?)	Speech Act 1
Yofan	Hehe.. yo <i>ngunu, di bully</i> (hehe.. my story was about bullying)	Speech Act 2

Since in Bahasa Indonesian and Javanese we do not have tense, there is no critical impact of the usage of verb form in the dialogue, we just add the tense by adding time signal such as *kemarin (yesterday)*, *besok (tomorrow)*, and others without any verb formation. Such as the word *kemaren* in speech act below refers to the examination which has been done previous weeks ago.

Table 4. Cohesive devices – time signal

Arif	Gak opo yo, lek yang, yang, opo, bu supik itu kan ngomong, jadi kan mas Arif, ini kan kemaren(pause) (No, emm.. Bu Supik has said, “So, Mas Arif has got ..(pause)
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Conjunction found in the dialogue emerges in various languages such as English, Bahasa Indonesia, and Javanese. Such as the word *mbek* Arif uttered mean *and*. But the word *mbek* has multiple meaning, in some context it can be meant *with*.

Table 5. Cohesive devices - conjunctions

Arif	sing jenenge pak eko mbek pak imam ngguya ngguyu ae ndelok i aku (Pak Eko and Pak Imam just	The word <i>mbek</i> in this speech act means <i>and</i> and play as additive conjunction.
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	laughed aloud looked at me)	
Arif	yo nyanyi lagu metal iku, nyanyi mbek berok berok ngunu, guyon wong wong iku (I sung metal song, sung loudly, he joked me)	The word <i>mbek</i> in this speech act means <i>with</i> and play as adverb.

Cognitive Schemata and Scripts: As a new comer, I failed in understanding the script of *ngopi* activity in *kedai kopi cak wang*. My world knowledge according to *ngopi* activity in *kedai kopi (traditional coffee café)* is different to the real script I had. Though the processes are the same, but they had some difference in sequential order as described here below.

Table 6. Cognitive schemata and scripts

Steps	My Expectation based on my world knowledge	The real Script I faced
1.	I Find a seat	I went to the cashier
2.	I determine my order	I determined my order
3.	I let waiter to note my order	I told the waiter about my order
4.	I wait my order	I paid my order
5.	I receive my order	I find a seat
6.	I enjoy my order	I wait my order
7.	I pay my order	I receive my order

Adjacency Sequences: Since the dialogues happen sporadic, it is hard to find the adjacency sequences in dialogue. The one can be figured out is in question mark expression. It is expected that answer comes up as question be raised, but sometimes the answer was postponed

since there were speaker who jumped into another topic. The adjacency sequences in this dialogue are unpredictable since we do not have any fixed sequences. Although the sequences in this dialogue are unpredictable, but it is not influencing the degree of coherence massively though sometimes among speakers should confirming their understanding on each other utterances.

Prosodic Patterning : Most of the mood of intonation and timing in the dialogue are in relaxed. Sometimes the intonation that stressing to some expression happen when the speakers quoting or recount their experience in facing their final examination. The intonation more tends to imitate rather that to express their personal feeling.

Speech Event in Jemberan speakers' language contact

Some speech event has been discussed in the previous discussion; some other will be discussed in the following discussion. Since speech events and speech act is the source of data, it will be attached to other discussion. Speech events in this conversation generally can be called as *ngopi*. It consists of several speech events such as the speech events of opening the meeting, recount the story and gossiping. The rest of speech events will be discussed in the discussion of *Language use and choice*.

Table 7. Speech Acts

Opening Ngopi		Speech Event 1
Lintang	Ayo!!, lapo awakmu beban kok entok A?. (C'mon,,!! How could getting A be a burden for you?)	Speech Act 1
Arif	Gak opo yo, lek yang, yang, opo, bu supik itu	Speech Act 2

	kan ngomong, jadi kan mas Arif, ini kan kemaren....(pause) (No, emm.. Bu Supik has said, "So, Mas Arif has got..(pause)	
Lintang	Oh ini kopi banjir (Oh.. so it is called kopi banjir (flood Coffee)	Speech Act 3
Yofan	Ada dimalang? (Can you find it in Malang?)	Speech Act 4

The recording was recorded for about two months ago when I went home. I initiated the meeting to have some stories from my friends since they just finished their undergraduate students for 7 years. Since it is informal meeting, everything flows without any definite sequence. Lintang was the first person who initiated to open *ngopi* activity by saying *Ayo!! Lapo awakmu beban kok entok A*. The exclamation *Ayo* means let's talk your story about the final examination. For us, the graduation story is worthwhile to be heard. The second speech act was the response of Arif to the first questions, he started to tell his graduation story when my order came and I changed the topic from graduation to coffee. My comment to my coffee was responded by Yofan by asking *Ada di Malang?* (Can you find it in Malang?). The shifting topic happened when my order came and it became new topic to discuss since I found that *kopi banjir* was out of my expectation. I expected that *kopi banjir* should be more phenomenal than only the other name of coffee served with *French press style*.

