

# Linguistic variations in Pandalungan traditional wedding ceremonies: A sociolinguistic teaching resource for higher education



Yerry Mijianti<sup>a</sup> ✉ | Sahid Teguh Widodo<sup>b</sup> | Muhammad Rohmadi<sup>a</sup>

<sup>a</sup>Fakultas Keguruan dan Ilmu Pendidikan, Universitas Sebelas Maret, Surakarta, Jawa Tengah, Indonesia.

<sup>b</sup>Fakultas Ilmu Budaya, Universitas Sebelas Maret, Surakarta, Jawa Tengah, Indonesia.

**Abstract** The Pandalungan community emerged as a result of cultural acculturation occurring in regions distant from the centers of traditional Javanese culture, producing a unique blend of linguistic, ritualistic, and cultural practices. This distinctiveness is particularly evident in traditional wedding ceremonies, where differences in language use, symbolic expression, materials, and ritual sequences reveal the complex interplay of Javanese and Madurese cultural influences. Such complexity offers a rich foundation for sociolinguistic inquiry, particularly concerning colloquialism, substratum influence, and perceptions of linguistic inferiority. This study employs a qualitative method with an ethnographic strategy and an ethnolinguistic sub-approach to investigate the variation of terminology used in Pandalungan traditional weddings and to assess their pedagogical relevance for sociolinguistic instruction in higher education. Data were obtained through in-depth interviews with Dalang Manten (wedding narrators), supplemented by documentation, reference books, scholarly articles, and field notes. The data were analyzed using Spradley's ethnographic framework, encompassing domain, taxonomic, componential, and thematic analysis. The findings reveal the extensive use of multilingual terms derived from Indonesian, Madurese, and Javanese, demonstrating a localized multilingual variety that constructs a distinctive Pandalungan linguistic identity. While many ritual practices reflect the adoption of Javanese wedding customs, the incorporation of new lexical items, expressions, and symbolic forms highlights the community's adaptive creativity rather than cultural decline. The study concludes that the linguistic and cultural variations observed in Pandalungan weddings exemplify a dynamic process of cultural borrowing and language contact that continuously reshapes communal identity. Consequently, these findings hold significant pedagogical value for university-level sociolinguistics, particularly in teaching topics such as language variation, contact, and identity formation within multilingual societies.

**Keywords:** Pandalungan culture, linguistic variation, traditional wedding ceremonies, sociolinguistic teaching, ethnolinguistics

## 1. Introduction

The Pandalungan community is a culturally hybrid society comprising Javanese, Madurese, Chinese, and Arab ethnic groups who collectively embrace a shared identity known as Pandalungan (Saldana, 2011; Zoebazary, 2017). Derived from the term *mendhalungan*, which implies lineage, mixture, and, at times, informal speech, Pandalungan culture has developed distinct linguistic and artistic expressions shaped by the fusion of multiple cultural backgrounds (Hurwitz, 2002; Arifin, 2012). Traditional ceremonies within this community serve not only to mark seasonal and ritual transitions but also to affirm collective identity (Frost & Laing, 2015). However, these ceremonies often diverge from standardized practices such as those outlined in Primbon texts (Widyastuti, 2021), reflecting the adaptive, open character of Pandalungan society (Zoebazary, 2022). Variations in customs are influenced by available materials, the local environment, inherited knowledge, and communal values, particularly in traditional wedding ceremonies.

Traditional wedding ceremonies, as intercultural events that unite individuals from different family and cultural backgrounds (Hurwitz, 2002), are performed uniquely among the Pandalungan people. These ceremonies vary significantly in terms of terminology, materials used, procedural steps, and order of events, often incorporating localized or newly created elements (Mijianti et al., 2022). The diversity stems from a multilingual and multiethnic background, in which Javanese, Madurese, Chinese, and Arab linguistic traditions interact and evolve (Hipkiss, 2013; Lee, 2022). Ethnolinguistic diversity promotes bilingualism and multilingualism (Hymes, 1974; Trudgill, 2000), which in turn fosters variation in language use, particularly in terms of the phrases employed in rituals (Holmes & Wilson, 2022). These terms, which are deeply symbolic, are tied to social memory, identity, and cultural meaning (Hipkiss, 2013; Hurwitz, 2002).

The core linguistic unit in these variations is the term—defined as a word or phrase expressing a specific concept within a cultural or professional domain (Amilia & Anggraeni, 2017). For example, in the ritual involving the symbolic throwing of folded leaves between bride and groom, various labels exist, including *mbalang gantal*, *balangan*, *balangan sada'*, *balangan suruh*, *gantalan*, and *gantalan suruh*. This terminological variation is not random but results from processes of semantic negotiation, category shifts, and evolving social practices (Gu, 2018). These findings highlight the richness of linguistic diversity and cultural adaptation within the Pandalungan wedding tradition.

