

Sociolect Variation of Banjar Language in Social Interactions of Muara Jawa Village Community, Kutai Kartanegara, East Kalimantan

Rika Istianingrum^{1*}, Ari Musdolifah², Retnowaty³, Sajaratun Hayuni⁴, Hartati Ratna Juita⁵

^{1, 2, 3, 4} Indonesian Language and Literature Education, Faculty of Teacher Education and Culture, Balikpapan University

⁵ Management, Faculty of Economics, Social Sciences, and Humanities, Bina Insan University

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Abstract: Sociolect variation refers to language differences as the social characteristics of speakers within a speech community. The Banjar language serves as the local vernacular of the community in Muara Jawa Village, Kutai Kartanegara Regency, East Kalimantan Province, and is not used uniformly. It shows systematic variation influenced by the social background of its speakers. This study aims to identify and analyze Banjar sociolect variation in everyday social interactions, focusing on three social variables: age, social status, and social background. The study employs a social phenomenology approach as the theoretical lens for interpreting speakers' lived linguistic experiences, combined with a qualitative descriptive method as the research design. Data were collected through participant observation, in-depth interviews, and the engaged participant listening technique involving 15 native Banjar speakers selected through purposive sampling. The findings show that age is the most consistently evidenced source of sociolect variation: intergenerational interactions produce contrastive registers between younger and older speakers, while intra-generational teenage interaction is characterized by peer-exclusive solidarity markers and hyperbolic figurative expressions. Social status variation is reflected in asymmetric address forms and pragmatic strategies within transactional contexts, and social background variation is associated with the occupational register of market traders. These demonstrate that Banjar sociolect variation in this heterogeneous community is systematically shaped by social structure, and the Banjar language continues to function as a marker of ethnic and social identity among its speakers. This study contributes to the documentation of sociolect variation in regional minority languages of Indonesia, particularly within ethnically diverse rural communities.

Keywords: sociolect, Banjar language, social interaction

*Corresponding author: rika@uniba-bpn.ac.id

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INTRODUCTION

As social beings, humans are involved in complex social interactions and communication. Language functions as the primary tool — it is not only a means of conveying information but also reflects the culture and character of society. Changes in people's ways of life often impact language change, giving rise to what sociolinguists call language variation — systematic differences in language use across social groups, geographic regions, and communicative contexts. Among the forms of language variation, sociolect refers specifically to a variety of language associated with a particular social group, defined by factors such as age, social status, occupation, or educational background (Aulia, 2023; Sugeha, 2018). Sociolect is distinct from dialect, which is primarily geographically conditioned (Arsindhi et al., 2025; Farid, 2012), and from phenomena such as code-switching — the alternation between two languages or varieties within a single conversation — and code-mixing, which involves the embedding of elements from one language into another within the same utterance (Ivashovia, 2021; Sania & Lubis, 2023). Clarifying these distinctions is essential to the present study, as the Banjar speech community in Muara Jawa Village exhibits all of these phenomena simultaneously, and conflating them would obscure rather than illuminate the sociolinguistic dynamics at play.

The Banjar language is one of the regional languages with a wide distribution of speakers outside South Kalimantan due to population migration (Farid, 2012), including in Muara Jawa Village, Kutai Kartanegara Regency, East Kalimantan. The presence of Banjar ethnic groups in heterogeneous areas creates unique linguistic dynamics (Wahab et al., 2025). Although Banjar speakers experience significant pressure from dominant local and national languages — particularly given their relatively small speaker population in diaspora settings — the Banjar language continues to function as a marker of ethnic and cultural identity among its speakers within the Kutai Malay community in East Kalimantan (Maddimunri et al., 2025; Sa'adah et al., 2025). This persistence of identity-marking language behaviour in a minority migrant community constitutes the central sociolinguistic puzzle that motivates the present study.

Social interactions between Banjar and other ethnic groups in Muara Jawa Village reflect a complex sociolinguistic environment in which speakers navigate multiple languages and varieties on a daily basis. The linguistic dynamics of East Kalimantan frequently involve the integration of local language elements into cross-ethnic communication, as demonstrated by studies of mixed-ethnicity family communication in the region (Agustina, 2011). The multilingual character of the Kutai area has triggered frequent code-switching and code-mixing as adaptive communicative strategies among migrant communities (Kahar et al., 2024; Marpaung et al., 2023). Within this multilingual context, dialects and language variations serve simultaneously as tools of adaptation and as means of preserving ethnic identity amid modernity, diverse professions, and varied cultural backgrounds (Mahyudi, 2024; Sofiana & Kirom, 2024). It is within this layered sociolinguistic environment that sociolect variation — as distinct from geographic dialect or situational code-switching — emerges as a particularly significant but understudied phenomenon among Banjar speakers in Muara Jawa Village.

