

**THE LANGUAGE ASSIMILATION AMONG
CHINESE, JAVANESE, AND MADURESE IN JEMBER**
(The Descriptive Analysis of Languages in Multicultural Community)

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Abstract

The use of language in society is influenced by social factors, such as the age, ethnic, religion, education, social status of the speakers, and situational factors, such as where the speakers speak, when they speak, whom they speak to, what topics they discuss, and so forth. The existence of Chinese in Jember, as a multicultural community, inspires the researcher to observe their culture, especially their daily habitual language. Concerning to the society, they should willy-nilly have an intimate relationship with Javanese and Madurese who are the dominant ethnics in Jember. This descriptive qualitative research is aimed to answer the following problems: First, what languages are used in the social interrelation among Chinese, Madurese, and Javanese? Second, how do the languages show their ethnic identity markers/speech markers? and third, do the languages influence the intimate/interaction among the ethnics? So, the discussion of the language assimilation mostly has correlation with the social interaction among Chinese, Madurese, and Javanese while they use their languages. There are four languages which are used by the first floor sellers and buyers in Pasar Tanjung Jember. Those are Bahasa Jawa, Bahasa Madura, Bahasa Indonesia, include Bahasa China.

Key words: *language assimilation, multicultural community.*

INTRODUCTION

1. The Background of the Problem

Language cannot be separated from human daily activities. It plays an important role in human life. Most of human activities use language as a means of communication. On the anthropology perspective, language attitude is not merely social phenomena, linguistic and psychology matters, but it is also cultural phenomena (Wibisono, 2007: 119).

There must be a close relationship between language and people who use the language. People need language when they are motivated to express their ideas, feeling, or when they are interacted one another. Otherwise,

language will serve its meaning if only there are people who apply the language, and the process must be settled in social context. It means that there must be other people they speak to, topics they discuss, and situation which supports their discussion. Language is thus 'an instrument of control as well as communication'. People can be both informed and manipulated by language, and of course, can inform and manipulate others. Therefore, in Sociolinguistics that study language in relation to society, people are not observed as individual persons but they are observed as members of society.

Related with society, however, language does not only serve simple function as a means of communication but also establishes the social relationship among the speakers, shows the identification of speakers, conveys information about speakers either the social background of speakers, or part of places the speakers come from. It is also beneficial to note that the use of language in community does not only include linguistics factors as well. The use of language in society is influenced by social factors, such as the age, ethnic, religion, education, social status of the speakers, and situational factors, such as where the speakers speak, when they speak, whom they speak to, what topics they discuss, and so forth.

Therefore, it may be concluded that there will be some phenomena appear in society in accordance with the use of languages. Coincidentally, one of the particular phenomena is taken to discuss in this research, which is the language assimilation among Chinese, Javanese, and Madurese in Jember. The phenomenon of language assimilation appears in a society where people from different ethnics gather intensively for long time (Koentjaraningrat, 2003:160; Sumarsomo, 2004:340). They should be motivated to utilize more than one language to hold a good relation. Exactly, it must be correlated to some reasons which motivate the speakers proceed the process.

The existence of Chinese in Jember inspires the researcher to observe their culture, especially their habitual languages. Recently, the discussion of Chinese is conducted in many related topics, i.e. about their art, ritual ceremony/ religion, food, music, etc. Furthermore, the existence of Chinese in Indonesia has also admitted as an Indonesian citizen. The UU of citizenship No. 12, 2006 has stated their equal legal status as the Indonesian. They have got their freedom to life as Indonesian. Concerning to the society, they should willy-nilly have an intimate relationship with Javanese and Madurese who are the dominant ethnics in Jember.

The Javanese and Madurese are also two different parts of the existing ethnics in Jember. They are as the natives, actually; also have their own special

characteristics. They numerically dominated the ethnics as the nation. Bahasa Jawa and Bahasa Madura were by far their most commonly spoken ethnic languages. Furthermore, the researcher would like to discuss a number of cultural phenomenon deals with their habitual languages during communicating with Chinese.