FACE SYSTEM AND STRATEGIES

Face is considered as paradoxical concepts; it cannot solely meant by keeping the 'honor' or the effort of making assumption of speakers' meaning by

predicting their face made, another concept refers to face as the self manifestation of the speakers to be judged as their expectation through the face made. Face is intertwined on those concepts. Face in communication show two sides, involvement and independence. Since the participants are close friends, there is no independence strategies found in the dialogue. The involvement aspect of face is concerned with the persons' right and need to be considered a normal, contributing, or supporting member society. Some strategies used in showing involvement by paying attention to others, show strong interest in the affairs, and using nick name or just name without any title such as *mbak* or *mas*. (in English they usually using first name to show intimacy). In my cases, people who just meet me usually call me by my first name Alies, when they feel comfort and pretty close with me, they will call me by my nick name, Lintang. In this dialogue all participants used given names/nick name to address each other.

Some strategies found in the dialogue according to involvement such as noticing and attending to the speakers shown by the rapid dialogue and some changing in small topic. It also found claim in group membership by the Javanese word *awakdewe* which means all of us (Table 8). Another strategy found is claim common opinion and attitude. When I told my story, both of my addresses claim my opinion and attitude toward my stories (Table 9).

Table 8. Group membership claim

Arif	<i>Asline, opo sing awakdewe entok dino iki iku, yo kelakuan awakdewe wingi.</i>	Arif consider that what happens to him is a communal problem that also happens to us (I and Yofan).
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Table 9. Claims

Lintang	intine semua pertanyaan bisa kujawab dengan baik, baringono wes maringono, pak karno takon, apa bedanya a, an, the dan tidak pake artikel (The point is I passed all the questions well until Pak Karno asked what are the differences among <i>a, an, the</i> and <i>no article</i> ?)	I told my story to my addresses that I thought I failed my exam because of the <i>article question</i> .
Yofan	Hahahahahaha (Laughing loudly)	Claim in my stupidity by laughing loud and consider that as a silly one rather than stupid.
Lintang	lo gak ngerti ta lah aku lo, wes lali (I don't know, I forgot)	Confirming my stupidity
Arif	Wes lali ta la, iku wes skip telong (3) semester koyok e yo, (Sure you forgot, it has been taught in 3 rd semester I think)	Claiming my stupidity as a common thing remembering that the lesson has been taught in the early semester and it is ok if I forgot it.

LANGUAGE USE AND CHOICE

This discussion will be started by classifying the topics occurred in the dialogue, there are 6 topics occurred in the dialogues;

1. Arif's story
2. Yofan's Story
3. Lintang's Story
4. Gossiping

The shifting topic will influence the language use and choice. Some choices are using code switching and code mixing. The language use and choice determines the purpose of the speakers to stress their feeling of the story. They usually use English when they recount their story about their final examination, then shifted into Javanese or Indonesia when they started to gossiping. Some word and phrases used Madura or the equivalence reasons.

Data as the basis of discussion is served in tables below. The blue color indicates the usage of Javanese and the red one indicates the usage of English, while the black is the usage of Bahasa Indonesia. In the Topic 1 dialogue, Arif used some code switching to address some academic terms such as *thesis* and *report*. While in topic 2, we can see that Javanese used to commenting or responding the story while the speaker (Yofan) narrated his own story, while he used English when he recounted his story to simulate his real condition when face the examination. In topic 3, such previous pattern of the code switching used also found with the same purpose, to recount. The Javanese word used by Yofan showed solidarity to what I have experienced.

For gossiping, the speakers tend to use Javanese and Bahasa Indonesia. In term of gossiping, speakers used Jemberan word such as *Koen* (acronym of *Kowe/Javanese and Be'en/Madura*). The rest speech events are uttered in code

switching and mixing among Javanese, Jemberan, Madura and Bahasa Indonesia. Such as the word *gengguk* said by Arif that means *trivial or unimportant*, he thought that the word *gengguk* cannot be represented with any language. He also used English word *Catchy* to explain his reason of using the word *gengguk* instead of *iseng*. See Table 10.

Table 10. Shifting Topics in Dialogue

Topic 1 : Arif's Story	
Arif	: yo tang, jadi bu supik ngomong, ini kan kemarin sidang mas Arif dapet A, jadi mau gak mau segala bentuk report yang ada di thesis ini harus semuanya perfect , jarene
Lintang	: Segala bentuk opo
Arif	: Segala bentuk report
Lintang	: Report?
Arif	: thesis ini kan report kan, hasil kan?. Jadi koyo penggunaan kata will itu di coret semua, di coret, trus opoan ada beberapa tadi sing tak benerin
Topic 2 : Yofan's Story	
Yofan	:yo, sing pertama langsung penguji 2 kan, penguji pertama aku pak sam, pas sam nguji dulu. hari jumat nya
Lintang	:oh sendiri
Yofan	:ditanya, iso gak eroh opo sing tak omong no koen. Nggak tau apa yang akan aku katakan pas di tanyain pertanyaan pertama, why do you choose this topic, wes onok mbak, cuman akhire mbulet, ngomong ndek tengah, mandek, i.. i.. need more time to answer , aku di bantu sama bu riskia, di pancing pancing ngunu lo mbak, cek eleng aku, trus eleng aku wes. maringono gilirane bu indah penguji 3..di takoni, what is conjuction , trus mintak contoh

