

**REPRESENTASI DIALEK OSING KEMIREN SEBAGAI
IDENTITAS SOSIAL: KAJIAN SOSIOLINGUISTIK**

ARTIKEL

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**UNIVERSITAS MUHAMMADIYAH JEMBER
FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN
PROGRAM STUDI PENDIDIKAN BAHASA DAN SASTRA
INDONESIA**

2026

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Diajukan kepada Universitas Muhammadiyah Jember
untuk memenuhi salah satu persyaratan dalam
menyelesaikan Program Sarjana Pendidikan Bahasa
dan Sastra Indonesia

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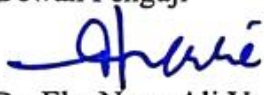
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HALAMAN PENGESAHAN

Artikel oleh Andini Fatima Azizah Nim 2210221046 dengan judul : Representasi Dialek Osing Kemiren Sebagai Identitas Sosial: Kajian Sociolinguistik, telah dipertahankan didepan Dewan penguji pada tanggal 27 Januari 2026 dan dinyatakan lulus.

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PRAKATA

Alhamdulillah puji syukur kepada Allah. Berkat rahmat-Nya, penulis dapat menyelesaikan artikel ini. Segala hal yang telah diupayakan semoga bermanfaat baik bagi penulis maupun bagi pembaca.

Artikel ini berjudul “Representasi Dialek Osing Kemiren Sebagai Identitas Sosial: Kajian Sociolinguistik”. Artikel ini memuat bagian pendahuluan, kajian teori, metode, hasil, pembahasan, dan kesimpulan.

Atas kekurangan yang terjadi pada penulisan artikel ini, penulis menerima kritik dan saran dalam rangka penyempurnaan artikel ini. Semoga bisa menjadi bahan koreksi bersama untuk mengembangkan penulis selanjutnya.

Jember, 27 Januari 2026

Andini Fatima Azizah

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DAFTAR TAUTAN

1. Tautan jurnal

<https://jurnal.umk.ac.id/index.php/kredo/index>

2. Tautan Artikel

<https://jurnal.umk.ac.id/index.php/kredo/article/view/16121>

THE REPRESENTATION OF OSING DIALECT IN KEMIREN AS A SOCIAL IDENTITY: A SOCIOLINGUISTIC STUDY

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Abstract

This study aims to describe the forms and functions of the Osing dialect used by the people of Kemiren Village as a representation of social identity. The research focuses on how distinctive Osing vocabulary and pronunciation are employed in daily interactions and the social meanings embedded within them. A qualitative descriptive approach with an intralingual matching method was used to compare Osing dialect utterances with the Javanese dialect. Data were collected through observation and interviews with three native Osing speakers actively involved in social and traditional activities in Kemiren, Banyuwangi. The findings show that the Osing dialect possesses unique lexical and phonological features that distinguish it from Javanese, such as the use of isun (I), riko (you), madyang (eat), and turau (sleep). These differences not only indicate linguistic variation but also reflect the identity and social solidarity of the Osing community. The use of the Osing dialect in traditional ceremonies, family communication, and daily conversation demonstrates its role in preserving cultural values and strengthening social identity. The implications of this research indicate that preserving local dialects such as Osing plays a crucial role in maintaining community solidarity, cultural continuity, and linguistic diversity in Indonesia. Furthermore, these findings can serve as a reference for sociolinguistic studies and cultural preservation programs aimed at strengthening regional identities in the era of globalization.

Keywords: Osing, Dialect, Social Identity, Sociolinguistics, Community, Kemiren

Abstrak

Penelitian ini bertujuan mendeskripsikan bentuk dan fungsi dialek Osing yang digunakan oleh masyarakat Desa Kemiren sebagai representasi identitas sosial. Fokus penelitian diarahkan pada bagaimana kosakata dan pelafalan khas Osing digunakan dalam interaksi sehari-hari serta makna sosial yang terkandung di dalamnya. Pendekatan yang digunakan adalah deskriptif kualitatif dengan metode padan intralingual untuk membandingkan tuturan dialek Osing dengan dialek Jawa. Data diperoleh melalui observasi dan wawancara terhadap tiga penutur asli Osing yang aktif dalam kegiatan sosial dan tradisional di Kemiren, Banyuwangi. Hasil penelitian menunjukkan bahwa dialek Osing memiliki ciri leksikal dan fonologis yang membedakannya dari dialek Jawa, seperti penggunaan kata isun (saya), riko (kamu), madyang (makan), dan turau (tidur). Perbedaan tersebut tidak hanya menunjukkan variasi bahasa, tetapi juga mencerminkan identitas dan solidaritas sosial masyarakat Osing. Penggunaan dialek Osing dalam upacara adat, komunikasi keluarga, dan percakapan sehari-hari menunjukkan peran penting bahasa dalam mempertahankan nilai budaya serta memperkuat identitas sosial. Implikasi penelitian ini menegaskan bahwa pelestarian dialek lokal seperti Osing berperan penting dalam menjaga kesinambungan budaya, kohesi sosial, dan keberagaman linguistik di Indonesia.

