

## CINA-SURABAYA DIALECT SPOKEN TO YOUNGER, SAME AGE, AND OLDER ADDRESSEE IN SURABAYA

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### ABSTRACT

*This research focused on the way Tionghoa ethnic people used Cina-Surabaya as the dialect produced by them to speak to a younger, same age, and older addressee. Looking at the differences on how Cina-Surabaya dialect used for the different age gap, the problems of the research were differences in how Tionghoa ethnic people used Cina-Surabaya dialect and how Tionghoa ethnic people used Cina-Surabaya dialect to speak for different age gap. In this research, the researcher applied the descriptive qualitative method with four steps; they were recording the data, organizing the data, transcribing the data, and summarizing or interpreting the findings. The result shows that their dialect has a different pattern in their utterances based on the addressee they are talking. On the linguistics features, they add some prefix and suffixes from the original Javanese language and take it as their language in expressing several words.*

**Keywords:** *Cina-Surabaya dialect, Tionghoa ethnicity, sociolinguistics*

### INTRODUCTION

Indonesia has known as a nation who has hundreds of ethnic groups that speak many different languages. Those different ethnic groups also create a system or an order following their environment that is somehow called a culture. Culture is a cognitive system, a system that is consist of knowledge, beliefs, and values that are in the minds of individual members of society (Kalangie, 1994). Culture can also be called as social behavior. In human life, social behavior is like a reflection of the culture they profess. For example, their behavior in speaking or expressing opinions. The way someone speaking or expressing views could show who they are and how they are supposed to be treated.

Referring to each social behavior as a reflection of the culture that human profess, language becomes the first thing that comes to mind to show the first impression of each society. Language becomes the key to explain how a person managed the specific situation in having a great situational perception and general knowledge. The language also seems to develop into some devices to integrate contextual information (Mishra, Srinivasan, & Huettig, 2015). Therefore, knowing how to use a language is needed more than understanding the language itself. A person who knows how to use a language instead of understands the language and knows how to use it could be considered as having mutual intelligibility with the person they are talking.

Surabaya is the capital city of East Java, located in Indonesia that has much population from different ethnicity

who seeks for their better life or even continuing their growth. The location of Surabaya that is along the edge of Madura Strait and has much population from different ethnicity which makes Surabaya people known as the egalitarian people who believe that all people are equal and deserve the same opportunities in education, politics, as well as trading goods. Knowing that Surabaya is in East Java, people in Surabaya also known as Javanese people who are unique because they barely use the Javanese language in three level of politeness. The language in Javanese which is called *ngoko* are the best-known language in Surabaya because it is the easiest to be understood and has a closer meaning to the Indonesian language.

Another unique perspective that Surabaya has with a population around 6.484.206 also includes Tionghoa ethnicity people whom best known as the successful trader who lives in Surabaya (Karsono & Suprpto, 2014). These Tionghoa ethnicity people are not only living in Surabaya but also have their way of communicating with the other people. The way the communicates apply in how they communicate with the same ethnicity which is Tionghoa in Surabaya either older, younger, or the same age, and how they communicate with different ethnicity which is Javanese people who live in Surabaya. Agnes, who is one of Tionghoa who lives in Surabaya, also has stated that she uses Cina-Surabaya language to speak with her friends. Cina-Surabaya language is the combination of Javanese and Chinese language that is produced by Tionghoa ethnic people in Surabaya.

The article focuses on the way Tionghoa ethnic people use Cina-Surabaya as the dialect that is produced by them. Dialect and language are both ambiguous terms even though ordinary people know the meaning of each term quite freely in their speech (Wardhaugh, 2010). Dialect is known as the varieties of how local people use their language for formal or informal speech. In Javanese, it is known as *krama inggil* and *krama* (formal) and *ngoko* (informal). Meanwhile, language is known to be the superordinate category and the standard variety of a language, or the main language known in every single person in one place (Wardhaugh & Fuller, 2015). Looking at how Javanese and Indonesian language are generally known in using it on the different way, Cina Surabaya could be a unique dialect to be analyzed on the way it used for different speech to the person whom speakers are talking to.

