

# Maintaining and Shifting the Ngapak Tegalan Dialect among Students at Pancasakti University, Tegal

Fadillah Rahma Afiyani<sup>1</sup>, Ike Desi Florina<sup>2</sup>, Inas Sany Muyassaroh<sup>3</sup>

<sup>123</sup>Pancasakti University Tegal, Tegal, Indonesia

[fadillahrahmaa@gmail.com](mailto:fadillahrahmaa@gmail.com), [ikeflorina@upstegal.ac.id](mailto:ikeflorina@upstegal.ac.id), [inassany@upstegal.ac.id](mailto:inassany@upstegal.ac.id)

**Abstract:** *Language is an essential communication tool for humans. In its capacity as a communication tool, language has a special function in society because it can carry out daily activities in interacting with interlocutors, such as establishing relationships and collaborating between individuals, expressing thoughts and feelings, expressing desires, a tool for self-identification, and so on. This research uses interviews as a data collection technique to discuss how the Ngapak Tegalan language is maintained and shifted among Pancasakti Tegal University students, with 19 informants and different criteria. The result of this research is a description of the maintenance and shift in the use of the Ngapak Tegalan language using the case study method combined with the concept of language shift by Fishman in Gracia (2011) among students at Pancasakti University Tegal. With data collection techniques using interviews, it was found that there were two visible languages, Indonesian and Tegalan Ngapak Dialect, among students at Pancasakti University Tegal. However, the language most often used is the Ngapak Tegalan language.*

**Keywords:** Language Maintenance, Language Shift, Tegalan Dialect Ngapak Language

## INTRODUCTION

Indonesian society has long been heterogeneous in various aspects, such as the enormous diversity of ethnicities, religions, languages, customs, etc. In essence, it is said that humans cannot live alone because they are social creatures who need other humans to live their lives. Humans will mutually benefit each other in order to live life. Therefore, there is interaction between humans, which is called communication. In living their lives, humans will communicate with each other, not only between individuals but also between groups. As is known, there are various tribes and languages in Indonesia. Each region has different languages of communication. Culture and communication are closely related to human survival. In every region, people communicate with their culture, such as intercultural communication.

Intercultural communication involves one individual with another with different traditions, such as race, ethnicity, and socio-economic. Intercultural communication is the sharing of information, ideas, or feelings between different cultural backgrounds (Yusa et al., 2021). In essence, intercultural communication can create harmony and togetherness. Apart from that, we can understand each other's differences between individuals. This happens in Indonesia because Indonesia is a country that has a variety of cultures, from mutual relations between cultures and communication, like a symbiosis that influences each other. Culture can influence the process by which a person perceives reality.

Language functions as a tool for communication. This communication tool is like language because it uniquely functions in social life, establishing relationships and cooperation between people, allowing one to express thoughts and feelings to identify oneself, and so on. This can be seen from the point of view of contact between speaker and listener, which is the phatic function. Fatigue functions as a person maintaining relationships and showing friendly feelings or social solidarity. That way, Indonesians can use regional languages in their daily communication activities. Each regional language has a different tone of voice and language (Chaer & Agustini, 2004).

Most actors in intercultural interactions have different languages and do not use the same language. Language can occur in verbal and non-verbal communication. Both types of communication make it easier for someone to understand what the other person is talking about. Humans will choose, examine,

think, group, and transform meaning about the situation in which and where their actions lead. (Blumer, 1969). Consciously, humans will try to unite known objects through blurring through 'self-indication.' Self-Indication is an ongoing communication process where individuals know something, assess it, give it meaning, and decide to act based on that meaning (Muhtar, 2015). This self-indication process occurs in a social context where individuals try to anticipate the actions of others and adjust their actions as the individual interprets them.

Interpretation is a process of verbal communication through interaction with the interlocutor in interpreting language. Communication itself is born because humans think and express their existence. Meanwhile, existence exists because of recognition from other humans around it. Recognition arises because there is a language that allows humans to exchange ideas, which impacts the presence of communication. In this way, communication allows humans to interact with other humans, giving birth to a society. Interaction between one individual and another in society results in the birth of culture (Andrik, 2003, p. 105). This culture has various regional languages, mapped and verified 668 languages from 2468 regions based on provinces in Indonesia (metalanguage. kemendikbud, 2019). Especially in the regional language of Central Java Province because it has several dialects, including the Surakarta-Yogyakarta dialect, Pekalongan dialect, Banyumasan dialect, Wonosobo dialect, and Tegal dialect. People speak the Tegal dialect in Tegal Regency, Tegal City, and Brebes Regency. People speak the Banyumasan dialect in Cilacap Regency, Banyumas Regency, Kebumen Regency, Banjarnegara Regency, and Purbalingga Regency.

Ngapak is a dialect of the Javanese language used by people in the western part of Central Java, specifically in the western part of Central Java, such as in the Banyumasan District (Banyumas et al., and parts of Wonosobo) as well as in the former Pekalongan District. (Pekalongan, Batang, Pemalang, Tegal, and Brebes). Both Karsidenan are part of the Ngapak dialect. However, this can also be used by some Cirebon and West Java residents, which directly border Central Java. The Javanese language used by the people of Solo, Yogyakarta, and surrounding areas uses standard Javanese. The Javanese language has undergone five development stages since the era of the new poets in the 18th century. Meanwhile, the Banyumasan language is an early Javanese language, also known as the Jawadwipa language, which is said to be a pure Javanese language. (Herusatoto, 2008, pp. 6–7).

