

Conference Paper

Brebes Sundanese Language in the Realm of Social Intercourse as a Territorial Identity

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Abstract

Brebes Sundanese Language (BSL) is a Sundanese language that exists in Brebes District, in the Center of Java. Brebes Sundanese Language growing in territorial of Java – Sunda’s borders and far from the center of the Sundanese language. This paper discusses the shapes and traits of the Sundanese language used in Brebes District in the realm of social intercourse. This research uses a sociolinguistic theoretical approach and an ethnographic methodology of communication approach. An observation method is used for data collection. The results of the analysis show that Brebes Sundanese Language in the realm of social intercourse is a mixture of Sundanese language and Javanese language. The use of Brebes Sundanese language in the realm of social intercourse indicates the absorption of Javanese language (JL) in BSL, which lasts a long time and is not realized so it becomes a shared code. The use of BSL in the realm of social intercourse shows a uniqueness at the phonological level, and in morphology, lexicon, and syntax. BSL as an identity of this territory shows that the people of Sunda Brebes are natural and open.

Keywords: Brebes Sundanese Language, identity, lexicon, realm of social intercourse

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1. Introduction

1.1. Background

Language is an important manifestation of people’s lives [1]. It records all activity so it can be used to understand the culture of certain people. The hypothesis of Sapir Whorf also suggests that language not only determines cultural style but also determines the way people think. This is also true about the Sundanese language, which is used by the people of Brebes District.

The condition of the linguistic in Brebes Sundanese Society show the interesting thing. The uniqueness of Brebes Sundanese is more affected by geographical factors. The Sundanese language is used by everyone in the subdistrict of Salem and most

people in the subdistricts of Bantarkawung and Banjarharjo. Other than that, there are several villages that use the Sundanese language in the sub districts of Ketanggungan, Losari, Kersana, Tanjung, and Larangan [2].

The goal of this research is to describe the reality of the usage of the Sundanese language in the realm of social intercourse. This depiction of reality serves as a representation of their identity as speakers of Brebes Sundanese Language. It is related to the values, beliefs, and attitudes of the speaker and also provides information about the identity of language. Research about language and identity has been done by a lot of sociolinguistic experts, including Labov, Giles, Gumperz and Cook-Gumperz, Sotaro Kita, Ineborg van Gijn, & Hary van der Hulst [3–6].

1.2. Theory

This research uses a sociolinguistic approach with the theory of language contact, bilingualism, missed code, and language identity [7–11].

Language contact is the influence of one language [12]. It is neither direct nor indirect, so it raises change of language which owned by monolingual. If there are two languages or more used interchangeably by the speaker.

In the Brebes Sundanese Language, language contact with the Javanese language has been going on for a long time. The inclusion of elements of Javanese language even not too realized by speakers of the Brebes Sundanese Language. This is because the existence of the Sundanese language in Brebes is not a new thing. Existence of Sundanese pouch has been formed since antiquity [13]. Then there was a change of administrative territory in the West Java Province government in Dutch colonial times. Based on *Staatsblad* in the year 1925. Since that time, the boundary to the east has changed, i.e. from the beginning of the Cipamali River and Donan River to the west at the Cisanggarung river and Citanduy river. The territory between these rivers is occupied by Sundanese speakers.

In the social community, since antiquity, the Brebes Sundanese people have communicated well with the Javanese people. One of the factors that make the intensity of Java language enter in Sundanese is the trade that has happened. In general, the people of Brebes Sundanese are farmers who needs equipment and supplies and buy these from Javanese people. This has led to a lot of elements of Java language related to equipment and supplies entering the Sundanese language.

In relation to bilingualism, that contact occurred in two languages or more used interchangeably by people who were called “bilingual” [14]. Bloomfield makes a different

assumption, i.e. that bilingualism pointed to mastery of both languages with the same degree of mastery as a native speaker.

Brebes Sundanese speakers can be called bilingual people. Most of the Brebes Sundanese people can communicate using both Javanese language and Indonesian Language. This especially occurs in the border regions between Java and Sunda. The high intensity of communication between Javanese people and Sundanese people makes the people in Brebes bilingual.

Next, a mixed code is the usage of two languages or more including elements of each language into elements of another language consistently [15]. In Brebes Sundanese, this leads to the convergence of language. Elements of language or other language variation which insert in Brebes Sundanese no longer as its own meaning. This element has been fused with Brebes Sundanese and overall only supports one function.

Language identity can be researched by using an ethnographic communication approach. Language is a social identity [16]. In the BSL case, it is an identity of territory. BSL people including to old ethnicity which formed by regional and interpersonal influence [5].

In the usage of language, an intralingual marker can be a marker of an ethnic speaker, or variable in the event of speech that characterizes a certain group [4]. Such markers include phonological, grammatical, lexical, and prosodic markers. There are marker or pronunciation marker, affix, vocabulary, and typical intonation as a marker for the groups.

2. Methods

A quantitative descriptive method is used in this paper, which describes Brebes Sundanese in the realm of social intercourse as the symbol of regional identity. The observation method was used to collect data. The technique used involved no conversation [17]. The researcher listening to the spout and not involved in the spout. In analyzing data, the researcher found patterns in Sundanese Brebes in the realm of social intercourse including at the phonology, lexicon, and grammatical levels.

3. Results

Sundanese Brebes is interpreted in the realm of social intercourse as an identity for Sundanese Brebes people. The following are examples of the Sundanese language

in the realm of social intercourse used among peers who have been close but who haven't met for a long time.

Context: Spout between friends when they meet in a junior high school reunion.

A: *Heh Ubed lawas temen te kajele, kani bae deh?*

(Hallo Ubed long time no see, where have you been?)