Based on the background of the research, the problems are formulated as: (1) Is there any differences in how Tionghoa ethnic people use Cina-Surabaya dialect to the younger, same age, and older person in Surabaya? (2) How do Tionghoa ethnic people use Cina-Surabaya dialect to speak towards younger, same age, and older person in Surabaya?

Referring to Tionghoa dialect in using the Javanese language, most people in Surabaya call it Cina-Surabaya dialect; there are several types of research that also define about that phenomenon. The first research is by Sartini (2004) that has defined the variety of language used by Cina-Surabaya in talking with the same ethnicity using the descriptive qualitative method to identify its linguistic features. The result of this research is Cina-Surabaya usually uses Hokkien (Chinese) to talk with the same ethnicity, and they use Javanese or Indonesian to talk with different ethnicity. The differences between this research and Sartini's is that this article not only identifies about Cina-Surabaya variety in talking with the same ethnicity or different ethnicity with them, but also the way they talk with younger, older, and same age person.

Another research is written by Sari (2014) that has identified the structural basis and pattern in pronunciation uses by Cina-Surabaya in having a conversation with the other person they are talking. By using the descriptive qualitative method, it is found that there is the change of phoneme, removal in phoneme, and additional in phoneme of Javanese language. There is also the process of affixation and reduplication as the result of morphology reveals by the author. There are differences between this research and Sari's that are on the chosen topic. This present research is sociolinguistics research about how Cina-Surabaya interacts using their dialect according to the ages that the person is talking with, while Sari's research is a phonology and morphology article about identifying the pattern of linguistics features they are using.

Urban (2013) also write an article about Chinese Indonesian Identity to the United States people. He has stated that the identity of Chinese Indonesian is complicated and in an incomplete process. The result of the research shows that the Chinese culture in Indonesia resulted in a new stereotype. It is then concluded that Chinese Indonesians keep on being the excluded population from both Indonesia and the United States because constructing their communities has a lot of varying concepts from Chinese people.

In addition to the phenomena happened from Cina-Surabaya dialect, this research may be able to show differences on how Tionghoa people in Surabaya uses Cina-Surabaya dialect for younger, same age, and

older addressee. The result of this research may help sociolinguistics studies on Chinese Indonesian to elaborate the way Cina-Surabaya dialect expressed as their uniform and culture. This research is not only defined linguistics patterns produced by Cina-Surabaya dialect which had been investigated on the previous research, but also the formality and differences of Cina-Surabaya dialect regarding the use of it for different age of the addressee. As explained before by Mishra, Srinivasan, & Huettig (2015), the language will always develop according to the use of the speakers. It can be concluded that this research is important for the future researcher to elaborate on this area of the study.

## METHODS

The method that is used to gather the data in this research is a descriptive qualitative method. Descriptive qualitative is an interactional sociolinguistics approach using data that has been recorded and transcribed to gain knowledge that is needed among speakers of a certain language (Wardhaugh & Fuller, 2015). Recorded data including audio are needed to gain information as much as possible in a natural interaction between speakers and another speaker. Concerning on this research that focuses on the way Cina-Surabaya interact with same or different ethnicity and investigating the way they speak with a younger, older, or same age person, recorded data is chosen to be the way in gathering the data. By gathering the data using recorded audio, the data would be easier to transcribe, and some of the utterances which are unique according to Cina-Surabaya dialect could be drawn easily according to the context and place on the researcher takes the data. In this case, the researcher uses conversation analysis to get a naturally occurring speech in exploring several conversations of a community (Hancock, Ockleford, & Windrige, 2007).

There are four steps in a descriptive qualitative method to gather the data of this research that are recording the data, organizing the data, transcribing the data, and summarizing or interpreting the findings. In recording the data, the researcher uses an audio recorder to get the data of natural conversations between Cina-Surabaya with the same ethnicity of different ethnicity. The researcher also recorded their dialect in expressing something to their addressee. In recording the data, the researcher takes for about ten audio-recorded conversations to be analyzed.