Table 1.1 Typical Characteristics of Dialects

| No | Typical characteristics of Banyumasan  | Characteristics of Standard Java   |
|----|--|--|
| 1  | Lots of "a" vowel sound, especially at the end of words.<br>Example: <ul style="list-style-type: none"> <li>Rice= Sega</li> <li>Nine= Sanga</li> </ul> | The "a" sound changes to "o".<br>Example: <ul style="list-style-type: none"> <li>Rice= Sego</li> <li>Nine= Songo</li> </ul>                |
| 2  | The consonants G, K, D, and B are pronounced clearly and loudly.<br>Example: <ul style="list-style-type: none"> <li>Kreteg</li> <li>Father</li> </ul>  | The consonants G, K, D, and B are pronounced faintly.<br>Example: <ul style="list-style-type: none"> <li>Kretek</li> <li>Father</li> </ul> |

Source: Banyumas: History, Language, Character, Arts and Culture (Herusatoto, 2008, p. 6)

From the table above, it can be explained that Central Javanese has intonation notes based on various speech characteristics such as vowels and consonants. In typical Banyumasan, the vowel sound in most words ends in "a," while in standard Javanese, the vowel sound "a" changes to "o." Not only looking at vowel sounds but consonants can also be a characteristic of the language spoken by Banyumas Javanese and Standard Javanese (Yogyakarta and Surakarta) cultures. This characteristic feature of Banyumas consonants is that they are pronounced more clearly and loudly, while Standard Javanese consonants are pronounced more clearly and not complicated. In the explanation above, it can be distinguished that these dialects are characteristic of regional languages, which can be distinguished between Ngapak Javanese and refined Javanese or standard Javanese. Especially the Javanese Ngapak language is often considered funny and invites laughter from people outside Banyumasan Java because it has unique and distinctive speech accent characteristics. The Banyumasan dialect is considered louder

or rougher. However, what is meant by rudeness does not have a negative connotation but rather a blunt, open, and more egalitarian nature, as the Banyumas people know as *cablaka* or *blakasuta*.

Even though they are both called the Ngapak, the Banyumasan and Tegal languages have differences, especially in dialect and how to pronounce them. Quoted from the Tegal-Indonesian Javanese Dictionary published by the Central Java Language Center in 2017, there are differences between the two. Both can be called different types of language, namely Basa Tegal and Basa Panginyongan for the Banyumasan dialect. Tegal is an area west of Central Java Province. This small town, which has its characteristics and the motto "Tegal Laka-Laka," has various aspects of community life, such as cultural aspects, culinary specialties, customs, and language as its characteristics. Each of these aspects has unique qualities that other regions do not have. In everyday life, Tegal people communicate using regional languages, which have long been embedded in the lives of Tegal people.

Tegalan language is a dialect of the language spoken in Tegal Regency, Brebes Regency, and the western part of Pemalang Regency. The pronunciation of this dialect has slight differences; for example, the Banyumas people use "deprive" while the Tegalan dialect uses "kepimen/how?". The mention of me also has a slight difference; if the Banyumasan dialect uses "inyong," the Tegalan dialect only uses the word "young." Apart from the intonation, the Tegalan dialect has a characteristic for pronouncing each phrase, namely that what is said is the same as what is written. As explained by Ki Enthus Susmono at the Tegal Language Congress, which was held on April 4, 2006, this influences the consistent behavior of the people who use it. In the era of globalization, ordinary people now rarely communicate using regional languages. More regional languages are becoming a problem in modern social interaction as time passes. Most Ngapak people do not use the Ngapak accent outside the city; they often use Indonesian.

The Ngapak language itself has experienced a shift in the language of its speakers, especially among students who originally come from non-Ngapak speaking areas outside the region. However, the fact is that currently, in the local environment, the majority use Indonesian and even slang, which is currently trendy. According to Barbara Grimes, regional language extinction occurs, including a drastic decline in active speakers, a decrease in the use area, and young speakers' perpetuation of the mother tongue. Apart from that, there is a lack of effort to maintain ethnic identity without a mother tongue; the last generation is not proficient in the mother tongue, and the increasingly extinct dialects of one language due to the threat of Indonesian and slang (Erniati, 2018). According to UNESCO, 2500 languages are threatened with extinction worldwide, including more than 100 regional languages in Indonesia, 200 of which have become extinct in the last 30 years, and 607 languages are unsafe. In addition, around 3000 local languages will become extinct by the end of this century (Hutapea, 2021).

Looking at the data above, humans can communicate and express their feelings through language. In Indonesia, there are several fundamental factors, such as globalization. The wave of globalization in mass media and social media that has entered various regions has contributed to the decline of local languages. Globalization has created an enormous influence where residents of villages and remote areas affected by globalization can freely communicate using various languages, they prefer to communicate with each other. Therefore, maintaining regional languages is vital to preserve a region or community's cultural heritage and identity. Regional languages are essential in conveying cultural values, knowledge, and local wisdom characteristic of a region. This can be defined as a decision by a community that has used that language previously to continue using a language collectively. With this, the community can change the language it uses or choose another language to replace the language it uses. One step in maintaining regional languages can be done through education. Education is an awareness that creates an atmosphere of changing attitudes, behavior, and language applied by a person or group of people in living their future lives. In this way, maintaining regional languages through education is a strategic step in conserving or preserving regional languages as the nation's cultural assets. This nation's cultural assets can become a source of pride for the regional class, even more specifically, to enhance each region's social identity and identity.

