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## CIREBON DIALECT VARIATION IN INDONESIAN CONVERSATIONS OF FACULTY OF EDUCATION AND SCIENCE, UNIVERSITAS SWADAYA GUNUNG JATI STUDENTS

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### ABSTRACT

#### KEYWORDS

Variations of the Cirebon  
dialect, Lexicon,  
Phonological, Indonesian  
Language Conversations

This research discusses the variations of Cirebon dialect in Indonesian conversations among students at the Faculty of Education and Science, Swadaya Gunung Jati University, Cirebon. The research background is based on initial findings in student conversations, which show the diversity of dialects when communicating in Indonesian. UGJ students come from various regions, influencing their communication styles, thus resulting in diverse variations of Indonesian used as a means of communication among students, including dialectal variants. This study examines dialectal variations based on phonological and lexical aspects. The method used is qualitative descriptive with conversation monitoring techniques among students. The research findings indicate the presence of Cirebon dialect variations in Indonesian conversations among FPS UGJ Cirebon students. Dialectal variations include: Indramayu dialect, Javanese-Sundanese dialect, Arjawinangun dialect, Plered dialect, and Gegesik dialect. Phonological and lexical analysis highlight differences in word pronunciation, intonation, as well as the use of particles, pronouns, nouns, and adjectives.

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#### INTRODUCTION

Language is an organized communication medium in the form of units, such as words, clauses, and sentences that can be used orally or in writing. Language has a lot of definitions. Human communication is through a structured arrangement of voices or written representations to form larger units, such as morphemes, words, and sentences (Richards et al., 1985). All over the world, there are thousands of languages, and each language has its own system referred to as grammar. There are grammars for Indonesian, grammars for English, grammars for Japanese, and others.

Although humans can communicate with tools other than language, essentially, humans communicate through language (Pickering & Garrod, 2021; Zong & Zhen, 2021). In this context, the language used is human language, not animal language. Sometimes, animals can communicate with their fellow humans using animal language. That way, language is human, meaning that language is a verbal communication tool that only humans have (Chaer, 2007).

All aspects of human life involve the use of language as a means of communication. Language also has an arbitrary nature, being used by individuals in social groups to collaborate, communicate, and show their identity (Amin, 2020; Blom & Gumperz, 2020). Language is inseparable from human beings and participates in every activity it does. Language is a vital element that grows and is essential in every aspect of people's social life, including in community activities such as trade, government, health, education, and religious activities. Language has the ability to communicate the desires, ideas, wills, and emotions of a person to others. The use of language in society is influenced by various factors such as social status,

education level, economic conditions, age, and gender, and includes situational contexts such as who speaks, the language used, who the message is addressed to, when, where, and what topic of conversation. Therefore, variations in the use of language will arise as a result of these factors. Languages have a wide variety of variations, which means that each group of people uses not only one or two languages, but a number of different languages. Members of the community who speak the language usually have a variety of different social statuses and cultural backgrounds. These differences result in variations in the use of language when communicating. Due to the differences in their backgrounds and environments, the languages used are diverse, so the variation between one is often significant. Language variation is not only caused by the diversity of speakers, but also by the variety of social interaction activities carried out. This is related to the emergence of the language used by students, which usually appears in their activities in the campus environment.

The country of Indonesia has many languages. The diversity of languages comes from various regions, for example: people on the island of Sumatra use Malay, Minang, Batak, etc., and on the island of Java use Sundanese and Javanese. Until now, most people in Central Java and East Java still use Javanese as their medium of communication, but the Javanese language used is not the same. This diversity of Javanese languages has also resulted in various dialect variations, including the Yogya Solo dialect (known as the standard Javanese dialect), the Surabaya dialect, the Banyumas dialect, and the Cirebon dialect.