B: *Sok saha lawas? Dewek bae te ngalakon pulang. Saberaha taun di Jakarta?*

(Who said it was a long time? It's you who never come back. How many years in Jakarta?)

A: *Hih angot saberaha taun, dua bulan sakali ge pulang. Dewek sok ka meni bae*

ayeuna?

(Well how many years. Every month I come back. Where have you been?)

B: *Aya bae, tara kani – kani. Gawe na di ditu nggeus sue?*

(There goes on, I don't go anywhere. Work there for a long time?)

A: *Malas taunan meureun. Eta aya sepan cau pamulu ngeunah, haying ta henteu?*

(About fifteen years. There's boiled banana, it looks delicious. You want it or not?)

B: *Ke heula masih sareubeuh, tas madang dengena jenuk.*

(Later on, still fill, I just eat much)

The identity of the language in that conversation can still be described as Sundanese, both from phonology side, morphology, lexical nor syntax. One characteristic of this mother tongue is the identity of the territory, and how the people talk is the people's identity. The following is Sundanese lexicon, which still makes the spout of BSL a part of Sundanese: *Soksahalawas*, "Who said it's been a long time," *ayeuna*, "now," *aya* "exist," *tetara*, "unusual," *nggeus*, "already," *meureun*, "perhaps," *eta*, "that," *aya*, "exist," *ta henteu?*, "Yes or no?" *Kehela*, "later on." In the phonology levels, Brebes Sundanese realizes the words "how many" into *saberaha* while in the standard Sundanese it is *sabaraha*. There is a discrepancy between the phonemes e and an in *sabaraha* and *saberaha*. If the benchmark is Sundanese standard, the term *saberaha* in Brebes

Sundanese experiences dissimilation from the phrase *sabaraha* in Sundanese standard, with a change to *e* in the second syllable. Next, the term *bae*, “only,” in BSL is *wae* in SSL. The change from *w* to *b* in BSL is thought to be because of the influence of the Java language on Banyumas (JL) *bae*. In the Brebes Javanese Language (BJL) it is *bae*. Discrepancy phoneme *o* in SSL and phoneme *ea* in BSL there is *tas* “finish” and *hayang* “want.” The form of *tas* in SSL is *tos*, *atos*. In addition, the form *hoyong*, “want” (SSL), is *hayang* (BSL). There is also *ntas* and *ntos* in BSL, which means “already,” which in SSL is *atos*. The phrase *meureun* is “maybe” in BSL while in SSL it is *meureunan*.

At the morphology level, the form *kani* is “where to go” and *kani – kani* “go everywhere.” In Sundanese standard of this form realizing with *kamana* and *kamana – mana*. *Kani* have form as word. *Kani* is a shortened form from the term *kameni* (BSL), while in SSL the phrase *kamana* is still used. So, there is a discrepancy in that in BSL it is a word while in SSL it is a phrase. So, does the re-word *kani – kani* which in SSL is a rephrase *kamana – mana*. Form *kameni* and *kani* expected form characteristic BSL because it couldn’t find in SSL nor JL. The form of *kameni* in standard Sundanese is also not used. The form *kani* and *kameni* is a neutral form and tends to be rude. The form *kani* is a result of the process of morphology with the shortening of *kameni* being *kani*. The form *kani* is usually added to the particle *deh* as a familiarity marker. Next, lexicon characteristic of BSL, *malas* “fifteen.” In SSL it is *limawelas*. The form *malas* is actually an acronym from *limawelas*, which dipped respectively at a second syllable, thereby becoming *malas*.

At the lexicon level, there is absorption lexicon from JL, characteristic lexicon BSL, and lexicon from Sundanese Language (SL) which is considered rude. Lexicon which is absorption from the Javanese language including *lawastemen* “so long time.” In JL *lawastemen* means “such a long time,” in SSL *neumeun*, *dewek* “you/call or the second person” | BJL *dheweke*, *ngalakon* “ever” | JNgelakoni. Lexicon *sue* “long,” and *madang* “eat” is a lexicon BJL which have absorbed so long time by speaker BSL so not felt again that the lexicon is a lexicon of JL. Next, the lexicon *kajele* “seen,” *jenuk* “many,” *angot* “too much” is a characteristic lexicon used in SSL. SSL uses *katingal* “seen” and *seueur* “many.” Next, BSL which originated from SL. In SSL, the lexicon is considered to be rude, but in BSL it is considered to be neutral. The lexicons *deungeun*, “side dishes,” *sareubeuh*, “full,” *pulang*, “go home,” *gawe*, “work,” and *ngeunah*, “delicious” in BSL are neutral and can be used for everyone, but in SSL they are considered to be rude and are usually used for people who are close and less honored by the speaker.

At syntax level this is seen in the phrase “boiled banana.” In BSL this can be seen in the form *sepancau*, which is formed from the word *sepan*, “boiled”, and *cau*, “banana.”

SSL has the form *causepan* (explained – explain) but in BSL otherwise (explain – explained).

Discussing Sundanese language of Brebes in the realm of social intercourse being the identity of territory have an explaining that in the case at Brebes language being the identity of territory not pre-as an identity of groups, ethnic or tribe. It happens naturally in daily intercourse and makes the people of Brebes Sundanese an open society.

4. Conclusion

BSL has a characteristic in the spout of realm social intercourse in terms of phonology, morphology, lexicon, and syntax. There is the influence of JL in BSL intercourse spout. Entry o JL's elements in spout realm of social intercourse o BSL people indicates BSL speaker is open. The existence of elements SSL, JL and form BSL in spout realm of social intercourse being the identity of Brebes Sundanese people.

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