"MADURA IS MY HOME, JAVA IS MY LANGUAGE"
JAVANESE CULTURAL ACCULTURATION IN BANGKALAN REGENCY, MADURA ISLAND

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ABSTRACT

Abstract: Language and identity are two interrelated things. As a means of active communication, language is used in the daily life of mankind, which functions and plays an active role in the process of cultural preservation in an area. This study aims to find out how the use of Javanese in the coastal area of Madura Island is mainly in the three villages that are the main research objects, namely the villages of Tajungan, Kauman, and Junganyar in the Kamal and Socah sub-districts, Bangkalan Regency, East Java Province. This research is in the form of descriptive qualitative research using Yin's research method based on 5 stages of research with a sociolinguistic theory approach that examines the concept of bilingualism applied in an area or community in the communication process. The results of the study revealed that 9 points of findings were related and able to answer the formulation of the problem related to the geographical factors of the border area of the three research villages, as well as the process and impact of cultural acculturation which were described in detail in the discussion points and conclusions of this study.

Keywords: Sociolinguistics; Cultural Acculturation; Mobility Effect

Introduction

Humans are created as social beings who are interconnected with each other in everyday life. In society, humans are used to helping each other, exchanging opinions, discussing small to big things, and exchanging information. This social life cannot be separated from communication patterns that can build a harmonious understanding of what is conveyed by one person to another. Communication is the main medium that bridges the process of community interaction in a community or region. Communication can be done verbally through symbols in the form of words and non-verbal which is a description of events through communication outside of written or spoken words (Nur et al., 2020). In verbal communication, everyone needs a language that can be

understood by the interlocutor to convey the purpose of the conversation well. Humans have language that is their characteristic and distinguishes them from other creatures. Each region has a diversity of languages as a community identity. Especially in an archipelagic country with thousands of tribes like Indonesia. Almost every island and tribe that inhabits it has its regional language characteristics, such as the Javanese who use the Javanese language, the Madurese with the Madurese language, and many others who apply the regional language as a daily lingua franca. A unique linguistic structure can lead to a precise understanding of what speakers expect from one another. What the universe wants in terms of material or metaphysical things. With language, humans are also able to communicate so that the world is maintained in a balanced and harmonious manner (Saussure, 1998).

Language can also be understood as a series of tools or instrumentalists that replace individuals in stating something to the interlocutor and ultimately give birth to a cooperative relationship between the speaker and the interlocutor. Its form can be in the form of systems, symbols, and sounds that are arbitrary, meaningful, conventional, unique, universal, productive, varied, dynamic, human, used as a tool for social interaction and functioning as the identity of the speaker (Pateda, 2011; (Chaer, 2012) (Noermanzah, 2019) explained that this language skill is implemented with the ability to use rhetoric both in writing and speaking. Rhetoric itself is the ability to process language effectively and efficiently.

From birth, each child is introduced to the mother tongue used by their parents daily, starting from the simple language "Mother/Father", developing into a complex set of words that can be spoken according to conditions as the child grows. Basic vocabulary like "Mom" and "Father" can then develop into "What are you doing?" Or "You wash the car every morning". Children born in Java are most likely to practice Javanese in their daily lives, such as the words "engage" which means "yes" and "Yaknopo Kabare?" Which means "How are you?" And there are many other sentences formulations that are actively applied in the communication process. Not only Java, but other regions that have their language must also have the same communication phenomenon. In this case, language can also develop along with the times with all technological advances and communication tools, physical development (phonemes, morphology, syntax, and discourse), and the development of human roles in life (Noermanzah, 2019)

The similarity of the language used can identify a person's identity and facilitate the process of understanding in a conversation for social groups in an area with their respective regional languages. However, what if there are social groups living in an area with a different mother tongue? Will problems arise in the process of understanding the meaning of each word or sentence? How did this happen? And how they finally determined his identity. As happened in several villages in the Bangkalan district, Madura Island. As one of the islands that occupy the territory of East Java, Madura is known to have its hasnya language, namely Madurese. In contrast to the groups of people living on the island of Java, which tend to use the Javanese language. The existence of the Madura Strait that separates the islands of Madura and Java makes these two regions their own identities that have been preserved for generations. However, Bangkalan, a district located on the western tip of Madura Island or commonly called the border area,

has several villages with different languages. People who live in the villages of Tanjung Jati, Kejawan, Tajungan, Kamal District, and Kauman and Junganyar villages in Socah District tend to use Javanese in their daily communication amid other regional communities which are thick with Madurese language and accents. This difference phenomenon becomes a unique and interesting issue to be studied further to obtain clarity of information and find unique facts about the application of the Javanese language in the region.

