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**MADURA LANGUAGE VARIATIONS:
PHONOLOGICAL CHANGE AND ITS RELATIONSHIP
WITH LANGUAGE CHANGE AND ETHNIC IDENTITY**

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Abstract

Manduro Village has a similar name to Madura Island. The similarity of the name positively correlates with the likeness of language and local culture. They call themselves Oreng Manduro 'Madurese'. The language used by residents is the Madurese Language (after this referred to as ML). This study aims to look at variations of language from the social perspective, in the form of age and ethnic main variables. Of the two variables, changes in ML spoken by adults with what children say and how social contact affects these changes are also examined. This research is descriptive-qualitative research with the leading theory of socio-dialectology. The research data was taken from the informants selected by purposive sampling using the Swadesh list. Data retrieval technique is by recording and note-taking. The results show that ML that is spoken by adults and children has a difference. Differences are seen in phonological terms so that they appear to cause the differences and changes in both. From the total data found, phoneme changes significantly occur in phonemes / ε / to phonemes / ɔ /. Phonemes / ε / are phonemes spoken by ML speakers of adult age, while phonemes / ɔ / are phonemes spoken by children in the same lexicons.

Keywords: ML, adult, children, ethnicity, Manduro Village

Introduction

Linguistic situations in Indonesia are in multilingual cases. Indonesian people can use several languages in certain circumstances. For example, using Indonesian in formal situations such as school or work. Then, the Indonesian people use regional languages, according to their respective geographical origins, which acts as the first language, used when talking to families and also using English at certain times. This situation is also followed by the diversity of backgrounds of each community, both cultural context and also including language background.

With these different community backgrounds, the intensity of inter-language meetings is also higher. Heterogeneous conditions of society lead to the emergence of variations in a language used in communication. The location of the community's place or social factors cause the differences in language. Social factors that can cause differences in a language include the age factor of the

speech community, the type of community work, the gender factor, the status factor and the social class of the speech community, and the ethnic diversity of the speech community. This variation in language caused by the user's social situation is then categorized as a social dialect. Social dialect can also occur due to the transfer of a speech community and its language to regions not from the origin of the community and language. Language transfer and its users than in the realm of sociolinguistic studies are referred to as ethnic pockets or enclaves.

Ethnic pockets or enclaves are ethnic groups that are located and confined within an area outside their original territory surrounded by the ethnic majority as the original inhabitants of the region. Ethnic pockets or immigrant enclaves also intersect closely with the language used by the ethnic group. Similar to ethnic enclaves, the language of enclaves is a language that is confined to an area outside the original territory that survives but does not rule out the possibility of a shift caused by contact with other languages that are the native language of the region.

Ethnic pocket phenomena are common in Indonesia. For example, the ethnic of Balinese enclave in Lampung, the Javanese ethnic enclave in Bali, and the interesting ones is the Madurese ethnic enclave in Jombang. Madura is one of the unique icons of the East Java region. Madura has unique characteristics and has an independent language. This is due to the differences found in ML and Javanese Language, which become the umbrella area of Madura, entirely different. One exciting region is the Manduro Village, Kabuh District, Jombang.

Communities in Manduro Village are Madurese ethnic communities who use ML as a means of communication in daily life (Savitri, 2015). In Savitri's writings, it is said that the people of Manduro Village do not only use ML in their daily lives, but also use Javanese (Ibid). The discovery of the use of Javanese in the community of Manduro Village is very natural. This is because both languages coexist and consequently frequent language contact occurs. This language meeting then leads to language variations. Holmes (2008) says that variations in language can occur in several ways, namely variations over time, in meetings, and variations in language can occur socially.

Furthermore, according to Bisang (2016), language contact is a significant factor in language change (2016: 377). Allan (2016) states that all languages change over time and variations in each language develop in the area of each language's use (2016: 6). From this statement, it can be said that language undergoes changes over time and these changes occur according to the area of use of the language.