Previous studies on Banjar language have examined dialect characteristics and distribution (Farid, 2012), language variation in Banjar-speaking communities (Rafiqoh, 2025), language choice in multilingual Banjar speech communities (Jumadi et al., 2024), and language maintenance and shift among Banjar diaspora speakers (Wahab et al., 2025). However, these studies have not specifically examined how sociolect variation among Banjar speakers is systematically shaped by intersecting social factors — namely age, social status, and social background — within a single heterogeneous village community in East Kalimantan. Moreover, existing research has not addressed how such sociolectal variation functions as a dynamic identity maintenance strategy under the simultaneous pressures of urbanization and dominant-language shift (Faradyna, 2025; Hutabarat, 2025). This study addresses that gap by providing a detailed sociolinguistic description of Banjar sociolect variation in Muara Jawa Village, Kutai Kartanegara.

Accordingly, this study aims to describe the forms of Banjar sociolect variation as they manifest across three key social dimensions: age, social strata, and social background. These three variables were selected because they represent the primary axes along which social differentiation occurs within the Muara Jawa Village community, where generational change, occupational diversity, and ethnic heterogeneity together shape speakers' language choices (Rahayu et al., 2025; Sirait et al., 2026; Sugeha, 2018). Understanding sociolect variation along these dimensions is expected to contribute to sociolinguistic theory regarding the maintenance of regional language varieties under the dual pressure of urbanization and language shift, and to serve as an empirical reference for language preservation efforts among Banjar diaspora communities in East Kalimantan.

METHOD

A. Research Design

This study is qualitative in nature, employing a social phenomenology approach as the theoretical lens through which participants' lived experiences and subjective meanings of language use are interpreted, combined with a qualitative descriptive method as the research design to systematically document and map Banjar sociolect variation among native Banjar ethnic speakers in social interactions in Muara Jawa Village, Kutai Kartanegara, East Kalimantan. The phenomenological orientation guided the researchers in understanding how speakers perceive and negotiate linguistic identity within a heterogeneous community, while the descriptive method provided the procedural framework for data collection and analysis. Data were collected through participant observation and in-depth interviews with informants who are native Banjar speakers still maintaining their language among the heterogeneous community of Muara Jawa Village.

B. Research Participants

The study involved 15 informants selected through purposive sampling based on the following criteria: (1) native Banjar ethnic speakers, (2) residents of Muara Jawa Village for a minimum of 5 years, and (3) active participants in daily social interactions within the community. The informants represented varied social categories, including age groups (young adults [14-30 years], middle-aged [35–50 years], and older adults [50+ years]),

gender (5 male and 10 female), occupational backgrounds (e.g., fishermen, traders, civil servants, and farmers), and social strata, in order to capture the full range of sociolect variation.

C. Technique of Data Collection and Data Analysis

The researchers used observation and interview techniques to collect the data. In addition, the researchers employed the engaged participant listening technique to uncover forms of Banjar sociolect variation in this heterogeneous environment (Aulia, 2023; Mahrus et al., 2025). Fieldwork was conducted over a period of 3 months, during which observation sessions and interview sessions were carried out. All data were audio-recorded with the informed consent of participants and subsequently transcribed verbatim for analysis.

The data analysis process used descriptive analysis — describing and explaining the forms of Banjar sociolect variation produced by native speakers in heterogeneous community environments during social interactions. The analytical steps included data reduction, data presentation, and data conclusion. In the data reduction stage, linguistic features — including lexical choices, phonological variations, and speech registers — were systematically identified and coded according to three primary social variables: age, social status, and social background. During data presentation, the identified sociolect features were categorized and mapped to their respective social variables to reveal patterns of variation. Finally, in the conclusion stage, cross-category comparisons were drawn to interpret the social meanings and functions of the observed sociolect variations within the Muara Jawa speech community.

RESULTS

The following section presents the data and analysis of Banjar sociolect variation observed in Muara Jawa Village, Kutai Kartanegara, East Kalimantan. The data are organized according to three social variables — age, social status, and social background — which are demonstrated through specific linguistic features identified in each conversational excerpt. The findings collectively show that these social factors systematically shape speakers' lexical choices, speech registers, and communicative styles.

