

# Analysis of Javanese Ngapak Banyumasan As Part of Indonesian Literature

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## Abstract

Language is an important factor in human life, especially as a shaper of culture and mindset. Language, culture and thought as three factors that affect one's life. Each region in the territory of the Unitary State of the Republic of Indonesia has its own linguistic characteristics which are then referred to as regional culture and literature which must be preserved. The method used in preparing this article is observation in the form of interviews with informants supported by literature. The data obtained is in the form of a descriptive translation of the Javanese Ngapak language in its application in the daily life of Banyumas residents who are known by the general public in Indonesia with their thick Javanese dialect. The Javanese Ngapak language is spoken by the people of Banyumas by paying attention to the interlocutor by using the appropriate intonation.

**Keywords:** Analysis of spoken language, Ngapak banyumasan, Indonesian Literature.

## 1. Introduction

Indonesia as an archipelagic country gave birth to various languages and cultures that grow and develop in every region. Even though there is Indonesian as the national language, regional languages are used and preserved as a form of culture that describes the life of every community. The Javanese Ngapak Banyumasan language is one of the regional languages that is preserved by the community, especially the Banyumas region, Central Java, with its own uniqueness in the speech of each word in daily communication life in a social environment. The Javanese Ngapak Banyumasan language is used by Javanese people to interact as social beings who are adapted to paying attention to the other person while still paying attention to politeness values. Upload - ungguh in the Javanese language Ngapak is divided into krama and ngoko which have their own way of adjusting their speech. This is applied as a language that gives birth to cultural symbols and becomes the basis of the thoughts of every speaker.

Language in a society is spoken according to culture and is interpreted by his mind for the diversity of his life. Krama language has been interpreted by Javanese people as the application of a form of language that has a higher level of politeness compared to other Javanese languages. This provides a view of how the Javanese people interpret politeness in a culture that influences the mind with language. Politeness means a form of behavior that is developed in society as a symbol of respecting and appreciating other people as part of society. Language has a relationship with politeness where the language spoken influences the public's view of its speech.

The environment greatly influences a person in interpreting something with language. In the Banyumas community, the language environment has been formed with the Ngapak dialect which is the language habit of the Banyumas people. The Ngapak dialect seems to give a loud and firm pronunciation compared to other Javanese

dialects. Even so, the existence of krama language needs to be preserved with the existence of a dialect which is a symbol of the language of the Banyumas people.

### **1.1 Literary Review**

Previous research discussing Banyumasan ngapak was carried out by Meidawati Suswandari (2017) in her research entitled Construction of the Banyumasan Dialect at Sebelas Maret University with the results of the research which stated that the construction of the Banyumas dialect by students from Banyumas started from the perception that emerged as the Banyumasan dialect was considered a dialect of the lower class. and sometimes they are still considered rustic and katro. Students who still use the Banyumasan dialect are only those who already have emotional closeness to one another. Siti Khusnul Khotimah (2017) stated the results of her research that through consumption of local media by female students from Cilacap illustrated ways of constructing a cultural identity that binds the Banyumasan community, regenerates Banyumasan culture, eroding the image and way of looking negatively at the Banyumasan dialect and ngapak culture can emerge without any cultural domination over one another. Afifah Rizki Pratomo et al (2018) in her writing entitled Ngapak and Banyumasan Identity states that the habit of using language with the Banyumasan dialect in an office environment is still not optimal due to cultural friction which has begun to undermine community identity.

## **2. Research Methods**

The method used in writing this article is a type of phenomenological research by collecting data using observation techniques and interviews with informants and supported by literature review data. The data presented is qualitative data in the form of a description of the topic of discussion. The resource person in this article is a Banyumas native community figure who, from birth to old age, lives in Banyumas Regency, who in his daily life uses the Javanese language Ngapak with the kramo inggil level to prohibit politeness through speaking the krama language.