Cirebon City is geographically included in the territory of West Java Province which is located directly adjacent to Central Java (Brebes, Tegal, Pemalang, Pekalongan Regencies, etc.). Therefore, language contact between speakers in Cirebon City is diverse, some use Javanese but the dialect is different, some speak Sundanese, some also speak Indonesian with the dialect of each region. Such conditions have resulted in the emergence of distinctive variants that are used when they communicate. The Indonesian language used by FPS UGJ Cirebon City students has a variety of dialects according to the origin of the area where they live, including the Javanese dialect Indonesian with its variants, as well as the Indonesian Sundanese dialect and its variants. The difference between dialects lies in pronunciation and vocabulary. The Cirebon language, as one of the Javanese variants that interacts closely with Sundanese, has its own characteristics in the use of words and pronunciation. The Cirebon dialect still retains old elements of the Javanese language, such as classical sentences and pronunciations such as "*isun*" (me) and "*sira*" (you), which may be rare or even no longer used in standard Javanese. During the Cirebon Sultanate, the Cirebon language even became the official language in the kingdom, especially in the Land of Puser Bumi which became the center of the Wali Songo government in Cirebon. The language used by the guardians to spread Islam developed in the northern coastal region of Java, where Cirebon language has become a common language used in the government and spread of Islam. This happened because of the region's thriving trade and agriculture (Imron, 2019).

Research on the variation of the Cirebon dialect in Indonesian conversation between students of the Faculty of Education and Science, Swadaya Gunung Jati University, Cirebon became relevant because it provided a deep understanding of linguistic and social identity in the academic environment. Through this research, readers can understand how students as cultural carriers help shape and enrich a variety of languages in a distinctive academic context.

Similar research with the title "Tengger Dialect Variations in Pasuruan, Probolinggo, and Lumajang Regencies" by Hanifah Nur Fitriyana from Surabaya State University. The finding was that in the Tengger dialect, there are lexical variations that include both traditional and innovative elements. In addition, this study also reveals the distribution pattern and social position of the Tengger dialect variation. Another research entitled "Penang Dialect Variation: Geolinguistic Analysis" by Fazal Mohamed and Mohamed Sultan from Universiti Kebangsaan

Malaysia. The results of the study are that the Malay dialect variants in Penang show significant diversity. Phonological markings reflecting the Malay dialect in Penang have been successfully identified. In addition, geographical factors such as topography, such as borders, rivers, mountains, hills, or forests, also influence the spread of Malay dialects in Penang. The dominant variants in the region belong to the Tanjung subdialect which is part of the Penang subdialect. Another similar research is titled "Dialect Variations in Javanese Culture in Tangerang Regency (A Dialectological Study)", by Prapti Wigawati and Maulani Pangestu of Bina Sarana Informatics University. The study resulted in the discovery of four variations of vowel sounds in the speech of residents of Serpong Garden Housing Block F7-8, which came from regions I and II, which sometimes used the Javanese Ngapak language, and from regions III, IV, and V, which sometimes used the Javanese Bandek language. Variations of these vowel sounds include [a]~[ɔ], [u]~[ɔ], [a]~[i], [i]~[e], as well as consonant variations [k]~[ʔ]. In this consonant variation, there are significant differences depending on the speech of the dialect user; when the speech comes from a resident who uses the Ngapak dialect, the final sound [k] is clearly heard, while if the speech comes from a citizen who uses the Javanese dialect Bandek, the sound [k] will disappear and change to the sound [ʔ]. Meanwhile, for lexical variation, in onomacological symptoms in the meaning field such as body parts, pronouns or greetings, equipment, objects, plants, animals, and gestures, as well as semasiology in the meaning field of home parts and household appliances.

Based on the results of the research from some of the studies above, there is a comparison or contrast between the findings of the study and the findings of this study. The possible problem that arises is the difference or similarity in the characteristics of the variation of the Cirebon dialect observed in some of these studies. This research is expected to make an additional contribution to the understanding of the variations of the Cirebon dialect.

This study aims to examine the lexicon aspect and phonological aspect of Cirebon dialect variations in Indonesian conversation used by FPS UGJ Cirebon City students. Changes or variations of language that appear in this context can be influenced by various factors, especially regional origin and socio-cultural background of FPS UGJ students. The study contributes to a deeper understanding of how dialectical variations manifest in a specific socio-cultural setting, providing insights into the dynamic nature of language influenced by regional and cultural factors. This can enrich the broader field of sociolinguistics, particularly in the study of Indonesian dialects and their social implications.