As a result of the language encounter or language contact that occurs between ML and Javanese in Jombang, it eventually leads to linguistic features that are similar in both languages. Song (2016) says that there are three ways for language to have similar linguistic features: 1) having the same family history, 2) language contact, and 3) universal preferences (2016: 410). When you look at Song's statement and relate it to the phenomenon that occurs in Manduro Village, it can be said that the second method is the possible method.

Many studies related to dialectology of Madurese have been carried out, including Rusiandi (2015), Fitria Dewi, et al. (2017), Fetrian Rahma Dewi (2010), Hakim (2013), Wijayanti (2016), Wulan Suci (2016), Hasanah, et al. (2015). They focus on dialectology studies with Madurese language data used in Madurese ethnic areas. From the studies that were built, this study revealed differences in

the location of the Observation Area (OA). This study focuses on Madurese ethnic places surrounded by Javanese in Kabuh Subdistrict, Jombang Regency, allowing language contact to influence phonological and lexical connections. This area is also a remote area with a geographical majority surrounded by teak forests so that its lexical and phonological authenticity is relatively well maintained. Research that is almost similar to this study was investigated by Hasanah et al. (2015). They focus on comparing Javanese and Madurese languages in Jember Regency with the Padhalungan culture. From the studies that have been conducted, this study aims to complement the research of dialectology in the Madurese language, especially in social dialects between adult speakers and child speakers.

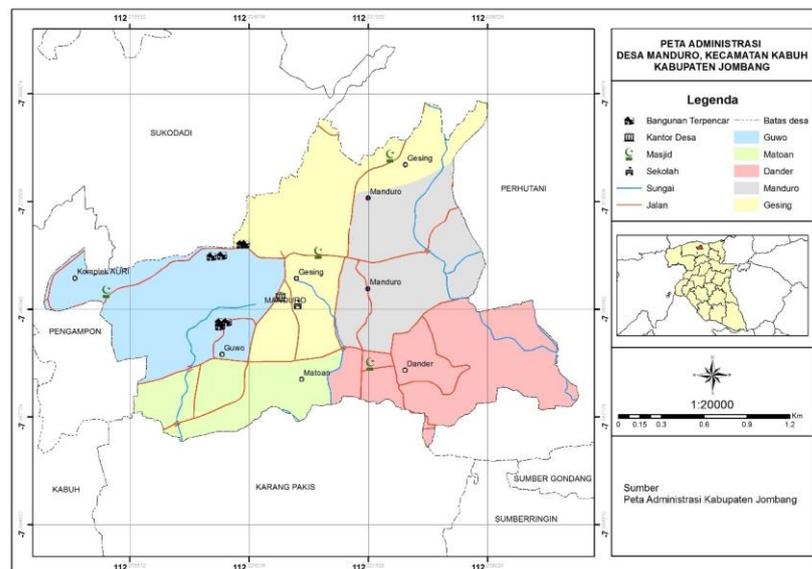
Overview of Manduro Village

Manduro Village is located in Kabuh District, Jombang Regency, East Java. The village is unique because the villagers are from Madura. There is no clear historical explanation about the reason for the movement of Madurese to this region of Jombang. According to the website (situsbudaya.id), the first wave of Madurese who moved to this region occurred in the event of the *Gianti Agreement*. From here then develops to form the Manduro Village which is currently divided into four hamlets. The four hamlets are Mato'an Hamlet, Guwo Hamlet, Dander Hamlet, and Gesing Hamlet.

In Permadi's (2013) writings, it is said that each name of the hamlet has its philosophical meaning. Simply put, Mato'an means to see what is in us and live according to ability. Furthermore, Guwo means 'use what is on you,' or in other words; we should be able to use and regulate the mind and heart to be used properly. Dander means 'evaluate and correct things that are right though.' Finally, Gesing means 'sing eling (remembering),' this saying reminds us always to remember God (Permadi, 2013: 238-239).