However, currently, there has been a loss of social identity and regional identity, which has its unique regional accent, such as when someone (native Javanese Ngapak) is outside the Tegal area, even if the majority of the Tegal area itself does not use ngapak language but uses Indonesian. Popular language such as "Lo" is known as you, and "Gue" is known as I. Using this language looks cool when others hear it. For the majority of Ngapak people, communicating with new people when they are outside the area will create feelings of pride or embarrassment about expressing themselves in public places. So, not all Ngapak people speak Tegalan dialect, but rather slang that young people use when they are with other friends, such as:

Baba: Yesterday, Udin told me that Jay had a new crush. Lo, when?

Ipul : Yes, Bohaya has the word.

Ali: Eh, Jay looks cool

Baba: Oneng, Oneng! We are talking about him now!

Based on the conversation above, readers who need help understanding slang vocabulary will need clarification on sentences such as Tibetan, bohay, broken, and one. Compared with the words cuakeep and bulletin, the meaning of these two words can still be guessed using the standard Indonesian language structure, although there are slight modifications. However, unlike the four previous words, the meaning of these words is relatively easy to guess if the reader knows the vocabulary that applies in slang. In slang, "Gebetan" means 'potential girlfriend,' bohay means 'sexy; plump,' broken means 'boyfriend; bini,' and one means 'stupid; stupid; stupidTheseese schemata; in this case, slang vocabularallowows someone to understand the meaning of the conversation above.

The explanation above explains the situation at that time, an example of regional language problems. It cannot be denied that this also happens to other regional languages in Indonesia. In this regard, the Government is not silent. Various government policies have been implemented to overcome regional language problems, such as Government Regulation Number 25 of 2000, regulating the division of authority between the Central and Regional Governments. Based on the division of authority, the guidance and development of Indonesian language and literature falls under the authority of the central Government.

In contrast, the guidance and development of regional languages and literature falls under the authority of regional governments. Other policies regarding regional languages and literature are outlined in Law Number 24 of 2009 concerning the National Flag, Language and Emblem, and National Anthem, Article 37 paragraph 2, Article 38 paragraph 2, Article 39 paragraph 2, and Article 41 paragraph 1. The existence of these various policies means that the community is entirely free to make efforts to maintain their regional language. Language maintenance is important because it can create cultural diversity, maintain ethnic identity, maintain social adaptability, and increase linguistic sensitivity (Crystal, 2000).

Maintaining regional languages can be done in various ways, such as using them as the language of instruction in education and using regional languages as subjects at the primary school level up to the final secondary school. Some regional governments enforce the use of regional languages (Javanese) for regional government employees on certain days to maintain regional languages. Language maintenance is a step that must be taken against the phenomenon of language shift. This must be instilled early, especially in the younger generation. Maintaining regional languages is one of the phenomena and steps that emerged amidst the polemic of shifting regional languages. Both language maintenance and shift are two sides of the coin. Both are present simultaneously. This means that this linguistic phenomenon is the result of collective language choice. Language choice results from choosing a language-by-language communities or multilingual speakers. This means the speaker

masters two or more languages to choose the language used in speech acts through single language variations, code-switching, and code-mixing.(Widianto & Zulaeha, 2016).

Based on this definition, it can be interpreted that a language shift occurs when the language-using community chooses a new language to replace the previous language. In other words, language shift occurs because specific language communities switch to speaking another language, usually the dominant and prestigious language. Then, the language is used in the realm of old language use. Meanwhile, language maintenance in language communities continues to use languages collectively or jointly in various domains of traditional use. The importance of this study is to see the extent to which regional languages are used in communication. Will there be language maintenance in everyday communication, or will a language shift in the study of cultural communication using the Tegal dialect in everyday life among students at Pancasakti University, Tegal?

## **METHODOLOGY**

This article uses a qualitative approach, research that aims to carry out phenomena through data collection as in-depth as possible. Qualitative research does not always aim to find the cause and effect of something happening. Instead, it seeks to understand a particular situation to arrive at an objective conclusion, deepen understanding, and break through the symptoms by interpreting the problem. In addition, qualitative research uses a natural setting to interpret occurring phenomena and involves various existing methods(Yuliana, 2021). Apart from that, this research also uses a case study research type. A case study is a model used to research and provide an understanding of something that attracts attention, a social process that occurs, a concrete event, or an experience of the situation that is the background of a case.

As an approach, the key to case study research makes it possible to investigate a particular event, situation, or social condition and to provide insight into the processes that explain how a particular event or situation occurred (Holdgetts & Stollte, 2012). This is expected to capture the complexity of a case and the methodology that is increasingly developing in the social sciences, including in practice-oriented fields such as the environment, education, and business (Johanson, 2003). Case study research is often described as a flexible, challenging methodology most commonly used in social science research. This approach is helpful for research in developing theory, evaluating programs, and developing interventions because of its flexibility and rigor (Baxter & Jack, 2008).

