



## The Impact of National and International Languages Intervention on the Javanese in Banyumas Dialect Toward the Local Culture

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<http://dx.doi.org/10.18415/ijmmu.v5i2.199>

### **Abstract**

Language and culture are two aspects which link to each other. The culture plays the role as the controlling system on the human interaction in society. While the language plays the role as the tool to find the cultural elements that are developing in the society, which one of them is the language phenomenon intervention. Further, this field research uses the sociolinguistics study with the descriptive qualitative approach. The purposes for this study are: (1) to describe the cultural elements in the local community which has the interfered vernacular with the national and the international languages; (2) to describe the intervention on the various language level. The conversation recording of the interfered with other languages Javanese in Banyumas dialect is used as the data source for this research. The data then collected uses the Uninvolved Conversation Observation Technique (UCOT), record, note, also in-depth interview. Later, they are analyzed by the comparing method with the connecting and comparing technique. This is to connect and compare the intralingual and extralingual points. Furthermore, the result of this study shows that there is a reciprocal relationship between culture and language. The culture affects one's language behaviour. This occurs on the use of new terms, new vocabularies, also the interfered words as the reflection of the culture which is happening and developing in the society.

**Keywords:** Language intervention; Javanese in Banyumas Dialect; Culture; Language

### **Introduction**

People and culture are two related things. Culture becomes an important part and covers almost all of the people's life aspects. The culture formulation can be defined as the human real behaviour with regards to the values, beliefs, and norms of the social life (Syarbaini & Rusdiyanta., 2009, p. 100). Kluckhohn states that there are seven universal cultural elements, which are the life equipment and technology, livelihood and economy, social, language, culture, arts, education and religion systems. In order to learn and legate the culture, language has a significant role as the instrument to communicate the notion, idea, opinion, and belief (Koentjaraningrat., 1990).

The relation between the language and society can be reviewed by using the sociolinguistics theory. Language in this theory is viewed as the social and communication system which is the part of the

community related to many factors; the language factor itself or the non-language factor such as the socio-cultural factor. This factor includes the social status, age, education level, and gender (Suwito., 1983, p. 2). Further, Chaer and Agustina (2010, p. 2) state that sociolinguistics is the linguistics study as the language itself and its function in the society. Therefore, it is also an interdisciplinary field which studies the language and the use of it in the community. Bilingualism is one of the issues that studied in sociolinguistics.

Bloomfield (Suwandi., 2008, p. 2-3) reveals that bilingualism interpreted the ability to use two languages equally well by a speaker. This definition shows that bilingual speakers have a high proficiency and finesse level of the languages that they have. A bilingual person tends to have their languages interfered at first, so the languages contact and bilingualism are closely related. Intervention is one of the language phenomena as the result of language contact. If there are two or more languages used alternately by the same speaker, therefore it can be said that those languages have a mutual contact. As an example, there is a contact between the Javanese in Banyumas dialect and Bahasa Indonesia which conducted by the Javanese in Banyumas dialect speakers, means that the languages contact happen in the speaker. This is along with the Weinreich's opinion (Suwito., 1983, p. 39) which says that the individual where the languages contact happens is called bilingual, while the situation of two or more languages usage is called as bilingualism.

The languages contact happens in every society, including on the Java society. Further, Javanese is one of the local languages in Indonesia which belongs to the Austronesian language family. Among 6.703 languages in the world, the Javanese ranks on the 11th with the 80-100 million speakers (Hidayat & Rahmani., 2006, p. 139). Moreover, a great nation consisting of millions of residents always shows a variety determined by the geographical regional differences or the society and community environment on those groups (Koentjaraningrat., 1990, p. 341). On Javanese for example, there are some differences between Javanese spoken by the Purwokerto, Tegal, Semarang and Surabaya citizen. Those by the language experts called the dialect or accent.