Kata Kunci: Osing, Dialek, Identitas Sosial, Sociolinguistik, Masyarakat, Kemiren

Info Artikel

Diterima 14 September 2025

Disetujui 24 Oktober 2025

Dipublikasikan 31 Oktober 2025

INTRODUCTION

Language is the primary means used by humans to communicate, express ideas, and establish social interactions. From a sociolinguistic perspective, language is not only understood as a system of signs for communication but also as a marker of social identity, a symbol of solidarity, and a differentiator among social groups. In sociolinguistic studies, language is viewed as playing an important role in reflecting social relations and the identity of its speakers (Astutik et al., 2023). Indonesia, as a multicultural country, has hundreds of regional languages that serve as markers of ethnic and cultural identity. Regional languages are not merely tools for communication but also carry social values that are passed down from generation to generation. The existence of regional languages emphasizes social differentiation and strengthens the collective identity of their speakers (Arifah & Saputra, 2023). One of the regional languages with distinctive characteristics is the Osing dialect, which has developed in the Banyuwangi area of East Java. The Osing dialect possesses unique linguistic features in terms of vocabulary, phonology, and speech style that distinguish it from Standard Javanese. The Osing community regards it as both a symbol of pride and a marker of social identity. Recent studies show that the Osing language in Kemiren Village is still actively used despite facing challenges from modernization and globalization (Resti et al., 2025).

Kemiren Village is known as one of the centers of the Osing community that continues to preserve its dialect and local traditions. (Lailiyah et al. 2025) explain that the Osing language plays an important role in strengthening the community's social identity through traditional rituals, especially among children aged 5–7 years. In their study, (Lailiyah et al. 2025) documented an utterance from the *tumpeng sewu* tradition, such as “Kita kabeh wong Osing, duwe adat sing kudu dijaga, mugi tradhisi iki dadi berkah kanggo keturunan.” (“We are all Osing people, who have customs that must be preserved; may this tradition bring blessings to future generations.”) This utterance reinforces social bonds among community members while emphasizing the importance of preserving cultural traditions. Unlike that study, the present research focuses on how the Osing dialect is represented as the social identity of the Kemiren Village community in everyday life. For instance, based on the author's observations, in family interactions, an utterance such as “Isun arep madyang” (“I want to eat”) was spoken by a native resident of Kemiren when talking to a family member at home. This utterance demonstrates the use of distinctive Osing lexicon, such as *isun* (“I”) and *madyang* (“eat”), which signify the speaker's social identity as part of the Osing community.

Several previous studies have highlighted various aspects of the Osing language. (Astari 2019) examined the phonetic aspects of the Osing dialect in Kemiren Village; however, the focus was more on the sound system rather than on the role of language as a marker of social identity. (Khrisnantara et al. 2020) investigated the semantic structure of verbs in the Osing language, which was limited to formal linguistic aspects. (Nurhayani et al. 2020) explored the status of the Osing language through a comparative analysis of vocabulary but did not link it to the social construction of the speakers' identity. Meanwhile, (Jayanti 2017) discussed the use of the mother tongue within Osing families, and Lailiyah et al. (2025) examined the function of the Osing language in traditional rituals. Both studies addressed social practices but were still limited to the domains of family and ritual. Furthermore, (Putri et al. 2025) discussed language as a representation of culture and social identity, yet their study remained general and did not specifically focus on the Osing dialect in Kemiren Village.

This research is important because previous studies have mostly focused on structural, cultural, or general identity aspects, while the representation of the Osing dialect as the social identity of the Kemiren Village community has rarely been discussed. In the context of Kemiren Village, the social identity of the Osing people is not only reflected in the general existence of the Osing language but is more vividly expressed through the forms of utterances used in daily interactions. Distinctive Osing speech patterns such as lexical choices, traditional expressions, and communication styles that differ from Standard Javanese serve as a means of representing the social identity of the Kemiren community while simultaneously affirming their self-identity as an Osing community distinct from other ethnic groups.

