
The Lexical Differences in Madurese Varieties Spoken by People in Situbondo Regency

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Abstract

One of the characteristics of Madurese variety used in Situbondo Regency is the lexical differences. Focusing on the Madurese variety used by people to communicate in their daily life, this study is aimed to describe the lexical differences and to determine the status of the lexical differences. Five villages were chosen as the observation points of the study: Demung (OP1), Tanjung Pecinan (OP2), Sumberwaru (OP3), Curah Tatal (OP4), and Taman (OP5). Using a word list of 450 words, a total of fifteen informants were interviewed. Beside interview, some techniques including recording, note taking, and cross-checking were also carried out to collect the data. The data were then analyzed and calculated using dialectometry formula. The results show that out of 450, there are 133 lexical differences. The percentage of the lexical differences between OP1 and OP2 reaches 52.6% which means that the varieties used in the two OPs are considered different dialects. Meanwhile, the index percentage in six other compared OPs indicates that they have different sub-dialect status. The percentage of the lexical differences between OP2 and OP3 is 42.1%, OP3 and OP4 is 42.1%, OP4 and OP5 is 45.9%, OP1 and OP5 is 34.6%, OP2 and OP5 is 40.6%, and OP2 and OP5 is 42.9%. In brief, the status of the lexical differences of the Madurese varieties spoken by people in Situbondo Regency includes different dialects and different subdialects.

Keywords: geographical dialect, lexical differences, madurese variety, situbondo, synchronic study

Introduction

As a branch of linguistics, dialectology becomes one of studies that attract many researchers to explore more about dialects. It can be seen from several studies of dialect that have been conducted. In Indonesia, there are also many dialectologists who have been involved in the study of dialects in Indonesia. It is due to Indonesia as a multilingual country with many language varieties. Regarding dialectology, the present article tries to map Madurese varieties used in many subdistricts in Situbondo Regency. It focuses on geographical dialect which means that this study is observed based on geographical aspects as contrasted to social grounds (Chambers & Trudgill, 2004, p.5). Since one of the purposes of studying regional dialect is to determine the status of varieties, the term a variety since it is a neutral term used in this research. It means that the variety can be in the level language, dialect, or even sub-dialect (Chambers & Trudgill, 2004, p. 5). Chamber and Trudgill (2004) stated that language refers to a variety which has distinct, codified, standardized forms along with its own orthography, grammar books, and literature while the term dialect refers to a variety of a language which is grammatically, lexically, and phonologically different (Chambers & Trudgill, 2004, p.4). The term variety is used as a neutral term to apply to any particular kind of language (Chambers & Trudgill, 2004, p. 5).

The location of this study is Situbondo Regency which uses Madurese varieties in daily. Along with Bahasa Indonesia, Javanese, and Sunda, Madurese language is spoken by almost 14 million speakers and becomes the language with the fourth largest number of speakers in Indonesia (Lauder cited in Sofyan, 2010, p.208). Becoming one of the most spoken languages in Indonesia does not mean that Madurese is highly accepted by speakers of other languages. It becomes more interesting since Madurese language tends to be treated as the language of low status people. Madurese language is originally spoken by people in Madura Island. As a part of East Java Province, people in Madura do not speak Javanse language like the majority of Javanese people since they have their own language, Madurese language. Madura is divided into four large regencies (Bangkalan, Pamekasan, Sumenep, and Sampang) and the dialect used in each regency is also different. Geographically, Madurese language is divided into three different

dialects, Bangkalan, Pamekasan, and Sumenep (Soegiato, Soetoko, Soekarto, et al. , 2007). On the other hand, Hendrik (cited in Izzak, Arif, 2012) divided Madurese language into four dialects: Bangkalan, Pamekasan, Sumenep, and Sampang dialect. However, Madurese language is also spoken in some parts of East Java Province and the spread of Madurese can be seen in other places. One of the regencies in East Java Province that use Madurese language is Situbondo Regency.