In organizing the data, the researcher uses ten audio-recorded conversations to classify the data, defining whom the speakers are talking to and what kind of dialect they use in the conversation. This step is done to make it easier for the researcher or the reader to understand the differences of a dialect to another dialect that is used by the subject. Next step is transcribing the data. In this step, the researcher transcribes or writes all the data to investigate its important contents and analyze Cina-Surabaya dialect that is spoken during the conversation.

In summarizing and interpreting the data, the last step is done to find the result of the data and answer the question according to the problem of the research. After the data are already organized and transcribed, the researcher analyzes the differences in the dialect used by Cina-Surabaya when they speak to the same ethnicity and different ethnicity. There is also the information about how they talk to the same age, older, and the younger person they are communicating with to know if Cina-Surabaya has a different level in speaking to express their politeness such as the Javanese language.

## RESULTS AND DISCUSSIONS

The data found shows that Tionghoa ethnicity people who live in Surabaya have several different dialects from their Cina-Surabaya dialect if talking to an addressee who is younger than them. According to the speaker's pattern in talking to a younger addressee, there is the use of the title in calling the addressee that is not supposed to be used in Surabaya. The conversation below is about Tionghoa ethnicity person who is talking to a younger addressee that has the same ethnicity as her and has a close relationship with each other. The addressee is the speaker's neighbor's son who is about to go out with his friends, and at that time they meet and are having a light conversation about the addressee's home that is going to be renovated and go for sale. A1 is younger addressee and S1 is the speaker.

- A1: "Nantik mau dijual..Mau pindahan, ya di usung i gitulah."  
("It is going to be sold, we are going to move out.")
- S1: "Sak mama lu kabeh?"  
("Including your Mom?")
- A1: "Iya"  
("Yes")
- S1: "Opo'o? Bosen a nang Mulyosari?"  
("Why? Are you bored living in Mulyosari?")
- A1: "Banjir e.."  
("Flood everywhere.")
- S1: "Ha? Banjir? Lha rumah lu ya banjir a?"  
("What? Flood? Does your house also of flood?")
- A1: "Iya sampe masuk rumah.."  
("Yes, it gets into my house.")

The conversation between Tionghoa ethnicity person who uses Cina-Surabaya dialect shows that there are several powers in a relationship from the speaker. The speaker uses full *ngoko* that is considered as informal Javanese language to talk to the addressee. By using that dialect, the power of the speaker is higher than the addressee because the speaker is also older than the addressee. Another mark also shows in the use of the title, the speaker uses 'Lu' as in 'Elu' that means 'You' in calling someone else, but that title usually. The reason why the speaker uses that title to call the addressee is that the addressee is Tionghoa ethnicity person who moved from Jakarta, and he uses that title in the way to call each other back then, but he does not use it to call the speaker because the speaker is not from Jakarta.

Another conversation between those people also shows the use of Javanese language as Cina-Surabaya dialect. In the conversation, the speaker is talking about another topic of job offers for the addressee who has the same ethnicity as her. Still, the speaker uses *ngoko* as in informal Javanese language to the addressee.

- S1: "Loh lu wis mari kuliah ta?"  
("Have you finished your study?")
- A1: "Sudah."  
("Yes, I have.")
- S1: "Kerja nak mana?"  
("Where do you go to work now?")
- A1: "Belom kerja e.."  
("I have not work yet.")
- S1: "Belom?"  
("You have not?")
- A1: "Belom dapet."  
("I have not.")

- S1: "Belom dapet? Yo *cobok'o* kono *nok* internet-internet kono."  
("You have not got? Just try the job offering on the Internet.")

Several words are not included in both Javanese language and Indonesian language, those words are spoken on the previous conversation are sometimes even called as Cina-Surabaya language. It is called Cina-Surabaya language because the only people who usually use those words are Tionghoa ethnicity who lived in Surabaya. Words such as 'nak', 'cobok'o', and 'nok' are mentioned according to the conversation between two people as above. In Cina-Surabaya dialect, 'nak' and 'nok' has slightly the same meaning that is 'in'. In the Javanese language, it is supposed to be 'nang' for an informal word and 'ing' for a formal word of 'in', while in Indonesia it is supposed to be 'di'. The use of those words also has no special rules on how and when does it has to be used, but Tionghoa ethnicity people who lived in Surabaya mentioned those words in their utterances continuously.