Then, when someone speaks using English, it could be that a foreign speaker is a person from England or it could be from another country that applies English as the main language, or it could be that the person is from another country who happens to be able to speak fluent English. From this, it is very clear that the main function of language is as a form of one's identity other than as a medium of communication to achieve an understanding that is by what the speaker intended for the person who is the object of the interlocutor. This function is also explained in Kustyarini (2017) that language is very close to its users, which can then be concluded that language is a mirror of one's personality. Personality is the entire attitude or character of a person in responding, responding, and or doing or doing something. This personality can be formed due to several influences, ranging from psychological factors or external factors related to the formation of human character. Social culture Influences a person's personality. In a culture, of course, human behavior is regulated in acting and speaking. This can also be the background of a guess where someone comes from.

For example, when a woman is gentle, well-spoken, elegant, and skilled, and her language tends to use subtle Javanese, people can think or guess that this woman is a descendant of solo, Jogja, or even a royal family. Then when someone has a rather harsh accent, even though he intends to use soft language but in terms the accent already showing a loud and bold tone, people can think he is a descendant of Batak or Madura. This general example is found In the many stereotypes of society regarding language and its use. Especially in a country with lots of regional languages like Indonesia, where each language is different and clearly shows where someone is from when they speak.

However, a person's language ability can change from the internal and external teeth. This change in terms of internal and external according to (Bybee, 2015) begins with the behavior of speakers in their daily lives to adjust to each other and is followed by a tendency to innovate in familiar community groups. This initial change can then develop in a chain into other changes and eventually the languages are different from one UU is based on the need for human communication to coexist in good harmony.

Border Areas and Border Culture Studies

The border area is a point area where the location is at the end of an area that borders other areas. Some experts argue that the function of borders is the same everywhere, namely to distinguish national territories and control and regulate the flow of people and goods between these regions (Yuval-Davis et al., 2019). Laine in Puryanti (2017) explains that in its development, research interest has gradually changed from its initial focus on borders as territorial dividing lines and political institutions to borders that are considered socio-cultural and discursive practices and bring a more processual

understanding of borders. The nature of culture itself is very complex. Kroeber and Kluckhorm (1952) in Chaer (1995) have collected dozens of definitions of culture and grouped them into delicious groups according to the nature of their definitions. Descriptive definition (elements of culture), historical definition (culture is inherited socially), normative definition (rules of life and behavior), psychological definition (its use in adapting to the environment), structural definition (the nature of culture as a patterned and regular system, and genetic definition (occurrence of human creation) (Redianis et al., 2019).

This information shows that in a border area, many things can be found, ranging from mobility to cultural exchanges that affect one area and another. This culture can develop permanently with the application from generation to generation in a community. The relatively high mobility to the other side of the region also supports the crossing of cultures that dominate the other side so that it can become a permanent culture that is believed and practiced by its inhabitants.

This phenomenon is then widely studied in the study of border culture. A science that focuses on the study of what cultures exist in border areas, whether is there a uniqueness or a strong influence on one region and another, and explains how the cultural correlation and coherence that enters the new area becomes feasible to be applied and preserved. In this case, the author will examine a study of border cultural studies related to language as the main means of communication for people who can maintain close relations with each other with good understanding through the same speech.

Sociolinguistic Theory

Sociolinguistics is a study or study that emphasizes and bases its approach on matters outside language, which are related to the use of language by its speakers in social groups. Chaer (1994) explains Sociolinguistics is a linguistic subdiscipline that studies language about its use in society. In his book, he also states that what is discussed in sociolinguistics is the use and use of language, the place of use of language, the grammar levels of language, the various consequences of the contact of two or more languages, and the variety and time of use of the variety of languages.