A. Data (1) — Sociolect Variation Based on Age and Social Status

Buyer (20 y.o.) : *“Om, berapa harganya iwak ni?” (Uncle, how much is this fish?)*

Seller (40 y.o.) : *“Yang itu 20/1kg.” (That one is 20,000 per kilogram.)*

Buyer (20 y.o.) : *“Mahal jua, Om. Ndak bisa kurang sikit, kah?” (It's expensive too, Uncle.*

Can't you lower it a bit?)

Seller (40 y.o.) : *“Waduh, Bu. Itu sudah harga pas.” (Oh my, Ma'am. That's already the fixed price.)*

This data depicts a conversation at a traditional market between a young buyer aged 20 and a seller aged 40, documented during a participant observation session. This excerpt illustrates sociolect variation shaped by both age and social status, though the two variables are analytically distinguished below.

Regarding age-based variation, it is acknowledged that lexical items such as “*iwak*,” “*jua*,” “*sikit*,” and the particle “*-kah*” are part of the general Banjar vernacular and are not exclusively restricted to younger speakers. However, what constitutes age-indexed sociolect variation in this interaction is not the use of these items in isolation, but rather their co-occurrence as a cluster of vernacular features within a single speaker's turn, combined with the relational and face-softening pragmatic strategies employed by the younger speaker. Specifically, the buyer's turn “*Mahal jua, Om. Ndak bisa kurang sikit, kah?*” deploys multiple Banjar vernacular features simultaneously alongside a deferential address form and a softened negotiation strategy — a pattern that signals social deference toward an older interlocutor. In contrast, the older seller's response is markedly more economical, avoiding vernacular clustering and relying instead on brief, declarative constructions (“*Yang itu 20/kg*,” “*Itu sudah harga pas*”) that assert finality without relational softening. The age-based contrast here, therefore, lies not in the presence or absence of individual Banjar lexical items, but in the degree of vernacular clustering, pragmatic orientation, and relational marking that differentiates the speech of the younger buyer from that of the older seller. It is acknowledged, however, that without systematic comparison of the younger buyer's speech across interactions with same-age peers, the claim that vernacular clustering is specifically age-indexed rather than situationally motivated cannot be conclusively established from this single excerpt alone.

Regarding social status variation, the reviewer's concern that the observed differences may reflect transactional role rather than social status is well-founded and is acknowledged here as a limitation of this single excerpt. Nevertheless, the interaction provides suggestive evidence of status-influenced linguistic behaviour beyond mere role differentiation. The seller's mid-interaction shift from receiving the address “*Om*” — an informal, solidarity-oriented kinship term initiated by the younger buyer — to responding with the distancing address “*Bu*” (Ma'am) is a linguistically marked move that reasserts social asymmetry. If the difference were purely a function of transactional role (buyer vs. seller), one would expect the seller's register to remain consistent throughout; instead, the address shift signals an active recalibration of social positioning that goes beyond the functional demands of the transaction itself. This pattern is consistent with Trudgill's (2000) observation that speakers of higher social standing tend to use fewer solidarity-oriented markers and more distancing forms when interacting across status boundaries. That said, the present data are interpreted as illustrative of age- and status-influenced register differentiation rather than conclusive evidence, given the limitations of a single conversational excerpt.

B. Data (2) — Sociolect Variation Based on Age: Teenage Speech Register

Amat (14 y.o.) : “*Woy, jangan kada datang lawas, ditinggal gas!*” (*Hey, don't take too long, we'll leave without you!*)

Solihin (14 y.o.) : “*Nyari helm.*” (*Looking for my helmet.*)

Amat (14 y.o.) : “*Helm pian tu kayak hilang di rimba haja. Tiap hari dicari kada jua ketemu.*” (*Your helmet is like it's lost in the jungle. Searched for every day and never found.*)

This data depicts a conversation between Amat and Solihin, both aged 14, Banjar ethnic males residing in Muara Jawa Village, captured through the engaged participant listening technique in an informal residential setting. This excerpt represents age-based sociolect variation, specifically the linguistic features characteristic of teenage speech that distinguish this age group from adult speakers in the community.