Then, this research will focus on the type of exploratory case study, also known as exploratory research. Exploratory research aims to find information about a topic/problem that still needs to be fully understood by researchers. This research uses an exploratory case study to obtain information and data regarding things that still need to be discovered or fully understood. Researchers use this method because this method is suitable for the data to be obtained, namely in the form of words, not numbers. Exploratory case studies have characteristics, answering hypotheses, looking for correlations, and finding something new that has never been known. The research method is an exploratory case study, a survey conducted by experts, and then an in-depth study of the case itself with secondary data analysis and through qualitative research in the form of Focus-Group-Discussion (FGD). The exploratory case study used in this research was implemented in order to research cases in the form of cultural communication studies that exist in the maintenance and shift of language in the form of the Tegal dialect ngapak language by conducting a qualitative case study of the way students at Pancasakti University Tegal communicate. Know the messages contained in the study of cultural communication.

This research will also draw from two data sources that researchers will apply: primary and secondary data. This primary data was obtained directly from the researcher's field, such as data obtained from direct interviews with sources consisting of student representatives from each faculty at Pancasakti Tegal University, which is related to "Maintaining and Shifting Cultural Communication in Communicating Using Tegal Dialect Regional Languages." Meanwhile, the secondary data that researchers will process to collect starts from primary data as support for the research being researched, such as documentation and literature study. However, researchers also need respondents who will adopt several students from various faculties at Pancasakti University Tegal. This data was obtained by

observing the life activities of the informants, such as how they communicate using the Tegal regional language.

## RESULTS AND DISCUSSION

### RESEARCH RESULT

In this section, the results of this research will explain what the researchers found through interviews and analyzed from interviews with several informants, namely three students from each faculty at Pancasakti University Tegal and one cultural figure from Tegal. The interview results will be related to the maintenance and shift of the Tegal dialect of the Ngapak language among students at Pancasakti University, Tegal. The following are the results of the interview, including the following:

Table 1.2 List of Informant Names

| No | Informant's Name                     | Faculty                                | Semester |
|----|--------------------------------------|--|----------|
| 1  | Princess Marlina Nurutami (Princess) | Social science and political science   | 6        |
| 2  | Lita Gunawan (Lita)                  | Social science and political science   | 4        |
| 3  | Adi Nugroho (Adi)                    | Social science and political science   | 6        |
| 4  | Triadi Darmawan (Adi)                | Engineering and Computer Science       | 8        |
| 5  | Moh. Rivaldhi (Rival)                | Engineering and Computer Science       | 8        |
| 6  | Albertian Togar. S (Togar)           | Engineering and Computer Science       | 8        |
| 7  | Yulis Yuliani (Yulis)                | teacher training and education science | 8        |
| 7  | Adelia Herlina (Adel)                | teacher training and education science | 8        |
| 8  | Tiah Nuraeni ( Tiah)                 | teacher training and education science | 8        |
| 9  | Alpia Rindiana (Alpi)                | Economics and Business                 | 6        |
| 10 | Tansah Safana Dinar (Dinar)          | Economics and Business                 | 8        |

|    |                            |                               |    |
|----|----------------------------|-------------------------------|----|
| 11 | Praise Triono (Praise)     | Economics and Business        | 6  |
| 12 | Arinta Anjasmara (Arin)    | Fisheries and Marine Sciences | 8  |
| 13 | Hera Mudina (Hera)         | Fisheries and Marine Sciences | 8  |
| 14 | Duwi Indah Mawadah (Duwi)  | Fisheries and Marine Sciences | 6  |
| 15 | Dede Ayu Fadilah (Dayu)    | Law                           | 6  |
| 16 | Difa Siddiq Pambudi (Difa) | Law                           | 10 |
| 17 | Umar Wirahadi (Umar)       | Law                           | 4  |

Source: Personal processed documents

Table 1.3 Results of Language Maintenance and Shift Interviews

| No | Language Shift Stage                | Question   | Keywords   | Answer  |
|----|-------------------------------------|--|--|---|
| 1  | Monolingual (B-ib)<br>Age 1-3 Years | What language did you start communicating with, and who was the most influential in teaching language? The reason? | <ul style="list-style-type: none"> <li>• Use of mother tongue (Ngapak Tegal)</li> <li>• Use of Indonesian</li> <li>• The biggest influences from parents are:</li> <li>• Ngapak: If the parents are from Tegal</li> <li>• Indonesia: Mixed parents.</li> </ul> | <ul style="list-style-type: none"> <li>• 10 out of 18 informants said they were taught to communicate using the Ngapak language for the first time. The reason is that both parents come from Tegal. Meanwhile, the rest said they were taught to use Indonesian the first time they communicated. Because one of the parents is not from Tegal, they teach them to use Indonesian</li> </ul> |
|    |                                     | - At this stage, what language is most often used?   | <ul style="list-style-type: none"> <li>- Use of Mother Tongue (Ngapak Tegal)</li> <li>- Use of Indonesian</li> </ul>   |   |

