

Dialectics and Madurese Language Accent in the Perspective of Psycholinguistic and Sociolinguistic Theory

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ABSTRACT

This research aims to reveal and examine the variety of Madurese dialects found in four districts in Madura (Bangkalan, Sampang, Pamekasan, and Sumenep) along with their influencing factors, ranging from acquisition factors to surrounding environmental factors and their impact on individuals' attitudes. The research employs a qualitative method with a phenomenological approach. The subjects of this study are Madurese people from the four aforementioned districts. Data is collected through structured interviews with three individuals from each district and supplemented with literature sources. The data analysis technique is descriptive qualitative, involving data condensation, data presentation, and conclusion. The results indicate that the diversity of Madurese dialects, from psycholinguistic and sociolinguistic perspectives, is shaped by acquiring diverse Madurese vocabulary (dialects) influenced by the social environment and stored in the human mental. Additionally, the variation in Madurese accents is influenced by cultural, geographical, and social class factors, which affect patterns of attitudes. Specifically, the refined language of the Sumenep people tends to cultivate smooth personal attitudes. The elegant language of the Pamekasan people fosters refined attitudes. The harsher language of the Sampang people is associated with more abrupt attitudes, while the very harsh language of the Bangkalan people correlates with a much rougher attitude and character. Hence, language serves as a reflection of its speakers' attitudes and characters.

Keywords: dialectics of the madurese language, linguistic studies, madurese accent, psycholinguistic theory, sociolinguistic theory

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INTRODUCTION

As social creatures, humans cannot be separated from interactions with each other. In these interactions, humans need language as a tool or means to communicate with other humans (Tayar Yusuf et al., 1995). Every day, human behaviour can never be separated from language. Apart from being a tool for communicating and a key to interaction, language is also a tool for expressing oneself (Fudhaili et al., 2023).

Every country has its national and regional languages for communication (Meyerhoff, 2018). Indonesia has diverse ethnicities and languages (Triadi & Emha, 2021). According to data from the Indonesian Ministry of Education and Culture's Language Agency, the number of regional languages in Indonesia is 718 (Kemendikbud, 2020). Among the diversity of regional languages, they still have different dialects and accents, including the regional language in Madura (Ubaidi & Dewi, 2019).

Language plays an important role in shaping a community's cultural and social identity, including how behaviour and values are transmitted and maintained. In the context of Madurese society, their language and dialect are both a means of communication and a reflection of the cultural values, traditions and belief systems they adhere to. To understand the relationship between the importance of language and typical Madurese behaviour, such as carol culture and the social strength of the Islamic religion, we need to look at how language reflects and influences these aspects.

Madurese people have their regional language, namely Madurese, even though it is still part of the province of East Java. Madurese belongs to the Austronesian language group (Rifa'i, et al., 2007), which has different dialects and accents from each region, namely the Bangkalan dialect, Pamekasan dialect, Sumenep dialect, Sampang dialect, and Kangean dialect (Hafidz et al., 2021). In addition, there are two dialects, namely the Pinggirpapas and Bawean. Still, the Pinggirpapas dialect is included by experts as the Sumenep dialect, and the Bawean dialect is included as the Bangkalan dialect (Akhmad Sofyan, 2010). According to Chaer and Leonie, dialect is a language variation from a group of speakers living in one place, region, and certain area (Fitria Dewi, 2017). Dialect, on the other hand, is a comprehensive linguistic term that includes pronunciation, vocabulary, grammar, and syntax. Many people believe that accent and dialect are the same, even though they are different, because the accent is still part of the dialect. The focus is only on pronunciation, while dialect is more comprehensive (Eka Dartiningsih, 2022). Dialect is used not only to describe pronunciation features but also grammatical and vocabulary features (George Yule, 2015).

The Madurese language accent also has various variations; even in terms of regional location, it is different. People who live in Sumenep will have a smoother language accent than in the Pamekasan area; the Pamekasan

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area is smoother than the Sampang area, and the Sampang area is smoother than the Bangkalan area (Hasanah et al., 2022). A dialect can have a distinctive accent, but a particular accent does not necessarily represent a dialect. However, variations in these two things can be caused by several factors, including geographical factors, social factors, language situation factors, and time factors (Nababan, 1993). Most humans are only loyal speakers of dialects and accents but do not know the process of acquiring dialects and accents and the factors that cause them. To understand several factors in the diversity of dialects and accents, people need to study linguistics and the nature of language more deeply. Many linguistic disciplines study this, including psycholinguistics and sociolinguistics. These two branches of scientific discipline are applied linguistics (Ahmad Mansur, 1982).