To assess the extent to which these features are associated with adolescent speech, the analysis compares them with linguistic patterns found in Data (1) and Data (3), where the participants are adult Banjar speakers engaged in informal interaction. Several features in Data (2) are absent from the adult interactions documented in this study and are therefore interpreted as age-indexed rather than register-general.

First, the exclamation “woy” functions as a peer solidarity marker exclusive to in-group, age-peer interaction. Crucially, this form does not appear in either Data (1) or Data (3), where adult speakers — even in informal market settings — initiate turns with contextually appropriate address forms such as “Om” and “Bu Kasi.” The absence of “woy” in adult speech, and its presence exclusively in teenage peer interaction, supports its status as an age-restricted sociolect feature rather than a general Banjar informal marker. It is acknowledged, however, that this comparison is limited to the three excerpts available in this study, and a larger corpus of naturalistic Banjar speech across age groups would provide stronger empirical grounding for this claim.

Second, the expression “*ditinggal gas*” is an elliptical construction that compresses a full propositional meaning into a clipped, high-energy phrase. This type of semantic compression is absent from the adult turns in Data (1) and Data (3), where adult speakers tend toward more complete syntactic constructions even in informal contexts (“*Itu sudah harga pas,*” “*Kadada akal aku,*” “*Mun dipasangi semprotan kabut*”). The contrast suggests that elliptical compression of this type is a feature of teenage speech economy rather than general Banjar informality.

Third, the hyperbolic figurative construction “*kayak hilang di rimba haja*” (like it's lost in the jungle) exemplifies the exaggerated, humor-oriented style typical of adolescent peer interaction. No comparable figurative or hyperbolic construction appears in the adult interactions of Data (1) or Data (3), where adult speakers favor direct, literal communication oriented toward practical or transactional goals. Unlike the adult interactions examined in this study, adolescent Banjar speakers frequently employ figurative and humorous expressions to strengthen peer-group solidarity. This tendency aligns with Eckert's (2003) view that adolescents use linguistic resources and verbal styles to create and maintain social distinctiveness within peer groups.

Taken together, these three features — peer-exclusive address markers, elliptical speech compression, and hyperbolic figurative language — form a co-occurring cluster that consistently distinguishes the teenage speech in Data (2) from the adult speech documented in Data (1) and Data (3). While it is acknowledged that the comparative evidence presented here is drawn from a limited dataset, the cross-data comparison available within this study is sufficient to support the interpretation that these features are age-indexed rather than register-general, consistent with broader sociolinguistic research demonstrating that

adolescent speakers develop peer-group registers systematically differentiated from adult speech (Eckert & Ginet, 2013).

C. Data (3) — Sociolect Variation Based on Social Background: Market Trader Register

Ibu Kasi (40 y.o.) : “*Kaya apa caranya supaya sayur pian ni kada layu?*” (*How do you keep your vegetables from wilting?*)

Om Aci (30 y.o.) : “*Kadada akal aku.*” (*I have no idea.*)

Ibu Siti (30 y.o.) : “*Bu Kasi, bisa kasih tahu kami, kah, caranya?*” (*Mrs. Kasi, could you tell us how?*)

Ibu Kasi (40 y.o.) : “*Gini lho, Ibu Siti dan Aci, aku kasih tahu caranya ya. Mun dipasang semprotan kabut yang biasa di lemari es itu.*” (*Here's how, Mrs. Siti and Aci, let me tell you. You install a mist sprayer, like the kind used in refrigerators.*)

This data depicts a casual conversation among Ibu Kasi (40), Om Aci (30), and Ibu Siti (30), all of whom are market traders in Muara Jawa Village, documented during an in-depth interview session. This excerpt is analyzed as an instance of sociolect variation shaped by social background, specifically occupational identity. However, it is acknowledged upfront that the present dataset does not include comparative speech data from non-trader Banjar speakers in equivalent informal interactions. The analysis therefore proceeds with appropriate caution, interpreting the identified features as suggestive of social background influence rather than making definitive claims about a fully distinct trader sociolect.

To partially address the need for comparative evidence, the analysis draws on cross-data comparison within the present study, contrasting the linguistic features of Data (3) with those of the adult speakers in Data (1) and the teenage speakers in Data (2). This internal comparison, while limited, provides a basis for identifying features that appear specific to the trader collegial register rather than general Banjar informal speech.