|  |  |  |  |  |
|--|--|--|--|--|
|  |  |  |  | <p>when communicating to make it easy to understand. One of the informants gained an understanding of the Javanese Krama Alus language through his grandmother because when he was little, he lived with his grandmother, and his grandmother played a role in teaching him to communicate and use the Javanese Krama language. Then, another informant used his mother tongue, which was not from Tegal (Semarang) because Dila came from Semarang.</p> <ul style="list-style-type: none"> <li>• 10 out of 18 informants admitted that at this stage, they were more dominant in using the digipak language; the rest of the informants used</li> </ul> |
|--|--|--|--|--|



|   |  |  |  |  |
|---|--|--|--|--|
|   |  |  |  | <p>Indonesian and Javanese Krama, and their mother tongue was not from Tegal (Semarang). For the age range when they were small.</p>   |
| 2 | <p>Bilingual Subordinate (B-ib-B-in)</p> <p>Age 3 years-Kindergarten</p> | <ul style="list-style-type: none"> <li>• At this stage, have you started learning another language?</li> <li>• At this stage, the dominant informant uses which language in everyday life</li> </ul> | <ul style="list-style-type: none"> <li>• Some started learning the Ngapak language because they moved to Tegal City</li> <li>• Meanwhile, those who use Indonesian have been used to it since childhood, so they predominantly use the language they were taught first.</li> <li>• In everyday life, language is more dominant than the</li> </ul> | <ul style="list-style-type: none"> <li>• 10 of the 18 informants used Ngapak from the start, some of whom started learning Indonesian when they entered school at an early age. Meanwhile, others who have used Indonesian from the start still maintain Indonesian daily.</li> <li>• Meanwhile, those who are polite at this age start learning Indonesian because they have started school.</li> </ul> |

|   |   |   |   |   |
|---|---|---|---|---|
|   |   |   | <p>language taught in childhood.</p> <ul style="list-style-type: none"> <li>Especially those who are immigrants or have mixed parents are starting to get used to speaking according to where they live.</li> </ul>   |   |
| 3 | Bilingual Equivalent (B-ib-B-in)<br>Elementary-Senior High School Age | <ul style="list-style-type: none"> <li>- What language is used in everyday life?</li> <li>- At school, what language do you often use when communicating?</li> <li>- In a day, how often do you use your local language? The reason?</li> </ul> | <ul style="list-style-type: none"> <li>- Use of mother tongue (Ngapak Tegalán)</li> <li>- Use of Indonesian</li> <li>- Conditions are adjusted to the closest circle of friends and family, so the language used is Ngapak.</li> <li>- Meanwhile, adjustments to the school environment use more Indonesian.</li> </ul> | <ul style="list-style-type: none"> <li>- 10 out of 18 informants admitted that they still communicate using the Ngapak language at school but have started mixing it with Indonesian because it adapts to conditions at school. Meanwhile, other informants still predominantly use Indonesian but have started learning the Ngapak language because they interact with friends who have used the Ngapak Tegalán language since childhood. Then, at age 10, one of the informants moved to Tegal and finally started using digipak, but his mother tongue (Semarang) was still dominant. Other informants have mixed the Javanese Krama language with the Ngapak Tegalán language.</li> <li>- 10 out of 18 informants still predominantly use the Ngapak language in</li> </ul> |

|    |  |  |  |   |
|----|--|--|--|---|
|    |  |  |  | <p>their daily lives because, since childhood, they have been accustomed to using the Ngapak Tegal language and feel more comfortable using the Ngapak Tegal language.</p>  |
| 4. | Subordinate Bilingual (B-in-B-ib)<br>College-Working Age | <ul style="list-style-type: none"> <li>- Currently, when you communicate, what language are you comfortable using? Why?</li> <li>- Now, which language is dominantly used?</li> </ul>          | <ul style="list-style-type: none"> <li>- Use of mother tongue (Ngapak Tegal)</li> <li>- Use of Indonesian</li> <li>- Because I have been taught to use this language since childhood, I feel comfortable and used to it.</li> </ul>  | <ul style="list-style-type: none"> <li>- 10 out of 18 informants admitted that they were still comfortable and dominant in using non-standard language, using Indonesian when on campus with lecturers, and only with certain people. Meanwhile, the rest still predominantly use Indonesian because they have been taught Indonesian since childhood. It is also easier to communicate if you use Indonesian because everyone can understand it.</li> <li>- 10 of the 18 informants admitted that they still predominantly used the Tegal ngapak language, while their wives predominantly used Indonesian.</li> </ul> |
| 5. | Monolingual (B-in)                                       | <ul style="list-style-type: none"> <li>- Do you still communicate using your native language?</li> <li>- What made you choose to use the language you now use every day dominantly?</li> </ul> | <ul style="list-style-type: none"> <li>- Still, because he still lives in his area of origin (Tegal).</li> <li>- It has been mixed because it has moved from the area of origin.</li> <li>- Because we still live in our area of origin, it is easier to communicate every day.</li> <li>- Meanwhile, immigrants adjust to their living environment (Tegal)</li> </ul> | <ul style="list-style-type: none"> <li>- 10 of the 18 informants admitted that they still use their native language, namely the Ngapak language because from childhood until now, they have lived in their area of origin, while the remaining informants still predominantly use Indonesian. However, some informants also mix it with Tegal Ngapak language to make it easier to communicate with people. - local people because they still live in the Tegal area.</li> <li>- 10 out of 18 informants said they still dominantly</li> </ul>  |

|  |  |  |  |   |
|--|--|--|--|---|
|  |  |  |  | <p>use the Tegal language because, according to the informants, they still live in Tegal. Hence, it is easier for them to use their native or Ngapak languages. The rest still predominantly use Indonesian because they have been taught Indonesian since childhood, so they are used to using Indonesian. However, they sometimes mix it using the Ngapak Tegal language.</p> |
|--|--|--|--|---|