Despite the relevance of such linguistic phenomena, most sociolinguistics textbooks and classroom materials remain focused on theoretical models and underrepresent local linguistic diversity. Therefore, this study introduces an instructional innovation by identifying and analyzing variations in ceremonial terminology used by the Pandalungan community. These findings are proposed for integration into sociolinguistics teaching, particularly within the themes of colloquialism, substratum influence, and linguistic inferiority.

To address this gap, this study is guided by the following research question:

How do the variations in ceremonial terminology used in Pandalungan traditional wedding rituals reflect the community's sociolinguistic characteristics, and how can these findings be applied as teaching material in higher education?

This research is further motivated by normative, philosophical, and empirical gaps. Normatively, local ceremonial leaders (*dalang manten*) seek regulatory space and cultural recognition that is absent in current national or regional policy. Philosophically, the tension between traditional Javanese ideals and modern multicultural realities reveals a shifting cultural landscape. Empirically, this study addresses gaps left by previous works by focusing specifically on terminological variation within wedding rituals.

Pandalungan in Jember illustrates cultural hybridity and openness, forming an inclusive identity that resists xenophobia (Widiyawati, 2018). It promotes social values of respect, solidarity, and cooperation (Arriova, 2021) and employs polite speech acts (*tuturan fatik*) to maintain social harmony and acknowledge linguistic and cultural diversity (Anggraeni, 2017). Historical migration, social interaction, and economic movement have facilitated sustained language contact between Javanese and Madurese (Efendi & Cahyono, 2019), resulting in identity negotiation and adaptation (Satrio, 2018). In daily interactions, Pandalungan speakers often engage in code switching and code mixing (Hidayah, 2018), alternating between Indonesian, Javanese, and Madurese (Yanti et al., 2022).

Given these contexts, this study offers a unique, evidence-based approach to sociolinguistics instruction. It contributes to expanding sociolinguistic material grounded in authentic linguistic and cultural data, thereby supporting curriculum development and culturally responsive pedagogy. The findings align with broader calls for evidence-based education and policymaking (Raitskaya & Tikhonova, 2024) and affirm the importance of engaging students in research-informed learning environments (Turmudi et al., 2024; Sugiarti & Prihatini, 2023). Additionally, this study fosters language awareness and positive linguistic attitudes (Harsanti & Nasanius, 2023), strengthens students' intercultural communication competence (Guskova & Golubovskaya, 2023), and enhances their engagement in sociolinguistics classrooms (Ahmadi, 2022; Al-Otaibi, 2022; Solhi, 2021). As Pandalungan represents a heritage-speaking community (Gavriilidou & Mitits, 2021), this research underscores the value of documenting and teaching its rich linguistic and cultural legacy. Accordingly, the study aims to identify and describe the variations in ceremonial terminology used in Pandalungan traditional wedding rituals, analyze how these variations reflect the community's sociolinguistic characteristics—particularly multilingualism, language contact, and identity construction—and explore their pedagogical potential as authentic and contextually relevant materials for sociolinguistics instruction in higher education.

## 1.1. Theoretical framework

### 1.1.1. Language Variations in Wedding Ceremony

Semantics is a field of study that offers critical insights into the structure and meaning of culture, particularly in identifying cultural knowledge categories as perceived by informants (Spradley, 1979). The structure of meaning is often revealed through the use of terms. A term can be interpreted on the basis of its form—such as pronunciation, expression, or sign—and its semantic content, including reference, meaning, and context (Hoffman, 2013). Meaning itself is a concise conceptual representation that links a variety of explanatory elements (Riemer, 2016). The meaning of a term is typically context specific, bound to particular situations or cultural references, and is therefore considered contextual in nature. Terms may consist of root words, derived words, reduplications, or compound words.

To ensure mutual understanding between speaker and listener, or writer and reader, terms require clear definitions. A definition is understood as a statement expressing the semantic relationship between the term and one or more related concepts, which must be accessible to the intended audience and relevant to the term being defined (Spradley, 1979). Through definition, a term acquires an interpretable meaning within a linguistic and cultural context. For example, the term *balangan gantal*—*balangan* meaning 'to throw' and *gantal* referring to 'a betel leaf bundle tied with thread'—is associated with a specific object (betel leaf) and a ceremonial context (the *temu manten* procession in a traditional Javanese wedding). This term can

therefore be defined as a ritual stage in which the bride and groom throw bundles of betel leaves at each other during their initial meeting in a traditional Javanese wedding ceremony.

### 1.1.2. *Lexical variation in traditional wedding ceremonies*

Linguistic diversity is a fundamental feature of sociolinguistics. Variation in speech emerges within language communities on the basis of individual behavior and systematic social relationships, resulting in distinct language varieties (Williams, 2018). The Pentalungan community, a social group composed of the Javanese and Madurese people along with Chinese and Arab ethnic minorities, brings together multiple languages and cultures through daily interaction. The Javanese and Madurese constitute the majority, whereas the Chinese and Arab populations are considered minorities (Arriova, 2021). The multilingual and multiethnic interactions within this population have shaped Jember as a multicultural regency. Therefore, the Pentalungan community can be described as both multicultural and multilingual.

