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The Preservation of the Banyumas Dialect Javanese Language in Guyub Speech at the Rumah Kreatif Wadas Kelir Purwokerto

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Abstract. The regional language is the existence or pride of an area. Various tribes in Indonesia have their own regional languages, including javanese with javanese. Javanese itself has many types and dialects (accents). The Banyumas dialect of Javanese is a language that is widely spoken in the former Banyumas residency area. However, in this era of globalization or modern era, Javanese and regional languages have experienced a lot of reduction in their speakers. The tendency to use the vernacular is now widely abandoned by its speakers. The preservation of this regional language is a step in tackling the extinction of a language. In the speech at the Rumah Kreatif Wadas Kelir Purwokerto, there are patterns and factors in maintaining the Javanese language of the Banyumas dialect. The variety of language backgrounds that exist in speech, makes pattern ⁸ and factors of language preservation a special concern that will be explored in this study. The method used in this study is descriptive qualitative. With the stage technique carried out, namely ²⁴ ta collection and analysis. The technique used is to use observation and interviews. The results of this study are in the form of patterns or communication relationships between speech groups of supporting factors that are the cause of language preservation.

Keywords: language preservation, javanese dialect banyumas, creative house wadas kelir purwokerto.

1 Introduction

Language is an eternal tool of expression that will be used by humans. The use of language is paramount in everyday life. Without language, humans cannot communicate well with each other. Language can also serve to express the feelings of each individual. Rosidin [9] describes feelings

that can be in the form of pleasure, fear, disappointment, upset, sadness, joy, and so on. That way, language can adjust the situation of time and place in the delivery of desires or feelings experienced by each individual, such as being angry, happy, sad, disappointed, and so on. In addition to having a function as a means of communication or conveying information, language is also a form or a tool for defense or existence. As a tool for defense or existence, language has its own purpose or values.

In relation to the science of language, the existence or defense of this language forgets a special context in a large circle of sociolinguistics. Sociolinguistics is the merger of two scientific studies consisting of sociology (social sciences) and linguistics (linguistics). According to Sumarsono [14] Sociolinguistics is the study of language that is associated with societal conditions. In relation to linguistics, sociolinguistics is not only concerned with formal forms of language and its variations, but also the informal use (use) of language in a society [1].

In line with this opinion, Chaer & Agustina [2] mentioned that sociolinguistics is an interdisciplinary field of science that studies language in relation to the use of that language in society. The factors used are not only linguistic, but outside of it. Nonlinguistic factors include social factors and situational factors. Social factors that influence the use of language consist of social status, level of education, age, gender, and others. Meanwhile, situational factors affecting the use of language consist of who speaks, with what language, to whom, when, where, and regarding what problems [10].

In sociolinguistic studies, Suwito [15] argued that language (language) is first of all a social system and communication system and is part of a certain society and culture. Language use is a form of social interaction that occurs in concrete situations. Thus, a sociolinguistic approach studies language in a socio-cultural context as well as the situation of its use. Thus, a language is viewed not only from the angle of its speaker but also from the angle of its listener.

In addition, language also has a social function seen in formulations that consider language as the identity of speakers, both individually and in groups [13]. As one of the social identities, language becomes an easily identifiable marker in the individual or social group. It is that identity that becomes a pride or defense that must continue to be used, so as to create the use and preservation of the language.

Along with the times, various causes or reasons about extinction or language shifts can occur. Of the many factual factors that exist, one of the most influential is that the language is no longer used by its speakers. The legacy of speakers of a particular language is caused by the dominance of a language that is more predominantly used in a speech society that is influenced by many things such as social, economic, or political. In sociolinguistics, there are also many branches of study that can be studied. Those branches include language variation, register, code mixing, code switching, and also language preservation.

Sumarsono and Partana [13] suggest that the preservation and shifting of language is actually like two sides of a coin, language is said to shift other languages or languages that are not displaced by other languages, displaced languages are languages that are not able to defend themselves. Both conditions are the result of language choices over a long period of time. This time span can reach at least three generations and is collective, which is carried out by the entire language community.

Language shift means that a community abandons one language entirely to use another language. When the shift had occurred, those communities collectively chose a new language. In language preservation, the community collectively determines to continue using the language that is already commonly used.