## DISCUSSION

A displaced language is a language that is unable to maintain diri. This theory explains the occurrence of language shift, namely the process where the mother tongue or native language, which can also be called regional language, experiences changes and influences from other languages or standard languages that are more dominant. Mother tongue, or first language, is learned by individuals from birth through interactions with the people around them, especially parents and family members. In the opinion of Holmes (2000:57), a shift in the active use of the mother tongue will occur because community members separate from their large group and then move to another place. For example, migration or population movement is generally seen more as an economic phenomenon because there are demands on individual needs related to economic needs. After all, the primary purpose of the population (speakers of the language) in migrating is to fulfill various material, social, psychological, and political needs. Based on research on migration, there are various possibilities for using more than one language, namely mother tongue and Indonesian, meaning that there will be a language selection process in communication.

In this research, consciously or unconsciously, people use a language that is alive and used in their area. In the context of this research, the language in question is the Ngapak language because this research focuses on the language used by students in the educational environment at Pancasakti Tegal University. Students, for social communication. So, most students communicate using the Ngapak language. Therefore, this research will be linked to the stages of Monolingual Stage 1, Sublingual Bilingual Stage 2, Bilingual Equivalent Stage 3, Bilingual Subordinate Stage 4, and more focused on Monolingual Stage 5. This is based on research into what forms language use takes. Ngapak Tegal will shift to Indonesian or continue to use the Ngapak Tegal language for Pancasakti Tegal University students.

\*Information:

- B-ib = Mother Tongue (Ngapak Tegal)
- B-in = Indonesian.

### a. Monolingual Stage 1 (B-ib)

Monolingual is monolingual or able to communicate in only one language. The language referred to in the definition of monolingual is the mother tongue or regional language. At this stage, mother tongue refers to individuals who only use and master one mother tongue or first language, which means that the individual only uses one language to communicate daily. These researchers estimated the age range from 1 to 3

years for someone just starting to talk. In speaking using the mother tongue, the development of this mother tongue is influenced by several factors, including:

- Genetic factors are more directed at children who tend to learn language more easily or have cognitive abilities that support child development.
- As frequent conversation and responsiveness to the child's language, the family environment can help develop the mother's (regional) language because parents themselves will actively talk to their children regularly, which provides essential language stimulus for children's development, such as reading books, singing songs, and so on. That way, parents (especially mothers) spend more time with their children.
- Social interaction: Children often have social interactions with other people to practice developing language skills so that they have a more expansive vocabulary.
- Education, the learning environment through education is critical for children to develop their language skills significantly because an excellent educational program can enrich a child's language experience.
- Cultural and linguistic factors can influence the development of the mother tongue. The language and culture used in a child's surroundings can play an essential role in influencing vocabulary, sentence structure, formal or informal language, and the expression of culture through language.
- Cognitive abilities, information processing abilities, and memory abilities can influence the development of the mother tongue because they can speed up mastering complex language structures.

For example, the informant Putri Marlina said that since she was little, her mother taught her to communicate using Indonesian even though her parents came from Tegal because most of her extended family came from outside the Tegal area. Therefore, his parents encouraged him to communicate using Indonesian since childhood. When their family gathers with their extended family, they are used to using it. Then, an informant from Tegal culture named Atmo Tan Sidik said that even though his parents had taught him to use the Ngapak Tegalan language from the start, the surrounding environment communicated more using the Ngapak Tegalan language too. Moreover, peers can influence their development in the Ngapak Tegalan language after conducting interviews with 18 informants. At this stage, the researcher could conclude that the informants were more dominant in the Ngapak Tegalan language because they were born and raised in Tegal, so their parents also taught them to interact with the Ngapak Tegalan language.

#### **b. Bilingual Subordinate Stage 2 (B-ib-B-in)**

Bilingual subordinates refer to individuals with two language skills (bilingual) and a lower or subordinate position in a work or organizational context. The individual can master both languages and when working in an environment, he will use both languages (Indonesian and mother tongue). However, this can be estimated at the age of 3 years - Kindergarten, when children have started to mingle with friends in their home environment with interpersonal communication. Personal communication involves direct interaction between two or more people, be it verbal, non-verbal, or para verbal communication. Interpersonal communication is the delivery of messages verbally or non-verbally between two or more people who mutually influence each

other (Devito, 2013). Children aged three years to kindergarten have started to mingle with other friends. The child will start to learn languages or words that they have never heard of before, so they will understand what the person they are talking to is talking about to develop their vocabulary in communicating.

For example, an informant named Yulis Yuliana said that her parents taught her to use the Ngapak language, so she became accustomed to using the Ngapak language. However, when he entered school age, even though it was Kindergarten school. Yulis began to be taught to communicate using Indonesian by her teacher. You will get used to communicating with your teacher in formal language (Indonesian) during school. However, when you are at home, you will still use the Ngapak language because most of the surrounding environment uses the Ngapak language, and so do your parents.