Situbondo is one of the regencies in *Tapal Kuda* areas, East Java Province where the majority of the speakers are speaking in Madurese. *Tapal Kuda* areas refer to the regencies in eastern part of East Java Province where most of the people have Madurese background. The regencies include Pasuruan, Probolinggo, Bondowoso, Jember, Situbondo, and Lumajang. As it is located in eastern part of East Java, many people might not know that the variety used in Situbondo is Madurese variety. Based on the history, the existence of Madurese language in this regency could not be denied. In the 18th century, a massive migration happened when people from Madura decided to settle in East Java for some reasons, such as economic and social reasons (Syamsuddin, 2007). Most of the migrants then decided to settle in eastern part of East Java, so it was called before known as *Tapal Kuda* area. People from Sampang mostly migrated to Pasuruan and Probolinggo, people from Pamekasan migrated to Jember, and people from Sumenep migrated to Bondowoso, and Situbondo (Syamsuddin, 2007, p. 167). The local data of Sumenep shows that about 20-40 thousand people were migrating from Madura to eastern part of East Java Province, especially Situbondo (Hartono, 2010).

There are two major varieties spoken in Situbondo Regency: Madurese and Javanese. Even though Madurese variety is more often used by the speakers, but they do not bother each other. In daily life, people would use the variety to communicate. Just like Javanese variety, Madurese also has speech levels that consist of three levels respectively from the most polite, *Enggi Buntan* (addressing older people), *Enggi Enten* (addressing people of the same age), and *Enja' Iya* (addressing younger people). Mostly the Situbondo speakers use *Enja' Iya* to communicate with the others. It might be because *Enja' Iya* could effectively represent the society. Why this article uses the term variety instead of language or dialect is because there is no clear status that can represent the variety used by Situbondo people.

The history shows how Situbondo has got much influence from Madura, especially Sumenep, and how the name of Situbondo was derived. At the first time of its existence, Situbondo was part of "Karesidenan" Besuki. At that time, the name of Situbondo was Panarukan and it was under the reign of The Dutch. Anyer-Panarukan Street became the real work done by people in Situbondo. Next, under the reign of Ahmad Tahir, in 1972, the name of Panarukan was changed to Situbondo Regency (Pemerintah Kabupaten Situbondo, 2015). Related to Madurese people, the first person to lead Karesidenan Besuki was Raden Tumenggung Prawirodiningrat who came from Sumenep.

Regarding the studies of Madurese varieties, there have been some previous studies that explored Madurese varieties both in Madura Island or in other regions dominated by Madurese people. The first study was conducted by Awaliyah (2015) who focused on the lexical differences in Kangean Island, Sumenep regency. This study used 450 lexical items which were collected through interviews with the local people of Kangean Island. The results of this study showed that there were some different dialects and different subdialects in Kangean Island. Another study was performed by Asyatun (2005). She conducted a study about the isolect stratigraphy of Madurese language spoken by people in Pamekasan regency. This synchronic study tried to compare 233 glosses in seven OP(s) to find the lexical differences. The last study was done by Tri (2015) who studied about Pandhalungan language in Probolinggo. By using 200 words, the researcher focused on both Phonological and Lexical differences. This article, however, presents the results of a study on Madurese varieties used in one of the regencies in *Tapal Kuda* area, Situbondo Regency.

Method

This study uses qualitative descriptive approach since it emphasizes works in a wide range of data collection by doing interview and it works on many types of text (Dornyei, 2007, p. 37). The areas of the study covered five Observation Points (OPs). The OPs of this research were chosen by considering the spread of the areas that represent the western, northern, eastern, and southern part of Situbondo Regency. Those five sub-districts are Demung (OP1), Tanjung Pecinan (OP2), Sumberwaru (OP3), Curah Tatal

(OP4), and Taman (OP5). Beside considering the distribution of the five OPs, the areas were chosen as they fulfilled the criteria in this study, such as they were distant from the city, they had low mobility, and their total population was more than 6000 inhabitants (Mahsun, 2005, p. 132).

