



## Code Selection Patterns in Social Interactions of Communities in Sinar Peninjauan District, Ogan Komering Ulu Regency: Sociolinguistic Study

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### **Abstract**

Sociolinguistics is a scientific discipline that examines the use of language in society through a socio-cultural context approach. Code variations refer to other forms of language, dialect, variety, style, and speech level used by the speech community in interaction. Sinar Peninjauan District, Ogan Komering Ulu Regency, is one of the areas in South Sumatra Province that is inhabited by immigrants from Java Island and the Ogan Tribe as natives. This study aims to determine the variation of the code in the community in the Sinar Peninjauan District. The data is sourced from social interactions in the realm of buying and selling and from neighbors. The data was obtained by using the listen, record, and record method. The findings in the field indicate that the pattern of code variation in the social interaction of the people of the Sinar Peninjauan District includes a single pattern, namely Javanese Krama, Javanese Ngoko, and Indonesian; then internal and external code-switching events; as well as mixing internal and external code.

**Keywords:** *CODE; Sociolinguistics*

### **Introduction**

The diversity of languages owned by Indonesia has been validated by research from the Summer Institute of Linguistics on the website <https://www.kemdikbud.go.id/> the research explained that Indonesia has 719 regional languages, of which 707 are still actively spoken. The vast expanse of territory, accompanied by the diversity of languages and cultures, makes Indonesia a bridge that can connect its people to each other. Migration of people in the form of transmigration also gives a new color to the diversity of languages. As it is known, many of the immigrants chose to defend their language. On the other hand, they also have to interact and communicate with native people.

Sinar Peninjauan is a sub-district that is under the administrative area of Ogan Komering Ulu Regency (hereinafter OKU) in South Sumatra Province. Based on the linguistic situation, the majority of the population of Sinar Peninjauan District speaks Javanese. However, there were also speakers who used Sundanese brought by migrants, as well as Ogan and Palembang languages from the natives. Another interesting fact is seen in the boundaries of the area, which also double as boundaries for the use of a language. Based on a report from BPS OKU Regency (2022:3), Sinar Peninjauan District on the west side is bordered by Kedaton Peninjauan Raya District, and the northern area is Peninjauan District. This area is the area of the indigenous people, namely the Ogan Tribe, who speak Ogan as their daily language. In the

east, it is bordered by East OKU Regency, which speaks Komering. The Sinar Peninjauan sub-district is inhabited by various regional languages, but on the other hand, it is squeezed by the Ogan language and the Komering language. This situation then has an impact on the language skills of the people in it. Most of the population in Sinar Peninjauan District is bilingual, meaning they master and speak two different languages. This situation then has an impact on the language skills of the people in it. Most of the population in Sinar Peninjauan District is bilingual, meaning they master and speak two different languages. This situation then has an impact on the language skills of the people in it. Most of the population in the Sinar Peninjauan District is bilingual, meaning they master and speak two different languages.

Bilingualism is the ability of an individual or group to use different languages interchangeably. This definition departs from Chaer and Agustina's theory (2010: 102) which describes bilingualism as the use of two languages alternately by an individual or language community. If you look in the mirror at what happened to the people of Sinar Peninjauan District and use the point of view of the Javanese transmigrant community, then Javanese is the first language that is obtained from the family realm. Then proficiency in Indonesian is obtained from the realm of education, and understanding of Ogan, Palembang, and Sundanese comes from the realm of friendship and neighborly life. As Wardhaugh (2006) argues:

This study aims to describe and explain the patterns of code variations found and used in social interactions among the people of Sinar Peninjauan District, Ogan Komering Ulu Regency. A society that is supported by a diversity of languages and chooses to live in the same speech area, of course, will raise an interesting code choice problem to be followed up. In addition, the study of code variations in social interaction in society creates research gaps that are worth researching.

Sociolinguistics is part of linguistics, which, according to Sumarsono (2017:1), is built on a combination of sociology, which is identified with society, and linguistics, which is related to language. As Hudson (1996:1) and Wijana (2019:8) define sociolinguistics, it is a study that examines the use of language in social life. Ridalaksana (2008: 225) defines sociolinguistics as part of a branch of linguistics that examines the relationship and mutual influence between language characteristics and social characteristics. Meanwhile, Holmes (2013: 1) argues that sociolinguistics focuses on answering questions about why speakers speak differently in different contexts, how language functions in communication, the structure of language, and the ways it is used to convey meaning.