A dominant or national language in the wider environment can also influence the shift in the mother tongue (Ngapak language). Children who are intensively exposed to the dominant language through the media, peers, or social activities may experience a decrease in their use of the Ngapak language. Therefore, it is important to balance exposure to the dominant language by strengthening the use of the Ngapak language in everyday contexts. Interaction with peers and the surrounding community can also influence the maintenance of the Ngapak language. If kindergarten-age children can interact with peers who speak Ngapak, they are likelier to retain the Ngapak language. On the other hand, if children rarely interact with speakers of other regional languages, they may feel less motivated to use their regional language.

The factor that influences the maintenance and shift of the Ngapak language at kindergarten age is that the role of the family is very important in maintaining the Ngapak language. Suppose the family environment uses the Ngapak language actively and provides opportunities for children to use this language. In that case, it is likely that children will continue to use the regional language and maintain it. Parents can speak and read stories in the regional language, encourage children to speak the regional language and involve them in culturally related activities. Schools or educational institutions have an essential role in maintaining regional languages. If regional languages are taught and used actively in the curriculum or school activities, children will be exposed to and accustomed to using regional languages. Teachers and school staff can also play an essential role in promoting and supporting the use of regional languages.

Judging from the results of the interviews conducted by researchers, at stage 2, the informants tended to still predominantly use the initial language that their parents taught them; in this case, most of them used Ngapak Tegalán. Because the scope is not very broad and we have just entered early school, we are still learning to interact using Indonesian.

**c. Bilingual Equivalent Stage 3 (B-ib-B-in)**

Equivalent bilingual also has the same meaning as subordinate bilingual, an individual who can speak two languages. However, at this stage, it is equivalent to the mother tongue and Indonesian, which go hand in hand or are both dominantly used. At this stage, researchers estimate the elementary to high school age range, where a person begins to interact with people in the home and outside the home environment. At this stage, there will be much interaction between teachers and students, or between students, there will be group communication. Group communication is face-to-face interaction between three or more people with known goals, such as sharing information, protecting themselves, and solving problems, where members can remember the personal characteristics of other members accurately (Wilryantol, 2005: 52).

At elementary school (SD) age, informants began to learn much vocabulary apart from their mother tongue, which they had used since childhood and who had used Indonesian since childhood. Many also learned the Ngapak Tegalán language because they often mingled with

their friends. School environmental factors influence the maintenance of regional languages (Ngapak language). Suppose schools create an environment that supports the use of regional languages, for example, by using regional languages in daily communication, providing regional language resources, and holding cultural events involving regional languages. In that case, this can promote the maintenance of regional languages in children.

Based on what has been confirmed by the informant, Albertian Togar said that he was not from Tegal, but at the age of 10 he lived in Tegal and moved from Semarang. Because he previously came from Semarang, he had to be able to adapt as much as possible to the environment where he currently lives. While in this environment, he began to learn the Ngapak Tegal language to make it easier to communicate with his other friends. However, sometimes he uses Indonesian when interacting with other friends. When a child moves from another area and is faced with a change in his native language, he will be encouraged to interact with peers and community members who use the new regional language. Outside home activities can help them practice the language they are currently learning. Through social interactions, children gain confidence to improve their interactions using new regional languages and expand their vocabulary and understanding.

At this stage, children have entered adolescence. Adolescence is when children begin to explore their identity, especially the language of the region they live in (Bahasa Ngapak). The Ngapak language is an integral part of their identity and plays a role in forming it. Teenagers feel emotionally connected to the local language because they are more likely to retain and use it. In this case, the school environment and peer interaction can also influence the maintenance of the Ngapak language. When schools provide comprehensive education in Ngapak and teenagers have friends who also speak Ngapak, they are more likely to retain the language. Schools and classmates can help them support communication using the Ngapak language because their peers will increase their pride in their language for people not from that area.

**d. Bilingual Subordinate stage 4 (B-in-ib)**

Subordinate bilinguals at this stage are the same as previous bilinguals in that they can interact in two languages. However, what differentiates these subordinate bilinguals is that their use of their mother tongue is decreasing, and Indonesian is becoming more dominant. At this stage, researchers estimate the approximate age when a person enters the world of college and work. When they enter the world of college and work, there will be interpersonal communication and group communication with other friends because that person will be more active in communicating. Not only will you interact with fellow students but also with the lecturers. When they were in college, many friends they often interacted with came from the Tegal area and outside Tegal. So, users of the Ngapak language tended to use a mixture of languages with Indonesian when it was not used continuously.

In universities, regional language policies (Ngapak language) can influence the maintenance and transfer of regional languages on campus. The development of regional languages can be facilitated when educational institutions recognize them as an integral part of campus culture and support and promote their use. Policies that support the use of regional languages in official communications, teaching, and academic activities will also strengthen the preservation of regional languages on campus. The campus environment usually also includes a variety of linguistic and cultural backgrounds. The dominant or national language can exert a strong influence in this environment. The development of regional languages can be influenced by the dominant language that dominates the campus social environment. A shift in regional languages can occur if students prefer to use their primary language in daily interactions on campus. Demographic changes on local campuses, such as the influx of students

from outside the area or from different ethnic backgrounds, can influence language change. New students who do not have a regional language background may prefer to use the common language, which can influence the use and maintenance of regional languages in the campus environment.

