

# **DISTINCTIVE DIALECT CAUSED BY REGIONAL BORDERS ON 'SRINAHAN' SOCIETY AS JAVANESE SPEAKERS**

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First received: February 23<sup>rd</sup>, 2020

Final proof received: May 30<sup>th</sup>, 2020

## **Abstract**

A dialect shows its culture. Many aspects can be found in a dialect. The distinctive dialects that are spread across Indonesia are very diverse and should be explored to be publicized. One of those can be found in Srinahan Society. The objectives of this study are to find out what aspects found in the distinctive dialect of Srinahan society and what factors influence them. The study was conducted using descriptive qualitative research. The aspects that can be found are phonological, lexical and morphological. The results of this study show that; (1) local villagers who used to be majority farmers (did not like transmigration) and some created their own words for certain vocabulary, (2) the boundary of the area, surrounded by a long and wide river that could maintain the purity of the local dialect from intruders/new comers. (3) Dutch influence. Srinahan which is located between the area of the users of the eastern dialect of Javanese and the western Javanese dialect result in some distinctive linguistics aspects. The distinctive dialect that is used by Srinahan society is portraits of word variations that arise by the speakers, its local philosophy and its culture.

**Keywords:** *Dialect, Distinctive, Javanese, Regional Borders. Srinahan*

## **INTRODUCTION**

Indonesia, which consists of many islands, has various languages and cultures. There are more than a thousand languages in Indonesia according to national census data documented at Statistics Indonesian (known in Indonesia as BPS) in 2010. Language and culture show national identity. Someone's nation can be seen or heard from his or her dialect. The mother tongue spoken by the majority of Indonesian people is not Indonesian, but the languages of each speaker with various dialects. As a national language, Indonesian is mostly only used as a second language.

Dialects in Indonesia vary greatly. Based on census data, we can find languages with the highest number of speakers such as Javanese, Malay, Sundanese, Madurese, Batak, Minangkabau, Bugis, Aceh, Bali and Banjar. Javanese is the language with the highest number of speakers in Indonesia and also has a variety of dialects and accents.

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speakers in Indonesia and also has a variety of dialects and accents. The mother tongue spoken by the majority of Indonesian people is not Indonesian, but the languages of each speaker with various dialects. As a national language, Indonesian is mostly only used as a second language.

The Javanese dialect which is the benchmark for its speakers is Solo and Jogja dialects. Judging from its origin, the kingdom of Solo and Jogja can be central to Javanese. In a more general view, Javanese dialects can be distinguished by region, they are the eastern dialect of Javanese dialect (eastern region) and western Javanese dialect (western region). The eastern dialect is spoken by the people of Central Java in the eastern region such as Semarang, Demak, Jepara, Kudus, Pati, Blora, Solo and some Pekalongan residents. The western dialect spoken by the people of Central Java such as Banyumas, Tegal, Brebes, Pemalang, Cilacap, Purbalingga, Banjarnegara, Purwokerto and some residents of Pekalongan. The difference between the western and the eastern dialect is very visible. Judging from its history sourced from the government website of Pekalongan regency, the eastern dialect tends to be seen as the original dialect since it was in the royal vortex or commonly called the palace while the western dialect tends to look mixed and arise from cultures that are far from palace control. The western dialect is commonly called *ngapak* dialect.

The dialect used by the society is a portrait of the variety of words that arise by the speakers and becomes philosophical and existing culture. It is appropriate that research on the connection to this particular dialect needs to be carried out given the importance of documenting the cultural richness that exists in Indonesia. The question that arises is what aspects of a particular dialect that exists in Pekalongan

border area dialect and what the causes for that particular dialect are. The purpose of this study is to discover aspects of the distinctive dialect of the border area and the reasons why the dialect emerged and is spoken by the local community. The benefit of this research is to enrich the repertoire of distinctive regional dialects in Indonesia so that it can be well documented. Method used was descriptive qualitative research.