Soedjito (1986, p. 2) mentions that Javanese has several geographical accents like Javanese in Banyumas, Tegal, Solo, Surabaya, Samin, and Osing dialects. Therefore, the existence of Javanese in Banyumas dialect (later shorten as Banyumas dialect) has a distinct difference on its phonology, morphology, syntax, and semantics compared to the standard Javanese. The use of Banyumas dialect which different itself that makes the majority of other Javanese speakers consider it as unique.

The Banyumas dialect or also called as penginyongan language is one of the mother tongue used by the Banyumas residency residents. The use of it can be found in the daily communication like in the family, associate, job, education, religion, etc. Further, the people in that region is considered as bilingual who master two languages due to the languages contact. Moreover, bilingualism can be found around the world, almost in every social class, and age group. The actualization of bilingualism reflects on the speech acts. The Banyumas dialect that is used since childhood in the house, neighbourhood, family, and society has immersed to the speaker of the language.

The language experts have long believed that there is an influence from the first language towards the second language. This called the language transfer or also known as the language interference. Weinreich (Suandi., 2014, p. 116) conveys that the interference is considered as the deviation of the language norms. This happens in one's language use as the result of the familiarization of more than one language from the language contact. The interference happens when the speaker uses Banyumas dialect with Bahasa Indonesia alternately. This is not only done by the adult, but also the teenagers and children. The interference phenomenon appears since the Banyumas dialect speakers is an open society. Also, they have an intercourse with other communities and it leads to the languages contact and phenomenon. The language contact marked by the amount of the newcomers who stay in the Banyumas residency for some

time, either for work or study. Further, the occurrence of interference is caused by the younger generation who reluctant to use the Banyumas dialect to communicate. They feel inferior when they have to use their mother tongue language. It leads to the Banyumas dialect starts to be shifted to other languages such as Bahasa Indonesia as the national language and English as the international language that they have to master. These languages shove the existence of the Banyumas dialect.

The movement of the Banyumas dialect into Bahasa Indonesia by its speakers leads to the decreasing ability of the local community to speak in Javanese in Banyumas dialect (Banyumasan). With the downgrade of the Javanese in Banyumasan, it will affect the Banyumas dialect, especially with Bahasa Indonesia and English. The language phenomenon in the form of interference on the Banyumas dialect can be found in the daily life. Further, this intervention is included in the sociolinguistics field. This is because it has an association among the language and its speakers. It also studied using the sociolinguistics study to find the effect of the national language interference on the Banyumas dialect towards the local culture.

Regarding with those phenomena, this study is focused on the describing the problem of the language and culture with the title of *The Impact of National and International Languages Intervention on the Javanese in Banyumas Dialect toward the Local Culture*. The purpose this research is to describe the local culture elements which contained the use of interfered local language by the national or international languages. It is also to describe the form of the interference on the various linguistic level.

## ***Methodology***

Since the subject of this study is to describe the local community speech, the descriptive-qualitative is considered as a proper method to be used. The conversation record of the Banyumas dialect interfered with Bahasa Indonesia and foreign language (like English) used as the data source. The data is collected using the Uninvolved Conversation Observation Technique (UCOT), record, note, also an in-depth interview (Mahsun., 2005, p. 218). Then, the data is analyzed by the comparing method with the connecting and comparing technique. Further, Mahsun (2005., p. 235) argues that this method is an approach in which the data analysis was done by connecting and comparing each intralingual and extralingual component. The intralingual comparing method in this study performed by connecting and comparing the elements in a language or on various kind of languages. Whilst on the extralingual comparing method conducted by connecting and comparing aspects outside languages, such as meaning, information, speech context and culture.