Two hamlets are closer to the highway that connects Jombang and Lamongan Regencies, namely Gesing and Guwo Hamlets. Meanwhile, two other hamlets that were more remote and not passed by many people, namely Dander Dusun and Matokan Hamlet (see Savitri, 5).

Figure 1. Map of Manduro Village



Method

This research is a qualitative descriptive study. The data of this study are in the form of a body of language and tradition which is still used by the people of Manduro Village, Kabuh District, Jombang Regency. The source of this research data is the population of Manduro Village which is spread in four hamlets, Gesing Hamlet (AO 1), Dander (AO 2), Gowa (AO 3), and Matokan (AO 4). The subject of this study is based on dialectological research criteria (see Laksono, Mahsun) to determine the level of Manduro dialect differences that focus on the four observation areas (AO). Respondents were divided into two, adults and children who met the criteria (purposive sampling). For children, age ranges from 10-15 years. While adult age and other criteria are the same as dialectology studies in general (see Laksono, 2009: 33; Mahsun, 1995: 106). This research is a study of social dialectology that makes age and ethnicity as the primary research variables. Besides that as a theory of assistance, this study also examines ML in Manduro Village concerning language contact and its changes. The study was conducted using a research instrument in the form of a Swadesh list that was directly given to the selected informants. Swadesh's basic vocabulary is used as an instrument for 800 basic vocabulary, 75 lists of question sentences, and five lists of question phrases. Data retrieval uses recording techniques and recordings obtained from selected informants are transcribed based on phonetic symbols. In addition to recording techniques, note-taking techniques are also an effort to document the number of informants and other matters outside the research instrument.

Findings and Discussion

ML Phonological Variations and Changes in Adults and Children

Variations in language seen from a social point of view in this study indicate differences in phonological and lexical levels. The difference is significant that between ML which is told by the age of children and adults is different. These differences occur in almost all AO, Gesing, Dander, Gowa, and Matokan. Based on the results of the study there are six vocal phonemes and this is also corroborated according to Sofyan's research (2010: 208), namely / a /, / i /, / u /, / ε /, / ə /, and / ɔ / with the following table.

Table 1. ML Vocal Phonemes

	Front		Back	
	TB	B	TB	B
High	/i/			/u/
Medium	/ε/		/ə/	/ɔ/
Low			/a/	

ML in Manduro Village has a high phoneme / i /, / u /, a medium phoneme / ε /, / ə /, and / ɔ /, and a low phoneme / a /. While viewed in terms of the position and form of the tongue, the vowel phonemes in ML are divided into three types, the front-non-circular vowel phoneme / i /, / ε /, the round-not-round vowel phoneme / ə /, / a /, and the vowel phoneme back-round / u /, / ɔ /. The characteristics of the phoneme classification are found in good variations used by adult speakers and children of age.

Besides having a vocal phoneme, ML, like other languages also has a consonant phoneme system. Here are the consonant phonemes found in ML in Manduro Village. Strengthened by previous studies (Marsono, 1986; Verhaar, 2014; and Sofyan, 2010), the following is a classification of consonant phonemes in BM.

Table 2. Consonant phonemes of ML

	Bilabial		Labiodental		Dental & alveolar		Palato-Alveolar		Palatal		Velar		Uvular		Glotal
	TB	B	TB	B	TB	B	TB	B	TB	B	TB	B	TB	B	B
Stops (Plosives)	p	b			t	d	c	j			k	g			ʔ
		b ^h			t ^h	d ^h		j ^h				g ^h			
Nasals		m				n		ɲ						ŋ	
Fricatives			f		s	z									H
Affricates															
Semivokal									y		w				
Lateral						l									
Trill						r									

Phonological Process

Phonological processes or sound changes are divided into two; they are phonetic changes and phonemic changes. About this research, sound change only focuses on phonetic change, namely sound changes that do not change and differentiate meaning from the original lexicon. According to Chaer (2011: 118; see also Sasangka, 2011: 61) changes in a sound can occur due to the influence of the environment. These environmental influences then lead to other forms of change.