Multiculturalism reflects the complexity of social life in a diverse society (Bhabha, 1994). The blending of Javanese, Madurese, Chinese, and Arab cultural elements within the Pentalungan community exemplifies this complexity. As Trudgill (2000) noted, the more heterogeneous a society is, the more heterogeneous its language are. Accordingly, the multicultural nature of Pentalungan society fosters multilingualism, which in turn gives rise to linguistic variation.

The language varieties found in the Pentalungan community include colloquialism, substrata, and linguistic inferiority. Colloquialism refers to informal, spoken language that emerges through actual usage. Lexical variations in traditional Javanese wedding ceremonies among Pentalungan speakers are shaped by oral traditions. These terms are named on the basis of personal understanding, observation of ritual practices, and the associated materials used during ceremonies.

Substratum refers to linguistic features inherited from ancestral languages spoken prior to the adoption of a dominant language. In the Pentalungan context, substratum elements originate from the ancestral languages of the Javanese and Madurese (Sumarsono, 2017). The current Pentalungan language variety reflects a fusion of these two linguistic heritages (Wibisono & Sofyan, 2008).

Linguistic inferiority involves a sense of linguistic inadequacy that compels speakers to shift to another language. This inferiority complex is rooted in the belief that using certain languages is associated with low social status (Sumarsono, 2017). It commonly affects minority language speakers, who adjust their language use in response to the dominance of majority languages (Ibrahim, 2011). Among Pentalungan, this manifests in the abandonment of the Madurese language in favor of Javanese, reflecting the perception that fluency in Javanese is more prestigious (Wibisono & Sofyan, 2008).

### 1.1.3. *Implementation in Sociolinguistics Teaching Materials*

The implementation of lexical variation from Pentalungan traditional wedding ceremonies is applied to the development of instructional content in sociolinguistics courses at the university level. This integration represents a new empirical finding of the present study. The diverse terms used in traditional Javanese ceremonies by the Pentalungan community can serve as instructional innovations for sociolinguistics, particularly in teaching materials related to colloquialism, substratum influence, and linguistic inferiority. The implementation takes the form of descriptive content illustrating these lexical variations and their sociolinguistic relevance to be included in course modules and textbooks for sociolinguistics instruction.

## 2. Materials and methods

This study focuses on the implementation of lexical variations in traditional wedding ceremonies among the Pentalungan community as an instructional innovation in sociolinguistics courses at universities in East Java Province. The research was conducted in Jember Regency from April 2022 to April 2023. Jember is located in the southern Pentalungan cultural region, which is more strongly influenced by Mataraman culture, and is centered in Yogyakarta (Zoebazary, 2017).

This research employed a qualitative design, positioning the researcher as both a participant and a data collector (Corbin & Strauss, 2015). Data were gathered primarily through interviews (Vanderstoep & Johnston, 2009), and analysis relied on verbal descriptions provided by informants (Ross et al., 2008), resulting in descriptive findings (Leavy, 2017). The research strategy adopted was ethnography, with an ethnolinguistic substrategy. Ethnography was used to explore traditional wedding ceremonies from the perspective of the Pentalungan community, emphasizing values and cultural attitudes (Merriam, 2009), supported by observation and documentation (Saldana, 2011). Ethnolinguistics has been applied to examine lexical variation and the social status embedded in language use within Pentalungan culture (Riley, 2006).

Research data included information from informants and written sources such as books, articles, and researcher field notes (Merriam, 2009). The data collection techniques involved participant observation (Van Gog et al., 2008), as well as interviews and field observations (Merriam, 2009). Participant observation involves attentive listening to cultural practitioners (Spradley, 1979) to gain insight into cultural practices (Busch & Danby, 2016). The interviews were conducted through direct interaction with subjects (Van Gog et al., 2008) in informal settings (Vanderstoep & Johnston, 2009). Informants were selected

on the basis of their ability to provide detailed experiential narratives and to articulate and reflect upon key issues (Seidman, 2006). During data collection, the researcher used notebooks, pens, and laptops for field documentation (Saldana, 2011).

To ensure data validity, multiple triangulation techniques were employed: data triangulation, theoretical triangulation, methodological triangulation, and investigator triangulation (Flick, 2018). Validity was reinforced by combining participatory observation, collective data, interviews, and documentation. Reliability was ensured through cross-checking interview transcripts, confirming consistent data interpretation, and independently comparing the findings with those from other relevant studies (Creswell, 2009). The reliability of the interviews followed Seidman’s (2006) criteria, including extended interview time, an adequate number of informants, and sufficient depth of informants’ experience and reflection.

The data were analyzed via four types of ethnographic analysis, as proposed by Spradley (1980): domain analysis, taxonomic analysis, componential analysis, and thematic analysis. Domain analysis involved outlining the stages of traditional Pentalungan wedding ceremonies. Taxonomic analysis involves organizing data by ritual stages, lexical variation, and social status. The exponential analysis used a paradigm worksheet linking ritual stages to wedding procession elements, term variations, and social status. Thematic analysis included identifying, describing, and interpreting cultural themes within the Pentalungan community of Jember, on the basis of relevant theoretical frameworks.