Several previous studies have discussed aspects of the Osing language, such as its phonetic features (Astari, 2019), semantic structure (Khrisnantara et al., 2020), and ritual use (Lailiyah et al., 2025). However, these studies mainly focused on linguistic structures or cultural expressions and have not examined how the Osing dialect represents social identity in daily communication. This research fills that gap by exploring how linguistic forms in the Osing dialect such as lexical choices and pronunciation function as markers of the speakers' identity in various social contexts. Therefore, the objective of this study is to describe the distinctive forms and functions of the Osing dialect used by the Kemiren community and to explain how these features reflect their social identity, cultural values, and sense of solidarity.

THEORETICAL REVIEW

Language has a highly complex function in social life, serving not only as a means of communication but also as a tool to mark group identity and build social relationships. According to (Sumarsono 2017), language variation reflects the social and geographical diversity of its speakers. These differences may appear in phonological, morphological, lexical, or syntactic aspects, leading to the emergence of various regional dialects. (kholiza et al. 2024) emphasize that dialects are the result of social interaction that reflects the value systems, culture, and solidarity of specific communities. In the field of sociolinguistics, dialects are not merely viewed as linguistic variations but also as social symbols that indicate group membership. Contemporary research by (Shimada et al. 2023) explains that language plays a crucial role in constructing social identity within multicultural societies. Through language use, speakers reinforce social differences, strengthen internal solidarity, and distinguish their group from others.

The concept of social identity in this study is grounded in the perspective of (Enwere et al. 2024), who assert that language and culture are two interrelated elements that mutually reinforce community cohesion. Through language, individuals identify themselves as members of a social group while affirming their shared values, beliefs, and solidarity. Therefore, language serves not only as a communicative medium but also as a means of shaping and maintaining social identity. This idea is relevant to the Osing community in Kemiren, where the use of the Osing dialect functions as a key medium for expressing membership, unity, and group pride.

In addition, the Communication Accommodation Theory (CAT) proposed by (Giles et al. 2023) explains that speakers may either converge or diverge their speech styles to achieve particular social goals. This process shows that linguistic variation is not merely a structural phenomenon but also a social act that signals acceptance or resistance toward other groups. Thus, the use of dialect can be understood as a deliberate effort by speakers to strengthen group identity and maintain social boundaries. Recent studies such as (Zulkiflee et al. 2025) demonstrate that when communities experience social pressure or language shift, group members often preserve specific dialectal features as irreplaceable symbols of identity. This phenomenon is also evident among the Osing community in Kemiren, where distinctive lexical items such as *isun* (I), *riko* (you), *madyang* (eat), and *turau* (sleep) remain actively used in various social contexts as expressions of pride and solidarity.

Furthermore, recent linguistic studies emphasize that language is not only a communication tool but also a social symbol that represents identity and solidarity among speakers. (Kurniawati 2023) states that specific lexical choices used within a speech community can function as indicators of group belonging and collective unity. These lexical variations do not merely convey meaning but also reflect social relationships among members. This idea aligns with the present study, where Osing lexical forms such as *isun* and *riko* serve as linguistic markers of group identity and solidarity within the Kemiren community. Similarly, (Muhamad 2023) explains that speech acts and politeness strategies have a significant role in maintaining social harmony and strengthening group identity. The study shows that speakers consciously adjust their speech to express respect, familiarity, or social alignment with others. Such linguistic behavior supports the idea that variation in speech is a social act intended to reinforce identity and solidarity. Thus, the use of the Osing dialect can also be interpreted as a deliberate expression of belonging and pride in the Kemiren community.

These findings align with (Nurhayani et al. 2020), who conducted a comparative analysis of Osing and Malang Javanese basic vocabulary. Their study revealed that the Osing dialect possesses distinctive lexical characteristics that differentiate it from other Javanese varieties, reinforcing its role as a marker of social and cultural identity in Banyuwangi. Therefore, the Social Identity Theory proposed by (Enwere et al. 2024) and the Communication Accommodation Theory by (Giles et al. 2023) serve as the conceptual foundation for understanding how the Osing dialect functions both as a linguistic symbol and as a representation of social identity among the Kemiren community.