At the phonological level, this study aims to see and analyze sound changes at the level of vocabulary that occurs between adult speakers and children of age. By comparing the two variations of language according to age, we will understand how different the changes that occur in ML who live in the midst of the fertile Javanese language. The following are the forms of sound changes that occur in ML in Manduro Village which is spoken by adult speakers and children of age.

Abbreviation

Abbreviation or zeroization or reduction or elimination is a process of shortening some phonemes from a word (Chaer, 2011: 123; Sasangka, 2011: 68). The word shortening process is divided into three basic categories which are determined based on the location of a phoneme that is omitted. Phoneme removal in front of the word is apheresis, phoneme removal in the middle of the word is called syncope, and refining at the end of the word is apocope. Abbreviations in ML occur in the following words.

- | | | | |
|--------------------------|---|-----------------|----------------------|
| (1) Adult | | Children | |
| a. [atellɔr] | → | [təllɔr] | ‘telur’ (egg) |
| b. [ʰbulən] | → | [bulən] | ‘bulan’ (moon) |
| c. [sɛb ^h uh] | → | [səbuh] | ‘seribu’ (thousands) |

In the data (1a) there is an aviation hypothesis abbreviation which shows the phoneme / a / at the beginning of the lexicon origin [atellər] which occurs in the children's speech to produce a new formation [təllər]. As with data (1a), data (1b) is also an apherical type of abbreviation by phoneme removal of pre-malignant [m] at the beginning of the lexicon. In data (1c) there is a syncope process, namely the presence of aspirate [h] noise removal in the [sebhuh] lexicon which is spoken by adult speakers and then produces a new form [səbuh].

Phonemes Addition

The addition of phonemes in phonological processes is divided into three categories. The classification is like the abbreviation, which is determined based on the position of an added phoneme. If the addition of the phoneme in front is a prothesis, in the middle of the word is called epenthesis, and at the end of the word is called a paragogue (Sasangka, 2011: 66).

(2) Adult		Children	
a. [səpɔɔ]	→	[səpɔɔh]	‘sepuluh’ (ten)
b. [maʃa]	→	[maʃah]	‘mata’ (eyes)
c. [bəm ^m bəŋ]	→	[^m bəm ^m bəŋ]	‘sayap’ (wing)

Data (2a) and (2b) shows the similarity between the existence of a paragogue or the process of adding phonemes at the end of the word. Both experience the addition of the glottal phoneme [h] so that it becomes a new formation [səpɔɔh] and [maʃah]. While in (2c) the addition of phonemes occurs at the beginning of the word or prosthesis with the addition of a pre-phoneme [m] phoneme to produce a new formation [^mbəm^mbəŋ] in children's speech.

Free Variation

According to Sasangka (2011:69), free variation means phoneme transformation occurred on phonemes homogram. These are the examples of free variation found in some utterances from the adult and child speakers.

(3) Adults		Children	
a. [ɔlaʔ]	→	[ɔlar]	‘ular’ (snake)
b. [binəh]	→	[binɔʔ]	‘istri’ (wife)

As regard to the examples of free variation above, it was found two different phonemes. There was a substitution on (3a) glottal phoneme [ʔ] to trill [r]. Meanwhile, there were two processes of phoneme change on (3a), namely vocal and consonant change. The vocal change was occurred on phoneme transformation of reversed epsilon [ɛ] to open o [ɔ]. Also, the consonant change was happened on voiceless glottal fricative [h] to reversed glottal stop [ʔ]

Vocal Substitution Phonemes

ML variations are spoken by adults and children significantly occurred on vocal phonemes. Those variations indicated replacement on phonetic without change the meaning and affixes. Those variations showed substitution of different vocal phonemes, rising and decreasing vocal phonemes.