Furthermore, by using the purposive sampling, the informants were selected. In each OP, three informants were chosen as the representatives of Madurese speakers in the OP. Thus, the total number of the informants in this study was fifteen people. As purposive sampling was used in this study, the informants chosen as the samples should have fulfilled the requirements, such as they were rural men or women, aged between 40-50 years, physically and mentally healthy, born in the observation point, immobile, had pride in their variety, able to speak in Indonesian, graduated at least from primary school (Ayatrohadi, 2003, p. 39). Similar to Ayatrohadi, Chambers and Trudgill (2004) also set some criteria of the informant, known as NORM. They stand for N(on mobile), O(lder), and R(ural males). However, Chambers and Trudgill (2004) emphasize more on rural males since females are considered more status-conscious and usually do not speak naturally.

Since this study deals with lexical differences, the instrument used in this study was 450 word list that was asked to the informants during the interviews. The word list was taken from Swadesh's core vocabulary that covered some semantic fields, such as verb, part of the body, colour, conjunction, tools, and etc. The reason for choosing Swadesh's core vocabulary is because it contains words which are not easily changing over time.

The process of the data collection was divided into some stages. The first stage was the preparation, including pre-observation, preparing the instrument, choosing the OPs and the informants. The next stage was the interview. During the interview, recording and note taking were also carried out to make sure that the data obtained was complete. The data was then transcribed phonetically. The last stage after collecting the data was data analysis. There were four steps of data analysis: *first*, comparing and contrasting the lexical items; *second*, analyzing the lexical differences by using map; *third*, determining the status of the varieties using dialectometry; and *finally*, interpreting the findings. The status of the lexical differences was gained from the percentage of the differences (Mahsun, 2005, p. 144).

As proposed by Mahsun (2005, p. 175), the dialectometry formula is written as below:

$$\text{Index d\%} = \frac{s \times 100\%}{n}$$

d: vocabulary distance in percentage

s: the number of the lexical differences in one OP compared to other OP

n: the total number of the lexical differences.

After calculating the data, the status of a variety is obtained. Mahsun classifies the status of a variety into five types (Mahsun, 2005, p. 176). They are:

Index Percentage	Category
Under 20%	No difference
21-30%	Different speech
31-50%	Different Sub-dialect
51-80%	Different dialect
81-100%	Different language

Finding and Discussion

The findings of the study are classified into two parts: the description of the lexical differences and their status. In addition, the interpretation is given at the end of the findings.

The lexical differences

The data shows that there are 133 lexical differences found in five OPs in Situbondo Regency. These differences come from different semantic fields. Some examples of the lexical differences are shown as follow:

1. Thick (4)

There are two variations used for gloss 'thick'. They are *kandhel* [kand^hel] and *tebel* [təbəl]. The first form, [kand^hel] was used in OP2, OP4, and OP5 while the term *tebel* [təbəl] was used in OP1, OP3, and OP4. The term *kandhel* [kand^hel] means 'thick' (Safioedin, 1976, p. 268) and it has the same meaning as the term *tebel* [təbəl] (Safioedin, 1976, p. 615).

2. Narrow (8)

There are two variations for gloss 'narrow.' They were derived from old Madurese. The first variation, *cope*' [tʃɔpɛʔ] commonly refers to size, such as the size of a house (Safioedin, 1976, p. 152). On the contrary, the second variety, *keni*' [kɛniʔ] in Madurese means 'small' (Safioedin, 1976, p. 292). The term *cope*' [tʃɔpɛʔ] was used in OP1, OP3, OP4, and OP5 while the term *keni*' [kɛniʔ] was used in OP2, OP4, and OP5. Even though both of them do not have same meaning, they are still related to each other.

3. Warm (10)

There are two variations for gloss 'warm'. The first variation *angak* [aŋaʔ] was used in OP1, OP2, OP3, and OP5. Meanwhile, the term *panas* [panas] was only used in OP4. The term *angak* [aŋaʔ] means 'warm' or not too hot (Safioedin, 1976, p. 67). On the other hand, the term *panas* [panas] means 'hot' (Safioedin, 1976, p. 439). Both of the terms are still related to each other.