### 3. Results and Discussion

Various aspects of Pentalungan community life—linguistic, socioeconomic, attitudinal, behavioral, artistic, and cultural—are filtered through the lived experiences of its people, resulting in a hybrid cultural formation. This cultural fusion is particularly evident in the traditional wedding ceremonies of the Pentalungan community. The conduct of these rituals reflects a blend of mindsets, habits, material resources, and understandings of Javanese matrimonial customs. These four elements shape the terminological variation used throughout the stages of the wedding ceremony. This variation arises from the multilingual environment of Jember Regency and corresponds with sociolinguistic phenomena such as colloquialism, substratum influence, and linguistic inferiority. This overview is illustrated in Figure 1, which presents the model of cultural blending as a sociolinguistic study.

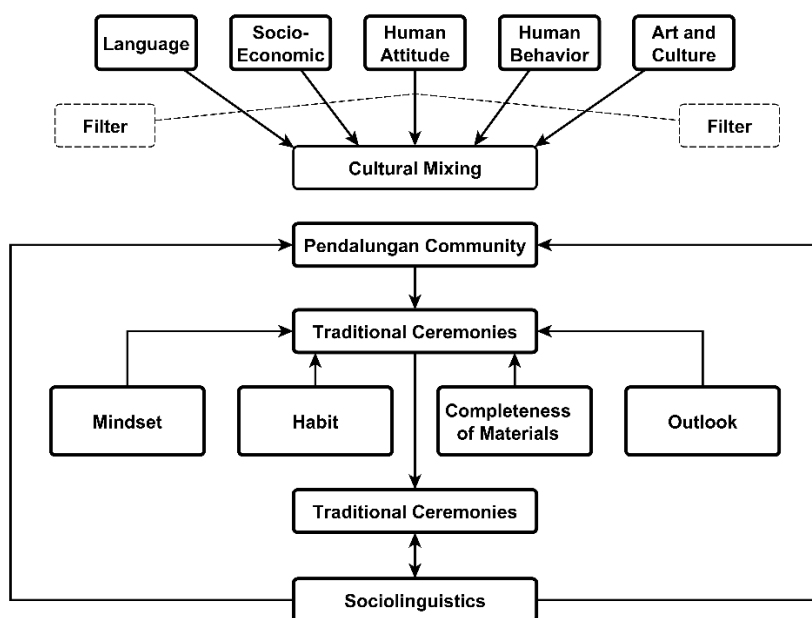


Figure 1 Cultural Blending as a Sociolinguistic Study.

Linguistic elements include the relationship between language and social meaning (Hymes, 1974). In the context of wedding rituals, language encompasses the terms used to represent ceremonial acts, which convey meaning through their form and context. As noted by Riemer (2016), terms denote specific concepts, processes, states, or qualities. According to Hofmann (2015), a term derives its meaning from both pronunciation and semantic content. Within wedding rituals, each term has a contextual meaning, often representing a specific object or action. Therefore, the terms used in Pentalungan wedding ceremonies may appear as single words or compound expressions, each bearing cultural and symbolic significance.

Socioeconomic conditions are reflected in differences in social status (Palmier, 1960; Coleman and Neugarten, 2017; Imsiyah et al., 2018), which manifests in the use of venues (e.g., terobs and kuadhe), bridal attire, culinary offerings, the completeness of wedding rituals, and the presence of event organizers, decorations, sound systems, and floral arrangements.

The cultural attitudes of Pentalungan people stem from their multicultural identity, producing a distinct form of art and ceremonial expression. The implementation of wedding customs is shaped by four major factors:

- (1) Mindset, characterized by oral traditions and myth-based authority that emphasizes paternalistic values (Sutarto, 2006);
- (2) Habits, such as expressiveness, adaptability, strong family ties, and emotional intensity;
- (3) Material resources, which often influence the scale or form of ritual activities;
- (4) Knowledge, particularly limitations in understanding or experience with traditional Javanese wedding procedures.

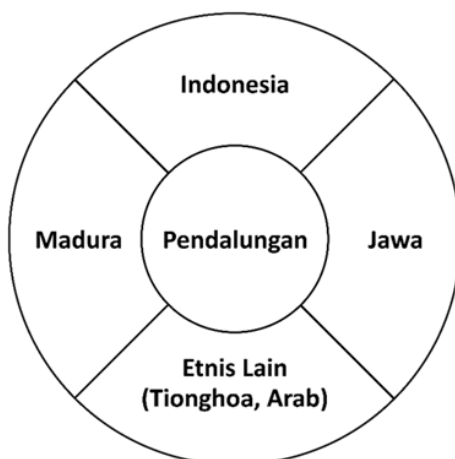
These factors contribute to terminological variation. For example, individuals may innovate or adapt terms owing to limited knowledge, memory loss, lack of formal training, or simply to suit evolving tastes or local context. Regional diversity and linguistic interactions between Javanese, Madurese, and Indonesian speakers also produce distinctive hybrid terms. This interaction is visually represented in Figure 2, which illustrates the intersection of Javanese, Madurese, and Indonesian linguistic influences.