## RESEARCH METHOD

This study uses a qualitative descriptive method, the researcher plays the role of the main instrument, data collection techniques with wiretapping techniques and direct recording of communication between students in the FPS UGJ Cirebon City environment, in accordance with the purpose of the research, which is to describe the condition of the variation of the Cirebon dialect in Indonesian conversation. Qualitative research methodology aims to explore and explain research phenomena or objects through observation of social activities, attitudes, and perceptions of individuals or groups. Qualitative researchers, who are involved in this type of research, have assumptions about deductive testing of theories, develop efforts to reduce bias, control alternatives or counterfactual explanations, and are able to generalize and replicate the findings obtained. The focus of the research is conversations between students in the FPS UGJ environment which is then analyzed to identify dialect variations based on dialectological studies. The research sample is students of the Indonesian Language and Literature Education Study Program, Faculty of Education and Science, Swadaya Gunung Jati University, Cirebon who actively use Indonesian with the Cirebon dialect.

The data from the recording of the conversation and the transcription are carefully converted from spoken speech to written text. The results of the original transcription were analyzed by paying attention to dialect variations, lexicon variations, and phonological variations.

The analysis emphasizes the differences in the use of words, phrases, and intonations that mark the variations of the Cirebon dialect. In addition, differences in the use of vocabulary and language styles will also be considered so that distinctive patterns in the variations of the Cirebon dialect will also be considered.

## RESULTS AND DISCUSSION

Dialectology is known as geolinguistics or dialect geography (Zulaeha, 2010). In this field, language variations can be caused by geographical, social, or cultural differences, and linguists seek to understand the processes of innovation and retention that sustain these differences. The study of dialectology has two branches of science, namely geolinguistics and sociolinguistics. Geolinguistics studies language variations based on geographical factors. Meanwhile, sociolinguistics studies language variations based on social factors. These two branches of science are important roles in understanding how language is used and develops in society.

Geolinguistics is a discipline that incorporates language maps to visualize patterns of distribution and language changes in space and time. Sociolinguistics is a science that studies the relationship between language and society. Sociolinguistics is one of the branches of linguistics by determining the use of language seen from the position of language speakers in its social scope (Chaer, 2007). However, in this discussion, the researcher focuses on the geolinguistic study only which includes dialects, lexicon aspects, and phonological aspects.

The results of the study showed that there was a variation of the Cirebon dialect in Indonesian conversation between students of the Faculty of Education and Science UGJ Cirebon. The variations of the Cirebon dialect have their own characteristics from each region. According to Nurdin M. Noer, head of the Cirebon Language and Literature Institute in an interview with liputan6.com 2019, the Cirebon language has several dialects, including the Dermayon dialect (known as Indramayuan language), Jawareh (Javanese Sawareh/Sundanese Java), Plered, and Gegesik (Northwest Cirebon) (Prayitno, 2019). Diniyah & Rahardjo (2016) also stated that the Cirebon language used in the area has several dialects, including Arjawinangun, Dermayon, Mixed (Javanese Sawareh), and Kuningan. Data shows that 59% of Cirebon people use the Arjawinangun dialect, 16% use the Mixed dialect, and 6% use the Dermayon and Kuningan dialects.

The data we obtained was in the form of conversations between FPS UGJ Cirebon students, the data was analyzed based on the dialect of each speaker's area as well as based on phonological and lexical aspects. The data is as follows.

### *Dialog 1*

A : “Isun mau marah ah sama ira, soalnya ira nutupin dari isun”

B : “Jangan kaya gitu *gah*, Teh, kayak anak kecil *bae*”

A : “Ya iranya, orang selingkuh dibela, ditutup-tutupin”

B : “Atuh, serba salah aing *mah* jadinya”

### *Dialog 2*

A : “Eh, maneh kemana aja baru ketemu”

B : “Iya udah lama“ *cah*, kangen”

A : “Ciee, ngakuin kangen ya”

B : “Teh pinjem laptopnya *sih* (ngerebut laptop dari si A)”  
 A : “Dih diem dulu coba, kita lagi ngerjain ini, ikut-ikutan *bae*”  
 B : “Gak dianggep pisan urang *mah*”