RESEARCH METHOD

This study employs a descriptive method with a qualitative approach. This approach was chosen because the research focuses on understanding the social meanings embedded in the use of the Osing dialect by the people of Kemiren Village. According to (Nasution 2023:40), a qualitative approach seeks to understand phenomena as they naturally occur in order to gain the true meaning of speakers' social experiences. This method enables the researcher to describe how the community uses the Osing dialect in various communicative situations that reflect social relations among speakers. This aligns with the findings of (Risqiyah et al. 2023), who explain that the use of the Osing language functions not only as a tool of communication but also as a representation of the social identity of the Banyuwangi community, reflecting the solidarity, values, and social norms of its members. Therefore, the descriptive qualitative method is considered the most appropriate approach to explore how the Osing dialect is used as a symbol of the social identity of the Kemiren community.

This study was conducted in Kemiren Village, Glagah District, Banyuwangi Regency, East Java Province, which is known for preserving the use of the Osing dialect in daily communication. The location was selected because the community actively uses the Osing dialect in various social contexts such as traditional ceremonies, family interactions, and everyday communication among residents. According to (Risqiyah et al. 2022), the Osing community in Banyuwangi regards language as a means of maintaining their social identity and distinguishing themselves from other Javanese-speaking groups. Therefore, Kemiren Village is considered the most relevant site for studying the function of the Osing dialect as a marker of social identity. The fieldwork was carried out over two days in September 2025, during which the researcher conducted direct observations and semi-structured interviews with native speakers of the Osing dialect. These activities were aimed at understanding how the Osing dialect is used in daily life and how it reflects the social values and identity of the Kemiren community.

The data in this study consist of the utterances of the people of Kemiren Village who use the Osing dialect and reflect the speakers' social identity in various communicative contexts. The data were collected through observations and direct interviews with community members who actively use the Osing dialect. The sources of data in this research comprise primary and secondary data. The primary data were obtained directly from native Osing speakers through passive participatory observation and semi-structured interviews. The observations focused on the use of the Osing dialect during traditional ceremonies, social interactions, and daily conversations. The interviews were guided by questions covering the context of dialect use, reasons for its use, and the speakers' perspectives on the Osing dialect as a marker of social identity. Meanwhile, the secondary data were derived from journals, books, and previous research relevant to the topic. This aligns with (Risqiyah et al. 2022), who emphasized that the study of the Osing language requires a combination of field data and literature sources to fully understand the relationship between language and the social identity of its community.

The data collection techniques in this study were conducted through passive participatory observation and semi-structured interviews. Passive participatory observation was used to directly observe the use of the Osing dialect in various social contexts, such as traditional ceremonies and everyday conversations. Through this observation, the researcher was able to understand how the Osing dialect functions as a means of expressing social closeness and group membership. (Putri & Rahayu 2022) explain that field observation is effective for gaining a concrete understanding of language use in social contexts and the meanings of communication among speakers. In addition, semi-structured interviews were conducted with three native speakers of the Osing dialect residing in Kemiren Village, Glagah District, Banyuwangi Regency. The informants consisted of a male

traditional leader, an adult woman active in community social activities, and a young man engaged in traditional Osing art performances. These informants were selected purposively because they are fluent native speakers of Osing, actively involved in social and cultural activities, and have a deep understanding of Kemiren's cultural values. The interviews aimed to explore the views, experiences, and social values attached to the use of the Osing dialect as a marker of social identity. This is in line with (Rahardjo 2017), who states that interviews in qualitative research are used to obtain an in-depth understanding of participants' perspectives on the phenomenon being studied.

The data analysis in this study employed the intralingual matching method using the comparison technique, as described by (Mahsun 2017) in *Metode Penelitian Bahasa: Tahapan Strategi, Metode, dan Tekniknya* ("Language Research Methods: Stages, Strategies, Methods, and Techniques"). This method was used to compare linguistic forms within a single language system specifically between the Osing dialect of Kemiren and the Javanese dialect of Jember. The comparison aimed to identify distinctive linguistic features that characterize the Osing dialect. For example, the Osing words *isun* (I), *riko* (you), *madyang* (eat), and *turau* (sleep) were compared with their Javanese equivalents *aku*, *kowe*, *mangan*, and *turu*. The analysis process involved several steps: comparing linguistic forms, determining similarities and differences in their usage, and interpreting the social functions of these words within the community's context. At this stage, Osing lexical forms were compared with their Javanese counterparts to uncover distinctive elements that reflect social relations and the character of the speakers. The results of these comparisons were then qualitatively described to ensure that the meaning of each word could be understood in relation to its use in daily interactions. Thus, the intralingual matching method played a crucial role in revealing the uniqueness of the Osing dialect as a marker of the social identity of the Kemiren community.