## METHOD

According to Mahsun (2017:256), sociolinguistic studies are studies between two fields of study which must focus on one focus of the field of sociolinguistics itself. In this study, the focus of researchers is the use of language by speakers of certain regions. The study was conducted using descriptive qualitative research. The results of this study will be in the form of descriptions or explanations without using quantitative aspects. The function of this descriptive study is to describe or provide data or information (Siyoto, 2015).

In language research, it is not necessary to provide large amounts of data from samples because linguistic behaviour tends to be homogeneous. From a variety of sampling methods, the sampling of popular and frequently used samples is taken from the closest and easiest subjects to obtain (Mahsun, 2017). For researchers, research subjects are very easy to obtain because they have relationships and colleagues who can supply data easily. The method of providing data is taken from the method of observation, survey, and interview.

In addition, researchers use direct observation techniques based on the experience they have gained and record things such as participants, settings, and social behavior. The direct observation techniques can also be called direct experience (Molong, 2010). So the data collection techni-

ques in this study use the direct experience of researchers and make observations continuously by recording data. Data analysis is an effort to organize, sort out data so that it can be managed and synthesized. The analysis has been carried out at the beginning of the problem before plunging on and continuing until writing, meaning that the researchers conducted research through secondary or temporary data that is the experience of the researcher. Interim and field data analysis then goes through three stages which called data reduction (a lot of data is researched and detailed), the results are presented in the data, and verification is carried out regarding the researcher's findings and then concluded. The data recorded is then grouped by researchers to be sorted and then analysed with the results in the form of descriptions.

The branch of science from linguistics that addresses this background is sociolinguistics. Sociolinguistics is the study of the relationship between language and social. Sociolinguistic aims to answer questions related to language differences and similarities between groups of people with certain conditions and in what way similarities or language differences occur with social variables such as age, gender, social class and geographical area. With certain social conditions or social levels, a person can speak in different ways. Mostly, people think that accents are similar with dialects even though they are actually different and not entirely wrong because accents are also part of dialects. Accent only focuses on pronunciation while dialect is not only pronunciation, but also about the vocabulary and grammatical structure as well.

Dialect is a linguistic variation which is distinguished by several things such as phonological, morphological, syntactic,

and semantic differences (Dewi, 2017). The relationship with sociolinguistics is dialect is a subfield of sociolinguistics that is dialectology. Dialectology is a study related to geographical variations in language, meaning about language in an area or region (Jendra, 2010). From the same point of view, dialectology has been considered successful in the study of language variations at the regional level (Mesthrie, 2009). Although dialectology is part of sociolinguistics, dialectology is interested in the history of the development of related language variations and forms of the linguistic lexicon while sociolinguistics emphasizes the relationship between language and social dynamics and issues. However, researchers look at the problem of that particular dialect with a sociolinguistic view in general with consideration of the social life of the community concerned that produces that particular dialect. There are two factors in language change, those are internal factors and external factors. Internal factors come from the source of the language or language itself because the structure and tone or sound of language tends to change from complex to simpler. External factors in language change are macro situations such as immigration from language speakers, the introduction and discovery of technology, the economic value of language, and the political situation. Language change usually deals with two things: sound and lexical changes. These changes can come from forms of borrowing words, changes in meaning, and changes in spelling. Some of these factors and changes make a region have a unique dialect. Specificities in dialect can occur due to geographical factors and the diversity of the community (Wiladati: 2014).

## RESULTS AND DISCUSSION

### Javanese Dialect: Between Western & Eastern Dialect of Javanese.

The territory of the Sultanate of Mataram reached the Pekalongan region in the 15th century until around 17 so that it gave a cultural influence. The influence arising in terms of language was not too massive because it only reached the north coast, not to the south or west of Pekalongan. The eastern dialect stopped at Pekalongan in the south west region and collided with the western dialect in the area. Over years, there has been friction that has resulted in acculturation and assimilation both from the influence of the eastern dialect, the western and even pidgin or creole produced by dialect-related communities. The fusion results in different dialect characters, especially in the border area.