## **3. Results and Discussion**

Language is something with a meaning that is used as a means of communication as a symbol of one person with another. According to Duranti, language is part of culture. Language as one of the seven elements of culture according to Koentjaraningrat grows as part of human life. Language as a liaison for human interaction complements human life as social beings related to culture. The language of the speaker becomes part of the speaker's culture which gives birth to a habit. In addition to culture, language influences a person's mind which makes language a reference in influencing something according to his culture. Sapir & Worf stated in their linguistic theory that there is a close relationship between language, culture and the thoughts of each speaker.

According to Edward Sapir (1884-1939), Humans live in a world with language that is used as a medium of instruction in social life. The nature of different languages describes the life of people who are also different. Language spoken continuously and passed down from generation to generation influences one's mindset and behavior. According to Benjamin Lee Worf (1897-1941), the grammar spoken by a person shapes ideas and determines the way a person thinks.

The concept of linguistic relativity is language, culture and mindset. The relativity concept of language and culture that influence each other provides a view of life that is adapted to its speakers. The type of language with the dialect used for speaking and thinking shapes the way humans accept the world and the existence of various language systems makes people who think in different languages, pronounce different words/accents, interpret the world in different ways. Every element of language, including the smallest structure, namely words, greatly influences a person's mind as a medium for communication because humans at least need words as a representation of their life.

### **3.1 Javanese Ngapak Banyumasan and its Pronunciation**

Language is one of the seven elements of culture put forward by Koentjaraningrat. Language is defined as a tool used to express one's intentions, desires and feelings to others. The island of Java as one of the various islands in Indonesia grows with a variety of people's cultures, one of which is growing with a diversity of languages. Javanese language spoken in several places has differences based on habits and environmental conditions. Even so, the Javanese language is generally spoken with two differences, namely ngoko and krama. According to sources,

Indonesia as one of the countries in the world that grows and develops with a very diverse culture in each region. Culture is something that is passed down and passed on by the successor community continuously and for generations. According to Koentjaraningrat, culture has 7 elements namely language, knowledge system, social organization, living equipment and technology system, livelihood system, religion and art system. Language plays an important role in human life as social beings who will always interact with other people. The distribution of human language is spread through the community with the culture that is lived. Language and language dialects have their own structures and sign systems that can reflect and characterize the background of people's lives based on their culture (Ubed Abdillah, 2002). Ahasa Banyumasan is a language that originates from the Banyumas region and has its own uniqueness so that people who recite it indirectly will see their cultural background.

Javanese Ngapak is the oldest Javanese language in Indonesia. Based on its history, the Ngapak dialect is referred to as the Jawadwipa language or the native language of the Javanese people. The Ngapak dialect comes from the ancestors of the Banyumas people who came from Kutai, East Kalimantan during the Pre-Hindu period. Immigrants from Kutai have the characteristic of saying the ending 'a' which still reads 'a' and not 'o' and emphasizes the mention of the letter 'k' at the end of a word is what the people of Banyumasan say today. In contrast to the Surakarta and Yogyakarta regions which were influenced by the culture of the Mataram kingdom, the Banyumas region was not affected by the culture of the Mataram kingdom because it was located far enough from the kingdom which made the ngapak dialect not bound by subtle uploads. Ngapak language is a language that grows and develops in the Banyumas residency area, namely Banyumas, Cilacap, Kebumen, Purbalingga and its surroundings. Other sources say that the Banyumasan dialect is according to Budiono (2008) that the Banyumasan dialect is an older language than other Javanese languages.

The emphasized pronunciation of the letter 'a' gives the impression of being firm, outspoken, straightforward and looks unique when mixed with other language dialects. The ngapak accent itself is present as a manifestation of the richness of the Javanese and Indonesian languages. "Ngesuk maning pada teka ya, mangane sing enak, champion sing kepenak kaya winginane", in each word in this sentence most of the words are articulated with the vowel "a" at the end of the word and there is the letter "k" which is pronounced fully and the stress is very clear. That is why the Banyumasan language is called the Ngapak language until there is a jargon "ora ngapak ora kepenak". Besides that, the utterances that are heard can be a single unit of speech that is arranged quickly and regularly. All of them have a system that is very possible for speakers to express ideas, recovery, beliefs, understanding.