This study was conducted in accordance with social and linguistic research ethics to ensure that the process was carried out responsibly and with respect for participants' rights. Prior to conducting interviews and observations, the researcher explained the purpose of the study and obtained informed consent from each participant. During the research process, the researcher recorded the Osing vocabulary used by the people of Kemiren in their daily speech. Whenever a unique or unfamiliar lexical form appeared, the researcher asked participants about its meaning and social nuance to ensure accurate understanding. The data recording was carried out simultaneously with interviews and observations so that the collected information reflected the natural use of the Osing language in authentic social contexts. To ensure the validity and reliability of the research data, several verification strategies were applied. Triangulation was conducted by comparing the results of observation, interviews, and documentation to confirm consistency. Member checking was carried out by asking participants to review the transcripts and interpretations for accuracy. Although the fieldwork lasted only two days, the researcher maintained direct engagement with the community to gain a deep understanding of language use in context. In addition, an audit trail was maintained by keeping detailed notes and recordings to ensure transparency and allow re-examination by other researchers. All research procedures were conducted with permission and respect for local customs. The participants' identities were kept confidential, and the collected data were used solely for academic purposes in accordance with the ethical guidelines proposed by (Syahri et al. 2025), which emphasize scientific integrity, informed consent, and respect for the social values of the studied community.

FINDINGS AND DISCUSSION

This section discusses the analysis of utterances used by the people of Kemiren Village who speak the Osing dialect. The analysis was carried out using the intralingual matching method as described by (Mahsun 2017), which involves comparing the forms, sounds, and meanings of lexical items in the Osing dialect with their equivalents in the Javanese language. Through this comparison, distinctive linguistic features that differentiate the Osing dialect from Javanese both lexically and phonologically were identified. These findings are consistent with (Sumarsono 2017), who states that dialectal variation serves as a marker of a social group's identity. In this context, the people of Kemiren use the Osing dialect not only as a means of communication but also as a symbol of solidarity and social pride (Rahayu & Wulandari, 2021).

Therefore, the following section presents the analysis of linguistic data that illustrates how the Osing dialect represents the social identity of the Kemiren community in their everyday speech.

Data 1

Osing Utterance: “*Riko madyang ambi paran?*”

Meaning: What are you eating with?

Javanese Equivalent: *Kowe mangan karo opo?*

This utterance shows several differences between the Osing dialect and the Javanese dialect, particularly in the words *riko*, *madyang*, *ambi*, and *paran*. The word *riko* means “you” and replaces *kowe* in Javanese. The use of *riko* reflects a more intimate yet polite manner of speaking, illustrating the speech politeness norms of the Osing community, as discussed by (Astutik et al. 2023) in their study of Osing linguistic etiquette. Meanwhile, the word *madyang* (“to eat”) differs from *mangan* in Javanese, demonstrating the lexical independence of the Osing dialect.

This finding aligns with Sumarsono (2017), who states that dialectal variation serves as a marker of social differentiation within a speech community. In the context of the Osing people, lexical variations such as *riko* and *madyang* not only indicate linguistic differences but also reflect egalitarian and close social relations among speakers. Thus, the utterance “*Riko madyang ambi paran?*” demonstrates that the Osing dialect serves a dual function: as a medium of daily communication and as a representation of the Kemiren community’s social identity.

Data 2

Osing Utterance: “*Isun arep turau.*”

Meaning: I want to sleep.

Javanese Equivalent: *Aku kate turu.*

This utterance reveals differences in both form and sound between the Osing and Javanese dialects, particularly in the words *isun*, *arep*, and *turau*. The word *isun* means “I,” whereas the Javanese dialect uses *aku*. The form *isun* is inherited from Old Javanese and has been preserved by the Osing-speaking community. This supports the findings of (Nurhayani et al. 2020), who argue that the Osing dialect maintains historical continuity and has evolved independently from Standard Javanese. The word *turau* (“to sleep”) features a distinctive phonological element the diphthong /au/ at the end of the word which is absent in Javanese. This phonemic variation reflects the unique sound system that characterizes the Osing dialect. This phenomenon aligns with (Labibah 2024), who explains that phonetic variation in Banyuwangi represents a distinct regional pronunciation pattern that functions as a linguistic identity marker.