Correspondingly, Hoffman [3] also argues that when a language community is unable to maintain its language, and gradually picks up the vocabulary of another language, then it already leads to a

language shift. Meanwhile, language maintenance ¹⁰ refers more to a situation where members of a language community try to maintain their language by always using it.

The preservation of language is closely related ²⁶ to the use and existence of regional languages. The study of language preservation and shifting is related to the pattern of language use and choice of people in interacting [16]. One of the daerah languages that will be discussed and studied in this study is Javanese. Javanese is one of the regional languages in Indonesia that is still often used in the speech of its people. Javanese diachronically developed from Javanese Kuna which developed from Javanese Kuna Purba. The Javanese Kuna language has received a lot of additional influence from the Sanskrit vocabulary. Javanese or called New / Modern Javanese language is used by Javanese people around the 16th century to sekarang [6].

Compared to other regional languages, Javanese is the regional language with the highest number of speakers. Nevertheless, the Javanese people began to feel anxious about the existence of the Javanese language [5]. In relation to this anxiety, the Javanese language is considered to have also experienced a decline in its use, because it is distracted by the changing times and globalization. Moreover, the use of different languages between one individual and another led to the emergence of bilingual use which led to a shift in Javanese. The use of each individual's language may affect the use of the language of another individual. In addition, many today's teenagers prefer to communicate using Indonesian than Javanese [4].

Javanese Banyumas dialect or commonly referred to as Penginyongan language is a Javanese language that has a special dialect that is characteristic and is used by Javanese speakers who are based in the Banyumas residency area or what is now referred to as Barlingmascakeb (Banjarnegara, Purbalingga, Banyumas, Cilacap, and Kebumen).

The use of the Banyumas dialect javanese language also occurred in a speech event in the community of Rumah Kreatif Wadas Kelir Purwokerto (RKWK). RKWK is a community engaged in literacy and independent business that has dozens of volunteers. It is from the various language settings of these volunteers that make the preservation of the language occur in his speech.

The background of the volunteers, who are not all former Banyumas residency communities, has caused a mixing of dialects in the speech community at RKWK. As a result, the Banyumasan dialect is sometimes not very obvious. In addition, many guests or visitors who come later are joined in an activity, using the Indonesian language more often. So that the use of Javanese dialect seems to be left out but also at certain times the use of Javanese banyumas dialect is reused, but with mixed dialects from other languages such as mixing with Javanese kromo, Tegalana dialect, or also mixed with Sundanese.

Based on the background that the researcher has described above, this research will focus on the problem and examine the pattern of maintaining the Banyumas dialect javanese language in Guyub Speech at the Rumah Kreatif of Wadas Kelir Purwokerto.

2 Research Method

⁸ The method used in this study is a qualitative type. The research method applied to the research is descriptive qualitative. Mahsun [7] revealed that qualitative research has a focus on determining meaning, description, clarity, and placement of data according to the context and often depicting it in the form of words or narratives. Descriptive is a method or type of research carried out based on facts and phenomena carried out by observations on data sources, so as to produce notes in the form of words or narratives that are explanatory [12]. This research uses a sociolinguistic approach, which is an approach that examines language in relation to society, or group behavior, not individuals [17].

The stage carried out in this study is to carry out data collection and data analysis. At the data collection stage, the technique used is to use observation and interviews. In the first technique or observation, researchers make observations on speech situations that are often used in the environment of the Rumah Kreatif Wadas Kelir Purwokerto (RKWK) as a source of research data. The second step, the researcher also conducts an unconceptual interview with the informant to find out the information needed.

After going through these stages, the researcher also conducted data analysis. The data analysis carried out in this study is gradual through two procedures, namely analysis during the data collection process and analysis after data collection [8]. The first procedure is carried out with steps, namely: (1) data reduction or identification of the preservation of the Banyumas dialect Javanese language, (2) data presentation, and (3) conclusion collection or verification. The second procedure is carried out with steps: (1) data translation, (2) data collection based on categories, (3) interpretation of the preservation of the Banyumas dialect of Javanese, and (4) the inference of the preservation of the Banyumasan dialect Javanese language in Guyub Speech at the Rumah Kreatif Wadas Kelir Purwokerto.