Psycholinguistics is a branch of applied linguistics that discusses language behaviour and processes (Abdul Chaer, 2002). Psycholinguistics is also an interdisciplinary science that emerged from the knowledge that language learning is very complex. In this way, more than one scientific discipline is needed and cannot thoroughly explain the nature of language. Interdisciplinary scientific collaboration is nothing new in the field of science. Another interdisciplinary linguistic science that has existed for a long time is sociolinguistics (Wijana, 2021).

Sociolinguistics also has an important role in language studies. This branch of applied linguistics tries to explain language in the social realm, including the characteristics of language variations, their functions, applications, and so on (Wahyuni, 2021). With this knowledge, we can learn about language application in society's social environment (Tarigan, 1989). These two branches of interdisciplinary science are very important in the context of language learning in community life and social interaction. Humans interact and communicate with various languages and dialects according to their region of origin. Psycholinguistics helps understand how individuals process, understand, and use language in their social interactions, while sociolinguistics studies how social factors such as culture, social status, and communication context influence language use in society. By understanding the complex interactions between language, thought, culture and the social environment, we can develop more holistic and effective approaches to language learning, which are relevant to the needs of linguistically and culturally diverse communities.

The variety of languages and dialects in Madura reflects the island's linguistic and socio-cultural complexity. Although Madura is the name of the language commonly used on the island, the variety of languages found in the four districts on the island varies according to level, ranging from coarse to very fine. Understanding the importance of language in the context of Madurese society provides deeper insight into how cultural behaviours and values, such as the social strength of the Islamic religion and the Carol culture, are maintained and strengthened (Yudho, 2023). Language serves as a means

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of communication and a tool for forming and maintaining cultural identity. Focusing on the Madurese dialect and accent allows for a better understanding and appreciation of the social and cultural complexities of the society (Imamah, 2020). This also highlights the significance of preserving local language and culture as part of national wealth that must be maintained amidst globalisation.

The Madurese language is a complex and diverse dialect that has not been fully studied in psycholinguistics and sociolinguistics. While studies on these disciplines have been conducted separately, a comprehensive study that integrates both perspectives is needed to understand the process of language acquisition and the influence of the Madurese language on people's behaviour (Misnadin, 2023). A phenomenological approach to the Madurese dialect and accent of the people on the island of Madura can help achieve this goal (Misnadin, Susi, 2023).

METHOD

This research uses a qualitative method with a phenomenological approach. Phenomenological research is research about certain phenomena or symptoms experienced by a person or group (Hadi, 2021). The phenomenological approach is suitable for this research because it allows the researchers to reveal the natural meaning of the Madurese dialect and accent by explaining phenomena and causes. This approach helps capture the Madurese people's subjective experiences and perceptions of their dialect and accent, providing a deeper understanding of the cultural and social contexts in which they are used (Medhy, 2021). Using this approach, the researchers can gain insights into how the Madurese dialect and accent are used daily and contribute to maintaining cultural identity and social relationships within the community (Eisya, 2024). Based on psycholinguistic and sociolinguistic studies, researchers will study dialects and accents more deeply by observing or capturing a phenomenon in the surrounding environment or society.

The research subjects that will be studied are the Madurese people from each district in general. The data collection instruments used are unstructured, so the data obtained is more in-depth interviews involving 3 people from each district and sources from the literature. The selection of three research data sources was adjusted to the researcher's needs to obtain various language levels used by the Madurese community. The first source is data related to the use of polite language, the second source is data on everyday language use, and the third source is data related to the use of coarse language. This sample selection considered attitudes, language use patterns, and the type of language used by the three sources (Kholik, 2019). Researchers use qualitative description as their data analysis technique. This technique includes data condensation, presentation, and conclusion (Sugiyono, 2019).