The code originates from verbal and non-verbal interactions. In this study, the definition of code comes from the opinion of Wijana (2019: 29), who mentions 'code' with all the variations of communication that have been agreed upon and used by the speech community, whether in the form of language, dialect, or style. However, speech levels such as Krama, Madya, and Ngoko in Javanese are also included in the definition of the code. So it can be concluded that the verbal code is a communication tool in the form of language, dialect, variety, style, and speech level used by the speech community in interacting.

The choice of code refers to the situation faced by a bilingual or multilingual person when living in or interacting in a linguistically heterogeneous society. A bilingual or multilingual person must also know the various codes that are actively used by the speech community when interacting. This knowledge is dedicated so that speakers can get closer to the desired goal.

The pattern of code choice in sociolinguistic studies based on the ideas of Fasold (1984:180) and Sumarsono and Paina (2004) is divided into single variation or variation within the same language (variation within the same language) as a phenomenon of choice of code that uses only one (single) code either in the form of language, dialect, or style. In this situation, both the speaker and the interlocutor will only say the same code during the communication (interaction) taking place. Then code-switching by Auer (1999:1-2) is defined as a verbal action that uses two or more "codes" alternately in an episode of

conversation. Code-switching only occurs once in one communication segment. Referring to Hymes' opinion (in Chaer and Agustina, 2010: 107): the event of code-switching is not only limited to between languages but can be in the form of between varieties or styles contained in a language. In code-switching situations, a speaker is required to divert a simple sentence, complete sentence, or discourse from code A to code B. Code mixing, as defined by Fasold (in Chaer and Agustina, 2010: 115), is defined as a linguistic situation in which speakers mix words or phrases from code X with other codes in an episode of conversation. In the code-mixing situation, it was found that two different codes (language, dialect, variety, up to speech level) were spoken in each conversation session. Code mixing in Indonesia is often equated with the use of mixed language, or, in Haugen's view (in Wahab, 2015: 153), a mixture of languages.

## **Method**

This research is categorized as qualitative because it aims to find out the code patterns used by the people of Sinar Peninjauan District, OKU Regency. Meleong (2017: 9) states that any research that is based on observing phenomena in the field is categorized as qualitative research. This research is also supported by a theoretical approach through sociolinguistic and methodological studies with the help of communication ethnography. The sociolinguistic approach is applied by giving certain criteria to each participant involved in the interaction. The ethnographic approach to communication by Zakiah (2008: 182) is defined as a study that focuses on examining the communication patterns of a speech community (a cultural community) and uncovering how a language is used in societies with different cultural backgrounds. Data processing was carried out using the free speaking method (SBC), that is, the researcher was not involved in interactions, then recording techniques, namely recording the flow of interactions and note-taking techniques. The data analysis procedure used in this study uses a speech component in the form of the acronym SPEAKING from Dell Hymes (1974:55).

## **Discussion**

Patterns of code variations in the social interaction of the Sinar Peninjauan District community include: Single patterns, namely Javanese Krama and Javanese Ngoko; internal and external code switching events; as well as mixing internal and external code. As the following data shows:

### **1. Variation Within The Same Language**

Variation within the same language by Fasold (1984: 180) is referred to as the phenomenon of choice of code, which uses only one (single) code in the form of language, dialect, or style. In this situation, both the speaker and the interlocutor will only say the same code during the communication (interaction) taking place.

#### **a. Javanese Ngoko**

Javanese is the language spoken by the Javanese. Ngoko Javanese by Poedjosoedarmo (2013:20) is used as a form of closeness between participants. As the following data;

(1) Loan interaction.

P1: *enek mbak siti de?*

"miss siti is there uncle (pakde)?"

P2: *la enek bapak ee golek mbok ee..*

"there is a father what are you looking for his mother?"