The western speakers pronounce Javanese quite differently, that is, the language of their father, whereas Javanese speakers speak more towards the standard Javanese of Jogja and Solo. Below is a table of simple differences between the western dialect (*ngapak*) and the eastern dialect according to Nasucha (2018).

Tabel 1. Common differences in the eastern and western/*ngapak* dialect

The western dialect of Javanese	The eastern dialect of Javanese
Difference in vowel [ʌ] Example: "apa" → [ʌpʌ]	Difference in vowel [ɒ] Example: "apa" → [ɒpɒ]
Consonants pronounced firmly / thickly Example: "anak" → [ʌnʌkʰ]	Lightly pronounced consonants Example: "anak" → [ʌnʌʔ]
Vocabulary: nyong, etc	Vocabulary: aku, etc

On the Table 1, there are three main aspects that distinguish the eastern and western dialects. These three aspects make

a significant difference. Significant dialect differences are apparent when speakers utter Javanese Ngoko (informal language or the lowest level of Javanese classes). On other hand, the Javanese language of krama inggil and krama (formal languages or higher levels of Javanese classes) between the eastern and western regions of Java can be said to have no significant differences in both the pronunciation and lexical aspects. This proves the feudalism of Javanese people long time ago who must maintain the language of manners when they had to communicate with officials of the palace, older people and foreigners. In some formal and semi-formal situations, manners are also used in weddings, recitals, education etc.

### Dialects of Srinahan People in Pekalongan Regency

The Javanese dialect used by people of Pekalongan Regency varies greatly. People who live in Pekalongan city and the northern part of Pekalongan almost speak a dialect that is relatively the same as the eastern dialect while the western dialect is spoken by most of the southern and western Pekalongan communities. People of North and East Pekalongan tend to use the Javanese eastern dialect. Unlike the south and west speakers, the dominant dialect of the tread are with a heavy accent, the vowel [ʌ], and the vocabulary is quite different but not 100%. In short, the speakers of the eastern and southern parts of Pekalongan have their own uniqueness in the use of their dialect.

Pekalongan Regency is divided into 19 districts where the northern border is Pekalongan city, Batang district in the east,



Figure 1. Map of Pekalongan Regency

Banjarnegara district in the south and Pematang district in the east. Based on that, it is clear why the inhabitants of the southern and western parts of Pekalongan tend to use *ngapak* or the western dialect than the eastern part of Pekalongan because it is bordered by Banjarnegara district and Pematang district where the population mostly uses Banyumas or Tegal dialects. Kesesi Subdistrict is a sub-district in Pekalongan Regency which is directly bordered by Pematang Regency (area which is the western dialect used) and Kesesi Subdistrict is bordered by the government center of Pekalongan Regency, it is Kajen City (more dominant to communicate by using the eastern dialect). Thus it is clear why many people in Kesesi sub-district are found that use a mixture of western and eastern dialects.

The mixture of the eastern and western dialect in Srinahan village, Kesesi sub-district is not without cause. The eastern part of Kesesi sub-district with Kajen sub-district is bounded by a large river, it is Jagung river while the western part of the Kesesi sub-district is limited by a large

river, Layang river/Comal river. Therefore, the uneven distribution of dialects in the past was also caused by the majority of the people of Srinahan, Kesesi district itself who did not like transmigration because of their work in farming and gardening, causing their own distinctive dialects that gradually began to thicken.

### Distinctive Dialect of Srinahan People

Srinahan Village is one of the westernmost villages in Pekalongan Regency which is directly adjacent to Pematang Regency which is only limited by a large river as the border between Pekalongan and Pematang regency. The most striking thing about Srinahan society is its uniqueness in the use of Javanese dialect than other villages in the same sub-district. The dialect used in Srinahan village is very distinctive especially for people who have just heard it. The dialect is commonly used in daily conversation rather than Indonesian language and the Javanese language itself. Many local residents work as farmers, laborers, entrepreneurs, traders, and some as both government and private employees.