Thus, the utterance “*Isun arep turau*” not only demonstrates linguistic differences between Osing and Javanese but also emphasizes that these phonological and lexical distinctions serve as markers of the Kemiren community’s social and cultural identity. From a sociolinguistic perspective, the preservation of such linguistic forms symbolizes solidarity and ethnic pride among Osing speakers (Rahayu & Wulandari, 2021).

Data 3

Osing Utterance: “*Bocah kuwi mlayau gyancang.*”

Meaning: That child runs fast..

Javanese Equivalent: *Arek iku mlayu cepet.*

This utterance illustrates lexical and phonological differences between the Osing and Javanese dialects in the words *bocah*, *kuwi*, *mlayau*, and *gancang*. The word *bocah* means “child,” while the Javanese dialect uses *arek*. The form *bocah* is an older lexical item retained in the Osing dialect,

showing linguistic continuity. This supports (Nurhayani et al. 2020), who found that the Osing dialect preserves archaic lexical elements that mark its linguistic authenticity. Furthermore, the word *mlayau* (“to run”) demonstrates a phonological shift from the monophthong /u/ in *mlayu* (Javanese) to the diphthong /au/ in Osing, a distinctive sound change that appears in other Osing words such as *turau* (“to sleep”). (Labibah 2024) explains that such sound variation represents a local phonetic adaptation that serves as a marker of Banyuwangi’s linguistic identity. The word *gancang* (“fast”) replaces *cepat* in Javanese, further emphasizing lexical distinctiveness between the two dialects.

Thus, the utterance “*Bocah kuwi mlayau gancang*” not only highlights phonological and lexical variations but also conveys socio-cultural meaning reflecting the Osing people’s effort to maintain their unique linguistic system as a symbol of identity. This aligns with (Rahayu & Wulandari 2021), who argue that local languages serve as symbols of social pride and unity among their speakers.

Data 4

Osing Utterance: “*Wadon kuwi muring.*”

Meaning: That woman is angry.

Javanese Equivalent: “*Wedok iku nesu.*”

This utterance exhibits both lexical and phonological differences between the Osing and Javanese dialects. The word *wadon* means “woman,” while the Javanese dialect uses *wedok*. The vowel shift from /e/ in *wedok* to /a/ in *wadon*, along with the change of the final consonant cluster from /dok/ to /don/, reflects a distinctive phonological variation characteristic of the Osing dialect. According to (Sumarsono 2017), such phonemic variation is a key feature that distinguishes one dialect from another and serves as a marker of a group’s linguistic identity. In addition, the word *muring* (“angry”) replaces *nesu* in Javanese. This lexical substitution shows that the Osing community uses different vocabulary to express similar emotional concepts. This finding supports (Kholiza et al. 2024), who note that lexical variation in regional languages is often influenced by speakers’ cultural and historical backgrounds.

Thus, the utterance “*Wadon kuwi muring*” not only demonstrates linguistic variation but also conveys social meaning: the Osing people have their own way of expressing emotions and social relations. Such linguistic diversity reinforces the cultural identity and social solidarity of the Kemiren community, aligning with (Rahayu & Wulandari 2021), who emphasize that language plays a crucial role as a symbol of group identity and ethnic pride.

Data 5

Osing Utterance: “*Ikai picise.*”

Meaning: Ini uangnya.

Javanese Equivalent: “*Iki duite.*”

This utterance demonstrates lexical and phonological differences between the Osing and Javanese dialects, particularly in the words *ikai* and *picise*. The word *ikai* means “this,” whereas Javanese uses *iki*. The addition of the diphthong /ai/ at the end of the word is a distinctive phonological feature of the Osing dialect that does not exist in Javanese. This phenomenon reflects a phonetic adaptation unique to the Osing speech community. (Labibah 2024) explains that such phonetic variations in the Banyuwangi region represent local adaptations that define the area’s linguistic distinctiveness. Meanwhile, the word *picise* means “the money,” differing from *duite* in Javanese. The distinction lies not only in the root forms (*picis* vs. *duit*) but also in the suffix /e/, which conveys possession. This variation highlights the unique morphological system of the Osing dialect, preserved across generations. According to Nurhayani et al. (2020), such lexical differences reinforce the Osing dialect’s status as an independent linguistic system and an ethnolinguistic symbol of the community’s identity.