P1: *pakde enteni aku oleh sabtu yo, bayar e yo.*

"Uncle, wait for me to get (money) on Saturday, pay (debt)"

**(PPK/071/09/03/23)**

Communication (1) involves P1, a 45-year-old woman, a borrower, and P2, a 55-year-old man, a shop owner. The interaction took place on Wednesday, March 9, 2023, at 03:17 PM at the food stall owned by P2. So the interaction was started by P1 by asking *enek mbak siti de?* Translated "Miss Siti, there is uncle (pakde)?" P2 responded to this question humorously by saying, *la enek bapak ee golek mbok ee*, which means "there is a father what are you looking for his mother?" The chat continues using Javanese Ngoko as the code. Then P2 stated his intention of coming to the shop by saying *pakde enteni aku oleh sabtu yo, bayar e yo* which can be interpreted as, "Uncle, wait for me to get (money) on Saturday, pay (debt)" The chat was caused by P1 having a specific goal of meeting P2's wife.

The speech of Javanese Ngoko was started by P1 as a form of closeness with the interlocutor. The maintenance became even more evident when P2 chose to continue speaking Javanese as a form of closeness between friends. Apart from that, P1 and P2's wife have been friends for a long time, and the two of them already know each other.

## **b.Javanese Krama**

The Javanese Krama language by Poedjosoedarmo (2013:20) is referred to as the speech level of the language used to respect the interlocutor who is older in age as well as in a higher social position than the speaker. Javanese Krama is generally used by young people to communicate with their parents. As seen in the following data:

(2) Interaction in money transfer transactions

P1: *anu napa, atas nama bu riswanti*

"That account is in the name of Mrs. Riswanti."

P2: *mboten nyimpen kula ngonten niku, mungkin lak enek kesalahan.*

"If that's the case, I don't save it because I'm afraid there will be mistakes later."

P1: *tiyang setri napa*

"Maybe the wife saves."

P2: *tinggal mawon kersane di WA mawon mangke.*

"Just leave the money later, WA (destination account number)."

**(PPK/082/09/03/23)**

Participants in interaction (2) consisted of P1, namely a 46-year-old man sending money, and P2, a 57-year-old man who is a Brilink agent. The interaction took place at the food stall belonging to P2 on Wednesday, March 9, 2023, at 02:52 PM. The chat was opened by P1 by asking, using Javanese Krama, *anu napa, atas nama bu riswanti*, can be interpreted as "that account is in the name of Mrs. Riswanti". The speech is based on the premise that P2, as a money transfer agent, certainly keeps all accounts that have been transacted through his account. However, this statement was quickly rebutted by P2 by saying that *mboten nyimpen kula ngonten niku, mungkin lak enek kesalahan* can be interpreted as "if that's the case, I don't save it, (afraid) there will be an error later". Because you don't get what you mean, P1 then

said, while still speaking the krama *tiyang setri napa?* can be interpreted as "Maybe the wife keeps it" refers to the possibility that P2's wife keeps the customer's account numbers. This statement was refuted by P2 with a message to *tinggal mawon kersane di WA mawon mangke* or "leave it (the money) so that later it will be in WA (destination account number)". The chat was caused by P1 forgetting to bring the account number of the person he wanted to send it to.

Code retention was carried out when P1 and P2 both chose to continue speaking Javanese Krama until the interaction was over. Both P1 and P2 are Javanese speakers. The use of variations started by P1 aims to respect P2, who is more senior in age. However, P2 chose to say Krama's level of speech because he wanted to equalize with P1 in language.

## 2. Code Switching

This discussion combines Hymes' code-switching theory (in Chaer and Agustina, 2010:107) and Poedjosoedarmo (2013:49), as well as a form of code-switching from Soewito (in Chaer and Agustina, 2010:114). As the following findings indicate:

### a. Internal Code Switching

Is code switching involving language, variety, dialect, level of speech, or style that comes from the same family? The following is the pattern of internal code switching from the social interaction of the people of Sinar Peninjauan District:

(3) P2 influences P1 to immediately renovate the house.

P1: *iya, kalau sengon dipotong dulu, diangkut dulu*

Yes, if the sengon is cut first, it will be transported first.

P2: *Cari yang mudah-mudah bae yuk. Ini yuk, kalo kito batuk di kamar, orang di luar idak denger.*

"Just look for something easy. This (while pointing at the ceiling), if we cough, people outside don't hear it."

P1: *Mboh lah Lek Monang, sampean iki.*

"I do not know, Ah Lek Monang, who you are."