(4) Adults		Children	
a. [lakɛʔ]	→	[lakɔʔ]	‘laki-laki’ (boy)
b. [binɛʔ]	→	[binɔʔ]	‘perempuan’ (girl)
c. [səmper]	→	[səmɔr]	‘jarik’ (jarik)
d. [ʃanəh]	→	[ʃanɔh]	‘petani’ (farmer)

e.	[rəŋɛʔ (mosquito)]	→	[rəŋɔʔ]	‘nyamuk’
f.	[təkəs]	→	[tɔkos]	‘tikus’ (mouse)
g.	[kɔcɛŋ]	→	[kɔcɔŋ]	‘kucing’ (cat)
h.	[sapɛh]	→	[sapɔh]	‘sapi’ (cow)
i.	[pɔtɛh]	→	[pɔtɔh]	‘putih’ (white)
j.	[dɛun]	→	[daun]	‘daun’ (leaf)

The ten data above denoted a partial change of a lexicon differently. From the total data found, the phoneme significantly transformed on reversed epsilon phoneme /ɛ/ to open o phoneme /ɔ/. The phoneme /ɛ/ was a phoneme spoken by adult BM speaker, whereas the phoneme /ɔ/ was a phoneme spoken by children speaker on same lexicons. The phoneme /ɔ/ is a specific character of the Javanese language. Here in, although the transcription was symbolized as /a/, the phoneme /a/ was verbally spoken as /ɔ/. The substitution of a vocal phoneme from /ɛ/ to /ɔ/ was indicated that there were several contact influences between the BM speaker and Javanese language. This phenomenon will be explained further in the next subchapter.

Language Contact and Several Other Things

Hagerstrand in Johnstone (2006:208) proposed that language innovation spread in communities through interpersonal communication network performed face to face has more significant influences. Regarding his notion, it can be inferred that enables the more substantial innovation occurred when emerges a face to face interaction. Hence, this circumstance was undergone by Manduro villagers since they interacted directly with the Javanese surrounding them.

This statement was analogous with the result of a discussion on the previous data that there were phonemes addition, phoneme deletion, free variation, and vocal substitution phoneme. Such innovations issued the presence of language loan and transformation which also related to language acquisition on children respondent involving age factor.

Language Loan and Transformation

Based upon the data, it emerged some assumptions that had occurred several loan words from Javanese Language (JL) to ML. Additionally, Hoffer (2002) said that language interaction happened accidentally produced a little loanword. Meanwhile, if the contact or communication occurred in neighboring regions more than a decade or even a century had resulted in large loans (2002: 3). As the eighth glossary namely gigi, DP1 on children respondents used [untu] for a dictionary of gigi. The lexicon of [untu] is a lexicon originated from BJ. Besides, the glossary of ibu jari also indicated the use of lexicon from BJ, specifically [jempol]. Furthermore, the other exciting things were that this lexicon was only used by children respondents, whereas adult respondents enjoyed using lexicon [poləmpolan]. This could be clarified that lexicon loan started to occur in ML from JL.

Moreover, the interaction and contact among communities are crucial in providing a pathway for linguistic change (Holmes, 2008: 223). Thus, it meant that the high intensity of interaction and contact in language could be the primary factor of linguistic change occurrence. According to Holmes (2008), the code transition in every interaction occurred continually in two languages ultimately

makes likely similar to each other 2008: 226). The statement was in line with the data in this research. There were some phonology features of ML resembling JL. It was similar with the sound of aspirate on the sounding sound /b/ to /bh/. Also, it also emerged nasal sound as [bhəmmbəŋ] for a glossary of sayap.

As previously explained, linguistic change happened because of the high interaction between two languages. It could be a transfer of suprasegmental aspects. It was also coherent with the documentation result done by Muthwii (1994) toward Kenyan in the trilingual situation. The result is Kenyan doing a vocal harmony transfer, pressure, and also titinada from Kalenjin language as their national language to Kuswahili and English (in Sankoff, 646). Therefore, this linguistic change might happen in the use of the daily language of Manduro villagers.