## ***Discussions***

### ***The Javanese in Banyumas Dialect***

Each and every language has its own uniqueness that cannot be compared to each other. Edward Saphir (Wijana & Rohmadi., 2013, p. 81) expresses that there is no superior language than others. In addition, Banyumas dialect has its own linguistic speciality that is not owned by the standard Javanese. Moreover, a dialect can show where someone comes from. It also can show the social class and the education that they get (Thomas & Wareing., 2007, p. 225). So, does with the accent on the Banyumas dialect. When someone uses Javanese in Banyumas dialect in the conversation, the partner of that person can know directly where the speaker of the language comes from, a well as their education level based on the choices of the code that they used.

Wedhawati (2006., p. 17) states that Javanese in Banyumas dialect spoken by the Banyumas residency residents that consisted of four districts. It includes Banyumas, Purbalingga, Cilacap, and

Banjarnegara (Herusatoto., 2008, p. 13), partial of Pekalongan, and partial section of West Kedu residency (Kebumen district). This dialect also involves the variety of ngoko language as there is no level on its use. It gives the impression that Banyumas dialect is an honest, naive, and straightforward language.

However, as time goes by, the ability of the local residents in speaking Javanese in Banyumas dialect has an alteration. The conversion of Banyumas dialect into Bahasa Indonesia by its speakers leads to the language decreasing level used in communication. With the declining ability to speak in Javanese in Banyumas dialect, hence it will affect the form of this dialect. It will be influenced by the Bahasa Indonesia and English (or other foreign languages).

### ***The Intervention on the Javanese in Banyumas Dialect and Its Effect Towards the Local Culture***

Weinreich (Suandi., 2014, p. 116) suggests that intervention considered as a language norms diversion which happens on the use of one's language due to their familiarization of more than one language from the language contact. A bilingual person, when they talk or write, is often mixed both languages system to form a language element. In addition, a language interference links with how a bilingual keep both languages separately, how much that person mixes the two languages, and also how one language affects the use of another language. Based on that explanation, it concluded that interference is a system changing on the second language caused by the influence of the first language, which can happen on every language system.

An intervention can happen in every language aspect. Jendra (2012, p. 98) differs the interference level into five aspects. They are the intervention on (1) phonology, (2) lexic, (3) morphology, (4) syntax, (5) and semantics. These language interferences are the marker that there is a shift in the culture pattern of the speakers.

To understand a culture, Koentjaraningrat uses a "cultural framework" which has two aspects. They are the form and content of the culture (Chaer, 2010). The form of culture are the ideas (cultural system) which is abstract, the manners (social system) which are concrete, the objects (physical culture) which are solid. On the other hand, the cultural content consists of seven universal elements. It is in line with the Kluckhohn's (1953) statement for those kinds of aspects which are: (1) language, (2) technology, (3) livelihood and economy, (4) social organization, (5) education system, (6) religion system, dan (7) arts. These following speeches illustrate the effect of the national and international languages interference on the Banyumas dialect towards the local culture.

#### **a. *The Language Intervention as the Indicator of the Technology Development***

The cultural element in the form of technology development can be known based on the language use. The example as follows (conversation 1):

- (1a) Nephew : *Nek di loket lhe bisa ya, Pakde..*  
(It can be done in the *loket* right, Uncle?)  
Brother : *Kenapa?*  
(Why?)  
Nephew : *Nek di loket bisa ya*  
(It is possible at the *loket* right?)  
Brother : *Loket?*  
(*Loket?*)

- Nephew : *Iya..*  
(Yes..)
- Sister : *Rocket kan ana wifi*  
(There is a wifi in Rocket right?)
- Brother : ***Oh Rocket Chicken, wifi-an, bisa di Rocket.***  
***Di kelurahan bisa..***  
(Oh *Rocket Chicken*, you want to use the wifi? Yes, it is. You can also do it at the *kelurahan*.)