**Figure 2** Intersections of Javanese, Madurese, and Indonesian languages.

As shown in Figure 2, Pandalungan weds vocabulary feature language blending. For example, balangan daun sirih and manten duduk combine Javanese roots (balangan, manten) with Indonesian terms (daun sirih, duduk). Blending of Javanese and Madurese is seen in ngidak ndog and tanem jero, whereas Madurese influence appears in the use of ngetas. These combinations result from linguistic acculturation.

The long-term acculturation of Javanese and Madurese cultures has produced distinctive linguistic variation in Jember Regency. According to Zoebazary (2017), this variation is influenced by speaker heterogeneity and frequent intercultural communication. These factors have given rise to a new dialect known as the Jemberan or Pandalungan dialect (Rahman, 2015), which is used in daily interactions. Pandalungan speakers also engage with Chinese and Arab descendants, often using Javanese or Madurese infused with distinctive phonological traits (Raharjo, 2006). The broader cultural formation is illustrated in Figure 3, which maps the development of Pandalungan culture through the acculturation of the Javanese, Madurese, Chinese, Arab, and Indonesian traditions.



**Figure 3** Formation of Pandalungan Culture in Jember Regency.

Figure 3 shows that Pandalungan culture is the result of acculturation among the Javanese, Madurese, Chinese, Arab, and Indonesian traditions. The interaction among the Javanese, Madurese, and Indonesian languages has produced a new dialect known as the Jemberan dialect. Additionally, Chinese and Arab communities have contributed their distinctive accents. This ethnolinguistic heterogeneity has given rise to variations in terminology, particularly in traditional wedding ceremonies.



The sociolinguistics course materials targeted for enrichment include topics on colloquialism, substrata, and inferiority. These three represent types of linguistic variation found in society, each arising from shifts or changes in meaning as used by language communities.

Colloquialism refers to spoken language variations used informally and in context-specific settings (Andriyana et al., 2021). In Jember’s Pandalungan community, such variations are evident in the terms used during traditional wedding rituals. The influence of the Madurese language in Jember is relatively limited, whereas Javanese culture and language exert a stronger impact, as shown by the widespread adoption of Javanese customs. Many Madurese individuals in Jember attempt to downplay their linguistic identity. This is evident in the use of the term *tanem jero* in a subphase of the *temu manten* ritual—a variation of *tanem jeru*. Pandalungan speakers tend to replace the vowel sound [u] with [o].

Substratum refers to the linguistic traces left by earlier generations before the current speech community (Sumarsono, 2017). It often emerges in bilingual or multilingual societies as the result of interethnic inheritance (Trudgill, 2000). In the Pandalungan context, the substratum variety is a blend of Javanese, Madurese, and Indonesian. Ethnic communities in Jember continue to preserve and practice the languages and cultures of their ancestors (Wibisono and Sofyan, 2008). However, as multiculturalism evolves, the resulting speech forms become hybrid products shaped by adaptation and innovation (Zoebazary, 2022). These adaptations contributed to the emergence of varied terminology in Pandalungan wedding traditions.

For example, *ngidak ndog* is a hybrid term resulting from the cultural intersection of Javanese and Madurese. *Ngidak* is a variation of the Javanese word *ngidek*, and *ndog* derives from the *endhog*. Another example is *pangkuan*, which illustrates a blending of Javanese and Indonesian. The term is formed by attaching the Indonesian nominal suffix *-an* to the Javanese verb root *pangku*, transforming it into a noun used to label a phase in the *temu manten* ritual.

In this context, inferiority refers to a speaker’s sense of linguistic inadequacy, which leads him or her to adopt another language. This often occurs among speakers of minority languages who adjust their speech to align with dominant linguistic norms and thereby attain social acceptance or status (Ibrahim, 2011). Among Pandalungan, linguistic inferiority manifests when speakers of Madurese feel more proud or confident in speaking Javanese (Wibisono and Sofyan, 2008). As a result, many prefer to hold Javanese-style wedding ceremonies and coin terms on the basis of their own preferences. For example, the term *dulangan* (from the root *dulang* plus the suffix *-an*) is interpreted as the act of feeding or being fed. Although the more standard form is *dulang-dulangan*, the localized version reflects the community’s unique linguistic creativity, which may not be recognized outside the region.

The application of these terminological variations, as revealed through this research, contributes meaningfully to the enrichment of university-level sociolinguistics course content—especially in modules addressing colloquialism, substrata, and inferiority—in institutions across East Java, Indonesia. These implementations are currently adopted at Universitas Jember (Unej), Universitas Brawijaya (UB), Universitas PGRI Madiun (Unipma), and Universitas Muhammadiyah Jember (Unmuh Jember). The inventions and applications of these variations are presented in Tables 1, 2, and 3.