Thus, the utterance “*Ikai picise*” shows that the lexical and phonological differences of the Osing dialect signify more than linguistic variation; they represent the Kemiren community’s effort to preserve their cultural identity through language. This finding aligns with (Rahayu & Wulandari

2021), who assert that regional languages serve as a medium for maintaining cultural values and strengthening social solidarity among their speakers.

Data 6

Osing Utterance: “*Isun milu menganan.*”

Meaning: This is the money..

Javanese Equivalent: “*Aku melok dolanan.*”

This utterance reveals a lexical difference between the Osing and Javanese dialects in the word *menganan*, which means “to play.” In the Javanese dialect, the equivalent word is *dolanan*. This difference shows that the Osing dialect possesses its own vocabulary forms distinct from Standard Javanese. This finding supports (Sumarsono 2017), who states that lexical variation serves as both a distinguishing feature of dialects and a reflection of the social identity of their speakers. Furthermore, the use of *isun* (“I”) again highlights the distinctive character of the Osing dialect, which retains elements of Old Javanese, as noted by (Nurhayani et al. 2020). This linguistic continuity indicates the Osing community’s awareness of preserving their ancestral language forms. Socially, this utterance reflects a speaker’s participation in communal or recreational activities, signifying the strong social bonds within the Kemiren community.

This interpretation is consistent with (Lailiyah et al. (2025), who found that the use of the Osing language in social and cultural activities reinforces community cohesion. Therefore, the utterance “*Isun milu menganan*” not only demonstrates linguistic variation but also highlights the social function of the Osing dialect as a medium for cultural preservation and social solidarity (Rahayu & Wulandari, 2021).

Data 7

Osing Utterance: “*Penggaweane gedigai bae.*”

Meaning: The work is just like this.

Javanese Equivalent: “*Kerjoane koyok iki tok.*”

This utterance displays lexical differences between the Osing and Javanese dialects in the words *penggaweane*, *gedigai*, and *bae*. The word *penggaweane* means “the work,” whereas Javanese uses *kerjoane*. This variation reflects lexical differences between the two dialects, with the Osing community favoring forms derived from *gawe* (“to work”) rather than *kerja*. This supports (Sumarsono 2017), who explains that differences in word choice and morphological structure serve as distinguishing features among dialects. The word *gedigai* means “like this” and differs from *koyok iki* in Javanese. *Gedigai* is a unique form not found in other East Javanese dialects, representing local linguistic innovation that forms part of Osing identity. (Kholiza et al. 2024)note that such linguistic innovations often arise in bilingual or culturally diverse communities as a means of maintaining local distinctiveness. Meanwhile, *bae* means “just” or “only,” replacing *tok* in Javanese.

Socially, the utterance “*Penggaweane gedigai bae*” reflects the Osing community’s simplicity and egalitarian speech style when describing everyday situations. This illustrates social values of honesty and straightforwardness, consistent with (Rahayu & Wulandari 2021), who argue that local languages play an essential role in expressing a community’s social and cultural character.

Data 8

Osing Utterance: “*Mbok nyemot bocah.*”

Meaning: Older sister pinches a child.

Javanese Equivalent: “*Mbak jower arek.*”

This utterance displays phonological and lexical differences between the Osing and Javanese

dialects in the words *mbok*, *nyemot*, and *bocah*. The word *mbok* means “older sister,” whereas Javanese uses *mbak*. The vowel difference between /o/ in *mbok* and /a/ in *mbak* reflects a distinctive phonological variation characteristic of the Osing dialect, marking the speaker’s linguistic identity. The word *nyemot* means “to pinch,” differing from *jewer* in Javanese. This illustrates a lexical distinction that enriches the Osing vocabulary. Meanwhile, *bocah* means “child,” while the Javanese dialect uses *arek*. The form *bocah* retains an older linguistic element that can be traced back to Old Javanese, as noted by (Nurhayani et al. 2020), who explain that the Osing dialect preserves archaic lexical elements as part of its linguistic authenticity.

Overall, the utterance “*Mbok nyemot bocah*” demonstrates the phonological and lexical distinctiveness of the Osing dialect used by the Kemiren community in daily interactions. This finding supports (Sumarsono 2017), who states that language variation serves as a marker of social and cultural identity among speech communities. Thus, this utterance reflects both the linguistic continuity and the cultural pride of the Osing people in maintaining their local dialect.

Data 9

Osing Utterance: “*Isun melu upacara tumpeng sewu ring Kemiren.*”

Meaning: I took part in the *tumpeng sewu* ceremony in Kemiren.