The conversation 1 above illustrates the brother, sister, and nephew interaction. The brother's speech on the word "*Kenapa?*" (why?) and "*Oh Rocket Chicken, you want to use the wifi? Yes, it is. You can also do it at the kelurahan..*" are included on the syntax interference on the sentence level. On the other hand, it also occurs on the nephew's speech "*di*" (at). They also belong to the morphological intervention that happens on the word-forming level. Further, if those four speeches encounter the alternation on the Banyumas dialect can be seen as follow:

- (1b) Nephew : *Nek neng loket lhe bisa ya, Pakde..*  
(It can be done in the *loket* right, Uncle?)
- Brother : ***Kenangapa?***  
(Why?)
- Nephew : *Nek neng loket bisa ya*  
(It is possible at the *loket* right?)
- Brother : *Loket?*  
(*Loket?*)
- Nephew : *Iya..*  
(Yes..)
- Sister : *Rocket kan ana wifi*  
(There is a wifi in *Rocket* right?)
- Brother : ***Oh Rocket Chicken, wifi-an, bisa neng Rocket.***  
***Neng kelurahan bisa..***  
(Oh *Rocket Chicken*, you want to use the wifi? Yes, it is. You can also do it at the *kelurahan*.)

The speech context above represents the people's need towards wifi. The rapid technology development affects the society lifestyle. Back then the local community still uses the media such as television and radio to get the latest news. Nowadays, they are able to access the information through the internet. Moreover, there is an availability of free wifi in the public places, university, and also on the workplace.

**b. The Language Intervention and Its Relation to the Economic System**

The intimacy among the seller and the buyer becomes an important factor in the transaction, with the language as its tool. The example as follows:

- (2) Brother : *Klambine tesih teyeng dedol apa ora?*  
(Is the clothes still can be sell?)
- Sister : *Ya nek gelem ya sore, tapi kiye anu lagi udan bae ya..*  
*Nek mangkat dedol. Udan bae sore, langka sing nggo ngiyub*  
(Yes, maybe later at the afternoon. But, nowadays it always rains. If later I go I will sell it. There is no place to shelter from the rain you know.)
- Brother : *Lumayan ya, kena nggo nyambi madang malah wis ora teyeng*  
*ngganti bensin. Ahh. Neng ngumah ya kaya kiye bae?*  
(Well, that should be not bad though. It can buy you food, even though it cannot buy the gasoline. Ah, and anyway, this is what you do at home?)
- Sister : *Neng ngumah ya kaya kiye bae*  
(Yes, just like this.)
- Brother : *Apa nyetok degawa neng pasar?*  
(Did you stock and bring it to the market?)
- Sister : *Iya nyetok degawa neng pasar*  
(Yes, you are right.)
- Brother : *Carane becer nganah nggone tengkulake*  
(And you buy it from the wholesaler?)
- Sister : *Iya wong becere mandan ora mesti ya ngko regane larang. Dadi kudune*  
*tukune mandan sering ngko **hargane jadi mandan miring***  
(Yes, but, since I rarely buy it from them the price is a bit expensive. If I shop more often, the price can get cheaper.)

The conversation 2 discusses the transaction that happens on the market. Commonly, the seller that opens the business at home buys numerous items on the market. The “*hargane jadi mandan miring*” (the price can get cheaper) clause on the sentence “*Dadi kudune tukune mandan sering ngko hargane jadi mandan miring*” (If I shop more often, the price can get cheaper) shows that there is a *strong* bond between the seller and buyer which can affect the items price which will be transacted. Further, that relationship gained when the buyer regularly buys items from the same seller, which make the seller will gladly give the discount to her regular customer. Moreover, it also links with their social organization, which shows how close the seller and the buyer are in a transaction.

The clause “*hargane jadi mandan miring*” (the price can get cheaper) includes in the semantics intervention which means discount. On the Banyumas dialect, that clause changed into “*Dadi kudune tukune mandan sering ngko hargane jadi mandan miring*” (If I shop more often, the price can get cheaper).