(Mujib, 2009) explains that from a sociolinguistic point of view, language is not considered as language as applied in structural/general linguistics, but is seen as a means of interaction in society. Therefore, all formulations regarding sociolinguistics given by experts will not be separated from problems regarding the relationship between language and social activities or aspects. That is, language cannot be separated from existing culture. (Masinambouw, 1995) states that language and culture are two systems that regulate human interaction, while language or culture is a system that functions as a means of sustaining that means. Kustyarini (2017) states that language as part of culture is an absolute requirement for culture. This is because humans know the culture through language and language is used to reflect everything that becomes the values in society from what is done. Sapir (1956) states that the real world is formed from the habits of people who speak both receptively and productively.

Four points can describe the connection between language and society. First, social structure will affect the structure of linguistic behavior; age, ethnicity, social status, gender, and so on. Second, linguistic structure influences social structure. Third, language and society influence each other. Then the fourth or last is the absence of a relationship between the two. However, the four points of Chomsky's ideas are still considered weak by other experts. Experts agree that the relationship between language and non-linguistic factors is stronger. The reason is that there are reinforcing factors in it, namely dialect, idiolect, variety of language (situation); formal, informal, lateral, age, groups of speakers; communities, registers, and others (Mujib, 2009)

Haryono in his article (2012) says that there are three Sociolinguistic functions and tasks, namely describing the system of social status about the habit of speaking in society, helping a person improve his social status through the use of language, and finding solutions to bilingual or bilingual problems in his community, and researching dialect phenomena. In a bilingual or multilingual society, It's related to the change and development of the language (Haryono, 2012). Like coastal communities who incidentally work as fishermen and sail to other islands, the majority will be able to speak another language according to the island they are visiting because of their habits while they are there. Stopping in a new place requires them to understand the local language to facilitate the communication process and reach a proper understanding of the natives. In fact, in some places some residents deliberately build their communities on the new island by bringing their native culture and language to the island, such as the phenomenon that occurs in several coastal areas in the Bangkalan area, the western part of Madura Island.

Research Method

This research is descriptive qualitative research in which research findings are not obtained through statistical processes or other forms of calculations such as the quantitative method. In this case, the research is carried out in a natural setting based on phenomenological characteristics that focus on appreciation. The use of qualitative methods aims to understand the object under study and develop the concept of sensitivity to the problem at hand. According to (Denzin & Lincoln, 1994), qualitative research is research that uses natural settings to Interpret phenomena that occur and is carried out by involving various existing methods. Erickson (1968) stated that qualitative research seeks to find and describe in a narrative way the activities carried out and the impact of the actions carried out on their lives.

(Holmes & Meyerhoff, 1999) explains that qualitative research is a particular tradition in social science that fundamentally depends on human observations both in its area and terminology. It defines everything that has relevance with good meaning in the diversity of human conditions, their actions, beliefs, and interests with the focus on the different forms of things that result in differences between them.

In qualitative research, a tool or commonly called a "Key Instrument" is needed to obtain data according to research objectives. According to Sugiyono (2011), Qualitative research methods based on the post-positivism philosophy are used to examine the condition of natural objects, where the researcher is the key instrument for data

collection. The tool used in this study as a "Key Instrument" is the researcher himself who is active in carrying out field studies.

In line with the purpose of qualitative research to reveal the reality of a matter in depth and of good quality, the author will convey his ideas objectively based on existing ideas according to the sources of data that have been collected which are carried out through five stages of research as conveyed by Yin (2010), namely Compiling, Disassembling, Reassembling, Interpreting, and Concluding. The five stages are described in the following explanation:

1. Compiling (Compilation / Collection)

In this first stage, the data collection process was carried out through the direct observation method in the form of visiting the research location directly, interviewing 5 informants consisting of the Head of Tajungan Village, 1 resident of Tajungan Village, the Head of RW Kauman, 1 resident of Kauman village, and Head of RW Junganyar Pesisir for 2 days in each village with a different schedule from the first day and the second day. The first visit aims to obtain general and specific data needed. The second visit aims to validate the results of the author's research and whether they are appropriate or lacking in the discussion and conclusions of the research results. Furthermore, the analysis process is carried out based on the data obtained from the observations. This stage aims to answer the following elements of the problem formulation:

a. Where is the geographic location of the villages of Tajungan, Kauman, and Junganyar as the subject of this research?

b. How is the process of acculturation of Javanese culture reflected in the language of the three villages? Are there any similarities or differences?