It is said that according to the ancestors or elders of the local village, the word Srinahan comes from the words Sri (name of person) and Nahan (Restraining), which is someone who endured the pain caused by being shot by Dutch troops who were told to occupy the territory of the concession with evidence of bridges, dams, and a former small airport to the north of Srinahan village called Sukorejo village which was planned to be rebuilt or activated by an airport that was once used by the Dutch colonial authorities. There is a Dutch influence that maybe only Srinahan people who use such as cannon toys from bamboo are called mistulan from the word [pistol], a meaningful account for counting / considering. It is not yet known completely the cause of the emergence of a distinctive Javanese dialect of the population of Srinahan, Pekalongan regency, which was caused by the Dutch colonial. Temporary hypotheses that can be used as answers to the origin of the dialect are (1) local villagers who were predominantly farmers or did not like transmigration so they created certain linguistics aspects, (2) the boundary of the district in the form of a long and wide river to be able to maintain the purity of an outside dialect to take over the dialect or assimilation of language, (3) the influence of the colonial of Dutch people.

### The Dialect Aspects

Zulaeha (2009: 31) states that dialects can be categorized into several distinguishing things: phonetic phonology, morphology, syntax, and lexical. From this simple theory, the researcher will emphasize phonetic phonology, morphology, syntax, and lexical to examine the dialects of related societies.

### Phonological Aspect

In phonological aspect, the use of

Javanese dialect of Srinahan people is as follows:

Table 2. Phonological Aspects of Srinahan Dialect

The Eastern Dialect	The Western Dialect	The Distinctive Dialect of Srinahan People	Meaning in Bahasa Indonesia / English
<i>sega</i> [səgə] [bisə]	<i>sega</i> [səgə] [bisə]	<i>sega</i> [səgə] <i>bisa</i> [bisə]	<i>nasi</i> / rice <i>bisa, dapat</i> / can
<i>ula</i> [ulə]	<i>ula</i> [ulə]	<i>ula</i> [ulə]	<i>ular</i> / snake
<i>aja</i> [əjə]	<i>aja</i> [əjə]	<i>aja</i> [əjə]	<i>jangan</i> / don't, no
<i>bada</i> [bədə] <i>beda</i>	<i>bada</i> [bədə] <i>beda</i>	<i>bada</i> [bədə] <i>beda</i> [bədə]	<i>lebaran</i> / eidl fitr <i>beda</i> / different
<i>wuda</i> [wudə] <i>wuda</i>	<i>wuda</i> [wudə] <i>wuda</i>	<i>wuda</i> [wudə]	<i>bugil</i> / naked, <i>sama</i> / similar
<i>pada</i> [pədə]	<i>pada</i> [pədə]	<i>pada</i> [pədə]	

From this list, it can be concluded that there is one striking thing about changes or differences in dialects due to the integration of border areas, such as: the vowel sound [ə] in the distinctive dialect of Srinahan people at the end of a word and part of the beginning of a word that is different from the western dialect that reads and the eastern dialect that reads [ə].

### Morphological Aspect.

The use of Srinahan society dialect from the Morphological aspects such as: Adding infix -wa- [wə]

Table 3. Morphological Aspects of the Distinctive dialect of Srinahan People

The eastern dialect	The western dialect	The Distinctive Dialect of Srinahan People	Meaning in Bahasa Indonesia / English
<i>surga</i> [surgə]	<i>surga</i> [surgə]	<i>suwarga</i> [suwərgə]	<i>surga</i> / heaven

The addition of infix -wa- indicates the uniqueness of Srinahan dialect. Uni-

quely in the Javanese pronunciation of ngoko, those whose vocabulary is more dominated by the western dialects such as the vowel ending [ʌ] or their own special vowel [ə], but some cases use the suffix [ɒ] like in the word suwarga [suw<sup>ə</sup>ɒrgɒ].