**(PPK/023/06/03/23)**

Participants (3) are P1, namely woman aged 49 years, and P2, a male aged 52 years. The interaction took place on the P2 home page on Monday, March 6, 2023, at 08:32 AM. The interaction was opened by P1, who brought up Indonesian as a form of statement and agreement. *iya, kalau sengon dipotong dulu, diangkut dulu* it means "Yes, if sengon is cut first, it will be transported first". This speech made P2 even more enthusiastic about influencing P1 by choosing the Ogan language and stating, *Cari yang mudah-mudah bae yuk. Ini yuk, kalo kito batuk di kamar, orang di luar idak denger* it means "Just look for something easy, sis. This (while pointing at the ceiling), if we cough, people outside don't hear it." Furthermore, P1, who knew P2's machinations, spoke in Javanese, *Mboh lah Lek Monang, sampean iki* can be translated as "I don't know, ah Lek Monang, you are this".

The code shift can be seen at the beginning of the conversation, where P1 prefers Indonesian as a form of agreement about the hassle of using Sangon trees as the main material for house ceilings. This statement made P2 choose to speak the Ogan language as a form of closeness and attracted P2 to be more confident in the explanation he gave. As is well known, P1 is a Javanese speaker, while P2 is an Ogan speaker. In addition, similar data was also found:

(4) A new participant is joining.

P1: *cabe apa?*

What chili?

P2: *cabe merah.*

red chili.

P1: *Pak Mono kalo dikasih cabe kayak itu manis katanya.*

Mr. Mono, if you give him chili, he says it's sweet.

P3: *kumaha damang teh?*

“How are you, sis? Good?”

P2: *damang.*

“Good”

**(PPK/041/06/03/23)**

Participants in dialogue (4) involve P1 a 47 year old woman; then P2 is a peddler, a woman aged 30 years; and P3 is a 52 year old male. The interaction took place at the shop owned by P1 on Monday, 06 March 2023, at 04:55 PM. The interaction was opened by P1 using Indonesian to ask *cabe apa?* or what chili? Refers to the type of chili sold. Then P2 explained that the type of chili he sold was *cabe merah* (red chili) or often called curly chili. Furthermore, P1 explained in Indonesian *Pak Mono kalo dikasih cabe kayak itu manis katanya* or if Mr. Mono, if given chilies, it would be sweet, he said. Then came P3 who spoke Sundanese with the aim of building closeness by asking news from P2 via *kumaha damang teh?* Interpreted "how are you sis? Good?". P2 responded to this question with Sundanese *damang* translated "good".

The code-switching starts to appear from P1 which uses Indonesian to indicate the reason for the rejection. Then the emergence of P3 caused a shift in the code pattern from Indonesian to Sundanese. This speech was responded to by P2 who also chose to bring up Sundanese as well as present its origins. As is well known, P1 comes from the Javanese tribe; while P2 is from the Sundanese; as for P3 is from Java but has an understanding and ability to speak Sundanese.

## **b.External Code Switching**

It is code-switching that involves language, variety, dialect, speech level, and style from different families. The use of the Arabic language code in the Sinar Peninjauan Subdistrict Community is often attached to politeness norms in interactions. As the following findings indicate:

(5) P1 wants to take remittances.

P1: *assalamualaikum*

P2: *waalaikumsalam*

P1: *budhe mau transfer*

“Budhe wants to transfer”

P2: mau transfer berapa?

How much do you want to transfer?

**(PPK/068/09/03/23)**

Participants in dialogue (4) are P1, a 35-year-old woman who wants to take money, and P2, a 46-year-old woman who is a Brilink agent. The interaction occurred at the money transfer agent on Wednesday, March 9, 2023, at 01:04 PM. The chat was opened by P1 by saying Greetings *assalamualaikum* and May peace be upon you." The greeting was responded to by P2 by answering *waalaikumsalam*, which is translated communicatively into "May the safety and mercy of Allah and his abundant blessings also be upon you. Furthermore, P1 explained the intent and purpose of his arrival by saying in Indonesian that *budhe mau transfer* or "budhe wanted to transfer". P2 then responded to this intention by asking a question in Indonesian *mau transfer berapa?* it means "How much do you want to transfer?" Refers to destination P1, who wants to send money. The background of the chat is P1, who wants to send money to his brother.