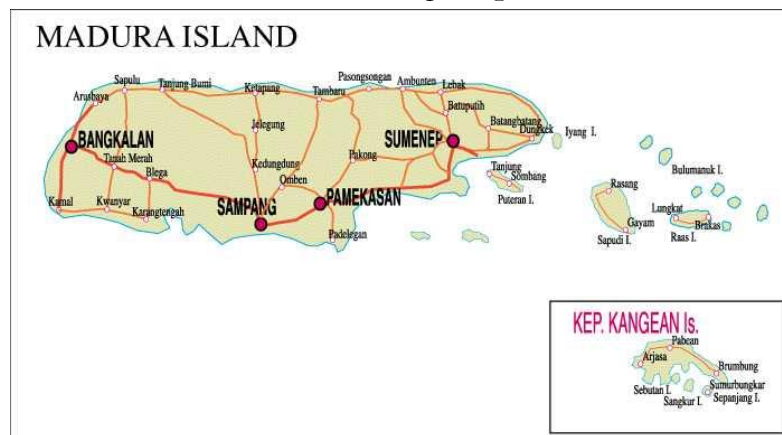
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FINDINGS AND DISCUSSION

In Madurese, dialects and accents are diverse in every district and region (Fudhaili, 2020). The diversity of dialects and accents from each district and region in Madura can enable Madurese people to know the area of origin of the person they are talking to without saying where they are from. Although it does not rule out the possibility of using it, Sumenep people can use the language of Pamekasan, Sampang, or Bangkalan people and vice versa. However, dialects and accents are the characteristics of each district in Madura (Annurrisa & ..., 2024).

Picture 1:
Madura Map Image



Madura is divided into four districts: Bangkalan, Sampang, Pamekasan and Sumenep. Sumenep Regency is in the northeast of the island of Java with coordination of around 7° South Latitude between 112° and 14° East Longitude (Jannah & Purwanto, 2022). Meanwhile, Pamekasan Regency is located between $113^{\circ} 19' - 113^{\circ} 58'$ East Longitude and $6^{\circ} 51' - 7^{\circ} 31' 01''$ South Latitude; to the north, it borders the Java Sea; to the south, it borders the Madura Strait; to the west, with Sampang Regency; to the east with Sumenep district (Cahyono, 2018). The area of Madura is approximately 190 km, and the overall area is 5,304 km. The height above sea level ranges between 2,350 meters (MADURA & PEKERTI, n.d.).

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Table 1:
Number of Regencies, Population, and Land Area of Madura

District	City	Area	Population 2023
District Bangkalan	Bangkalan	1.260	1.101.556
District Sampang	Sampang	1.152	992.210
District Pamekasan	Pamekasan	733	862.009
District Sumenep	Sumenep	1.147	1.143.29

a. Madura Language Dialects Reviewed from the Perspective of Psycholinguistic and Sociolinguistic Theory

In Madurese, the term “you” has different variations in each region. The word “*been*” (you) is used generally, but the word being is usually used in the Eastern part of Sumenep and for the Central part of Sumenep is still used. In the Pamekasan area, it is still common to use the words *be’na*, *be’en* and *been* (ex. *Be’na/be’en/be’na entarah deemmah?*) means “where are you going”. Meanwhile, the eastern part of Bangkalan and Sampang usually use the word “*kakeb*”; there are also those who use the words “*bedeb*” (ex. *Kakeb/bedeb entarah dimmah?*), but this is usually used in rural Bangkalan areas.

The words “*be’na*, *be’en*, *be’na*” by the people of Sumenep and Pamekasan are intended for younger people or their enemies. Meanwhile, the words “*kakeb* and *bedeb*” by the people of Bangkalan and Sampang are reserved for everyone except a large Kiai or a figure who has great influence. This shows that the people of Sumenep and Pamekasan are psychologically more refined than the people of Bangkalan and Sampang, where this can be seen from the way they use harsh language, the people of Sumenep and Pamekasan use harsh language only towards younger people or their enemies. Meanwhile, Bangkalan and Sampang people use harsh language towards everyone in general.

Apart from that, the accents of Sumenep and Pamekasan people tend to be slower and not high-pitched. This differs from the Bangkalan and Sampang people, whose accents are high. High intonation when speaking shows a form of disrespect towards the person you are talking to to emphasise to the listener that he or she is more powerful and has a stronger influence to dominate so that the person you are talking to feels afraid and does not dare to oppose it. If the interlocutor opposes it, disputes occur, such as “*carok* (stabbing each other using a sickle or knife)” or “*akeket* (hitting each other)” behaviour, it is proven that this often happens in Bangkalan and Sampang.