The other word that is shown is 'cobok'o' which means 'try it' in English. That word may be borrowed from the Indonesian language which is 'coba' or Malaysian which is 'cuba'. Meanwhile, the Javanese language has different varieties of this term which is *coba/nyoba/jajal* that is an informal (*ngoko*) language.

Another data found is how Tionghoa ethnicity person uses Cina-Surabaya dialect to the same age addressee. In the conversation below, the speaker is talking about how the addressee supposed to prepare her food for the family. The addressee in the conversation is also a Tionghoa ethnicity who is the speaker's neighbor, and the speaker is about to go to the market with that addressee to buy some groceries for making breakfast. S2 is speaker while A2 is the same age addressee.

- S2: "Hahaha.. Ayo *cik*, budal jam piro? He budal jam piro?"  
("Hahaha..Come on Sister, what time do you go to work today?")
- A2: "Jam enem *mesti'e*"  
("It supposed to be at 6:00 o'clock.")
- S2: "Masak?"  
("Are you cooking for today?")
- A2: "Masak.."  
("Yes, I am.")
- S2: "Gak tuku?"  
("You did not order food?")
- A2: "Nggak, gak tuku. Pantangan, mangan awan thok."  
("No, I am not. It is a taboo, I only eat in the afternoon.")

On the way the speaker has a conversation with the same age addressee who also has the same ethnicity, the speaker uses all *ngoko* Javanese languages with Chinese title in calling the addressee. It shows that the speaker uses 'Cik' as in 'Tajik' that means 'sister' in the Chinese language. Referring to the way the speaker called the addressee, the speaker has the same age as the addressee. Not only the way the speaker uses 'Tajik' to call the addressee but also from the way she uses *ngoko* which is informal in Javanese, there are some solidarity and no power in their conversation. Both speaker and the addressee use that *ngoko* Javanese languages with a little mark of Cina-Surabaya dialect by calling each other uses title in the Chinese language.

The Cina-Surabaya dialect also is shown when the speaker asks the addressee about time that she is supposed to go to work, the addressee also answered with *'jam enem mesti'e'* that means 'it is supposed to be at 6:00 o'clock'. *'Mesti'e'* is Javanese language but it is not supposed to be added with 'e' at the end of that word because *'mesti'* usually used alone with no suffix, but in Cina-Surabaya dialect it is added with 'e' like the way the speaker gives emphasize that it is an important notice. In the Javanese language, if someone is about to say 'supposed', it would be *'sakjane'* instead of *'mesti'e'*.

Another conversation between Tionghoa ethnicity people who live in Surabaya also happens with a Javanese addressee. According to the conversation below, it shows that Cina-Surabaya dialect also has the proper way on how calling people who have different ethnicity with them. It is quite unique because the title differences that are used also differentiate in accordance with whom they are talking to. The way they are calling someone with different ethnicity they use another title, even though the addressee has the same age with that addressee who has the same ethnicity as them. Apparently, it is not considered as racist because both of the addresses are fine with the way the speaker called them differently. It is accepted by the society even though it seems a little bit odd, especially when the speaker differentiates between the same ethnicity and different ethnicity from her on the way she calls those addresses.

- S2: *"De'e mlebune kan rebo, kemis kan prei. Dadi mari mlebu mene prei, mene mlebu neh.."*  
 ("He/She go to work on Wednesday, Thursday is an off day. So after he/she go to work, tomorrow he/she got an off day, but the next day he/she supposed to go to work again..")
- A2: *"Loh harian ta bayarane?"*  
 ("Does he/she paid daily?")
- S2: *"Gak..Maksudte di itung iku.."*  
 ("No, I mean it is paid on the way he/she go to work.")
- A3: *"Maksudnya uang makannya"*  
 ("She means on the lunch money.")
- S2: *"Gak, maksudte gak kenek iku lho Mbak.. kan pitulas dino kerjone.."*  
 (No, I mean he/she does not get it, Sister..He/she goes to work seventeen days in a month.)