This research is going to observe the language assimilation of Chinese, Madurese, and Javanese in the first floor of Pasar Tanjung Jember. It is observed in the market because it is assumed that Pasar Tanjung is the place where people from different ethnics gather to meet and to do relation either they are sellers or buyers. The existence of different ethnics in Jember will give influence to the use of languages. People from each ethnic will utilize their own language in their activity in the market; therefore, there will be Bahasa China, Bahasa Jawa, Bahasa Madura, and Bahasa Indonesia which are spoken by either the sellers or the buyers in Pasar Tanjung Jember. This condition facilitates people to apply more than one language when they get contact to do interaction.

Exactly, this research is going to provide the description about the result of language assimilation among the different ethnics of the first floor sellers and buyers in Pasar Tanjung Jember.

2. The Prior Research

The language assimilation is the terminology of sociolinguistic interaction which is used by Dede in his research about ethnic identity (Chinese) in Pasuruan in 2004. He states that language can be used as the group identity markers. Assimilation paradigm happened when the minorities have assimilated themselves to the majorities. As the result, there is a mixed culture at least on their languages as their ethnicity markers (Giles in Sumarsono, 2004:338).

3. Problem to Discuss

This research is aimed to answer the following problems:

- a. What languages are used in the social interrelation among Chinese, Madurese, and Javanese?
- b. How do the languages show their ethnic identity markers/speech markers?
- c. Do the languages influence the intimate/interaction among the ethnics?

RESEARCH METHODOLOGY

This presented research uses descriptive qualitative approach. It may deal with the assimilation of languages in society which must be related with the culture of the society, the social background, and social condition of the people/ethnics

in the society, also with the situation or setting where the language is used, i.e. the first floor of Pasar Tanjung Jember. The data will be used in this research is qualitative data. The data investigated tend to appear in terms of words, sentences, paragraphs those are in the form of narration as the characteristic of qualitative research.

The subject of this research is taken from all of the first floor sellers and buyers of Pasar Tanjung Jember. It is decided to use purposive sampling as the method to get the informants. It is known that for about 75 % of the sellers in the first floor are from Madurese ethnic, about 15 % is Javanese, and about 10 % is Chinese. (Interview with Mr. Iskandar, July 23, 2008). In summary, the informants of this research are:

1. The Chief of Unit Pasar Tanjung Jember,
2. The staff of Unit Pasar Tanjung's Office
3. Sellers; whether they are Chinese, Javanese, or Madurese
4. Buyers; whether they are Chinese, Javanese, or Madurese
5. The market services

Based on the prior observation, the first floor sellers of Pasar Tanjung Jember are heterogeneous. Here, it is operated some techniques which indicate to the instruments with what the data are compiled from the area of research, those are observation, in depth interview, field note, and documentation. The applications of those instruments are based on some consideration in order to appeal an appropriateness and efficiency, as well as, to reach validity and reliability.

The type of analysis used in this research is descriptive analysis. It involves the description, analysis, and interpretation of the data. The data will be first, collected, classified/organized, analyzed, and interpreted according to the theory of language in society. Next, the data which have investigated, interviewed, and checked are also analyzed in term of situation and condition when the interaction happens.

DISCUSSION

1. The General View of the Social Situation and Condition in Pasar Tanjung

Pasar Tanjung is a name of the biggest market in Jember, East Java. It is built for about in 1960. Its name, Pasar Tanjung, is taken from the name of flower 'Tanjung' which grew in that place at that time (Interview with Mr. Buadi, July 23, 2008). The location of this market is in the central part of Jember. This market is also as the prosperity symbol of community in Jember. The big number of sellers and buyers indicate the development of Jember as the expanded-town.

Pasar Tanjung which can be regarded as the central market of Jember may also be regarded as the complex market in that town, considering there are many goods provided in the market from primary requirement, such as foods, cloths, shoes, and so forth, to secondary requirement, such as household furnishings, electrical products, jewelry, and so forth.