4. Full (12)

There are two variations for gloss 'full'. The first variation is *possak* [pɔssaʔ] which was used in OP1, OP3, OP4, and OP5, while the second variation *bennyak* [bɛñaʔ] was only used in OP2. These two varieties have different meanings, but they are still related to each other. The first variation *possak* [pɔssaʔ] refers more to availability of things or goods (Safioedin, 1976, p. 483), while *bannya*' [bɛñaʔ] refers to the quantity of thing or goods (Safioedin, 1976, p. 97)

5. New (13)

There are two variations used for gloss 'new'. The first variation is *anyar* [añar] which was used in OP1, OP3, OP4, and OP4. Meanwhile, *buru* [b^hurɔ] was used on OP2. *Anyar* [añar] means 'something new' which does not the same meaning with *buru* [b^hurɔ] (Safioedin, 1976, p. 74). However, they are still related to each other. The term *buru* [b^hurɔ] means something that just happens recently (Safioedin, 1976, p. 128). Both varieties were derived from old Madurese.

6. Rotten (17)

The gloss 'rotten' also has two varieties that are still related to each other. The first variety *bucco*' [butʃɔʔ] was used in OP1, OP3, OP4, and OP5 while the second variety *beu* [bəʊ] was used in OP2 and OP4. According to Safioedin (1976, p. 120), *bucco*' [butʃɔʔ] refers more to fruits and it relates to *beu* [bəʊ] which means something that does not smell good (Safioedin, 1976, p. 104).

7. Dirty (18)

There are two varieties used for gloss 'dirty'. The first variety is *kotor* [kɔtɔr] that was only used in OP1 while the second variety *gedde*' [g^hədd^həʔ] was used in OP2, OP3, OP4, and OP5. Both of those varieties, *kotor* [kɔtɔr] (Safioedin, 1976, p. 320) and *gedde*' [g^hədd^həʔ] (Safioedin, 1976) have the same meaning as 'dirty'.

8. Smooth (21)

There are two varieties for 'smooth'. The first variety *lembu*' [ləmbɔʔ] refers more to the texture of something (Safioedin, 1976, p. 341) while the second variety *alos* [alɔs] refers more to the surface of something (Safioedin, 1976, p. 61) and they are still related to each other. *Lembu*' [ləmbɔʔ] was used in OP1, OP3, and OP4 while *alos* [alɔs] was used in OP2 and OP5.

9. Poor (28)

There are three varieties used for gloss 'poor'. The first variety *mesken* [məskən] was used in OP1, OP3, and OP4. It refers to financial problem (Safioedin, 1976, p. 375). The second variety, *malarat* [malarat] was used OP2, OP4, and OP5. This variety means having difficulty to face something (Safioedin, 1976, p. 361). The last variety, *ta' endi*' (taʔ əndiʔ) was only used in OP5. This is a combination of *ta'* means 'have no' and *endi'* means 'something' which become 'having nothing'. Only *mesken* [məskən] and *malarat* [malarat] were derived from old Madurese.

10. Diligent (32)

There are three variations used for gloss 'diligent'. The first variation, *bajeng* [bʰədʒəŋ] was used in OP1, OP2, OP4, and OP5. This variation is related to 'someone who always studies hard' (Safioedin, 1976, p. 88). The second variation, *banter* [bʰəntər], was only used in OP3. This variation means 'someone who is really responsible to do some works' (Safioedin, 1976, p. 98). The last variation, *penter* [pəntər] was only used in OP4. Even though *penter* [pəntər] does not having the same meaning as *bajeng* [bʰədʒəŋ], they still share common thing because *penter* [pəntər] in this case means 'someone who is good in academic' (Safioedin, 1976, p. 466). In short, although the three variations have their own definitions, they are still related to each other.

11. Healthy (34)

There are two varieties for 'healthy'. Basically, these two varieties have the same meaning. The first variety *sehat* [səhat] means 'having no problem with the health' (Safioedin, 1976, p. 546). Meanwhile, the second variety, *beres* [bərəs] has two meanings. The first meaning is 'someone who has recovered from their sick' while the second meaning is 'someone who has no mental problem' (Safioedin, 1976, p. 99). The variety *sehat* [səhat] was used in OP1, OP3, and OP4 while *beres* [bərəs] was used in OP1, OP2, OP4, and OP5.