**Table 1** Invention and Implementation of Terminological Variations in the Topic of Colloquialism.

Course Material	Research Invention	Student Implementation	Sociolinguistics Learning Plan
Colloquialism	Terms used in traditional wedding ceremonies are formed based on community understanding, observation, ritual practice, and materials involved.	Ability to critically communicate the concept of multilingualism through terminological variation as a multilingual outcome.  Ability to analyze colloquial expressions.  Ability to describe terminological variation as a product of multilingual interaction.	Critical discussion on multilingual communication, code-mixing, and code-switching (UB).  Analysis of speech events, speech communities, language variation, colloquialism, substratum, language maintenance and shift, and language attitudes in the global era (Unej).  Differentiation between regional and social dialects (Unipma).  Analysis of colloquial speech events in students’ environments (Unmuh Jember).

Table 1 illustrates how the implementation of terminological variation in Pandalungan traditional wedding ceremonies can enrich sociolinguistics course content, particularly in the area of colloquialism. The identification and integration of these variations from the Pandalungan community in Jember Regency can be utilized to (1) critically communicate the concept of multilingualism through terminological variations that emerge from the intersection of Javanese, Madurese, and Indonesian; (2) analyze colloquial features within the Pandalungan community; and (3) describe terminological variations as products of



multilingual interaction. Collectively, these aspects can enhance teaching materials related to regional dialects and colloquial phenomena.

**Table 2** Invention and Implementation of Terminological Variations in Substratum.

Content	Research-Based Invention	Student Implementation	Sociolinguistics Course Plan
Substratum	The substratum in the Pentalungan community refers to the Pentalungan language variety, which is a blend of Javanese and Madurese.	Ability to communicate the Pentalungan language variety as a regional dialect. Ability to analyze substratum elements within the Pentalungan community. Ability to describe regional dialects through terminologies found in Pentalungan traditional wedding ceremonies.	Critical analysis of the differences between regional and social dialects in discussions (UB). Analysis of speech events, speech communities, language variation, colloquium, substratum, and language attitudes in the global era (Unej). Exploration of definitions and types of regional and social dialects (Unipma). Analysis of substratum-related phenomena in students' own environments (Unmuh Jember).

Table 2 demonstrates how the application of terminological variations from Pentalungan traditional wedding ceremonies can enhance sociolinguistics course content, particularly in the discussion of substrata. The identification and incorporation of these variations from the Pentalungan community in Jember Regency contribute to (1) articulating the Pentalungan language variety as a regional dialect through ceremonial terminology; (2) analyzing substratum elements within the Pentalungan community; and (3) describing regional dialects manifested in traditional wedding terms. These three aspects serve to enrich instructional content related to substrata and substratum-related linguistic events in the context of globalized student environments.

**Table 3** Invention and Implementation of Terminological Variations in the Topic of Inferiority.

Course Content	Research-Based Invention	Student Implementation	Sociolinguistics Course Plan
Inferiority	Javanese-style wedding ceremonies are more commonly chosen, and the terminologies used in the procession are often adjusted according to preference.	Ability to communicate linguistic change and its causes in relation to inferiority. Ability to analyze language attitudes shaped by inferiority. Ability to describe regional dialects, particularly the Pentalungan language variety.	Critical communication of concepts related to linguistic change and its causes in oral discussions (UB). Analysis of speech events, speech communities, language variation, colloquium, substratum, and language attitudes, with emphasis on inferiority and positive attitudes toward language in the global era (Unej). Examination of the distinctions between regional and social dialects (Unipma). Analysis of inferiority-related linguistic phenomena in students' own environments (Unmuh Jember).

Table 3 illustrates the application of terminological variations in Pentalungan traditional wedding ceremonies within the sociolinguistics course, specifically under the theme of inferiority. The invention and implementation of terminological variations in Pentalungan wedding traditions in Jember Regency include (1) communicating linguistic change and its underlying causes in relation to inferiority; (2) analyzing language attitudes within the Pentalungan community of Jember Regency; and (3) describing regional dialects, particularly the Pentalungan language variety, as manifestations of inferiority. Collectively, these aspects enrich the course content by incorporating the study of inferiority-related linguistic phenomena within students' environments in the global era.

**4. Conclusions**

Pentalungan culture has developed through the borrowing and blending of Javanese and Madurese cultural elements. This creative cultural formation is influenced by linguistic, socioeconomics, attitudinal, behavioral, and artistic factors. These elements produce cultural hybridity through a process of selective filtering by the Pentalungan community. As a result, traditional wedding ceremonies are conducted on the basis of collective patterns of thought, customary practices, the availability of materials, and shared cultural knowledge. These dimensions give rise to terminological variations in traditional wedding practices. Such variations serve as inventions within the sociolinguistic concepts of colloquialism, substrata, and inferiority. The terminological variations emerge from the intersection of Javanese, Madurese, and Indonesian. The invention within the colloquial concept is reflected in wedding terms shaped by community interpretation, observation, ritual, and



material usage. The invention within the substratum concept is realized through the Pendalungan language variety as a fusion of Javanese and Madurese. Meanwhile, the invention within the inferiority concept is evident in the preference for Javanese wedding traditions, where the associated terms are adapted according to individual or community preferences.