The identity of the Banyumas people has quite strong characteristics starting from the language used which sounds frightening, firm, rough and loud which if the pronunciation is not given to the right person will create a different impression. As technology advances and the process of mobilization and mixing of cultures accelerates in the Banyumas residency area (Banyumas, Purbalingga, Cilacap, Kebumen, Banjarnegara) to spread to the areas of Cirebon, Bumiayu, Indramayu, Brebes, the language of Banyumas continues to be constructed due to the large use of Indonesian as the national language. more easily understood and known by all groups as well as a foreign language (English) as an international language. As always stated by the Banyumas humanist H. Ahmad Tohari in the seminars he attends, the real world of Banyumasan language is the local dialect which is threatened with extinction. Wong Penginyongan can be said to be erased from the ethnic map of the nation if the next generation (children) are not accustomed to using this language in activities and when communicating with anyone they meet because they are afraid of being rustic, old-fashioned, less noble, tacky, stupid, funny. , strange or whatever it is that seems to be prohibited and what is more comfortable is the increasing number of old Banyumasan texts being converted into Wetanan dialect patterns.

It is important to remember that maintaining an identity in one place will be as difficult as forming a new identity in another place after an identity is attached to oneself. Imagery, stereotypes, public opinion and public acceptance are some of the important elements that participate in the formation or construction of this identity. Consuming media is not only related to pleasure alone but can be a process of negotiation and cultural absorption that involves a lot of considerations. The influence of a more dominant culture will very likely cause a person or a group to be marginalized which will ultimately encourage them to reject the negative stigma that is instilled and then try to stay away from this marginalized culture.

It is undeniable that the ngapak dialect has a very strong affinity in various contexts as the times change. The cultural system in the Banyumas language is the final bastion of defense of cultural identity because it is the most representative symbol for identifying Banyumas. With the mention of identity as well as cultural features that are to be emphasized is the culture of a society which can be known through its distinctive language. Strictly speaking, the language is a kind of entrance to get to know ways of thinking, conveying information and experiences culturally in a society, both individually and in groups. Humor is an important element as a valuable spice and cannot be overlooked when using ngapak language to convey information. In this context, factors that are psychological, sociological, and the anthropology of the speaker to the utterance of the spell or the interlocutor will be the main consideration in the process of exploring ideas or creativity in creating humor. It can be understood that humorous works may be of the same type as other literary works with values that are empirically

close to the reality of the lives of the people who use them. Different interpretations may emerge from the meaning of the humorous expression.

With the factors that influence speakers and speakers, in a linguistic dialogue which contains direct interaction becomes the realization of language because the speakers represent the Javanese part of West (Tegal) who are ngapak, the utterances in the dialogue are called Tegal ngapak utterances. In a linguistic perspective, the utterances in the dialogue are transcribed and analyzed in order to find rules or regularities starting from phonology, morphology, syntax and semantics. In a pragmatic study, utterances that do not merely state something but also state actions or actions as a response to utterances are called performative utterances. Meanwhile, utterances that only convey information are called constative utterances or sentences that contain elements of true and false. the contextualization of this utterance is said to be in the Islamic religious jurisprudence, but in its presentation there can be several variables in the way of understanding; doing worship and being ordered to do it is an act that is not wrong and even recommended but it can also mean that the person who is performing the prayer service should not be advised to do something.