The emergence of Arabic was started by P1 as a form of courtesy as well as respect for the owner of the place. As for the greeting answer, it shows that P2 accepts the arrival of P2 as a guest (in this case, the person who wants to transact). The code-switching can be seen in P2, who answered Arabic greetings, followed by P1, who explained the intent and purpose of his arrival in the Indonesian language code.

### 3. Code Mixing

This discussion is based on Fasold's code-mixing theory (Chaer and Agustina, 2010:115). Then combine theory with code-mixing from Jendra (see Suandi, 2014:141) and Suandi (2014: 140–141). As follows;

#### a. Internal Code Mixing

Internal code mixing refers to mixing words, phrases, and clauses from the same family. The following is a pattern of internal code-mixing from the social interaction of the people of Sinar Peninjauan District:

(6) Retelling the incident

P1: *diinginkan milu kondangan neng Kedaton, terus ditakon "itu siapa bib? Gak tahu". Saiki ngomong akeh gae Bahasa Indonesia to, gak gae Bahasa Ogan. Mbiyen sek "ndak! Ndak!" Bahasa Ogan kan?*

"(The story) yesterday took part in an invitation to the Kedaton, then (the child) was asked, Who is that bib?" Do not know'. Now, if you speak a lot, you use Indonesian, right? don't use Ogan anymore. I used to still say 'no! in Ogan language, very right?"

P2: *saiki wes gak?*

"Isn't it now (using Ogan language)?"

**(PPK/005/04/03/23)**

Interaction (6) involves P1, namely a housewife, aged 45 years; then P2, a housewife, 50 years old. The interaction took place at a food stall belonging to P3, on March 4, 2023, at 05:05 PM. The interaction was opened by P1, *diinginkan milu kondangan neng Kedaton, terus ditakon "itu siapa bib? Gak tahu*, translated"(the story) yesterday took part in an invitation to the Kedaton, then (the child) was asked, who is that bib? Do not know'. Then P1 also added that foster children *Saiki ngomong wes akeh*

*gae Bahasa Indonesia to, wes gak gae Bahasa Ogan. Mbiyen sek “ndak! Ndak!”* or Now, if you speak a lot, you use Indonesian, right? don't use Ogan anymore. I used to still say 'no! No! (in Ogan language), very right?'. Then P2 responded to this story and was curious by asking if he was in Javanese *saiki wes gak?* If it is translated into "is it now or not (using Ogan language)? about the child's language skills. The background of the conversation was P1, who came to a wedding in the Ogan tribe's settlement area with his foster children, who turned out to be native Ogan people.

The Javanese language code chosen by P2 serves as a form of response to P1's story regarding the language ability of P1's foster child. Meanwhile, the Javanese language code for P3 is humorous considering the fact that the adopted child of P1 is fluent in Javanese. The code mixing carried out by P1 aims to retell his experience of bringing a child from the native Ogan tribe to Kedaton (the living area of the Ogan tribe). The child has been raised by the Javanese for a long time, and the child's ability to speak Ogan (his mother tongue) has diminished. The phenomenon of code-mixing begins with the appearance of the Javanese phrase *Mbiyen sek* meaning 'it was still' followed by the Ogan word “*ndak! Ndak!*” which means 'no! No'. Different code patterns are also found in the following interactions:

(7) Information related to the price of cigarettes, which experienced a price increase.

P1: *Kalo aku sekarang, (jual rokok) harga di bawah lima belas, yang produk-produk baru.*

As for me now (selling cigarettes), the price is below fifteen for the new products.

P2: *target pemerintah ini untuk rokok Surya 16 engko modal 30.700 pada ambek Sampoerna Mild, Soerya Cilik, GP 23.700.*

The government's target for Surya cigarettes is 16 later with a capital of 30,700 same with Sampoerna Mild, Soerya Cilik, GP 23,700.