Deleting prefixes (confixes), repetitions and adding suffixes (-ha- [hə])

Table 4. Morphological Aspects of Srinahan dialect

The eastern dialect	The western dialect	The Distinctive Dialect of Srinahan People	Meaning in Bahasa Indonesia / English
<i>sembarang</i>	<i>sesingan</i>	<i>singa-singaha</i>	<i>apapun / whatever</i>

Srinahan society prefers the western dialect like *sesingan* with varying occasional words into the word *singa-singaha*. There is something unique here that the first morpheme “se” and the third morpheme ending “n” are deleted, then the base word is repeated again with suffix “ha” added. *singa-singaha* is pronounced with their distinctive vowel [ə], [singə-singəhə].

### The aspect of Lexical Choices.

There are many words of Srinahan’s dialect that significantly differ from common Javanese dialect, both the eastern and western dialects.

Table 5. Lexical aspects of Srinahan’s dialect

The Eastern Dialect	The Western Dialect	The Distinctive Dialect of Srinahan People	Meaning in Bahasa Indonesia / English
<i>nemen, banget, meh, arep</i>	<i>nemen, apan, arep</i>	<i>tea, abe</i>	<i>sangat / very, really, akan, mau / want, will</i>
<i>lagian</i>	<i>lagian</i>	<i>kambedene</i>	<i>lagian / more-over</i>
<i>kesel</i>	<i>ail, anta</i>	<i>aor, teol</i>	<i>lelah, capek / tired</i>

<i>jengkelke</i>	<i>ngakokna</i>	<i>ngakokne</i>	<i>menjengkelkan / annoying</i>
<i>mbangeti</i>	<i>terlalu nemen</i>	<i>keparingan</i>	<i>terlalu / too much</i>
<i>ora elok</i>	<i>ora kena</i>	<i>ora ilok</i>	<i>tidak boleh / not allowed</i>
<i>kadang</i>	<i>arang arang</i>	<i>donganu</i>	<i>kadang / sometimes</i>
<i>mendingan</i>	<i>lumayan</i>	<i>meningan</i>	<i>lumayan / not bad</i>
<i>jebule</i>	<i>jebule</i>	<i>rekene</i>	<i>ternyata / the fact</i>
<i>ngapa?</i>	<i>lagi apa?</i>	<i>ampreh apa?</i>	<i>ngapain sih? / what for? (smirk)</i>
<i>sandal</i>	<i>sendal</i>	<i>trumpah</i>	<i>sandal / slipper</i>
<i>kertas</i>	<i>kertas</i>	<i>druwang</i>	<i>kertas / paper</i>
<i>nembe</i>	<i>nemba</i>	<i>bae, miki</i>	<i>baru saja / just now</i>
<i>jubin</i>	<i>jubin</i>	<i>jogan</i>	<i>lantai / floor</i>
<i>kamar</i>	<i>kamar</i>	<i>sentong</i>	<i>kamar / bed-room</i>
<i>kaya</i>	<i>kaya</i>	<i>bangsane</i>	<i>seperti / be like</i>
<i>urip</i>	<i>urip</i>	<i>muang</i>	<i>hidup (istilah dalam permainan tradisional) / on</i>
<i>renang</i>	<i>inggek</i>	<i>langeyan</i>	<i>renang / swim</i>
<i>njala</i>	<i>njala</i>	<i>nyener</i>	<i>menjaring ikan / fish casting net</i>
<i>rodo</i>	<i>patia</i>	<i>seradan</i>	<i>agak / rather</i>
<i>gragas</i>	<i>gemrangsang</i>	<i>kelentob, renggis</i>	<i>rakus / greedy</i>
<i>kemot</i>	<i>kengelihen, klungse</i>	<i>klantiben</i>	<i>kelaparan / starving</i>
<i>karepmu</i>	<i>apa karep, sesingan</i>	<i>sesingan, singa-singaha</i>	<i>terserah / whatever</i>
<i>kletong</i>	<i>mendil</i>	<i>derbibil</i>	<i>kotoran kambing / goat’s poop</i>
<i>ngecicar</i>	<i>ucul</i>	<i>ngenturit</i>	<i>melarikan diri / run away</i>
<i>geger</i>	<i>rewel</i>	<i>ngeyak</i>	<i>rewel / fussy</i>
<i>ndodok</i>	<i>ndodok</i>	<i>tingkring</i>	<i>jongkok / squat</i>
<i>keteklik</i>	<i>kecetit</i>	<i>keteklik</i>	<i>salah urat / be sprained</i>
<i>kece-blokan</i>	<i>ketiban</i>	<i>kebintis</i>	<i>kejatuban / fall away of</i>
<i>lebi</i>	<i>dileb</i>	<i>dineb</i>	<i>tutup / close</i>
<i>koyoto</i>	<i>contone</i>	<i>enggane</i>	<i>semisal / for example</i>
<i>etok-etok</i>	<i>maene</i>	<i>apen-apen</i>	<i>berpura-pura / pretending</i>
<i>gembus</i>	<i>gembus, bongkrek</i>	<i>tlembuk</i>	<i>gembus / traditional food like tofu (from soy-bean)</i>