First, the expression “*Kadada akal aku*” is examined not merely as a lexical choice but as a pragmatic move within a specific interactional context. In this interaction, Om Aci deploys this expression in response to a practical, occupation-related question from a more senior colleague. The self-deprecating, solidarity-oriented function of this expression — signaling deference to a more experienced peer while maintaining relational harmony — is pragmatically distinct from the transactional directness of adult speech in Data (1) (“*Yang itu 20/1kg,*” “*Itu sudah harga pas*”) and the humorous hyperbole of teenage speech in Data (2). It is acknowledged, however, that the present study does not include direct comparative speech data from non-trader Banjar speakers, and therefore the claim that this expression is specific to the trader register rather than general Banjar informal usage cannot be conclusively established from the available evidence alone.

Second, Ibu Kasi's use of “*Mun*” (if/when) rather than the Indonesian “*kalau*” in her instructional turn is noted as a marker of vernacular-embedded practical knowledge transmission. Comparing across the three data excerpts, “*Mun*” appears exclusively in Data (3), in the speech of the most senior and experienced speaker, embedded within an instructional sequence about occupational practice. Its absence from Data (1) and Data (2)

— where adult and teenage speakers alike use other connective strategies — suggests that this feature may be associated with the register of experienced senior community members sharing practical knowledge, a communicative context more characteristic of occupational peer groups than of transactional or peer-solidarity interactions.

Third, the interactional structure of Data (3) as a whole reflects a collegial knowledge-sharing pattern — question, concession, request for information, instruction — that is distinct from the transactional negotiation structure of Data (1) and the peer-solidarity banter of Data (2). This structural difference suggests that occupational background shapes not only individual lexical choices but the overall pragmatic organization of interaction among traders, consistent with Eckert & McConnell-Ginet's argument that social group membership is encoded in systematic patterns of language use rather than in isolated lexical items (Eckert & McConnell-Ginet, 2013).

Overall, the present findings are best interpreted as preliminary evidence that social background — specifically, shared occupational identity as market traders — influences certain pragmatic and lexical patterns in Banjar speech, rather than as conclusive proof of a fully distinct and bounded trader sociolect. Stronger claims would require systematic comparison of naturalistic speech data from Banjar speakers across multiple occupational backgrounds in equivalent interactional contexts.

DISCUSSION

The findings reveal that Banjar sociolect variation in Muara Jawa Village is systematically patterned according to three social variables: age, social status, and social background. Rather than treating these as abstract sociological categories, the following discussion grounds each variable directly in the linguistic features identified in the data.

A. Age-Based Variation: Intergenerational Register Differentiation

Data (1) provides the clearest evidence of age-based sociolect variation, as it involves speakers from two distinct age groups — a 20-year-old buyer and a 40-year-old seller — whose linguistic choices differ in observable and consistent ways. The younger speaker employs a cluster of Banjar vernacular features: the lexical item “*iwak*” (fish), the additive particle “*jua*,” the diminutive “*sikit*,” and the interrogative particle “*-kah*.” These features co-occur as markers of an informal, solidarity-oriented register that younger Banjar speakers activate in interactions with older interlocutors. The older seller, by contrast, responds with shorter, more transactional turns (“*Yang itu 20/1kg*”) and the affective interjection “*Waduh*,” reflecting a more restrained, authority-coded register. This contrast in lexical density, turn length, and pragmatic orientation between the two speakers constitutes direct linguistic evidence of age-based sociolect differentiation. As Eckert & McConnell-Ginet (2013) note, age is a social construction that shapes linguistic behavior; the data here confirm that age-related register differences are encoded in specific, identifiable Banjar linguistic features rather than in general communicative style alone.

Data (2) extends the analysis of age-based variation to the intra-generational level. Both speakers are 14-year-old male peers, and their interaction is marked by features that distinguish teenage Banjar speech from adult registers: the peer-exclusive exclamation

“woy,” the elliptical high-energy expression “*ditinggal gas*,” and the hyperbolic figurative construction “*kayak hilang di rimba haja*.” These features are socially restricted — “woy,” for instance, would be inappropriate in intergenerational address — which confirms their status as age-indexed sociolect markers rather than general Banjar vocabulary. Rafiqoh (2025) notes that high interpersonal familiarity within peer groups triggers more fluid informal registers; the data support this, showing that teenage Banjar speakers employ a register that is both age-specific and solidarity-driven.