### (PPK/108/05/03/23)

Chat (7) involves P1, a male cigarette seller, aged 52, from a Javanese transmigrant area; then P2 is a cigarette salesman, a 32-year-old male, originally from Baturaja City. The interaction took place at the P1 basic food stall on Sunday, March 5, 2023, at 12:14 PM. The dialogue was opened by P1 with a statement in Indonesian that if *Kalo aku sekarang, (jual rokok) harga di bawah lima belas, yang produk-produk baru* meaning “As for me now (selling cigarettes), the price is below fifteen for the new products”. Furthermore, P2 explained that the new capital for selling cigarettes was in accordance with government regulations *untuk rokok Surya 16 engko modal 30.700 pada ambek Sampoerna Mild, Soerya Cilik, GP 23.700* meaning

“for Surya cigarettes is 16 later with a capital of 30,700 at same with Sampoerna Mild, Soerya Cilik, GP 23,700”. The background of the conversation was P1, who felt that the buying and selling prices of cigarettes were getting more expensive while buying interest was low.

The Indonesian language code used by P1 serves as an explanation of a trader who chooses to sell cheap cigarettes of good quality. Then the Javanese language code for P1 serves as a form of both irritation and resignation at the soaring price of cigarettes. Code mixing was carried out by P2 when explaining the capital for selling certain brands of cigarettes. The form of code mixing can be seen with P2 speaking in Indonesian about the *target pemerintah ini untuk rokok Surya* or “The government's target for Surya” cigarettes as a form of explaining the initial capital to sell cigarettes. This was followed by the emergence of the Javanese phrase *podo ambek*, which means "same as," referring to the explanation that the sales capital for Surya 16 cigarettes was the same as the prices for Sampoerna Mild, Soerya Cilik, and GP. Code mixing aims to notify new capital of the sale of cigarettes. The reason why P2 spoke this way was because P2 is a Baturaja person who does not have much ability to speak Javanese. Meanwhile, P1 is a Javanese speaker.



## b. External Code Mixing

External code mixing refers to mixing words, phrases, and clauses from different families. The following is a pattern of external code-switching from the social interaction of the people of Sinar Peninjauan District:

(8) P2 was asked to immediately print a savings book at the bank.

P1: *itu keluar semua dari awal aku ambil? Ini gak ada seratus berarti?*

Did I take it all out from the beginning? Isn't there a hundred meanings?

P2: *yo ora ngerti, lak sebelum di **print**, kan ada datane.*

Yes, I don't know (the truth is certain), but before it is printed, there must be data.

**(VPK/070/09/03/23)**

Interaction (8) involves P1, a 33-year-old woman who is also a money sender, and P2, namely a 55-year-old man as a Brilink agent. The interaction took place at the Brilink agent on Wednesday, March 9, 2023, at 01:54 PM. The interaction was opened by P1, who asked using Indonesian *itu keluar semua dari awal aku ambil?* Or 'Did I take it all out from the start? It doesn't have a hundred means?'. Then P2 responded to this question with the sentence in Javanese, *yo ora ngerti, lak sebelum di **print**, kan ada datane* which means "yes, I don't know the exact truth, but before it's printed, there's data." The chat was caused by P1, who felt confused because the balance on his ATM card had decreased.

It seems that the mixing of codes was carried out by P2, who asked P1 to immediately go to the bank to print out money in his account. During this interaction, the Javanese phrase *yo ora ngerti* which means "yes, I don't know the exact truth," appears. In addition, the Indonesian language code was also found *sebelum* (before) stating something that had not happened or was done. Then there is the use of the wordprint, which comes from English. The word print in Indonesian means parallel to the word *cetak*. As the concept of print in chat (8) refers to an order to print a savings book at the bank to find out the money going in and out of the account.

## Closing

Sinar Peninjauan District is an area inhabited by various languages, both languages brought by immigrants and native people. This fact proves that people in the Sinar Peninjauan District are bilingual or multilingual. The Code Selection Pattern in the social interaction of the people of the Sinar Peninjauan District includes the Single Pattern with the Javanese Ngoko and Javanese Krama language codes; the pattern of code-switching with internal code-switching and external code-switching; and the phenomenon of code-mixing with internal code-mixing and external code-mixing.

This research is expected to add to the scientific treasures of sociolinguistics. Apart from that, it motivates future researchers to examine more deeply the choices and variations of codes in other regions. As it is known, research on code variations, in addition to contributing to mapping the language skills of a community, also maps the diversity of codes in an area.

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