Recently, Pasar Tanjung does not only open in the early morning till day, but also in the east part of the first floor, it opens at afternoon till night. It services some daily requirements, especially fresh foods. People who need prepare their daily foods are more interested to come to Pasar Tanjung in the afternoon. It may give the special situation that Pasar Tanjung, especially the first floor, is not only crowded in the morning, but also in the afternoon till night.

Physically, Pasar Tanjung consists of two floors with different social situation and condition, if it is viewed from some points, such as, from the sorts of the goods sold by the sellers, the number of the buyers coming to do transaction, the heterogeneity of the sellers who stay in the place from day to day, and so forth. Those are the first floor and the second floor.

The first floor sellers come from various social backgrounds. The result of more detail observation saw that the first floor sellers consist of two important groups with their special characteristics which are different each other, they are big sellers who have high social status and good education (minimally good enough education) and the small sellers as the opposite the big ones. Different from the ground floor (first floor) sellers, the second floor sellers also come from various social backgrounds, but they are generally the small sellers with good enough education.

2. Pasar Tanjung as Multilingual Speech Community

Apparently, people running transaction in the market come from different ethnics. It can be understood, considering, there are three dominant ethnics living in Pasar Tanjung Jember, they are Javanese, Madurese, and Chinese. The existence of the three ethnics gives influence to the number and the use of language spoken by people in the market. People from each ethnic will carry out their language in their communication to make their transaction run well. Therefore, there will be Bahasa Jawa, Bahasa Madura, and Bahasa China (Mandarin) applied in the market.

Instead of speaking Bahasa Jawa, Bahasa Madura, and Bahasa China (Mandarin), however, there is still another language which is utilized by the people in this place, which is Bahasa Indonesia

3. The Social Situation and Condition of Madurese, Javanese, and Chinese in the First Floor of Pasar Tanjung Jember

In their interaction the Madurese, Javanese, and Chinese may be present as buyers or sellers. It means that either the buyers or the sellers may consist of the Madurese, Javanese, or Chinese. For the sake of composing this research, it emphasizes more the discussion on the language assimilation either of the sellers and buyers; therefore, the discussion is oriented to the situation and social condition of the sellers and buyers.

It has been discussed in the previous part of this chapter that there are two dominant ethnics who come to do transactional interaction in Pasar Tanjung, they are Madurese and Javanese. Then, Chinese as the minority ones settled more as the sellers. Here, there will be four important languages which are spoken by the people which facilitate the place to be included as multilingual speech community. Those are Bahasa Madura, Bahasa Jawa, Bahasa China, and Bahasa Indonesia. Even though, Bahasa China is in rare used by ordinary sellers or buyers, but it is exist. Hence, people who are present to the market as buyers or sellers may come from different ethnics. They may be the Javanese or the Madurese, as well as the other ethnics, such as the Chinese or Arabian buyers. They may speak different languages, Bahasa Jawa, Bahasa Madura, Bahasa China, or Bahasa Indonesia. These different ethnics may influence the sellers of Pasar Tanjung Jember in applying strategies when they conduct their use of languages.

4. The Languages Used in the Inter-relation among Javanese, Madurese, and Chinese in Pasar Tanjung Jember

The inter-relation is applicable for the members of social interaction who are settled in multilingual speech community. In the market, the sellers' language comprise Bahasa Jawa, Bahasa Madura, Bahasa China (even it is rarely used), and Bahasa Indonesia. The following picture shows that among Javanese, Madurese, and Chinese have a mutual-relation in their communication. It can be explain that Javanese may be communicate with Madurese, vice versa; Javanese may be communicate with Chinese, vice versa; and Madurese may be communicate with Chinese, vice versa.



Picture 1: The Inter-relation Symbol of Communication among Javanese, Madurese, and Chinese

5. The Communicational Relation between Javanese and Madurese

The following conversation shows the transactional relation between Javanese and Madurese; which is settled in the front of the first floor of Pasar Tanjung Jember on July 27, 2008. There are two buyers who are Javanese, and one seller who is Madurese.

Buyer 1 : "Apele senapa Bu ?" (How much does this apple cost?)