The conversation above is happening at midnight when the speaker visits her neighbor house and has a conversation with the addressee that has different ethnicity with her. The conversation is about the speaker (S2) who tells something to the addressee (A2) and the addressee's husband (A3) about her son/daughter who works 17 days in a month. There are no distinctive features of the language that used in Cina-Surabaya dialect in their utterances except the way she calls the addressee. Tionghoa ethnicity person who talks with Javanese person still uses *ngoko* Javanese in their utterances because the speaker and the addressees have the same age.

One time, the addressee uses the Indonesian language as in *'Maksudnya uang makannya'*. It happens because the addressee is talking with her husband and it surely needs formal utterances for a wife to talk to her husband. A word that stands out in the way Cina-Surabaya dialect expressing something is the uses of *'Mbak'* as a title to call the addressee who is Javanese. From the previous conversation, the speaker uses *'Tajik'* to call someone in the

same age who has the same ethnicity with them but when the speaker talked with someone who has a different ethnicity, it becomes *'Mbak'* that means sister in the Javanese language

The result of the data about how Cina-Surabaya dialect uses to the older addressee shows a very different way in the language used. While a speaker who talks to the younger or same age addressee uses *ngoko* Javanese as the way they produce utterances, Tionghoa ethnicity person who talks with older addressee uses mostly Indonesian with a little bit of Javanese language in their utterances. For Tionghoa ethnicity people who live in Surabaya, Indonesian language with minimum use of Javanese words is the *krama* (formal) version of their language. However, the conversations that are transcribed between Tionghoa ethnicity people with the older addressee are defined below. S3 is the speaker, while the A4 is the older addressee.

- S3: *"Cuman aku itu..ke BCA, tapi staff IT. Tapi gak diterima.."*  
 ("I tried..to BCA, as an IT staff. But not accepted.")
- A4: *"Lah belom..belom..Belom be'e"*  
 ("Maybe not accepted yet.")
- S3: *"Nggak, memang gagal.."*  
 ("No, I was rejected.")
- A4: *"Oh gagal?"*  
 ("Oh, rejected?")
- S3: *"Iya udah diomongi, langsung gagal..Dari dua ratus orang mek berapa gitu yang dapet.."*  
 ("Yes, they told me on the spot. From 200 people applied only a few accepted.")

According to that conversation, the speaker has no power in the conversation with the addressee because the addressee is older than him. To show respect for the addressee, the speaker mostly answers and responds the addressee's utterances with the Indonesian language even though the addressee barely uses the Indonesian language. In the conversation, the addressee uses all Javanese *ngoko* (informal) to the speaker because the speaker is younger than her. Another feature found is when the addressee tries to use more Javanese language such as *'belum be'e'* that means 'maybe not accepted yet' in a friendlier way to give the speaker clue that he can use Javanese too when talking to her, but instead of responding with Javanese language the speaker still use Indonesian language as in *"Nggak, memang gagal"* it means "No, I was rejected". The Indonesian language that is used by the speaker shows that he gives respect to the addressee because the addressee is not close to him and the addressee is also older than the speaker.

The next conversation shows the distinction between how older addressee responds to a younger speaker who is Tionghoa ethnicity person. The conversation is about a speaker from Tionghoa ethnicity (S3) who is talking with older addressee who is Javanese (A5) and older addressee that has the same ethnicity with the speaker (A4). There are no special features in the conversation below because apparently Cina Surabaya dialect mostly uses the Indonesian language to speak with the older addressee.

- S3: *"Iya.."*  
 ("Yes..")
- A5: *"Teknik ya? Ngambil teknik?"*  
 ("Engineering? Did you take engineering?")
- S3: *"Iya, teknik elektro.."*  
 ("Yes, Eletronical Engineering.")