Second Language Acquisition and Its Relation to Age Factor

The ethnic grouping phenomenon outside ethnic area was massive in Indonesia. As regard to Meyerhoff (2006) statement, when the kinship moves to outside area where their parents' dialect is used, the children will get local variations used in that area (2006: 239). In this case, the second generation—children respondents—had a different local language from their parents because the children are getting the local language, while parents were at the stage of translating local language through their first language. Thus, based on this place, places became one crucial aspect.

The data are written indicated that there was a language transformation occurred. Language transformation possibly occurs from one community to others. This transformation usually spread simultaneously in the various area. Besides, social factor influences transformation level and purposes as well, such as age, status, gender, and area. (Holmes, 2008: 211). Furthermore, Holmes (2008) stated that the older adults generally use standard language (2008: 175). This transformation also related to linguistic change, for instance as showing in this following table.

(5) Adult	Children
a. [pɛpɛh] →	[pipi]
b. [g ^h ələŋ] →	[geləŋ]

The above data became high vocal which assumed as one of the age factors. Besides, the older adults generally use standard language. Therefore, it concluded that sound /ɛ/ was a usual sound in ML.

Also, in the case of looking at the entire data, it could be stated that children respondents in Gesing Village had more phonology and lexicon variations instead of adult respondents. They mainly had different variation from other hamlets. It is analogous with the fact that Gesing Village is located close to the road border between Jombang and Lamongan Regency.

Sound transformation in ML occurred more in children respondents as well as due to there were assumptions by adult respondents that the sound was considered as “wrong” or unacceptable. It happened similar to Australia about High Rise Terminal (HRT), namely the older speakers with higher status consider HRT to be vulgar so that HRT was only used in informal conversations by young people from more top social groups (Holmes, 2008: 220). The prestige of JL may also result from this language transformation. It is understandable that pronunciation

considered to be prestige will be copied and disseminated in the community (Holmes, 2008: 208).

In addition to those factors, Meyerhoff (2006) also argued that urban community is more likely to have language contact (even when people in urban areas live far apart) (Meyerhoff, 2006: 260). It thus led to the notion that language transformation, which started with language contact, occurred more in the urban community. In Manduro Village community, Gesing Village is one of the villages, which runs into a change, as it is directly coterminous to inter-city roads.

The Contiguity Madurese and Javanese Ethnicity

The development and transformation of a language and dialect can occur internally and externally. A language transformation internally can be observed through the history of its development from time to time. Otherwise, it externally can be explored through interdisciplinary studies, such as sociology, anthropology, sociolinguistics or dialectology. The language development and transformation influenced by socio-cultural factors occurred in society could be scrutinized by utilizing those studies. One of the factors externally affecting language development and change is ethnicity.

Ethnicity is the identity of a tribe or a community group. It thus becomes a differentiator between one community group and another characterized by cultural, language, religious, and physical attributes that define the community group. According to Frederich Barth (1988), the ethnicity term refers to a particular group because of similarities in race, religion, national origin, or combination of these categories bound to the cultural value system. In some instances, a community group or individual will deal with a situation in which they need social relations, or communicate with people who are ethnically different. It is required to meet the requirement of information exchange that serves as a means to connect one community group to another, so they are not isolated from each other.

In this research, Madurese ethnic community living in Manduro Village had development and could change their dialects in the language they had. It was influenced by the contiguity of two ethnic groups within the same area. Manduro Village is located on the Java Island surrounded explicitly by Javanese ethnicity. Dialect transformation occurred within the ML could be seen from the attached data. The difference in dialect was observed regarding the age of the user, and it could be even claimed as a shift. One of them was the difference among phonemes within the lexicon spoken uttered by adults and youth.

The language development and transformation nationally (ethnic languages) and international (race) are hard to avoid. The cultural acculturation causes it among ethnicities, which was preceded by the process of shifting one language speaker to others. As a result, there will be transformations of new dialects, new lexicon creations and sentence structures in the language, which are owned by these ethnic groups. The transformation process is also driven by the behavior of speakers in their daily activities to adapt to each other and the tendency of innovating to a broader community group.