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Apart from that, the word “knife” also has varied dialects. Eastern Sumenep uses the term “*todi*”, while central Sumenep and Pamekasan use “*latthing*”. Sampang and Bangkalan also use the term “*todi*” like the eastern Sumenep area. The expressions for the words “and, with, by” also have many dialects. The eastern part of Sumenep usually uses the term “*ben*”, while the northern part of Sumenep uses the term “*bi*”. The Bangkalan, Sampang and Pamekasan areas on the Sampang border use the term “*moso*”, but Pamekasan on the Sumenep border still uses the term “*bi*” like the northern part of Sumenep. And there are many other language dialects.

The following is an example of a sentence when the people of Sumenep, Pamekasan, Sampang and Bangkalan want to express the sentence: “Where are you going? Why are you bringing a knife and sickle?”, then they use the following sentence:

Sumenep

“*Be’na entarab deemmah, mak ngibeh latthing moso/bi’ arek?*”

Pamekasan

“*Been entarab deemmah, mak lah ngibeh latthing ben arek?*”

Sampang

“*Hedeh kentarrab deemmah, bi’ ngibeh todi’ moso arek?*” (Sampang)

Bangkalan

“*Kakeh kentarrab deemmah, bi’ ngibeh todi’ moso arek?*”

The meaning of the text above is:

“Where are you going? Why are you carrying a knife and sickle?”

In everyday life, language functions not only as a means of communication but also as a reflection of human mental and social-cultural complexity. Simple statements like “Where are you going? Why are you carrying a knife and sickle?” can be analyzed from various points of view to reveal the layers of meaning and context behind it. In this case, we will see how psycholinguistic and sociolinguistic perspectives can provide in-depth insight into this statement in the context of Madurese society.

From a psycholinguistic perspective, this statement involves complex mental processes. When hearing or reading the sentence, the listener's brain will decode the words and sentence structure to understand the meaning. This process involves word recognition, syntactic analysis, and meaning integration in relevant contexts.

When someone asks, “Where are you going? Why are you carrying a knife and sickle?” the speaker’s brain has chosen words and constructed sentences based on their lexical and syntactic knowledge. The choice of words such as “knife” and “sickle,” in particular, carry certain connotations related to violence or self-defense, which is part of their socio-cultural knowledge.

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This question may be triggered by worry or alertness. These emotions influence a person's speech, including intonation and word choice that reflects urgency or attention to the situation. For example, if the speaker is anxious, the intonation may be firmer or increased.

From a sociolinguistic point of view, language reflects and is influenced by the social and cultural context in which it is used. In Madurese society, especially in areas that have a "*carok*" tradition, carrying sharp weapons such as knives and sickles has a special connotation that is rich in cultural meaning.

A sharp weapon may signify alertness or social status in the Madurese cultural context. This statement reflects legitimate social concerns in an environment where conflict can be part of everyday life.

Madurese has different dialect variations in each district, such as Bangkalan, Sampang, Pamekasan, and Sumenep. Each dialect has different intonation characteristics, which can influence how this question is delivered and interpreted. For example, in Bangkalan and Sampang, intonation may be higher and firmer, while in Pamekasan and Sumenep, it may be softer and smoother.

Madura's hot geography and proximity to the sea also influence its people's language characteristics and social behavior. Harsh environments and challenging living conditions may contribute to harsher attitudes and more assertive language. In addition, social status, such as the royal family in Sumenep, can lead to the use of more refined and respectful language.

The statement "Where are you going? Why are you carrying a knife and sickle?" is an example of how language functions as a window to understand the mental and socio-cultural dynamics of a society. From a psycholinguistic perspective, this statement shows the complexity of mental processes in understanding and producing language that is influenced by emotions. From a sociolinguistic perspective, this statement reflects social and cultural norms, dialect variations, and geographical influences in Madurese society. This analysis emphasizes the importance of studying language in a broader context to understand a community group's thought patterns and social behavior.

This language variation is called a dialect in terms of vocabulary (Shahidi, n.d.). In psycholinguistics, this can be studied through four main topics: (a) comprehensive mental processes that humans go through so that they can capture what people say and understand what is meant, (b) production, mental processes in ourselves which make us able to speak as other people say, (c), the biological and neurological basis that makes humans able to speak, and (d) language acquisition, how children acquire their language (Suharti et al., 2021). These four topics will be studied carefully with concise and clear explanations.