2. Disassembly (Disassembly)

Here the author will sort and reduce the data that has been compiled into smaller fragments or in the form of important pieces of the main points needed in this study. The existence of data reduction is useful to provide a clearer picture and simplify the process of collecting data again on the main points that focus on important points and look for the main pattern theme.

3. Reassembling

The third stage aims to implement or classify the known data in a fragment or group according to a more conical return order based on the main data required. This aims to further improve understanding of the case and as a reference in taking action according to the analysis of the data presented. So, researchers can master the data and not drown in a pile of data that is less needed to be discussed in research results.

4. Interpreting

At the interpretation stage, the writer retells the selected data using the author's style of language that can be more easily understood and accepted by the readers. In this stage, it is important to ensure the suitability of the concept of the researcher and the informant so that the credibility of the research is fulfilled.

5. Concluding (Conclusion)

The fifth stage is one of the most important parts to form the entire content into simple and easy-to-understand parts. The author provides the conclusion of the overall analysis in a more concise, clear, and concise form related to the previous four steps.

This research was carried out using a sociolinguistic approach based on the relationship with the main subject of the author's research which focuses on studies on the use of multiple languages in 3 villages located on the west coast of Madura Island where almost the entire population speaks Madurese but certain villages are also able to speak Madurese. The Javanese language Is a result of cultural acculturation caused by external and internal factors of the population as described in the literature review chapter, the previous sociolinguistic sub-chapter.

Result And Discussion

Geographical Location of Tajungan, Kauman, and Junganyar Villages in the Border Area of Bangkalan-Gresik Regency

Bangkalan Regency is the westernmost region of Madura Island which is still within the scope of the government of East Java Province. It is directly adjacent to the island of Java, to be precise, the Surabaya area in the south and the Gresik area in the west, which are separated by Lamongan Bay. Bangkalan Regency is divided into 18 districts and 281 villages/wards. Of the 18 sub-districts, two of them have a unique use of the Javanese language which is very distinctive and different from other areas that speak Madurese, namely Kamal sub-district which consists of 10 villages and Socah sub-district which consists of 11 villages.

3 villages are unique from the two sub-districts. Tajungan Village in Kamal District and Kauman and Junganyar Villages in Socah District. The specific location of the three villages is directly adjacent to the Gresik Regency area on the island of Java.
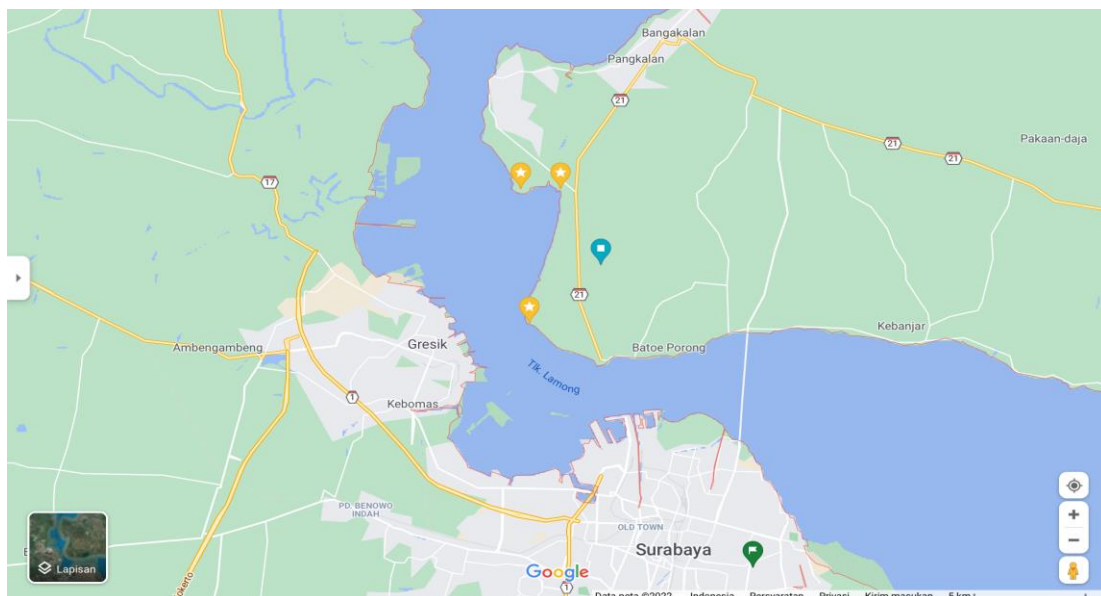
Map 1. Geographical area of Bangkalan-Gresik and Bangkalan-Surabaya borders

On map 1, the locations of the 3 villages are marked with an asterisk. From the bottom, the first asterisk indicates the location of Tajungan village, the second star (aligned to the right) is Kauman village and the last (aligned to the left) is Junganyar village. The majority of the population living in the area actively speak Javanese in their daily lives which will be discussed in detail in the next point.