### Ethical considerations

Informed consent was obtained from all participants before their involvement in the study. Each participant received a clear and concise explanation of the study's purpose, procedures, and voluntary nature of their participation. They were explicitly informed that their participation was entirely voluntary and that they could withdraw from the study at any time without any consequences or penalties. The participants were assured that their responses would remain confidential and that their identities would be anonymous in all the reports and publications. The data were securely stored, and accessible only to the research team, and all identifiable information was removed during analysis. Additionally, participants were made aware that the data collected would be used solely for research purposes and would not be shared with third parties without their explicit consent.

### Conflict of interest

The authors declare that they have no conflicts of interest.

### Funding

This research did not receive any financial support.

### References

- Amilia, F., & Anggraeni, A. W. (2019). *Semantik: konsep dan contoh analisis*. Pustaka Abadi.
- Andriyana, A., Iswatiningsih, D., Mahmud, J., Yulianti, O. E., & Trang, T. T. T. (2021). TikTok terhadap variasi bahasa kolokial pada kalangan remaja Indonesia (kajian etnolinguistik). *Fon: Jurnal Pendidikan Bahasa dan Sastra Indonesia*, 17(1), 34-41.
- Anggraeni, A. W. (2017). Komunikasi fatik pada masyarakat Pendalungan di Kabupaten Jember. *Belajar Bahasa*, 2(2), 128-142.
- Arifin, E. B. (2012). Pertumbuhan Kota Jember dan Munculnya Budaya Pandhalungan. *LITERASI: Indonesian Journal of Humanities*, 2(1), 28-35.
- Arriova, Z.I. (2021). Nilai-Nilai Multikultural dalam Kebudayaan Pendalungan di Kabupaten Jember. *Al Ma'arif: Jurnal Pendidikan Sosial dan Budaya* 3, 66-84.
- Bhabha, H.K. (2012). *The Location of Culture*. Routledge, London.
- Busch, G., & Danby, S. (2016). From fledgling manoeuvres to methodological confidence: conversations between a doctoral student and supervisor on ethnomethodology and conversation analysis to explore the everyday worlds of children and families. In *Constructing methodology for qualitative research: Researching education and social practices* (pp. 237-252). London: Palgrave Macmillan UK.
- Coleman, R. P., & Neugarten, B. L. (2017). *Social status in the city*. <https://doi.org/10.4324/9781315129792>
- Corbin, J., & Strauss, A. (2014). *Basics of qualitative research: Techniques and procedures for developing grounded theory*. Sage publications.
- Creswell, J. W., & Creswell, J. D. (2022). *Research design: Qualitative, Quantitative, and Mixed Methods Approaches*. SAGE Publications.
- Efendi, Y. P. P., & Cahyono, H. B. (2019). Komunikasi Antarbudaya: Akulturasi Bahasa dalam Masyarakat Pendalungan Kabupaten Jember. *MEDIAKOM*, 3(1), 13-26.
- Flick, U. (2022). *The SAGE Handbook of Qualitative Research Design*. SAGE.
- Frost, W., & Laing, J. (2014). From pre-modern rituals to modern events. In *Rituals and Traditional Events in the Modern World* (pp. 1-19). Routledge.
- Gu, M. (2021). Identity construction and scale making of migrant university students in multilingual settings: A scalar analysis. *International Journal of Bilingual Education and Bilingualism*, 24(3), 357-372.
- Hidayah, N. (2018). Negosiasi identitas kultural melalui bahasa. *Ar-Risalah Media Keislaman Pendidikan dan Hukum Islam*, 16(1), 15-37.
- Hipkiss, R. A. (2014). *Semantics: defining the discipline*. Routledge.
- Hofmann, T. (2015). *Realms of meaning: An introduction to semantics*. Routledge.
- Holmes, J., & Wilson, N. (2022). *An introduction to sociolinguistics*. Routledge.
- Hymes, D. (2013). *Foundations in sociolinguistics: An ethnographic approach*. Routledge.
- Ibrahim, G. A. (2011). Bahasa terancam punah: Fakta, sebab-musabab, gejala, dan strategi perawatannya. *Linguistik Indonesia*, 29(1), 35-52.
- Ibrahim, G. A. (2011). Bahasa terancam punah: Fakta, sebab-musabab, gejala, dan strategi perawatannya. *Linguistik Indonesia*, 29(1), 35-52.
- Imsiyah, N., Ariefianto, L., & Himmah, I. F. (2018). The Identification of Learning Needs Based on Economic, Social and Cultural Environment at Pandhalungan Society in the Urban Area of Jember.
- Jonassen, D., Spector, M. J., Driscoll, M., Merrill, M. D., van Merriënboer, J., & Driscoll, M. P. (2008). *Handbook of research on educational communications and technology: a project of the association for educational communications and technology*. Routledge.
- Saldana, J., 2011. *Fundamentals of Qualitative Research*. Oxford University Press, Inc, New York.
- Leavy, P. (2017). *Research design: Quantitative, Qualitative, Mixed Methods, Arts-Based, and Community-Based Participatory Research Approaches*. Guilford Publications.
- Lee, J. W. (2022). *Toward a sociolinguistics of global Asias*. In J. W. Lee (Ed.), *The sociolinguistics of global Asias* (pp. 1-7). Routledge.
- Leeds-Hurwitz, W. (2003). Wedding as text: communicating cultural identities through ritual. *Choice Reviews Online*, 40(08), 40-4684. <https://doi.org/10.5860/choice.40-4684>