In this study, the presentation of the results of the analysis used informal methods. Informal presentation can also be interpreted as a formulation by using narratives related to discussion [11]. The maintenance of the Banyumas dialect Javanese language is patterned into (a) communication relationships between volunteers, (b) volunteer communication relationships with founders, and (c) volunteer communication relationships with local residents.

3 Result and Analysis

3.1. The Pattern of Maintaining the Javanese Language of Banyumas Dialect in Guyub Speech at the Rumah Kreatif Wadas Kelir Purwokerto

The preservation of the Banyumas dialect Javanese language is patterned into three, namely: (a) communication relationships between volunteers, (b) volunteer communication relationships with founders, and (c) volunteer communication relationships with local residents.

a. Communication relationships between volunteers

The communication process or relationship of language use in fellow volunteers at the Rumah Kreatif Wadas Kelir Purwokerto uses mixed language. The mixture of languages in the use of this language, in addition to the use of Javanese, different dialects are also mixed in using Indonesian. The maintenance using the Javanese dialect of Banyumas is used by volunteers casually so that the communication that occurs can be established intimately and can be understood by each other.

Context: A volunteer asks another volunteer about the completion of the manuscript.

- (1) P1: *"Kang, koe wis rampung mbok naskahe?"*
Kang, you're done, right?
- P2: *"Durung rampung kie, besok bae ya. Aku lagi ana garapan naskah lainnya juga."*
Not done this yet, just tomorrow. I'm working on the other script.
- P1: *"Yauwis, tak tunggu ya ngesuk kang."*
Yes, wait for tomorrow kang.

P2: “Siap, ngesuk ya. Siki biar aku ngerampungna naskah sing lianne ndisit.”

Ready, tomorrow yes. Let me finish the other script now first.

The conversation above shows a language interaction between two volunteers who use mixed language. The use of Javanese with Banyumas dialect is carried out by speakers of 1 (P1) in conversation starters. The word '*mbok*' is a characteristic in the use of Javanese Banyumas dialect. Thereafter the use of Indonesian was also made by P2 in the second conversation on the clauses '*naskah lainnya*' and '*biar aku*'.

Context: A volunteer offers coffee to another volunteer.

(2) P1: “*Mau tak seduhna sisan ora kopine?*”

Want to brew it and not the coffee?

P2: “*Yo arep, aja dikasih gula ya. Ko biasane nggawe kopine legi banget.*”

Yes, you want, don't give sugar. You usually make the coffee really sweet.

P1: “*Iya, tenang. Ora tak kasih gula.*”

Yes, calm down, not given sugar.

P2: “*Matur suwun.*”

Thanks.

At the event, Speaker 2 (P2) was conducting the preservation of the Javanese language of the Banyumas dialect. In the P2 dialogue, the word '*ko*' is the hallmark of the Javanese language Banyumas dialect. Thereafter the use of Indonesian was also carried out by P1 in the first conversation on the word '*mau*' and in the second conversation '*ya, tenang*'.

b. The relationship between volunteers and founders' communication

The communication process or the relationship between the use of language in volunteers and founders at the Rumah Kreatif Wadas Kelir Purwokerto uses mixed language. The mixture of languages in the use of this language, in addition to the use of Javanese, different dialects are also mixed in using Indonesian. Maintenance using the Javanese dialect of Banyumas is used by volunteers and founders casually so that the communication that occurs can be established intimately, politely, and can be understood by each other.

Context: Founder asks volunteers.

P1: “*Al, dirampungna jurnale.*”

Al, in his journal.

P2: “*Nggih Pak Guru, siki terakhir pengumpulane.*”

Yes, Mr. Master, now it's the last collection.

In the conversation above, the event of speaking using the Javanese dialect of Banyumas occurred in P1 and P2. The maintenance of the use of the Javanese dialect of Banyumas occurred in the dialogue of P1 (founder or Pak Guru) and also P2 (volunteers).

c. Relawn communication relationship with society

The process of communication or the relationship between the use of language in volunteers with residents around the Rumah Kreatif Wadas Kelir Purwokerto uses Javanese language. The maintenance using the Javanese dialect of Banyumas is used by volunteers and also local residents at the Rumah Kreatif Wadas Kelir Purwokerto casually so that the communication that occurs can be established intimately and can be understood by each other.