Seller : "Lima beles ebu" (Fifteen thousand)

Buyer 1 : "Kok larang !" (How expensive it is!)

Seller : "Larang ..." (It is expensive!)

Buyer 2 : "Cilik-cilik ngene iki limalas ewu?" (This is the small one, Is this fifteen thousand?)

Seller : "Hah..." (Here, the sellers get miscommunication)

Buyer 2 : "Pirang kilo sak mene iki ?" (How weight is this ?)

Seller : "???" (Getting miscommunication).....

"Lima beles ebu!" (One thousand!)

6. The Communicational Relation between Javanese and Chinese

It is clear that as a public place, Pasar Tanjung may be visited by various people who are present as the buyers with their differences. For this context, the interlocutors indicate the buyers who come to the market to buy the goods which the sellers have. They may be Javanese, Madurese, or Chinese. The existence of the buyers is quite beneficial for the sellers in line with the buyers' purpose to buy the goods of the sellers. Truly, their existence gives much influence to the behavior of the sellers. This may be proved from the sellers' effort to maintain good transactional interaction with the buyers via the use of languages in which the sellers are motivated to speak all languages spoken by the buyers. It means that having settled in social interaction, it is necessary for people to recognize the role relationship between them.

Seller: "Silahkan liak-liak, dijamin bagus barange."

Buyer: "Mau cari speda untuk anak kecil, Cik."

Seller: "Masuk aja, Ndeq dalem banyak pilihane."

Buyer: "Aku cari yang harganya sedheng-sedheng aja lo."

Seller: "O, ada; Bapake' pilih aja dulu, nanti tak kasik hargane'."

Buyer: "Sing tanggung iki pira, Cik?"

Seller: "Iku tadi pagi dikasiqna empat ratos ribu mbeq aku."

Buyer: "Duh, larange'. Ya-apa kalo tiga ratus?"

Seller: "Sik belum dapet kalo segitu, barange gak sama mbeq sing laen."

Buyer: "Wis, pase pira, Cik; besuk-besuk jadi langganan."

Seller: "Tak kasiqna tiga lima puluh; ya-apa ngambeq dua tha?"

Buyer: "Siji wae, Cik. Sing merah ya."

Seller: "Dikiraqna mau ngambeq dua. Ya, jadine yang merah ya."

Buyer: "Ini uangnya, pas tiga lima puluh."

Seller: "Ya, tak terima, kamsia."

The conversation above presents the habitual language of Javanese and Chinese. Especially for Chinese, they use any kind of words that is not ordinary used in Bahasa Indonesia. Their words are special used by the Chinese, and those are not ordinary used by other ethnics. It indicates their ethnic identity in the society.

The special thing is that Chinese use Bahasa Indonesia as a polite language (language of politeness). In situation which obligates the politeness, the Chinese still uses Bahasa Indonesia. Moreover, Javanese has Bahasa Jawa with its levels, i.e. ngoko, krama or madya. The Chinese sometimes able to respond Bahasa Jawa, but it is just to the Javanese, not to their friends (Chinese).

In the informal situation, the Chinese usually use Bahasa Indonesia in the East Java dialect. It is not usually used by the East Java people, instead of the Javanese who often contact with Chinese, or who are talking with Chinese. The great number of lower class Chinese use Bahasa Jawa in the ngoko level. It is usually used in the informal meeting with friends or relatives. While in the formal situation, the Chinese use Bahasa Indonesia when contact with other ethnics, use Bahasa China when contact with Chinese. It relates with the nationalism analysis which will be discussed in the following discussion.

Linguistically, the other analysis of Bahasa Indonesia used by Chinese is the use of Javanese suffixes after Bahasa Indonesia's words, for example dikasiqna,

jadine, etc. However, this form is never used, even by Javanese. There are some words taken from the conversation above, related with the identity markers of Chinese, those are; *liak-liak*, *Ndeq dalem*, *mbeq aku*, *ya- apa*, *tak kasik hargane*, *dikasiqna*, *jadine*, *ngambeq*, *kamsia*, etc.