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Language dialects exist today and continue to be preserved for no reason other than the human mental (Dewanto, 2018). The mental is like a warehouse where words are stored. The way it is set up is also very complicated and unique. Humans can find what we seek for incoming requests, such as sounds, words, or sentences (Hasanah et al., 2022). This mental is often referred to as a mental dictionary because it has a system that allows us to recall words quickly. The difference is that ordinary dictionaries are arranged alphabetically, while this mental dictionary is not. It is in this mental dictionary that this dialect is recorded, stored, and then spoken (Hafidz et al., 2021).

Humans can capture and understand people's words through this mental process (Perfetti, 2007). All words that enter the human brain will be stored or recorded so that humans can understand every word spoken by other humans and respond well and quickly (Tukhtaeva, 2023). As language speakers, humans have an extraordinary speed in understanding and responding to words. The average time humans use to say or respond to a word is 365 milliseconds (Gries, 2018).

Besides mental processes, humans have a special biological tendency to acquire language that animals do not (Ni'mah, 2022). Every child acquires language through the same process. At 6-8 weeks of age, children begin to make consonant and vowel sounds; at 6 months, the child can make sounds in the form of syllables; at 1 year old, the child can make sounds in the form of words; at 2 years the child can already make 2 syllables, and at At the age of 4-5 years, children can communicate fluently (Suryaningrum et al., 2023). From here, the development of the Madurese dialect began. Biological factors are important in dialect acquisition (Zulfa, 2023). Apart from that, a factor that is no less important is the biological factor, namely the connection between the brain and language (Muslimat et al., 2023). Through these two factors, the dialect of their area begins to be recorded in the human brain. Children born and raised in the Bangkalan area record the Bangkalan dialect, and children born and raised in Sumenep record the Sumenep dialect and vice versa.

Acquisition of the Madurese dialect can be obtained starting from the smallest social scope, such as family, namely mother, father and other family members or large social scopes, such as the surrounding environment, namely neighbours and other social groups (Ndruru et al., 2023). Through this acquisition process, Madurese people can know and understand the various dialects of each region in Madura, which are then included in the human mental and spoken. What is important to note in language acquisition here is studying language conventions with social aspects (sociolinguistics).

Social aspects are important in dialect acquisition (Shahidi, n.d.). Speakers use the Madurese dialect in connection with their scope in society. Each speaker has a different scope and certain limitations (Sukirman, 2021). Each place has common language characteristics, and each is more like the

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other than other forms of speech of the same language (Rahman & Maisurah, 2023). For example, the “*be’na*” dialect only belongs to the eastern part of Sumenep (Khotimah, 2019), while the central Sumenep to Pameksan areas mostly use the term *be’en* (Hasanah et al., 2022). This social scope creates the existence of language dialects with different variations in each region. So, the surrounding environment is a significant factor in the narrative of dialect diversity itself.

Variations in the Madurese language or dialect significantly influence its users’ character and attitude patterns. The harsh language and different speaking intonations between the people of Sumenep, Pameksan, Bangkalan, and Sampang show differences in how they express power and respect. This dialect is recorded in an individual's mental through mental and social processes, shaping how they communicate and interact with others.

b. The Accent of the Maduranian Language from the Perspective of Psycholinguistic and Sociolinguistic Theory

The Bangkalan people’s accent tends to be higher and louder than the accents of the people of Sampang, Pameksan, and Sumenep (Fatmasari, 2023). For example, the expression, where are you going? in Bangkalan and Sampang (*kakéh entarab dhak emmah?*) the ending tone is higher. Meanwhile, in Pameksan and Sumenep (*be’en/be’na/ben entara dhak emmah?*), the final intonation is standard and more commensurate. In several areas in Madura, such as South-eastern Sumenep and several other areas, they tend to have uneven intonation (*alegghu*), in Madurese it is called “*sangghil*”, for example (*be’na entara de’ emmah*) (Sofyan, 2020).

In the history of the study of psycholinguistics, Van Humboldt (1767-1835), one of the linguistic experts, tried to study the relationship between language (linguistics) and thought (psychology) by comparing the grammar of different languages with the habits of the nations that speak to them (Cowan et al., 2019). This comparison resulted in the conclusion that the language accent of a society determines the outlook on life of the people who speak that language. Before making this comparison, you must first identify the language accent. Language accents can be identified based on the locality in which the speakers live (regional or geographic accent), the socio-economic status of the speakers, their ethnicity (an ethnolect), their caste or social class (a social accent), or the influence of their environment. first language (foreign accent) (Munro & Derwing, 2020).