12. Difficult (35)

There are two varieties used for 'difficult'. The first variety *sossa* [sɔssa] was used in OP1. *Sossa* [sɔssa] here means 'having difficulty' (Safioedin, 1976, p. 586). Meanwhile, the second variety *sara* [sara] here means 'critical condition of health problem' (Safioedin, 1976, p. 537) which was usually used OP2, OP3, OP4, and OP5. Although they have different meanings, they are still related to each other, 'having problem or difficulty'.

13. Greedy (37)

There are two varieties for 'greedy'. The first variety *tama'* [tamaʔ] was used in OP1, OP2, OP3, and OP4 while the second variety *belekka* [bələkka] was used in OP1 and OP5. *Tama'* [tamaʔ] means 'greedy' (Safioedin, 1976, p. 598), while there is no term *belekka* [bələkka] in old Madurese. It gives the assumption that *belekka* [bələkka] is a new form of Madurese variety.

14. Wise (40)

All OP(s) except OP3 have no term that refers to gloss 'wise'. In OP3, the term *adil* [adʰil] refers to 'wise'. According to (Safioedin, 1976, p. 54) *adil* [adʰil] means 'being fair'. Though, it does not have the real meaning of 'wise', the variety *adil* [adʰil] still has related meaning.

15. Wasteful (44)

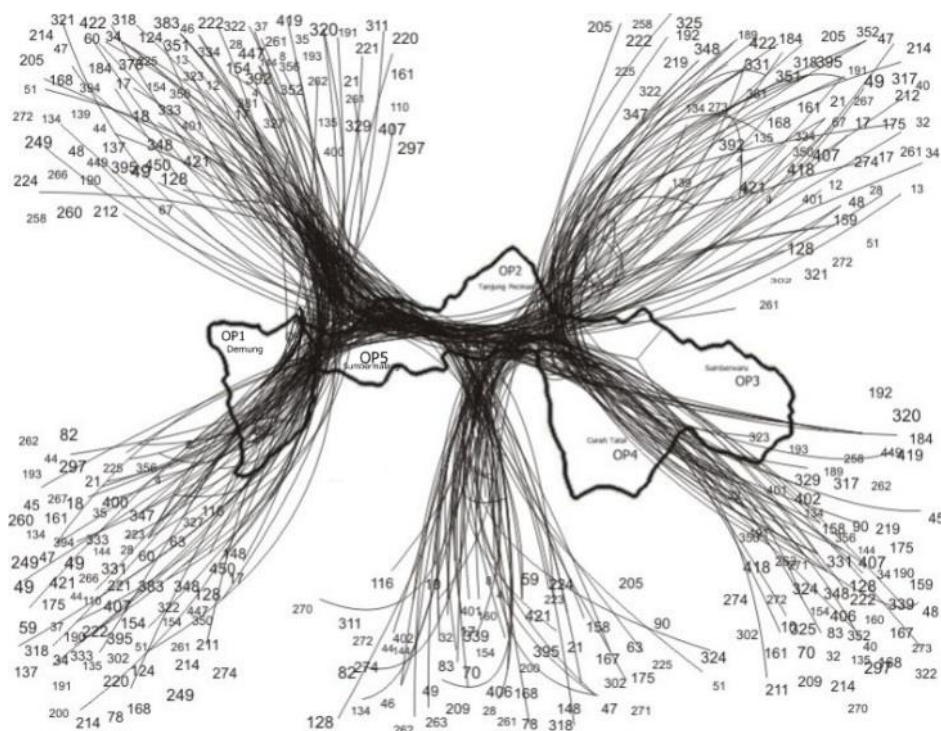
There are three varieties used for 'wasteful'. The first variety *tarapas* [tərapas] was used in OP1. The meaning of *tarapas* is something 'like spending money' (Safioedin, 1976, p. 610). The second variety *boros* [bərəs] was used in OP2, OP3, and OP4 which could not be found in old Madurese, yet it could be found in Javanese language. It has the same meaning as Bahasa Indonesia 'boros' (Mangunsuwito, 2002, p. 311). The last variety *matade* [matadəʔ] was used only in OP5. However, this variety is assumed to be a new form in Madurese variety.