### c. *The Language Intervention and the Local Social Life*

The interference phenomenon can also unveil the cultural aspect related to the local social life. The explanation as follows:

- (3a) Brother : *Lhaa ana nyong neng kene ora masak*  
(Hey, why don't you cook while I'm here?)
- Sister : *Genah anu lagi tuku nasi goreng ya ora gelem ya..*  
(I just bought fried rice so I won't cook.)
- Brother : *Masak.. Nyong melu madang*  
(Really?.. Ah come on please cook so I can eat here together.)
- Sister : *Madang ya ngko dong lagi **hari-hari merdeka**, kuwe leh masak, kirim.*  
*Lagi **sibuk** koh kon masak, payah.*  
(Later, when it is *tujuh belasan* (the Independence Day). That's when we all eat together, and also send food. Why do you ask me to cook when I'm busy?)
- Brother : *Ya **kali-kali** ana nyong ming ngeneh, adang.*  
(Once in a while I'm here that would not be a problem right?)
- Sister : *Ya iya **hari merdeka** tak **undangi** putune kon padha madang.*  
*Ora ketang lawuh apa, wong anu lagi **sibuk** koh*  
(Alright later on the Independence Day, I will invite all of the grandchildren here to eat. No matter what kind of dishes it would be. But not now. I'm busy.)

On the conversation 3, there is an interaction between brother and sister. It produces the language intervention on three levels. The phrase "Hari-hari merdeka" (independence days) belongs to the semantics level which means the Independence Day of Indonesia. The word "sibuk" (busy) and "kali-kali" (once in a while) include on the lexical level, while the word "undangi" (invite) is part of the morphological level. These speeches if encounter the alternation on the Banyumas dialect can be seen as follow:

- (3b) Brother : *Lhaa ana nyong neng kene ora masak*  
(Hey, why don't you cook while I'm here?)
- Sister : *Genah anu lagi tuku nasi goreng ya ora gelem ya..*  
(I just bought fried rice so I won't cook.)
- Brother : *Masak.. Nyong melu madang*  
(Really?.. Ah come on please cook so I can eat here together.)
- Sister : *Madang ya ngko dong lagi **pitulasan**, kuwe leh masak, kirim.*  
*Lagi **ribet** koh kon masak, payah.*  
(Later, when it is *tujuh belasan* (the Independence Day). That's when we all eat together, and also send food. Why do you ask me to cook when I'm busy?)
- Brother : *Ya **pisan-pisan** ana nyong ming ngeneh, adang.*  
(Once in a while I'm here that would not be a problem right?)
- Sister : *Ya iya **pitulasan** tak **undangi** putune kon padha madang.*  
*Ora ketang lawuh apa, wong anu lagi **ribet** koh*

(Alright later on the Independence Day, I will invite all of the grandchildren here to eat. No matter what kind of dishes it would be. But not now. I'm busy.)

The context of the conversation above is the brother visits the sister. Then, he asks her sister to cook so that he can eat together at the sister house. However, sister is busy and she cannot cook at the moment. Later, she promises to cook when the Independence Day comes.

That conversation shows the social relation to the local community that still bonds strongly, especially on the Independence Day. People are helping each other to prepare it. It includes cleaning the place they stay, holding competitions, making food, making entertainment show, also praying together to show their gratitude. All of the residents are unified to make the celebration with the mutual cooperation that still preserved.

#### ***d. The Language Intervention and the Local Community Education System***

Aside from the aspects that mentioned above, the language use also can reveal the local community education system cultural movement. It can be seen in the conversation below:

- (4) Mother : *Pokoke nek padha angel-angel terus nyong arep ora nyekolahna lah, anu bayarane larang-larang. Sewulan SPP-ne sing gedhe bae rongatus. Sing cilik satus sewidak. Sing cilik dhewek tah ora anu negeri sih. Nah sing gedhe-gedhe kan anu neng luar negeri dadi bayarane keh padha dhuwur-dhuwur. Ko padha ngrumangsani ya, Bapane melasi.*

(The point is, if it's still hard to tell you all, I will not send you to school again, it is expensive you know. I have to pay your big brother's two hundred, and another one is one hundred and sixty on the tuition. It is not that costly for the youngest one since she goes to the public school. For you two who go to the private schools, yours are way pricey than hers. Why don't you feel guilty with your father? Poor him you know.)