Based on the explanation above, it can be seen that the informant, Lita Gunawan, said that she is not from Tegal, and neither are her parents. He lives in Tegal because his father was transferred to Tegal, so he is in Tegal. On average, the majority of people use the Ngapak Tegal language. He decided to learn it, believing it would make it easier to communicate with other friends and help him understand what was being said.

From this information, it can be concluded that when studying in a regional area, you are exposed to the dominant language, Indonesian. However, in the surrounding environment, most people use regional languages. It will be difficult for students who do not come from this area to interact with other friends. Therefore, a person will prefer to use Indonesian, which can be understood by their relatives on campus. However, this person will also learn a new language, namely the Ngapak Tegal regional language, which will influence language shifts when they are on campus in that area so that they understand each other. With this action, you can encourage/support the use of regional languages in internal or external communications; this will also strengthen the maintenance of regional languages in the surrounding environment.

**e. Late-Stage Monolingual (B-in)**

Judging from the informants' opinions, which dominant language has been used by the 18 informants in their daily lives? Of these eighteen, the result was that there was no language shift, and they continued to use their mother tongue or Ngapak Tegal language, which was used daily. Most Pancasakti Tegal University students come from Tegal and the surrounding areas, where people have become accustomed to using the Ngapak language. Someone not from the Tegal area ends up learning the Ngapak Tegal language. However, someone will adjust to their environment using Indonesian at certain times, such as when on campus or meeting new people who do not appear to be native Tegal.

In this way, students must have awareness, motivation, and a strong desire to maintain and use the Ngapak Tegal language. Support from the campus environment, peers, and family can also be essential in maintaining Ngapak language use. With consistent efforts and awareness of the importance of regional languages, students can play an active role in maintaining and preserving their regional languages.



## CONCLUSION

Based on the research results and discussion described above, using the Tegal Dialect Ngapak language among Pancasakti University Tegal students, two languages are often used, including Indonesian and the Tegal Ngapak language. However, the language most often used is the Ngapak Tegal language. From the results of the interviews, the researcher adopted the context of maintaining the Tegal Dialect Ngapak language rather than shifting the Tegal Dialect Ngapak language because language maintenance occurs in the family environment with a more significant role in the development of the use of the Tegal Ngapak language. In this way, the language development that occurs among mixed or transfer students can quickly adapt to using the Ngapak Tegal language because they often interact with other friends who live in the Tegal area. The majority of Ngapak Tegal language maintenance occurs in the process of everyday (informal) communication. If the communication context is more formal (formal), then Indonesian is used.

## BIBLIOGRAPHY

- Andrik, P. (2003). Multicultural Communication. Muhammadiyah University Press. [http://library.fis.uny.ac.id/opac/index.php?p=show\\_detail&id=8297](http://library.fis.uny.ac.id/opac/index.php?p=show_detail&id=8297)
- Blumer, H. (1969). Symbolic Interaction: Perspective and Method Engel-wood Cliffs.
- Chaer, A., & Agustin, L. (2004). Sociolinguistics: An Initial Introduction. PT Rineka Cipta.
- Erniati. (2018). Extinction and Revitalization of Regional Languages. Maluku language office.Kemendikbud.Go.Id. <https://kantorbahanmaluku.kemdikbud.go.id/2018/07/kepunahan-dan-revitalization-language-region/>
- Herusatoto, HB (2008). Banyumas: History, Culture, Language, and Character. PT Rineka Cipta.
- Hutapea, E. (2021). Regional languages in Indonesia are threatened with extinction; see the details. Kompas.Com. <https://www.kompas.com/edu/read/2021/12/22/061200071/lingual-region-di-indonesia-terancam-punah-simak-perinciannya?page=all>
- Muhtar, K. (2015). Ethics of Communication Philosophy Part II. Student.Ung.Ac.Id. <https://mahasiswa.ung.ac.id/291414009/home/2015/4/14/etika-filsafat-komunikasi-part-ii.html>
- petalingual.kemendikbud. (2019). Regional Language Data: Language Development and Development Agency, Ministry of Education and Culture. Petalingual. Ministry of Education and Culture. [https://petabahan.kemdikbud.go.id/infografisdir/845infografik\\_data\\_language\\_region\\_2018.pdf](https://petabahan.kemdikbud.go.id/infografisdir/845infografik_data_language_region_2018.pdf)
- Widianto, E., & Zulaeha, I. (2016). Language choice in Indonesian language learning interactions for foreign speakers. Seloka: Journal of Indonesian Language and Literature Education, 5(2), 124–135.
- Yuliana, NR (2021). Implementation of Group Tutoring Services in Increasing Students' Social Interaction at SMP N 4 Bae Kudus in the 2021 Academic Year [IAIN Kudus]. <http://repository.iainkudus.ac.id/5933/6/6>. CHAPTER III.pdf
- Yusa, IMM, Juliana, J., Iskandar, AM, Fidausy, S., Nuswantoro, P., & Hairuddin, K. (2021). Intercultural Communication. We Write Foundation.