Context: A volunteer asks residents

P1: *"Neng mburi sih ana apa Pak, dening rame temen?"*

What's the matter behind, sir, it seems to be very crowded?

P2: *"Siki malem minggu mbok, pemancinganne rame."*

It's a weeknight now, right, the fishing is crowded.

The conversation above shows a language interaction between a volunteer and local residents at the Rumah Kreatif Wadas Kelir Purwokerto. The use of the Javanese dialect of Banyumas is carried out by all speakers in this conversation. Speaker 1 (P1) is a volunteer while P2 is a resident around the Rumah Kreatif Wadas Kelir Purwokerto. The word 'mbok,' 'dening,' 'siki' is a characteristic in the use of the Javanese language banyumas dialect.

3.2. Factors Affecting the Preservation of The Banyumas Dialect Javanese Language in Guyub Speech at the Rumah Kreatif Wadas Kelir Purwokerto

The maintenance of the Banyumas dialect of Javanese that occurs in Guyub Speech at the Rumah Kreatif Wadas Kelir Purwokerto can be influenced by various factors. In relation to these factors, Sumarsono [14] divides them into two factors, namely internal factors and external factors. Based on environmental or regional factors, the Rumah Kreatif Wadas Kelir Purwokerto is located in Karang Klesem village, South Purwokerto District, Banyumas Regency.

Based on this location, the distance between the Rumah Kreatif Wadas Kelir Purwokerto and the city center where urban people live and have conversations with the National language or Indonesian is not too far. There could be a shift in the language used by the speech people at the Rumah Kreatif Wadas Kelir Purwokerto.

But in reality, the language attitude carried out by the community or guyub speech makes the Banyumas dialect of Javanese language maintained and continues to be used by the community or guyub speech at the Rumah Kreatif Wadas Kelir Purwokerto. Even though they have different language backgrounds between volunteers, founders, or also local residents, the application of this language attitude is concrete evidence in the preservation of the Banyuman dialect javanese language in the speech page at the Rumah Kreatif Wadas Kelir Purwokerto.

This language attitude is carried out none other than to maintain the Banyumas dialect of Javanese so that it is not displaced by other Javanese languages or is shifted by Indonesian. In addition, the

application of this language attitude is also carried out so that interaction or communication between speakers becomes more familiar and close in carrying out daily activities.

In addition to the language attitude that is indeed carried out by the speech guyub at the Rumah Kreatif Wadas Kelir Purwokerto, the condition or circumstances of the language user group (community) are also the reason behind the preservation of the Banyumas dialect of Javanese. The volunteers at the Rumah Kreatif Wadas Kelir Purwokerto do consist of or more from Banyumas itself. Of the 20 volunteers, more than half came from Banyumas. Because of these conditions, the use of the Banyumas dialect of Javanese is often carried out and finally indirectly there is a preservation of the language.

7 **4 Conclusion**

From the results of the analysis and discussion that has been carried out by the researcher, it can be concluded that the land language of the Banyumas dialect Javanese language in the speech page at the Rumah Kreatif Wadas Kelir Purwokerto is still happening and is carried out in speech events or communication interactions in daily activities. The use of the Banyumas dialect of Javanese is still used even though there is also mixing of languages or mixed codes contained in the speech carried out by the speech guyub at the Rumah Kreatif Wadas Kelir Purwokerto, but the mixing of these languages does not affect speakers in using the Banyumas dialect Javanese language in their speech events.

The preservation of the Banyumas dialect of Javanese language occurs due to two factors that influence it. The first factor that is the reason why the Banyumas dialect of Javanese is still used is because of the language attitude applied by the speech guyub at the Rumah Kreatif Wadas Kelir Purwokerto. Because the attitude of the language became a support for the implementation of the use of the Javanese language of the Banyumas dialect. In addition to language attitudes, the condition or group of language users (communities) who are in the scope or area of the Rumah Kreatif Wadas Kelir Purwokerto itself is a community or speakers who mostly come from the Banyumas or Barlingmascakeb residency area (Banjarnegara, Purbalingga, Banyumas, Cilacap, Kebumen). Because of these two factors, it became the reason for the preservation of the Banyumas dialect Javanese language in guyub speech at the Rumah Kreatif Wadas Kelir Purwokerto.

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