From these identifications, it can be reviewed why the Bangkalan language accent is louder and the intonation is higher than in other districts because this area is still very steeped in “*carok*” culture. Hence, the speakers tend to be harsher in character due to weak emotional control (Budimansyah, 2020). Culture and communication cannot be separated because culture determines who speaks, with whom, about what, how the language is

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received, and our repertoire of behaviour where we grew up (Yunus, 2023)..

The Madurese accent, whose intonation is higher after Bangkalan is Sampang because the two districts are still side by side. Meanwhile, the language accent is softer for the Pamekasan and Sumenep areas because the social contract is still far from these two districts, so the speakers' habits are more refined. And the "carok" culture in Sumenep is still less strong than in the Bangkalan and Sampang areas (Budimansyah, 2020).

Apart from looking at it from a cultural perspective, factors in the diversity of Madurese language accents can be seen from geographical location. If we look at the geographical location, the Bangkalan and Sampang areas have geographical and topographic conditions closely related to the culture of hydraulic (water) communities. Hence, the temperature is hotter than in the Pamekasan and Sumenep areas (Ubaidillah & Prasetyoningsih, 2023). This also affects the character of the people of Bangkalan and Sampang, who tend to be more stubborn and have loud language accents and high intonation (in Buku Abad Sumenep).

Viewed from a social class perspective, the language accent in the Sumenep area is smoother than in other areas because Sumenep is a royal territory (Achmad et al., 2021). The Sumenep area has many palaces, giving it the nickname Bumi Sumekar. Throughout its history, the Sumenep area received special treatment from the British government (Noevil Delta, 2014). It was given a high position like the Yogyakarta Sultanate because of the intelligence of its duke at that time. The royal family's social class tends to be respected and exalted. Of course, the royal family's language accent is smoother and milder. This affects the accents of the people around Sumenep, so that the accents used to communicate with each other are also smooth, not just for the royal family.

The regional accent of Pamekasan is also smoother than that of Sampang and Bangkalan. Apart from being close to the Sumenep area, the Pamekasan area has many well-established schools and campuses. Hence, education is higher than in the Sampang and Bangkalan areas (Hasanah et al., 2022). It is no wonder that this district is often nicknamed Madura's educational city. The environment of educated people also influences their character and speaking accent, which is more stable and easier to control so that it sounds smoother.

Accepting the diversity of language accents from the surrounding environment by the human influences a person's language style and attitude patterns (Zenner et al., 2019). Suppose the language accent received by a child in the Bangkalan area has a louder and higher intonation. In that case, the child will grow up with a harsh language character and rude attitude patterns. On the other hand, if a child grows and develops in an area that has a softer language accent, such as in Sumenep, it will make someone tend to have subtle language and attitude patterns. Therefore, interlocutors in a social environment greatly influence a person's language accent and attitude

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patterns. A person's attitudes and speech are formed based on the place and environment in which a person lives.

Due to the limited data sources interviewed by researchers, this research cannot be absolutely certain about the number of varieties of languages and dialects that exist in Madura, how they are used in everyday life, and the factors of change in languages and dialects. The large number of data sources allows for more complex and different data and results to be obtained. Therefore, it is hoped that future researchers will develop this research with more data.

CONCLUSION

Based on the results of this research, it can be concluded that the diversity of Madurese dialects, as evidenced by psycholinguistic and sociolinguistic studies, is shaped by the acquisition of Madurese language diversity, particularly in terms of vocabulary (dialect), influenced by individuals' social environments. This acquisition occurs within various social scopes, ranging from the family to larger social groups like neighbors. Additionally, the diversity of Madurese language accents is influenced by various factors, including cultural, geographical, and social class considerations, which affect individuals' attitude patterns. This research underscores the importance of studying Madurese dialects and accents to comprehend the attitudinal and social patterns stemming from linguistic diversity. However, it's worth noting that the attitude patterns of Madurese individuals, influenced by the diversity of dialects and accents, may change based on their living environment. While this study offers valuable insights, it also acknowledges limitations, such as the inability to conclusively determine the exact number of language varieties and dialects in Madura, their everyday usage, and the factors driving language and dialectal change due to constraints in data sources. Therefore, future research endeavours should expand upon these findings by incorporating a larger and more diverse range of data sources, which can provide a more comprehensive understanding of Madurese linguistic diversity and its implications for social behaviour.

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