7. The Communicational Relation between Madurese and Chinese

Especially Bahasa China is not understood by the ordinary Madurese sellers. In applying relation among Chinese and Madurese, the role of Bahasa Indonesia is quite important. Bahasa Indonesia may conduct as the overcome during a misconception among the sellers and buyers. It is obtained that the sellers who has competence to speak Bahasa Jawa, Bahasa Madura, and Bahasa Indonesia operates many languages in his conversation, by using the language that used by the buyers. However, she changes her use of languages whenever she likes. They also understood the meaning of Chinese, even just an ordinary word such as, *ceban*, *gopek*, *ol sek*, *san sek*, etc.).

The communicational relation shows that the ethnic identity may not be separated from the discussion of languages in multicultural community. Focusing on Chinese, when they contact with Chinese, they always use their own language. This habitual condition may be predicted that they don't mind understanding by others. Another possibility, they want to hold intimation with their same ethnics. There is a social gap when people who are Chinese hold interaction without including other people from other ethnics.

8. The Communicational Relation between Madurese, Chinese, and Javanese

In their everyday activities, the sellers have to give services to different buyers with different languages, i.e. Bahasa Jawa, Bahasa Madura, Bahasa China, and Bahasa Indonesia. Then, they may aspire to speak the languages which are spoken by the buyers. This gives facilitation to the members of the sellers to change their languages when they get contact to do transaction with the buyers.

Buyer 1 : "Mellea pao Bu! Senapa nika?" (I need the manggo! How much does it cost?)

Seller : "Sittong? Melle sekilo lah" (Only one? How about one kilo?)

Buyer 1 : "Enggi, senapa sekilo?" (How much does the fruit in one hundred gram cost?)

Seller : "Setengah bae lah? Telok cebu". (How about five hundreds gram? It is three thousand rupiahs)

Buyer 2 : "Bu, nggak rongewu?" (How about two thousand?)

- Seller : "Aduhhh... tak olle!" (No, it may not)
Buyer 2 : "Pase pira?" (then, how much does it cost exactly?)
Seller : "Du ebu pitung ratos wis!" (Two thousand and seven hundred?)
Buyer 2 : "Gopek ya sekilo?" (Five thousand, oke?)
Seller : "Mon gopek tak olle, manis paone!" (No, it may not, they are sweet fruits!)
Buyer 1 : "Aku butuh sing enom!" (I need unripe fruits)
Seller : "Ndak enak dimakan, kecut!" (They are not nice fruits!)
Buyer 1 : "Ah mosok, ndak enak dimakan?" (Really? Are they not nice fruits?)
Seller : "Iya percayaa, kecut tenan!" (Yes, believe me, they are not nice fruits!)

In the conversation before, it is obtained that the sellers who has competence to speak Bahasa Jawa, Bahasa Madura, and Bahasa Indonesia operates many languages in his conversation, by using the language that used by the buyers. However, she changes her use of languages whenever she likes. They also understood the meaning of Chinese, even just an ordinary word such as, ceban, gopek, ol sek, san sek, etc.).

9. The Transactional Interaction between Chinese as Intra-relation

The phenomenon emerges when the researcher finds the relation between Chinese. It shows that the ethnic identity may not be separated from the discussion of languages in multicultural community. Focusing on Chinese, when they contact with Chinese, they always use their own language. This habitual condition may be predicted that they don't mind understanding by others. Another possibility, they want to hold intimation with their same ethnics. There is a social gab when people who are Chinese hold interaction without including other people from other ethnics. The emerge assumption, then, is that the Chinese are not totally felling as Indonesian. Moreover, they are still in proud of their identity, and in the different felling among the other ethnics. They may be exclusive by themselves.

Buyer: "Mau liak mangkok yang besare tanggung?"

Seller: "Ada, baru aja dateng, bentar tak ambeqna, selusin tha?"

Buyer: "To so?" (How much does it cost?)

Seller: "San wan."

Buyer: "Aduh mahale, yang wan, yha."

Seller: "Sik ndak isa, ol sek u, lah."

Buyer: "ol sek boleh yha...."