The status of the lexical differences

In this study, the lexical differences were calculated using dialectometry formula (Mahsun, 2005, p.157). The results of the dialectometry calculation are presented in the following table:

OP: OP	S	d%	status
1:2	70	70:133x100 = 52.6 %	Different dialect
2:3	36	56:133x100 = 42.1%	Different sub-dialect
3:4	50	56:133x100 = 42.1%	Different sub-dialect
4:5	47	61:133x100 = 45.9 %	Different sub-dialect
1:5	40	46:133x100 = 34. 6 %	Different sub-dialect
2:5	42	57:133x100 = 42. 9%	Different sub-dialect
2:4	39	54:133x100 = 40. 6%	Different sub-dialect

Interpretive Map of Madurese Varieties in Situbondo



In addition, there are some principles which are important to be taken into account in determining the status of lexical differences:

1. If one observation point has one or more lexical items for one meaning and one of them is also used in the other observation point, then it is considered no lexical differences.
2. If one observation point has no lexical form of a particular meaning then lexical differences are considered exist.
3. If all observation points do not have lexical form of a particular meaning then it is considered no lexical differences.
4. In the lexical dialectometry, phonological and morphological differences are not taken into account.

Interpretation

The findings indicate that in each OPs compared, there are always lexical differences. From the results of the lexical dialectometry calculations, it can be seen that the lexical differences between OP1 and OP2

happened because the varieties used in OP1 and OP2 were considered different dialects. Meanwhile, the other lexical differences in other OPs compared had the status of different sub-dialects, yet their percentages were quite high. It means that the Madurese varieties used in Situbondo Regency varied. .

Furthermore, the location of the informants also contributes to the lexical differences. People in the western part of Situbondo Regency interacted more with people from Probolinggo Regency. It resulted in the influence of the variety used in Probolinggo Regency to the variety used in the western part of Situbondo Regency. Some of the lexical items they used were similar to the varieties used by people from Probolinggo Regency. Demung as OP1 which is located in the western part of Situbondo Regency is adjacent to Probolinggo Regency. Thus, there is a possibility that the variety used in OP1 is similar to the variety used in Probolinggo.

Moreover, based on the history, Madurese people who migrated to Situbondo Regency mostly came from Sumenep. Thus, the variety used in Situbondo Regency might be influenced by Sumenep variety. On the other hand, people who migrated to Probolinggo Regency were from Sampang and it led to the assumption that the variety used in Probolinggo was influenced by Sampang dialect (Syamsuddin, 2007, p. 167). Therefore, some people who lived in the adjacent areas faced lack of mutual intelligibility.

In addition, based on the characteristics of the areas, Situbondo Regency can be divided into two different types of areas, the coastal areas and the agricultural areas. In this study, villages that are near to the coastal areas are located in the northern part of the regency including Demung (OP1), Tanjung Pecinan (OP2), and Sumberwaru (OP3). People who lived in OP1, OP2, and OP3 had more understanding about lexical items related to coastal areas than people who lived in villages in agriculture areas, such as Curah Total (OP4) and Taman (OP5) which are located in the southern part of the regency. In brief, the different characteristics of the OPs also contribute to the lexical differences in the OPs compared.

Conclusion

Situbondo is one of the regencies in East Java Province which is mostly occupied by Madurese people. It is one of the reasons why people in this regency use Madurese variety to communicate. Based on the history, Madurese people who migrated to this regency mostly came from Sumenep. Thus, Situbondo is assumed to be influenced by Sumenep dialect. Even though people speak in Madurese, there are still other varieties used in this regency. Since, some of the regions in Situbondo Regency are adjacent to Probolinggo Regency, the lack of mutual intelligibility among people in these areas might appear. Finally, by conducting this study, some assumptions about the lexical differences found in some areas in Situbondo Regency have been answered.

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