Contextually, the narrative of the ngapak dialect also has a set of rules or can be said to be a level of language based on social strata and status. For the highest called; 1) Basa Krama Inggil for respectable people or spoken by young people to elders with the impression of glorifying position (children to parents, subordinates to superiors even though the superior's age is younger). In this description of the language, even though the types of words spoken are similar to Jogja, solo (wetanan) but the speech that should be with an "o" accent is changed to "a", for example in the word , 2) Basa Krama Alus to be spoken by the person being told or more is said to respect with language that is more familiar and seems polite but still in familiarity because of the same position between the speaker and the recipient's speech, 3) Ngoko Alus to be spoken by sesame friends in an appropriate context, 4) Ngoko to be spoken in a flat, ordinary context and sometimes seems harsh. So far the use of the language level mentioned above still dominates for the ngoko because as explained earlier that the distinctive features of the Banyumasan Ngapak dialect are blaka suta, firm, and the tone of emphasis at the end of each word.

The use of the Javanese language both krama and ngoko in their culture is influenced by familiarity, age and politeness. Position level, economic situation and education also influence the use of Javanese. Javanese ngoko is more often used by speakers who consider their interlocutor equal. Javanese krama is used as a form of respect for the interlocutor. An example of the use of the Javanese language is found in the word "pulang" which in its manufacture adapts the returning actor. Pulang in Javanese is "back/balek" which is used when someone coming home is a younger sibling, "wangsul" which is used when someone who is returning is oneself, "mulih" is used when someone who is returning is an older brother, and "kondhur" is used when the one who comes home is an old man.

### ***3.2 Javanese Ngapak Banyumasan as a Part of Indonesian Cultural Literature***

The identity of the Banyumas people has quite strong characteristics starting from the language used which sounds frightening, firm, rough and loud which if the pronunciation is not given to the right person will create a different impression. As technology advances and the process of mobilization and mixing of cultures accelerates in the Banyumas residency area (Banyumas, Purbalingga, Cilacap, Kebumen, Banjarnegara) to spread to the areas of Cirebon, Bumiayu, Indramayu, Brebes, the language of Banyumas continues to be constructed due to the large use of Indonesian as the national language. more easily understood and known by all groups as well as a foreign language (English) as an international language. As always stated by the Banyumas humanist H. Ahmad Tohari in the seminars he attends, the real world of Banyumasan language is the local dialect which is threatened with extinction. Wong Penginyongan can be said to be erased from the ethnic map of the nation if the next generation (children) are not accustomed to using this language in activities and when communicating with anyone they meet because they are afraid of being rustic, old-fashioned, less noble, tacky, stupid, funny. , strange or whatever it is that seems to be prohibited and what is more comfortable is the increasing number of old Banyumasan texts being converted into Wetanan dialect patterns.

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#### **4. Conclusion**

Language seen from the accent or the way of speaking is used by someone as a means of communication which is most likely between speakers and recipients of speech influenced by one another from the way of thinking and behaving. In this analysis, the Javanese ngapak Banyumasan language has an influence on the cultural and literary characteristics of the Banyumas people with the uploaded-ungguh type formed in the social environment. The use of Javanese ngapak with the level of manners represents politeness because there are no swear words in it that can feel the other person talking even though from a narrative point of view it still seems firm or like someone yelling. Besides that, Javanese ngapak banyumas krama is spoken more subtly than Javanese ngoko as a form of appreciation to the other person because Javanese krama is addressed to someone who has a higher level such as parents, teachers, or other positions. For the people of Banyumas, the ngapak dialect is considered as a representation of loud and firm speech with an emphasis on pronunciation. Therefore, it is necessary to adjust the intonation of the Javanese krama language by the people of Banyumas so that the krama language as a form of politeness can be spoken properly in everyday life so that it can be preserved as part of culture and literature in the country. and firm with emphasis on pronunciation. Therefore, Javanese krama language spoken by the people of Banyumas needs to adjust intonation so that krama language as a form of politeness can be spoken properly in everyday life so that it can be preserved as part of culture and literature in the country. pronunciation. Therefore, the Javanese krama language spoken by the people of Banyumas needs to be adjusted intonation so that krama language as a form of politeness can be spoken properly in everyday life so that it can be preserved as part of culture and literature in the country.

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