Javanese and Madurese as a means of communication

Javanese and Madurese are two regional languages that are unique and very strongly used as a means of communication on the island of Java and Madura Island. Each one has a different diction and a unique pronunciation with its accent. Both types of language are also a form of Identification of the speakers (Ramadhansyah et al., 2022). The Javanese people claim that they are descended from the Javanese people and speak Javanese. Even so, the Madurese people are also attached to their identity as Madurese by using the Madurese language in their daily lives. This is a natural thing where residents speak a language according to their respective regions. However, the existence of an element of mobility and the development of a particular community can create a tendency for the local regional language to be influenced by other regional languages according to the use of the majority in a certain circle.

The difference in the application of different languages in the same area is known as diglossia. The term was first introduced by (Ferguson, 1971) who described the linguistic situation in Greece, Arab countries, Switzerland, and Haiti. In these four communities, two varieties of language differ in usage situations. (Fishman, 1972) explains that diglossia is a linguistic situation that is not at all allied in a society. This phenomenon is happening in the Bangkalan Regency, precisely in Tajungan village in the Kamal sub-district and Kauman and Junganyar villages in Socah sub-district. The reason is if the majority of the Madurese population has a strong Madurese language from generation to generation, the three villages have experienced acculturation of Javanese culture which has led to the active use of the Javanese language in their daily life which has been going on for a long time.

Based on interviews conducted by the author with five informants who live in the three villages, two villages in the Socah sub-district apply 2 languages, namely Javanese to their fellow villagers and Madurese to people outside their village or Indonesian as the official national language. Meanwhile, Tajungan village in the Kamal sub-district only uses Javanese in daily life and Indonesian as the official language. The Tajungan people do not understand the Madurese language and prefer to use Indonesian when they have to communicate with people outside their village.

The practice of using the Javanese language in the three villages has been passed down from generation to generation and is even applied in the teaching and learning process in the local village kindergarten. This becomes a stimulus from an early age for children to gain an understanding of Javanese as an active language applied in their

village and form a different identity from the Madurese community in general. (Gumperz, 1971) said that in an area it is possible to live with several varieties of languages side by side so the form of interaction tends to be code-switching. This happens because the community speaks multilingually (Fasold, 1984). Language varies based on its use and usage, based on where it is used and to whom it is spoken, and based on who is using it. Who is spoken to and the context influences the choice of code or variation, whether language, dialect, or (Nur et al., 2020). In verbal coon, whether language, dialect, or .

The process of acculturation of Javanese culture in 3 villages in the border area of Bangkalan Regency, Madura Island, is reflected in the language.

Tajungan Village

Tajungan Village is the first village that the author researched. Located in the Kamal district, not far from the port of Ujung Kamal. As discussed in point 1 earlier, this village is directly opposite the Gresik district on the island of Java. In the middle stretches Lamongan Bay. In this village, the author Interviewed a resource person named Imarul Achadiyah, a native resident of Tajungan. In the interview, Imarul confirmed that the entire Tajungan community uses the Javanese language. The application of the Javanese language in Tujunga Village has been going on for a long time from the time of their ancestors. It is gradually hereditary.

It is told in a children's fairy tale book entitled "Megaremeng and Other Stories; A Selection of Madura Tales) by (Diana et al., 2022), the name Tajungan is taken from the name of a princess who lives in this village. Long ago, there lived a young farmer named Wira. He is very diligent and hardworking. He lives with his elderly mother in an area on the island of Java called Gresik. With the high curiosity that he has, one day he wanted to know how life is outside his area. In the end, he asked his mother for permission to go abroad to explore other areas. Even though his mother's heart felt heavy, Wira was finally allowed to go with the hope that he could find a life partner elsewhere later. Armed with a chicken and a rice rake (a serrated iron rod) given to him by his mother to look after himself during the trip, Wira left his mother sadly.