Children : *Iya mak*  
(Yes, mother)

The conversation 4 illustrates the mother-children interaction. On those utterances, there are some interferences such as "SPP-ne" (school tuition) and "luar negeri" (private schools). SPP is an acronym from Sumbangan Pembinaan Pendidikan (school tuition) which usually paid every month for schools and every semester for higher education like universities. The word "SPP-ne" (school tuition) is the form of language intervention on the morphological level. The word SPP comes from Bahasa Indonesia that gets the suffix "-ne" at the end of the word that means "-nya". In the Banyumas dialect, the terms SPP is absorbed due to there is no term for school tuition.

Further, the speech context above shows the concern of a mother who tells her children to obey their parents. She wants her children to be the person who cares about their parents' condition without demanding too much. It is because two of her children go to the private schools that are more expensive compared to the youngest who goes to the public school which is cheaper on the school tuition.



### e. *Language Intervention and the Religion System*

It cannot be denied that religion becomes an inseparable part of the society. The relation between language and the religion system reflected on the use of the language in the conversation below:

- (5) Reka : *Assalamu'alaikum.. Mba Ganes, arep ming ndi, mba?*  
(*Assalamu'alaikum...* (May peace be upon you) Where are you going *Mba* (the addressing for the older female than the speaker in Javanese) Ganes?)
- Ganes : *Wa'alaikumsalam, arep renang. Melu yuh, Ka.*  
(*Wa'alaikumsalam* (May peace be upon you too), I am going to swim. Come and join me.)
- Reka : *Kepengin cah, tapi aku dicangking. Ora bisa dhewekan.*  
(I really want to, but you have to give me a lift. I can't go alone.)
- Ganes : *Aku anu dicangking ibune Sekar, hehe.*  
(Ah... I see. But I also lifted by with Sekar's mother.)

The conversation 5 above happens when Reka meets his neighbour, Ganes in the morning. Reka greets her first with *Assalamu'alaikum...* (May peace be upon you) and she replies with *Wa'alaikumsalam* (May peace be upon you too). The meaning of those utterances is may peace be upon you and may peace be upon you too. These greetings are the remarks of muslims when they meet each other. They are also meaningful for the muslims. It is not only as a greeting, but it also has a philosophy that muslims have to pray and not hating each other.

Furthermore, the Javanese in Banyumas dialect also has a specific greeting when its speaker meets with others. It is already adjusted to the time when they meet. If it is in the morning the speaker will say "Sugeng enjang" (good morning), in the afternoon with "Sugeng siang" (good afternoon), in the evening with "Sugeng sonten" (good evening), and at the night with "Sugeng ndalu" (good night). However, the local rarely use those greetings in general. Those are usually used in the formal situation or events only.

The conversation above also shows that there is a syntax language interference on the words "Assalamu'alaikum" dan "*Wa'alaikumsalam*". Even though the local people already got their own greetings to greet someone they meet, but, they use those two greetings more often because they are more used to it. Also, the positive meaning behind those utterances are also the reason for the speaker and his partner to greet each other.

### **f. The Language Intervention and Arts**

The locals are still treasured their various kind of home-ground arts. Their effort to come and watch the art show as in the conversation 6 below:

- (6) A : *Lur, wingi ana sing nonton festival Hanoman nang Kalibagor?*  
(Guys, did anyone of you watch the Hanoman festival in Kalibagor?)
- B : *Kiye pertama kali ana apa ya?*  
(Is it the first time being held?)
- A : *Seumur nyong nang Purwokerto si iya, Kang.Mung ngerti tok nang Kendalisada, bumpere ana gambar patung anoman.*  
(I think so, as far as I stay in Purwokerto this is the first time. I just knew that it held Kendalisada. There was an *anoman* statue on the banner.)
- B : *Apik koh..*  
(It was good)
- C : *Demi nonton kiye, kudu muter-muter Kendalisada, untung setrong.*  
(For the sake to watch it we had to go around Kendalisada. Thankfully we were strong enough.)