### Dialog 3

A : “sira ganggu banget *sih*”  
 B : “Emang *sayae* lagi ngapain, orang ga lagi ngapa-ngapain”  
 A : “Kesel banget kitanyatuh, muka sira ngeselin pisan”  
 B : “Dih parah maneh *sih*”  
 A : “Bercanda *jeh*, jangan marah”

### Dialog 4

A : “Halo bocah gamon”  
 B : “*Apojeh* lah gamon”  
 A : “Eh ira katanya kemarin mau jalan, jadi *bli* jalannya?”  
 B : “Gajadi kik nok, deke keluar nganter bapaknya *jeh*”  
 A : “Heh sumpah? bapaknya dia *mah* gaada di Cirebon *jeh*”  
 B : “Gatau tuh, deke bilangannya nganter bapanya ke stasiun”  
 C : “Tapi deke ganteng banget *o*, idaman cewe-cewe”  
 A : “Percuma ganteng juga kalo Putrinya gamon sama orang lain *mah*”  
 C : “*Salairo* ku, yang gamon tuh Elisa bukan Putri *jeh*”  
 D : “Heh Putri! Ira tuh lagi ditungguin *jeh* ngobrol *bae*”  
 B : “Eh iya, jadi sekarang *tah*?”

### Dialog 5

A : “Ang anter isun *sih*”  
 B : “Mbung ah panas entar aing kebakar”  
 A : “Ya Allah cowo *jeh* takut sama matahari, pake *sunblock* makanya ang”  
 B : “Iya jomblo *sih* jadi gaada yang ngurus”  
 A : “Ayo si ang anterin, kita lagi ditungguin”  
 B : “Gamau, tuh sama nok Imel aja nganggur”

### Dialog 6

A : “Ira sampe mana artikelnya teh?”  
 B : “Kita tuh bingung *kik* di pembahasannya”  
 A : “Katanya punya kelompok A Fitram *mah* udah selesai”  
 B : “Iya *tah*? gatau kita ga pernah nanya”  
 A : “Mana *gah* ira tuh *chatan* biar tau progresnya”  
 B : “Dih mong, kita lagi pusing sendiri *jeh* stres malah disuruh *chatan*”

From the above conversation, the data was analyzed based on the region of the dialect used, its lexicological aspects, and its phonological aspects.

## Dialect

According to Vina Uctuvia and M. Suryadi in their article entitled "Cerebonan Language Variation in Islamic Boarding School Communities", said that the difference in Cirebon language depends on the user, place, regional origin, social status, and time of use, showing the relationship between language variation and these factors (Uctuvia & Suryadi, 2022). Based on the researcher's observations and the data collected, several variations of the Cirebon dialect

were identified in the Indonesian conversation used by FPS UGJ students, especially among Diksatrasia students. The data collected are fragments of conversations conducted by students. The following is a classification of Cirebon dialect fragments based on the area in Cirebon.

**Table 1.** Cirebon Dialect Classification

East Cirebon Dialect (Javanese-Sundanese)	Arjawinangun Dialect	Dialect Plered	Dialect Dermayon
Bae (dialog 1 dan 2)	Jeh (dialog 3, 4, 5, dan 6)	Apo (dialog 4)	Gah (dialog 1 dan 6)
Atuh (dialog 1)	Tah (dialog 4 dan 6)	Kik (dialog 4)	Cah (dialog 2)
Mah (dialog 1, 4, dan 6)		O (dialog 4)	Sih (dialog 2, 3, dan 5)
			Sayae (dialog 3)

Variations of the East Cirebon (Javanese-Sundanese) dialect are found in dialogues 1, 4, and 6. Speakers use *katabae* which in Indonesian means 'only', the particle comes from Sundanese and has a function as an emphasis in a sentence. Professor of Linguistics at the Faculty of Cultural Sciences (FCS) Universitas Padjadjaran (Unpad) as well as a lecturer at the Sundanese Literature Study Program FCS Unpad, Prof. Dr. Cece Sobarna, M.Hum., in Kompas.com, Saturday (26/11/2022), said that *Atuh* has many functions in Sundanese, it can be as a request, instruct, invite, or others (Syahrial, 2022). In formal Indonesian it does not have the same word equivalent as *atuh*, because the particle has become part of everyday language, used in conversation to facilitate communication and flow conversation. Basically, particles have no meaning if they have to stand alone but have meaning if they exist in the context of a sentence. The *mah* particle in the East Cirebon dialect functions as an emphasis only.