Javanese Equivalent: “*Aku melok upacara tumpeng sewu ning Kemiren.*”

This utterance contains several distinctive Osing features, namely *isun*, *melu*, and *ring*. The word *isun* means “I,” differing from *aku* in Javanese. This form represents a unique lexical feature that has long been part of Osing linguistic identity. The use of *isun* demonstrates the community’s effort to preserve ancient linguistic forms, as (Nurhayani et al. 2020) explain that many Osing lexical items originate from Old Javanese elements that have survived over time. The word *melu* means “to join” or “to participate,” differing from *melok* in Javanese. The vowel change from /o/ to /u/ shows a typical phonological distinction of the Osing dialect. Meanwhile, *ring* means “in” or “at,” replacing *ning* in Javanese. This form also derives from Old Javanese and is still used in traditional and ritual contexts among the Osing-speaking community.

The utterance “*Isun melu upacara tumpeng sewu ring Kemiren*” not only reflects linguistic variation but also illustrates the socio-cultural function of the Osing dialect within ritual practices. The use of Osing language in cultural ceremonies such as *tumpeng sewu* demonstrates the community’s commitment to maintaining their linguistic heritage as a symbol of cultural pride and local identity. This aligns with (Rahayu & Wulandari 2021), who emphasize that preserving regional languages plays a vital role in sustaining local cultural values and identities.

Data 10

Osing Utterance: “*Kakang welase ring bocah kui.*”

Meaning: Older brother loves that child.

Javanese Equivalent: “*Mas tresna karo arek iku.*”

This utterance shows several distinctive features of the Osing dialect that differentiate it from the Javanese dialect, namely in the words *kakang*, *welase*, *ring*, *bocah*, and *kui*. The word *kakang* means “older brother,” while Javanese uses *mas*. This lexical difference also carries social meaning, as *kakang* reflects the traditional kinship system of the Osing community. The word *welase* means “to love” or “affection,” differing from *tresna* in Javanese. This lexical variation highlights the richness of vocabulary and emotional expression within the Osing dialect. Furthermore, *ring* means “to” or “toward,” replacing *karo* in Javanese. The form *ring* is a linguistic element inherited from Old Javanese, which continues to be used by the Kemiren community in traditional speech contexts (Nurhayani et al., 2020). The words *bocah* (“child”) and *kui* (“that”) also preserve older linguistic forms, showing the historical continuity of the Osing dialect (Sumarsono, 2017).

The utterance “*Kakang welase ring bocah kui*” reflects the social and cultural values of the Osing people, particularly in the context of family relationships, where affection between family members is expressed through local language. This shows that the Osing dialect functions not only as a means

of communication but also as a symbol of social and cultural identity. Thus, language serves as a medium for expressing local values and strengthening social solidarity within the Kemiren community (Rahayu & Wulandari, 2021).

Based on the analysis of ten speech data samples, it can be concluded that the Osing dialect possesses distinctive lexical and phonological features that differentiate it from the Javanese dialect. These characteristics reflect the social and cultural identity of the Kemiren community, which continues to preserve its local values through consistent use of the Osing dialect in everyday life.

CONCLUSION

The results of this study show that the Osing dialect used by the people of Kemiren Village possesses distinctive uniqueness in terms of vocabulary and pronunciation, such as the use of the words *isun* (I), *riko* (you), *madyang* (eat), and *turau* (sleep). This uniqueness not only marks linguistic differences but also serves as a medium for the Kemiren community to affirm their identity and pride as part of the Osing ethnic group. The use of the Osing dialect across various aspects of life demonstrates the vital role of language as a means of unity, social solidarity, and the preservation of local cultural values. The people of Kemiren maintain their dialect as a symbol of social identity and as a form of resistance to external cultural influences that threaten the continuity of their local traditions. The unique contribution of this study lies in revealing how the Osing dialect functions as a representation of the Kemiren community's social identity within everyday communicative practices. These findings enrich sociolinguistic studies by showing that regional languages serve not only as tools of communication but also as reflections of the social and cultural consciousness of their speakers. The implication of this research is that local languages such as the Osing dialect should be preserved through education, cultural documentation, and intergenerational transmission. Practically, the findings can support language maintenance programs and cultural revitalization initiatives in Banyuwangi. Theoretically, the study contributes to a deeper understanding of how dialectal variation can strengthen social identity and cultural resilience in multilingual communities.

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