From its ethnicities, the dialect differences occurred in Manduro Village could be observed through its use between adults and youths.

Table 3. ML Variation

GLOSS	YOUTHS				ADULTS			
	DP 1	DP 2	DP 3	DP 4	DP 1	DP 2	DP 3	DP 4
Ular	[ɔlar]	[ɔlar]	[ɔlar]	[ɔlar]	[ɔlaʔ]	[ɔlaʔ]	[ɔlaʔ]	[ɔlaʔ]
Tikus	[tɔkos]	[tɔkos]	[tɔkos]	[tɔkos]	[ʔəkɔs]	[ʔəkɔs]	[ʔəkɔs]	[ʔəkɔs]
Sapi	[sapɔh]	[sapɔh]	[sapɔh]	[sapɔh]	[sappɛh]	[sappɛh]	[sappɛh]	[sappɛh]
Kucing	[kɔcɔŋ]	[kɔcɔŋ]	[kɔcɔŋ]	[kɔcɔŋ]	[kɔcɛŋ]	[kɔcɛŋ]	[kɔcɛŋ]	[kɔcɛŋ]

From the table, it could be discovered that there were some dialect differences uttered by children or youths and adults. In case of age aspect, the tendency of dialect transformation or shift was more significant at a younger age; even it potentially left the language since it was easier to adjust the language. Regarding ethnicity, there was contiguity between two different ethnicities, in this case, Javanese majority and Madurese ethnicity, which would trigger the mindset of youths in the form of loyalty and solidarity to the majority of speakers in their residences. Further, the dialects indirectly would be used as a standard language or dialect in the area around Manduro Village because of the existence of regional languages or local dialects, which constituted the majority. As time went on and communication needs between two different ethnicities, the local dialects gradually would occupy and influence the growth of Madurese language in Manduro Village.

The mechanism of dialect transformation and difference existed can occur intentionally or unintentionally, both concerning phonology and morphology. The sound element itself is the most vulnerable toward change or shift. It is triggered regarding phonology; the sound is the smallest element of a language, which can be understood. According to the Gesing, Dander and Matokan dialect tables between children and adults, phonology and lexicon transformations were very susceptible to change. Phonologically, the regular sound transformation, which was often heard by children in their environment, would influence, and then became an indication of other sounds.

Moreover, all these things are much related since the contact of two different ethnicities in the same area. The case in Manduro Village becomes a real instance in which the ethnic majority can influence the transformation and shift of a language dialect. Even though there are two different ethnicities, as a broader population, two ethnic groups have similar cultural values that create awareness of togetherness within a culture. The mindset of ethnicity-based establishes the adjustments in communication that will gradually result in a dialect shift or difference in a language within a social community group.

Conclusion

Following the discussion regarding this research, it thus could be concluded that ML usages in Manduro Village varied observed from age aspect, as there was contiguity among language and ethnicity with BJ as well as the speakers. One of

the ML variations could be seen from the phonological level. The significant phoneme transformation occurred in phoneme /ɛ/ to phoneme /ɔ/. Phoneme /ɛ/ is phoneme uttered by ML adult speakers, whereas phoneme /ɔ/ is phoneme pronounced by children in the same lexicons. By dint of the phonological level, the data in this research indicated that there was a language transformation shown by a significant phoneme transformation in phoneme /ɛ/ to phoneme /ɔ/. Phoneme /ɛ/ is phoneme uttered by ML adult speakers, whereas phoneme /ɔ/ is phoneme uttered by children in the same lexicons. Phoneme /ɔ/ is a characteristic of the Javanese language. Although the transcription was symbolized as /a/, the phoneme /a/ was verbally uttered as /ɔ/. One of the transformations was resulted by ethnic contiguity, namely Madurese ethnicity in Manduro Village, which was directly surrounded, by Javanese ethnicity consisted of Javanese language as well as its rich culture.

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