<i>mercon</i> <i>bumbung</i>	<i>mercon</i> <i>bung</i>	<i>bum-</i> <i>mistulan</i>	<i>sejenis mainan</i> <i>petasan tradis-</i> <i>ional menggu-</i> <i>nakan bambu</i> / traditional cannon toy from bamboo
<i>jelong</i> <i>delik</i>	<i>rok-rok-</i> <i>an</i>	<i>kluntung</i>	<i>petak umpet</i> / hide and seek <i>gobak sodor</i> / go back through the door, tradition- al game <i>sejenis per-</i> <i>mainan</i> <i>tradisional,</i> <i>benteng</i> / tradition- al game, fortified <i>engklek</i> / hopscotch, to stand up or walk by a single leg <i>mencari</i> <i>batang kayu</i> / looking for woods or trunks <i>mencari</i> <i>rongsokan,</i> <i>memulung</i> / scavenge
<i>gobak</i> <i>sodor</i>	<i>g o b a k</i> <i>sodor</i>	<i>jentul</i>	
<i>beten-</i> <i>gan</i>	-	<i>brel</i>	
<i>sunda</i> <i>manda</i>	<i>jangka</i>	<i>dengklek</i>	
-	-	<i>repek</i>	
<i>golek</i> <i>rongsok</i>	<i>ngrongsok</i>	<i>nduling</i>	
<i>elek</i>	<i>kuntring</i>	<i>njetet</i>	<i>jelek</i> / ugly
<i>gasing</i>	<i>gangsing</i>	<i>panggalan</i>	<i>gasing</i> / top (toy)

The words used by speakers from Srinahan village like the table above show something unique and different from the eastern and western dialects of Javanese. This distinctive dialect is still used proudly by most of Srinahan villagers despite the onslaught of increasingly advanced technology, transportation that is very easy to obtain, and migration caused by marriage, wandering and employment. Many migrants from various different languages

follow the dialect. The social interactions that they use make their communication more intimate between each other.

However, the dialect needs to be seen from the economic and social level aspects. It is not impossible if social and economic behavior can make them forget the uniqueness of the dialect one day. Not a few of them tend not to use the dialect at all when it is outside their area and even return by assimilating the language. This happens because some consider that the social level of speakers who use the dialect is considered low when compared to other languages. However, the social sanctions imposed by Srinahan villagers are still very strong so that speakers who want to try to assimilate the language will be ostracized and considered arrogant so that the distinctive dialect still survives until now.

## CONCLUSION

Data that has been discussed shows that there are many unique dialect aspects spoken by the people of Srinahan village, Kesesi district, Pekalongan Regency. Categories seen are from the aspects of phonology, morphology, and lexical. Some reasons why these distinctive dialect appears because; (1) local villagers who were once the majority as farmers or did not like transmigration so they created certain terms and pronunciations of words, (2) the district boundary in the form of a river that was long enough so that it was quite able to maintain the purity of the outside dialect to taking over dialect or language assimilation, (3) the influence of the Dutch colonial. The influence of social behavior of the local population makes this distinctive dialect still survive today. The distinctive dialect based on certain dialect aspects used by Srinahan society is portraits of word variations that arise by speakers and become local philosophies and culture.



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