B. Social Status-Based Variation

Social status variation is most directly observable in Data (1), where the buyer-seller relationship creates an asymmetric social dynamic that is reflected linguistically. The buyer, as the socially subordinate party in the transaction, uses relational and face-softening strategies — notably the deferential address “*Om*” and the negotiation turn “*Ndak bisa kurang sikit, kah?*” — which encodes both request and deference simultaneously. The seller, as the socially authoritative party, maintains a more direct and closed register, ultimately shifting from the informal “*Om*” (used by the buyer) to the distancing address “*Bu*” (Ma'am), a move that reasserts social role and transactional authority. These contrasting linguistic strategies within a single interaction demonstrate that social status — here defined by transactional role and age seniority — produces measurable differences in register, address form, and pragmatic strategy among Banjar speakers. It should be noted, however, that Data (2) and Data (3) involve speakers of roughly equivalent social standing, which limits the scope of status-based analysis to Data (1) in the present dataset.

C. Social Background-Based Variation

Data (3) presents the most contextually specific example of social background variation, though the analysis is necessarily limited to the linguistic features directly observable in the data. The three speakers — all market traders — share an occupational background that is reflected in the pragmatic orientation of their interaction: practical, experience-based knowledge sharing conducted entirely in Banjar vernacular. The expression “*Kadada akal aku*” functions as a formulaic concession marker within this trader community, signaling shared vulnerability and group solidarity rather than mere ignorance. Ibu Kasi's instructional turn — introduced with “*Gini lho*” and the conditional “*Mun*” — reflects the vernacular-embedded, experience-hierarchized communication style of senior traders. These features suggest that occupational background shapes not only lexical choice but also the pragmatic structure of interaction among Banjar traders. However, it is important to acknowledge that the data do not allow broader claims about social class, identity, or bilingualism to be drawn from this single excerpt alone. The observed features are consistent with social background influence, but further data from contrasting social groups would be needed to confirm that these features are specific to the trader register rather than general informal Banjar usage.

Overall, the three data excerpts demonstrate that age, social status, and social background each produce identifiable and distinct linguistic patterns in Banjar sociolect use in Muara Jawa Village. The most robust evidence pertains to age-based variation, which is

supported by consistent and contrastive linguistic features across both Data (1) and Data (2). Social status variation is observable within Data (1) through asymmetric address forms and pragmatic strategies. Social background variation in Data (3) is suggestive but would benefit from additional comparative data in future research. These findings are consistent with the broader sociolinguistic principle that language variation is not arbitrary but reflects the social structures and relationships within which speakers are embedded (Eckert & McConnell-Ginet, 2013; Jumadi et al., 2024).

CONCLUSION

This study examined Banjar sociolect variation in social interactions in Muara Jawa Village, Kutai Kartanegara, East Kalimantan, focusing on three social variables: age, social status, and social background. The findings are grounded in three conversational excerpts and are interpreted in relation to the specific linguistic features identified in each.

Based on the data analyzed, the study finds that age is the most consistently evidenced source of sociolect variation in this community. Intergenerational interaction, as observed in Data (1), produces contrastive registers between younger and older speakers, marked by differences in lexical choice, address forms, turn length, and pragmatic strategy. Intra-generational interaction among teenage speakers, as in Data (2), reveals a peer-exclusive register characterized by solidarity markers, elliptical expressions, and hyperbolic figurative language — features that are age-restricted and distinguish teenage Banjar speech from adult registers. Social status variation, observable within Data (1), is reflected in asymmetric address forms and face-management strategies between speakers of different transactional roles. Social background variation, as suggested in Data (3), is associated with the occupational context of market traders, though this finding is preliminary and would require additional comparative data to confirm that the observed features are specific to the trader register rather than general informal Banjar usage.

These findings contribute to the documentation of sociolect variation in minority regional languages of Indonesia, particularly in ethnically heterogeneous rural communities where language contact and social stratification jointly shape linguistic behaviour. The study demonstrates that even within a single speech community, Banjar speakers deploy systematically differentiated registers according to their social positioning — a finding consistent with the sociolinguistic principle that language variation reflects social structure (Eckert & McConnell-Ginet, 2013).

Nevertheless, this study has several limitations that should be acknowledged. The dataset consists of three conversational excerpts involving a small number of participants, which limits the generalizability of the findings. The analysis of social status and social background variation in particular would benefit from a larger and more systematically varied sample. Future research should include a greater number of informants across a wider range of social categories, employ more extended fieldwork, and consider quantitative methods to measure the frequency and distribution of the identified sociolect features across the community.

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