- A4: "Karek kerjone tok wes.." ("Just finding a job now..") (pause)
- A4: "Yawes sampek no wes.. Ngobrol lagi.." ("Okay just tell her, the speaker's Mom,.. We will talk later..")
- S3: "Iya.. hehe. Sebentar ya, ini mau pergi.." ("Okay.. hehe. Just a minute, I need to go..")
- A4 and A5: "Iyaa.." ("Okay..")

In responding to the speaker, the older addressee who has different ethnicity from the speaker, use Indonesian because she knows that the speaker only uses Indonesian in talking to the other person. It might also be because the speaker is not close with the addressee (A5) too that they both use the Indonesian language to talk with each other and to avoid misunderstanding in their utterances.

Meanwhile, another older addressee (A4) who has a closer relationship with the speaker still uses Cina-Surabaya dialect with the speaker. The addressee has a closer relationship because the addressee said, "Yawes sampek no wes" to the speaker that means the addressee wanted the speaker to say something to his mother as what the addressee just says to him. The feature in Cina-Surabaya dialect that is shown there is 'sampek no' that means 'tell her'. The word 'sampek no' is considered as Cina-Surabaya dialect because it is not an Indonesian nor Javanese language. In the Indonesian language 'sampek no' would be 'sampaikan' and in the Javanese language, it would be 'kandani/kandanono' especially if the addressee uses *ngoko* in her Javanese language.

## CONCLUSIONS

The result of this research shows that there are differences of how Tionghoa ethnicity people in Surabaya uses Cina-Surabaya dialect on how they say something to someone younger, same age, and older. The distinctive features also show on how they differentiate the title in calling the same ethnicity and different ethnicity person they are talking. To talk with a younger addressee, Tionghoa ethnicity person will use Cina-Surabaya dialect with a Javanese *ngoko* (informal) pattern of their utterances. One example in the use of Cina-Surabaya dialect is in the making of new words from borrowed Indonesian or Malaysian language such as 'cobok'o' that means 'try it'. In this case, Cina-Surabaya dialect does not differentiate between talking to the same ethnicity or different ethnicity addressee because it has the same pattern in the use of their language towards them.

The other result is how Cina-Surabaya dialect uses to talk with the same age addressee. In this case, the speaker will use Javanese *ngoko* pattern in their language with a combination of Cina-Surabaya dialect words. The differences that show between how Tionghoa ethnicity person interacts with the same ethnicity and different ethnicity is by the way they call the person they are talking. According to the result, Cina-Surabaya dialect will call someone who has the same ethnicity using the title in the Chinese language such as 'Tajik' and Javanese to call someone from Javanese ethnicity such as 'Mbak'.

Another result is how Cina-Surabaya dialect shows in the way they interact with someone older than the speaker. Apparently, there are distinctive features in the way they talk to someone older because Tionghoa ethnicity person

who lives in Surabaya will say something in the Indonesian language to show that they respect the older addressee. It can be seen from the result that even though the addressee responds with fully Javanese informal language, the speaker will still respond using the Indonesian language. Thus, Indonesian language with a little bit of Javanese pattern might be Cina-Surabaya dialect to talk in a formal way to the addressee.

The result of this research might be slightly different from the result of Sartini's research. She has stated that Cina-Surabaya usually uses Hokkien (Chinese) to talk with the same ethnicity and they use Javanese or Indonesian to talk with different ethnicity. Meanwhile, the result of this research shows that they are not only using the Chinese language in the way they are talking with the same ethnicity, but they also conduct the Javanese language in their utterances. Referring to Cina-Surabaya dialect that has a variation on the way it delivers, it is then in line with Wardhaugh and Fuller's research that have stated that dialects is a variety in one language including the standard variety and refers to one of the norms in a language.

However, there are several suggestions for the further research that might conduct this type of research in their next journal. The first suggestion is that the future researcher might conduct this type of research for a longer period to get more data to be analyzed. Another suggestion also is given for further researcher to observe not only the conversation of the subject but also their gestures in delivering their utterances in a conversation because language is not only produced by the utterances but also symbol such as gestures in delivering some meaning.

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