- Merriam, S. B. (2009). *Qualitative research: A Guide to Design and Implementation*. John Wiley & Sons.
- Mijianti, Y., Widodo, S. T., & Rohmadi, M. (2021). The Diversity of Traditional Ceremonies of Javanese among Pandalungan Community. In *Proceedings of the 1st International Conference of Humanities and Social Science, ICHSS* (Vol. 8). <https://doi.org/10.4108/eai.8-12-2021.2322816>
- Palmier, L. H. (2021). *Social status and power in Java*. Routledge.
- Raharjo, C.P. (2006). *Pandalungan : Sebuah Perbukit Besar Masyarakat Multikultural*. Jelajah Budaya Balai Kajian Sejarah dan Tradisional Yogyakarta.
- Rahman, A. A. (2015). Pengaruh bahasa madura dan bahasa jawa terhadap bahasa masyarakat kabupaten jember. *Konferensi Nasional Bahasa Dan Sastra III, 1*, 555-559.
- Riemer, N. (Ed.). (2016). *The Routledge handbook of semantics*. New York: Routledge.
- Riley, P. (2007). *Language, culture and identity: An ethnolinguistic perspective*. A&C Black.
- Seidman, I. (2006). *Interviewing as qualitative research: A guide for researchers in education and the social sciences*. Teachers college press.
- Spradley, J. P. (2016). *Participant observation*. Waveland Press.
- Spradley, J. P. (2016). *The ethnographic interview*. Waveland Press.
- Sumarsono. (2017). *Sosiolinguistik*. Pustaka Pelajar, Yogyakarta.
- Sutarto, A. (2010). Sekilas Tentang Masyarakat Pandhalungan. *Unej-Jember. Naskah Akademik*.
- Trudgill, P. (2000). *Sociolinguistics: An introduction to language and society*. Penguin UK.
- Van Gog, T., Paas, F., Savenye, W., Robinson, R., Niemczyk, M., Atkinson, R., & Hancock, P. A. (2008). *Data collection and analysis*. In J. M. Spector, D. M. Merrill, J. van Merriënboer, & M. P. Driscoll (Eds.), *Handbook of research on educational communications and technology* (pp. 763-806). Routledge.
- Vanderstoep, S. W., & Johnson, D. D. (2008). *Research methods for everyday life: Blending qualitative and quantitative approaches*. John Wiley & Sons.
- Wibisono, B., & Sofyan, A. (2008). *Perilaku berbahasa orang Madura*. Departemen Pendidikan Nasional, Pusat Bahasa, Balai Bahasa Surabaya.
- Widiyati, A.A., 2018. Nama Diri Pandalungan Jember dalam Kebermaknaan Sosial Budaya. *Jantra : Jurnal Sejarah dan Budaya Balai Pelestarian Nilai Budaya Yogyakarta, Kementrian Pendidikan dan Kebudayaan 13*, 25–45.
- Widyastuti, M., 2021. Peran Kebudayaan dalam Dunia Pendidikan. *Jagadhdita Jurnal Kebhinekaan dan Wawasan Kebangsaan Pusat kajian Pancasila Unindra PGRI 1*, 54–64.
- Williams, G., 2018. *Sociolinguistics*, 1st ed. Routledge. <https://doi.org/10.4324/9780429434679>
- Yanti, P.I., Yulianto, B., Suhartono, 2022. Pola Pemilihan Bahasa Kelompok Pendatang Pandalungan di Wilayah Romo Pesisir, Gresik : Studi Etnososiologi. *Jurnal Pendidikan Bahasa IKIP PGRI Pontianak 11*, 78–97.
- Zoebazary, M.I., 2017. *Orang Pandalungan : Pengayam Kebudayaan Tapal Kuda*. Paguyuban Pandhalungan Jember, Jember.
- Zoebazary, M.I., 2022. *Mosaik Kebudayaan Pandalungan*. Paguyuban Pandhalungan Jember, Jember.