Seller: " Kasik murah mbeq aku, ol sek u"

Buyer: "Yha wis, ambeqna tiga lusin"

Seller: "Jok kuatir pilihane banyak ndeq dalem, dipilihna sing apik mbeq aku."

Buyer: "Kamsia."

10. The Influence of Languages to the Intimate among the Ethnic

Previously, it is quite necessary to note that the intimacy among the buyers who come to Pasar Tanjung Jember and the sellers of Pasar Tanjung Jember may be defined as the relationship which has been cooperated among the sellers and the buyers. Then, it facilitates the sellers to know well the identification of their buyers whom they speak to, either the buyers' ethnics or the buyers' social background.

From the number of people who are present as the buyers, it may be found that there are some of the buyers, who are intimate with the sellers; either they are Javanese, Madurese, or Chinese. This may influence the behavior of the sellers toward the buyers in creating the strategies of the use of languages. They hold a kind of intimacy communication. In the contrary, it may be also found that there are sellers who are not intimate with the buyers. This may influence the behavior of the sellers as the interlocutor toward the buyers in creating strategies of the use of some languages.

Referring to the transactional interactions, there should be a mutual rights and obligations of the participants (people who come from different ethnics in Jember). In transactional interaction hold by people in Pasar Tanjung, absolutely, it may need the participation of the sellers and buyers. Then, there must be rights and obligations owned by each group which create mutual relationship.

The sellers are facilitated by rights to decide the prices of the things sold and to get money from the buyers who buy the things. They have an obligation to give services to the buyers, but they have an obligation to pay for the things they need to buy. Here, good transactional interaction will be maintained if each group is successful to do the obligations they have and to achieve their rights, even their transactional purpose.

One thing which is not less necessary to note that the use of language does not only include linguistic aspects but it includes non linguistic aspects as well. The use of language must be oriented to non linguistic aspects, i.e. the situational and social aspects. Therefore, in this research report the influence of languages to the intimate among the ethnics in Jember is also observed from social and situational

aspects, which are the social background of the sellers who take the process and the situation of the place where the sellers operate the process.

From the research driven, it is obtained when the sellers of the first floor of Pasar Tanjung Jember get contact with the intimate buyers; they are easier to consider the appropriate language which must be spoken. Here, the sellers get easy facilitation to speak some languages which they mastered.

It will be different when the sellers give their expressions to the not-intimate buyers. The sellers must identify this type of buyers; Javanese, Madurese, or Chinese, before judging the language which must be spoken. In this case, the sellers do not get easy facilitation to speak some languages which they mastered. It means that the sellers may make mistake in identifying their non-intimate buyers.

The description above may illustrate that the sellers of Pasar Tanjung Jember are more facilitate to proceed some languages when they get contact to do transactional interaction with the non-intimate buyers rather than getting contact with the intimate buyers. For this, they may do by changing completely from one language into another or they use two languages or more at once.

11. The Analysis of Language Assimilation in Pasar Tanjung Jember

Language assimilation is a social process happened to the language on the different groups/ethnics with different cultural background, who have gather intensively for long time, so the unique cultural characteristics of each group/ethnic, especially the language used, change become the mixed cultural elements. Based on the definition above, language assimilation happens in the first floor of Pasar Tanjung Jember. The Chinese as the minority should adapt and use Bahasa Jawa, Bahasa Madura, and Bahasa Indonesia in the purpose of 'survival life'.

As mentioned in the previous discussion, language which assimilates is Bahasa China. In this research conducted, there are four languages which are used by the first floor sellers and buyers in Pasar Tanjung Jember. Those are Bahasa Jawa, Bahasa Madura, Bahasa Indonesia, include Bahasa China.

The social process named language assimilation arises as the problem of individuals or groups who came from different ethnics or tribes in a country and who have different custom. In Indonesia, there are many social groups, religions, social stratifications; tribes which are probably affect the process of assimilation. As the result of assimilation process in Pasar Tanjung Jember, a Chinese uses Bahasa Indonesia minimally, instead of trying to understand Bahasa Jawa and Bahasa Madura.