Arts are one of the culture parts as the tool to convey the human's sense of beauty. Further, the conversation above discussed about the *Hanoman* festival in Kalibagor, Banyumas. It is one of the series of *Kendalisada* Art Festival and held for the very first time in Banyumas. Although it was the first time to be held, the people are very interested to come and appreciate it.

The expressions “*pertama kali*” (the first time) and “*Demi nonton kiye, kudu muter-muter Kendalisada, untung strong*” (For the sake to watch it we had to go around Kendalisada. Thankfully we were strong enough) are included on the syntax language interference. Further, they also follow the structure in Bahasa Indonesia and English. Further, in Banyumas dialect those utterances become the common words that is used to declare something with hardship. While the word “*strong*” is the intervention on the phonological level that comes from English. Even though the speaker uses an English word, he still pronounces it with the Banyumas accent. The word “*strong*” which supposedly read as [ˈstrɔŋ], is spoken as “*setrong*” [sətrɔŋ]. In addition, that word if altered to the Banyumas dialect will be *kuat* [kuwat].

Based on the explanation above, it proved that there is a mutual relation that links the language and culture. Some of the examples mentioned before proving that language create the culture that the human has. However, culture can also affect the language as well. The experts believe that the relation for both are closely connected and cannot be separated. Mujib (2009, pp. 141-154) on his study *Hubungan Bahasa dan Kebudayaan (Perspektif Sociolinguistik)* (The Relation of Language and Culture (in Sociolinguistics Perspective)) tries to find the relation between the two aspects. His research result shows the coordinative and subordinate connection. The coordinative is characterized as the mutual relation for both language and culture, while the subordinate reflects the one-sided relation quality which means the culture dynamicity is the one affected the language, not vice versa.

On the other hand, Piaget (Herman., 2009, p. 1), a France scholar, mentions that culture (mind) will shape one's language. This is where the Piaget's cognitive development theory emerged. Slightly different from that, Vygotsky (Herman., 2009, p. 1), a Russian scholar, argues that the language development is one step ahead of the culture. Then, they meet each other at one point and generate a language and thought. Further, Chomsky also agrees that the language study has a *strong* relation with culture. In line with that, Lenneberg also has the same view with the language theory from Chomsky and Piaget (Chaer., 2003, pp. 52-58).

Furthermore, there are five intervention levels that occur as the result of this study. They are the intervention on (1) phonology, (2) lexic, (3) morphology, (4) syntax, (5) and semantics. On the other hand, there is also emersion from all of the cultural aspects of this research. They are language, technology, livelihood and economy, social, education, and religion systems.

Javanese in Banyumas dialect used in the local people speech has the interference with Bahasa Indonesia, English, and Arabic. These people tend to follow the grammar on the national or international languages which can be found on some of their utterances. They take the languages element and implement it in Banyumas dialect. This interference on the Banyumas dialect is as prove that language and culture are linked to each other.

### **Conclusion**

A culture affects one's language habits. This occurs on the use of the new terms, words, and/or the interfered vocabularies as the representation of the culture that is happening and developing in the society. However, the state of language and culture are equally same. Culture has a role in the system that controls the human interaction, while the language plays as its supporting tools.

The language intervention phenomenon on the Banyumas dialect shows the local culture systems in every aspect. These include the existing system from generation to generation, and also the new cultures which emerge as the current development. The new cultures that infiltrate the local society lead them to be smart in sorting the good and the bad ones. This intends to make the developed cultures in the community keeps along with the norms that have existed.

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