Wira then started walking east towards the end of the island or the shoreline. There he saw a beautiful view of the opposite island after resting. He was amazed by the beauty of the island. He then looked for a boat to cross and finally found a wooden boat. After checking the condition of the boat which was still able to be boarded to cross, he began to cross the ocean to the other island. After almost reaching the island, he saw a lump of foam from about 200 meters in front of him. It turned out that 2 crocodiles were quite savage under the foam. The crocodile was about 5 feet long. Luckily he had a rice rake from his mother which turned out to be not an ordinary rake, this item has magical powers so after almost half a day he fought the sea crocodiles, and Wira managed to kill the two crocodiles. Then he took the 2 crocodile teeth to use as talismans.

Arriving at the opposite island, Wira looked for a stall to eat because he had not eaten for about 2 days. When he entered a stall, everyone looked surprised and started whispering to each other. The curious hero then asked why they were whispering, what were they talking about? He introduced himself and ordered a portion of food. Then he

asked the shop owner, "What's wrong with me? Did I make a mistake?" The arrival of the hero in the village made the residents amazed. So far, no one has managed to cross the ocean to the other side of the island because the sea is guarded by 2 very savage crocodiles. However, how can Wira alone get through it?

After telling his experience of fighting crocodiles in the sea, all the residents were happy and very happy with Wira's arrival and threw a welcome party for him. There was even a gentleman who invited him to come to his house and be introduced to his daughter. He wanted Wira to be his son-in-law. His name is Sir. Please, one of the old residents of this village. His daughter's name is Princess Tajungan. When they met, Wira immediately fell in love at first sight. However, their love story did not start easily because the notorious and powerful pak album (the village head) also wanted to marry Tajungan. However, Mr. Sila is not willing if his daughter is married to Mr. Klebun. Wira also promised to fight against Pak Klebun and marry Tajungan. Long story short, Wira won the battle with Mr. Klebun. Pak Sila was very happy and married Tajungan to Wira. After marriage, Wira invited his mother to live in the village and named the village Tajungan. He lived with his family there until the end of his life. Since then, this village is known to the public as the village of Tajungan. So, it can be concluded that the name of this village was obtained because of the important role of a hero from the land of Java, Gresik, East Java to be exact.

The story above is quite different from what Imarul said in his interview. According to the stories of residents and elderly people, in the past many fishermen from Java were looking for fish in the waters of Lamongan Bay. During the rainy season, they usually take shelter and rest on a small island for a few days. Finally, because they felt that the place they visited was quite comfortable and peaceful, many Javanese fishermen then built houses on this land which was none other than the village of Tajungan. From there, the Javanese community in Tajungan Village developed to this day. Although many residents marry outsiders from Tajungan or Madurese, when they live here, they can finally communicate using Javanese from factors of daily habits. Children, also use the Javanese language, whichh makes Javanese as the children's mother tongue which can be preserved until now. Nurhayati, Mulyana, Mulyani, and Suwardi (2013) stated that Javanese is the language with the most speakers compared to other regional languages.

The practice of using the Javanese language is also often used by residents at work. Most of the residents became fishermen and scrap metal factory workers. The fishermen usually look for fish towards Gresik and sell their catch there. In daily conversation, they use Javanese to facilitate communication and reduce misunderstandings.

Not only Javanese, but the majority of Tajungan villagers also practice traditional culture by Javanese culture, especially Gresik. One example, on the night of Tagbilaran, residents flocked across to Gresik to visit the fish market and shop there, then they also enjoyed the entertainment at the night market near the fish selling the place to ride rides, buy new clothes for Eid or toys for children. Residents looked very enthusiastic and happy enjoying the takbiran night celebration in Gresik. They also make decorative boats that are used for parades on Eid day. The enthusiasm of the people of Tajungan also influenced other villagers around Tajungan to participate in this celebration.

The intensity of the relationship between the people of Tajungan and the people of Gresik makes the Javanese language they use influenced by the Gresik Javanese style. Examples of words used are "Sira" which means I and "Keno" which means you. The vocabulary identified is quite different from the Javanese language in Surabaya, for example, I still pronounce me and you are pronounced with the word "Koen" or "Your crew".