Variations of the Arjawinangun dialect are found in dialogue 3 to dialogue 6, where the *jeh* particle in Indonesian means '*tahu*' or '*tau*'. While *tah* particles in Indonesian are '*kah*' particles. Variations of the Plered dialect are found in dialogue 4. Speakers use the word *kik* as a familiar greeting to friends which comes from the word *kirik* which means in Indonesian "puppy", *kik* particles have been widely used and have become a characteristic of the speech style of the people of Cirebon. Vokal *o* in the word *apo* (*apa* in Indonesian) is a characteristic of the Cirebon-Plered dialect. The particles are in the sentence *tapi deke ganteng banget, o...* is a particle that means 'wow'

The variation of the Dermayon dialect (Indramayu dialect) found in dialogue 1 (Speaker A) is a native student from the Indramayu area. The Dermayon dialect can also be seen in dialogue 2 (Speaker B), dialogue 3 (Speakers A and B), and dialogue 5 (Speaker A). The dermayon dialect in dialogue 1 and dialogue 6, is indicated by the *gah* particle which in Indonesian means 'dong'. Dermayon dialect on the dialogue 2 particles of *cah*/child. The Dermayon dialect in dialogue 2, dialogue 3, and dialogue 5 particles is a Dermayon dialect which has the same meaning as the *gah* particle, namely '*dong*'.

### Dialect Variation Based on Lexicon Studies

At the lexicon level, the Cirebon language is reviewed from two aspects, namely the aspect of social background and age. The following are lexicological variations in Indonesian conversations of FPS UGJ Cirebon students. The lexicon study in the Cirebon dialect can be seen in the table below.

**Table 2.** Lexicon Study in Cirebon Dialect

No	Gloss	Dialect			
		<i>Cirebon Timur</i>	<i>Arjawinangun</i>	<i>Plered</i>	<i>Cirebon Timur</i>
<b>Pronomina</b>					
1	I	/kita/			
		/isun/			
		/abdi/	/kita/	/isun/	/kita/
		/urang/			
		/aing/			
2	You	/ira/	/ira/	/sirɔ/	/ira/
		/sira/	/sira/		/sira/
		/maneh/			
3	He/She	/deke/	/deke/	/deke/	/deke/
				/deweke/	
<b>Nomina</b>					
4	Elder Brother	/aŋ/	/aŋ/	/aŋ/	/aŋ/
		/aʔaŋ/	/aʔaŋ/	/aʔaŋ/	/aʔaŋ/
		/aa/			
5	Elder Sister	/yu/	/yu/	/yu/	/yu/
		/teh/	/yayu/	/yayu/	/yayu/
6	Younger/Little Sister	/nok/	/nok/	/nok/	/nok/
<b>Adjectiva</b>					
7	No	/bli/	/bli/	/bli/	/bli/
		/mong/	/mong/	/mong/	/mong/
		/mbung/			

The table above is a list of words in several Cirebon dialects, namely: East Cirebon, Arjawinangun, Plered, and Dermayon. The list includes pronouns, nouns, and adjectives in these dialects.

- Pronomina
  - a. "I" is a singular first-person pronoun used in various dialects in the East Cirebon, Arjawinangun, Plered, and Dermayon regions. In some dialects, the variations include "kita", "isun", "abdi", "urang", and "aing".
  - b. "You" is the singular second-person pronoun. In these dialects, variations include "ira", "sira", "maneh", "irɔ".
  - c. "He" is a singular third-person pronoun. In this list, the variation is "deke" or "deweke".
- Nomina
  - a. "Big Brother" in some dialects, the variation is "aŋ" or "aʔaŋ".
  - b. "Big Sister" on this list, the variation is "yu" or "yayu".

- c. "Little Sister" on this list, the variation is "nok".
  - Adjectiva
    - a. "No" is a negative affirmative word. In this list, the variation is "bli" or "mong".
- Thus, the list provides examples of how some pronouns, nouns, and adjectives are used in several dialects in the East Cirebon, Arjawinangun, Plered, and Dermayon regions.