12. Tolerance as the factor of arising language assimilation;

Two groups which have different cultures and have good relation in tolerance, arises easy communication and association make quick the process of assimilation. Meanwhile, the fanatic groups who keep their faith, custom, way of life, and prejudice are difficult to assimilate with other groups. They do not have an assumption that in their transactional interaction it is necessary for them to maintain good interaction with the buyers and the sellers' tolerances via the use of language. They will not be confused about getting miss-communication, or getting safe or intimate communication with their buyers. This characteristic may be hold when a conversation conducted when a small sellers who does not speak Bahasa Indonesia or Bahasa Jawa, but Bahasa Madura gives service to two buyers who speak two different languages, Bahasa China and Bahasa Jawa.

13. Economy as the factor of arising language assimilation;

Assimilation is not success when one group is not dominate others. The process of assimilation will be run smoothly if there is no economic discrimination, but democracy of economy will arise the assimilation. This gives an illustration that the strategy is not quite significant for this group of sellers. In giving services to the buyers, this type of sellers will be rare to switch from the use of one language to another.

14. Sympathy to other Cultures as the Factor of Arising Language Assimilation;

Community which contacts and assimilates for the first time is vague each other. If every culture respects and sympathy to the cultural values of others, the assimilation will run easily. The problem of sympathy should be avoid if the seller respect the language spoken by the second buyer, even the conversation will be more intelligible and comfortable if she speaks the language spoken by the buyer based on their sympathy.

CONCLUSION

Discussing assimilation means talking about the cultural change, because assimilation is a phase of acculturation, and acculturation is as one of cultural change aspect. If a person has assimilated to a certain group, he has lost his unique characteristic. Consequently, a Chinese who has assimilated to Javanese or Madurese ethnics has lost his unique characteristic as a Chinese. If two groups or more assimilated each other, they lost their border lines to be united.

Based on the problems presented in the first chapter, it is concluded that:

First, the process of assimilation is happened among the majority groups and the minority ones. In the market, the sellers' language comprise Bahasa Jawa, Bahasa Madura, Bahasa China (even it is rarely used), and Bahasa Indonesia. In certain condition, the sellers may apply the two or three languages at once, then, they are motivated to change from the use of one language to another. In the informal situation, the Chinese usually use Bahasa Indonesia in the East Java dialect. It is not usually used by the East Java people, instead of the Javanese who often contact with Chinese, or who are talking with Chinese. The great number of lower class Chinese use Bahasa Jawa in the ngoko level. It is usually used in the informal meeting with friends or relatives. While in the formal situation, the Chinese use Bahasa Indonesia when contact with other ethnics, use Bahasa China when contact with Chinese. It relates with the nationalism analysis which will be discussed in the following discussion.

Second, it is necessary for the sellers to speak, minimally understood the language spoken by the buyers. This may give motivation to the sellers of the first floor of Pasar Tanjung to intimate with their buyers via the use of many languages. Considering, it is not impossible for the sellers to speak two or more languages when they serve the buyers. Therefore they are motivated to change from one language into another, either they change totally or they use two languages at once. Then, it facilitates the sellers to know well the identification of their buyers whom they speak to, either the buyers' ethnics or the buyers' social background.

From the number of people who are present as the buyers, it may be found that there are some of the buyers, who are intimate with the sellers; either they are Javanese, Madurese, or Chinese. This may influence the behavior of the sellers toward the buyers in creating the strategies of the use of languages. They hold a kind of intimacy communication. In the contrary, it may be also found that there are sellers who are not intimate with the buyers. This may influence the behavior of the sellers as the interlocutor toward the buyers in creating strategies of the use of some languages.

Third, two groups which have different cultures and have good relation in tolerance, arises easy communication and association make quick the process of assimilation. Meanwhile, the fanatic groups who keep or straight to their faith, custom, way of life, and prejudice are difficult to assimilate with other groups. The Chinese in Jember, especially who settled in Pasar Tanjung Jember, is the minority in the multilingual community. Willy-nilly,

they should assimilate themselves to the majority community.

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