This uniqueness makes the residents of Tajungan village feel and believes that even though they live in Madura, their identity is of Javanese descent. They don't even want to be called Madurese. They feel Tajungan is Javanese, not Madura. One example was when they wanted to go to the market or Kamal port, they would say goodbye and say "Want to go to Madura". This clearly shows the thickness of the identity of the Tajungan people as Javanese who live on the island of Madura. The domination of this identity is also supported by the strong use of the Javanese language and they also don't understand the Madurese language at all. So, when they go out of the village, they choose to use Indonesian to communicate with Madurese so they don't misunderstand, such as when they are in a public place, at school, or a certain event.

Kauman Village

Kauman Village is the second village that is the object of this research. A dense village in the Socah sub-district, Bangkalan Regency. The people of Kauman village are also active in speaking Javanese, from children to parents. The background to the application of the Javanese language in Kauman village is the factor of their ancestors who have used Javanese since ancient times. The average Javanese language used is a coarse type of Javanese language by children up to people in their 50s. Meanwhile, people who are older than 50 to 70 years old can still speak fine Javanese like Kromo Inggil, East Java, such as "Too much money?" Which means where it came from. The sentence of the question reads "Teko end?" in the Javanese course or commonly called Yoko.

It is said that in the past many fishermen and traders of agricultural products went to sea in the Lamongan Bay area and sold their produce to the Gresik market and until now this is still going on. Every morning after the harvest season, usually residents who work as traders or fishermen will cross over to Gresik to sell their wares there. Apart from working, many Kauman villagers choose to marry Javanese people because of the similarity in character and language. However, it is not uncommon for those who marry Madurese or other areas. In this village, there is also a source known as Sumber Jokotole which is sacred. Every day many visitors from Madura and Java come here to bathe at the source or take water to take home. The people believe that Jokotole's spring water has magical powers and blessings that can cure all ailments, both physical and magical. The mobility of the Javanese who come here also adds to the thickness of the Javanese language practice in this village.

There are several similarities between Kauman and Tajungan villages. Among them, the Javanese language has been introduced and applied to children from generation to generation since birth. Kindergarten children also receive their lessons at school using the Javanese language from their teachers. Immigrants who married residents were also

influenced and accustomed to using the Javanese language in their daily lives. Like Mrs. Hj. Ummah, a seller of ice and food or snacks near the source of Jokotole who comes from Geger District, Bangkalan Regency. After marrying her husband who is a native of Kauman and living in this village for 7 years, now she is very fluent in Javanese ngoko. He admits that at first, it seemed difficult for him to learn Javanese. However, because he continues to practice it every day, he is now used to communicating in Javanese. Another similarity is that on the night of Tagbilaran, the Kauman people also usually cross over to Gresik to visit the fish market and night market and shop for their Eid needs there.

Even so, there is one significant difference between Kauman and Tajungan Villages. If the people of Tajungan village do not want to recognize themselves as Madurese and do not understand Javanese at all, the Kauman people admit that they are Madurese and can actively speak Madurese if they must communicate with people from other villages. They feel that the Javanese language they apply is a special thing given by God to them as an advantage.

Junganyar Village

Junganyar Village is the third village that is the subject of this research. Junganyar Village consists of three hamlets, namely Junganyar Sukun, Junganyar Gunungan, and Junganyar Pesisir. It is this last hamlet where the people actively use Javanese in their daily lives, while in the other two villages, they actively use the Madurese language. The use of the Javanese language in Junganyar Pesisir is influenced by the large number of people who trade in the Gresik, Lamongan, and Surabaya areas. In addition, the majority of the population who work as fishermen also sail to Java. This causes an influence or the process of entering new cultural influences in terms of language from Java to the residents of Junganyar Pesisir who are there. This factor is caused by the length of time people live or stop to trade and going to sea.

This linguistic influence is then actively applied again by the Junganyar Pesisir community when they return home to communicate with their families or fellow nomad neighbors. This habit is transmitted to their descendants from generation to generation because since childhood children are accustomed to hearing and imitating the practice of using the Javanese language in their daily lives. However, even though they are active in Javanese, the coastal Junganyar Community has similarities with the Kauman Community in that they can also speak Madurese which is usually used when communicating with residents from other villages. The existence of a bilingual concept in this area makes it easier for people to achieve good forms of communication at home, work and interact with people from other regions. A phenomenon that is quite similar to what happened in Kauman Village.