mbak, **can you show me the example of the using of conjunction in target language, yes i can, i will give you the example mam, i have the sentence in appendix, nah appendix** ku itu g ada halamannya mbak, **may i say it** mam, di buka halamannya, nah kalimatku itu di halaman belakang sendiri, nah yang dibuka bu indah itu halaman pertama, yang mana? katanya, **you need to open the page mam, nda gelem mbak, ndak gelem** .

Topic 3 : Lintang's Story

Yofan :Takon opo ae tapi?

Lintang : Takon konsep, takon teori, takon sembarang kalir, sesuatu yang ketika bimbingan beliau tidak pernah ungit, begitu di ruang sidang, ditakoni kuabeh dari awal sampe akhir. wes mari, jare pak karno, kan onok aqua nang ngarepku yo, sampek, misale, bener bener gak ono rehat iku, rehat iku gak ono, jadi misale bu mei nanya aku jawab, aku jawab bu mei nanya lagi, **ngunu terus uncal uncalan**, dan beliau sama sekali ga ngasih waktu sama yang lain, trus pas wes kate mari, kate takon meneh, mbek pak karno di potong, aku di kongkon ngombe disek, **please drink your water, tak ombe**,

Yofan : **hahha, sakno (pity you) → Javanese to Show solidarity**

Lintang : wes mari kan, di takoni mene mbek bu mei, srettt, aku cuman mikir ngene, waduh rek, kok iso e, beliau kan pembimbingku ya, dari sekian banyak orang, kok malah beliau yang menghabisi, trus mari bu mei, bu supik takon, ngomong opo yo? bu supik

ngomong i think bu mei has asked all the questions, i have nothing to ask.	
Topic 4 : Gossiping 1	
The dialogue was interrupted while Yofan recognized a sexy girl passed in front of us,	
Arif	: Koen lak nggudo iku, perkorone, ndek ranah pengadilan agama
Yofan	: wah..
Lintang	: kok isok?
Yofan	: Wes nikah..
Lintang	: Hah?
Yofan	: Wes nikah berarti.
Lintang	: Oh..
Topic 4 : Gossiping 2	
Arif	:lak pas enak enak ngomong jowo nang jembar, trus aku ngomong iseng, aneh tang dadine,
Lintang	:iseng iku gengguk iku?
Lintang	: Jadi tujuane karena kebiasaan atau?
Arif	: koyok kegiatane ibu ibu rasan rasan iku jenenge kegiatan gengguk .
Lintang	: Seandainya kamu ke malang atau ke surabaya masih menggunakan kata gengguk atau tidak?
Arif	: koyok e se sek tak gawe dan bakalan ditanyain artinya apa
Lintang	: trus kenapa? karna tidak sadar atau sengaja?
Arif	: tidak sadar koyok e, soale lak aku ngomong nang omah iku gae bahasa indonesia mbek wong tuwoku mbek adekku iku gawe bahasa indonesia , cuman di beberapa diksi, tetep meduro, kata kata meduro, mungkin karna catchy yo bagi keluargaku, kata kata

CONCLUSION

This study comes up with some questions; Which languages are used in language contact, Javanese, Indonesia, Madura or English?; What is the language choices found in the conversation?; What are the motives behind the language use and choice?; What is the influence of social factors on the language use and language choice?

From the discussion above, I can draw a conclusion for answering every questions. Most of language used in dialogue is Jemberan such as the usage of *koen* and *awakdewe* refers to pronoun *you* and *us*. Javanese also used in the dialogue, but it is hard to recognize it as high or low Javanese, so I prefer to call it as Jember Javanese. Bahasa Indonesia also mostly used in dialogue and also English. Some motives found of the usage the language choice by code switching and code mixing, the topic shifting signalize the shifting of language. For instance, if the speakers recounted their story, they tended to use Bahasa Indonesia, while they tried to quote and imitate their lecturers, they would choose Bahasa Indonesia or English. And when the topic shift into commenting or gossiping, they tended to use Jember Javanese, in some cases, Jember Javanese also used to show solidarity. Some influence factors influencing language use and choice relied on the participants' background, since three of them are powering English for educational purposes, they used it to recounted and simulated their story which was uttered in English, in this term language has fulfilled its function to convey information. Jember Javanese and Bahasa Indonesia is their social and cultural background, they use both languages on the daily basis. It is the reason why they feel more comfortable to use Jember Javanese and Indonesia Javanese to express relationship.

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