### Dialect Variations Based on Phonological Studies

Phonology is a discipline that studies the sounds produced by humans through their speech apparatus, discussing the structure and function of these sounds with the aim of distinguishing the meaning of words. Phonology is a branch of linguistics that seeks to understand sounds in language by considering its role as a determinant of meaning in the context of a particular language (Marsono, 2019). This concept is in line with Nainggolan (2023), which considers phonology as a branch of linguistics that observes sounds in a specific language, focusing on sounds that have meaning, not meaningless.

Phonology is divided into two fields of study, namely phonetics and phonemics. Phonetics is a branch of phonology that aims to understand or research sounds in language without considering their role in distinguishing meanings. This view is in line with the opinion of Regina (2020) who states that phonetics studies sounds in language in general without paying attention to their role in distinguishing meanings. Meanwhile, phonemics discusses phonemes, which are sounds in language that have or function as determinants of the meaning of words. Phonemics examines sound differences that can affect the meaning of words or not, according to Chaer (2007).

In this study, phonological processes contained in the data were found. Phonological processes include:

#### *Release[s]*

An example of the release process [s] is as follows:

##### **Dialogue 2.**

A : "Eh, maneh kemana aja baru ketemu"

B : "Iya **udah** lama cah, kangen"

The process of release [s] is found in the word *sudah* becoming *udah*.

##### **2. Discharge [m]**

An example of discharge [m] is as follows:

##### **Dialogue 3.**

A : "sira ganggu banget sih"

B : "**Emang** sayae lagi ngapain, orang ga lagi ngapa-ngapain"

The process of release [m] is found in the word *memang* becoming *emang*.

##### **3. Phoneme changes [a]**

An example of a change in the phoneme [a] is as follows:

##### **Dialogue 2**

B : "Teh **pinjem** laptopnya sih (ngerebut laptop dari si A)"

A : "Dih **diem** dulu coba, kita lagi ngerjain ini, ikut-ikutan bae"

B : "Gak **dianggep** pisan urang mah"



### Dialogue 3

A : “*sira ganggu banget sih*”

B : “*Emang sayae lagi ngapain, orang ga lagi ngapa-ngapain*”

A : “*Kesal banget kitanya tuh, muka sira ngeselin pisan*”

The process of changing the phoneme [a] is found in the word:

- *Pinjam* becoming *pinjem*
- *Diam* becoming *diem*
- *Dianggap* becoming *dianggep*
- *Kesal* becoming *kesel*

### Addition of Phonemes [e]

An example of the process of adding a phoneme [e] is as follows.

### Dialog 3

A : “*sira ganggu banget sih*”

B : “*Emang sayae lagi ngapain, orang ga lagi ngapa-ngapain*”

The process of adding phoneme [e] in the word *saya* becoming *sayae*.

### Vocal Release and Phoneme Changes

The process of releasing vocals and changing phonemes can be seen as follows.

### Dialog 6

A : “*Ira sampe mana artikelnya teh?*”

B : “*Kita tuh bingung kik di pembahasannya*”

The process of releasing the vocal [i] and changing phonemes in the word *sampai* becoming *sampe*.

## CONCLUSION

The study analyzed the variations of the Cirebon dialect in Indonesian conversation among students at Universitas Swadaya Gunung Jati, Cirebon. The research identified several variations based on their regions, such as Arjawinangun, Dermayon, Plered, and East Cirebon (Javanese-Sunda). Each region presented its own linguistic characteristics, both lexicon and phonological. The research reveals that language is a dynamic entity that evolves with social interaction and environmental factors. Dialect analysis also involves phonological and lexicological aspects, with researchers observing differences in word usage, phrases, and intonation. Lexical variations include pronouns, nouns, and adjectives, while phonological variations observe differences in sounds in the Cirebon language. The study concludes that the variation of the Cirebon dialect in Indonesian conversation reflects the diversity of languages and cultures in the region. This research offers a deeper understanding of linguistic and social identity in the academic environment and contributes to the understanding of Cirebon dialect variations.

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