The active use of the Javanese language in the village also does not have a significant influence on the residents of the village or surrounding hamlets. They do not participate and are influenced to use the Javanese language. The residents of Junganyar Pesisir also admit that they are of Madurese descent and can indeed speak Javanese. Contrasting forms of identity recognition are different from the Tajungan people who do not recognize themselves as Madurese. However, there is something in common with the two previous villages about the culture applied, namely the custom made by the

locals to cross to Gresik on takbiran night to shop for fish and their Eid needs there. Not only that, but they also visit night market performances to get fun entertainment on takbiran night.

Conclusion

Based on the elaboration that has been explained by the author in the discussion chapter, there are similarities and differences found in the results of research on the acculturation of Javanese culture in three villages in the western coastal area of Bangkalan Regency, Madura Island which borders Gresik Regency on Java Island where the area is separated by Lamongan Bay as border bridge. The similarities and differences in the findings of this study are as follows:

Even though they are in the same province (East Java), due to differences in the geographical aspects of the archipelago, the Javanese people who live in the area of the island of Java actively use the Javanese language, as well as Madurese people who tend to speak Madurese. However, several areas experienced the bilingual phenomenon with the application of Javanese and Madurese in their areas.

Geographically, the location of the three research villages, namely Tajungan Village in Kamal District, and Kauman and Junganyar Villages in Socah District have the same geographical point where they are in the westernmost region of Madura Island, to be precise, Bangkalan Regency, East Java Province, directly to the west. bordering the area of Gresik Regency, East Java Province on Java Island with Lamongan Bay as a means of connecting the border areas via sea.

The community actively and for generations applies and preserves the use of the Javanese language which is influenced by the high mobility of the three villages to the Java region, especially the Gresik district, East Java Province.

The use of the Javanese language is also implemented in early childhood learning in their schools (local kindergartens) to support the preservation of the Javanese language in early childhood in the three villages. This method is considered quite effective in developing children's language skills with the interactive behavior of children using Javanese with their friends.

Apart from being passed down from generation to generation, the expansion of the preservation of the Javanese language in these three regions was also influenced by many immigrants who married residents and then settled and in the end were also influenced by using the Javanese language to communicate with the surrounding community.

The type of Javanese language used is coarse Javanese (ngoko) which is like or influenced by the Javanese language style applied by the people of Gresik and its surroundings. It is rare for anyone to understand fine Javanese except for the elderly who are aged 70 years and over.

One of the cultures that are equally applied in the three villages is that when the night of takbiran arrives, residents flock across to the Gresik district area to visit the fish market and night market there and shop for their Eid needs.

The difference is that in Tajungan, it is said that in the past there were many migrants from Gresik who settled in this area because their main source of livelihood

used to be fishermen and there were many fish found near Tajungan, so they chose to live there to form part of the Javanese community in the Madura Region and until now still recognizes himself as a Javanese living in Madura and firmly says when they want to leave their village, they say "want to go to Madura".

To maintain their community, it is not uncommon for the Tajungan people to marry their neighbors because their culture is appropriate and there is no doubt about their ability to communicate using the Javanese language. Even so, many people get matchmaking from outside Tajungan or even outside the island.

Meanwhile in the villages of Kauman and Junagarh, the local people are purely Madurese who trade a lot or sail to Java, so they find a bilingual acculturation process as their daily language to facilitate the communication process both in their village and in Java.

The next difference is in the bilingual skills that are applied, the Tajungan people cannot speak Madurese at all. So, when they go out of their village, they choose to use Indonesian as the national language to communicate with other people who do not understand Javanese. While residents of Kauman and Junganyar are also fluent in Madurese to communicate with people outside their village.

This is the conclusion of the research on the Application of Javanese in the Tajungan, Kauman, and Junganyar Villages. The expected outcomes after this research is conducted are the benefits of research to add insight and understanding of the community regarding bilingual phenomena and identity issues that occur on the west coast of Madura Island which directly borders Java Island with Lamongan Bay as a separator between the two. Among other things, people can understand that one's identity can be determined through the language used, not infrequently in the same island the bilingual phenomenon occurs due to a high mobility factor so that a new cultural acculturation is created which is absorbed, applied, and then continuously preserved through hereditary elements. and the system of migration through marriage to maintain the community. Of course, this phenomenon is likely to occur in areas other than the Madura-Java border.

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