The Interference on Sunda Baduy in Language Level

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Abstract: The level of language cannot be avoided in human life. It also happens in Baduy's society life. Moreover, the Baduy community is quite close to the people of Sunda lulugu, the language that has *undak usuk basa*, the real form of the language level itself. This research was conducted through direct communication with Baduy Dalam residents. Data elicitation is done through recording and writing. Data is processed qualitatively. This research is based on the belief that the linking of life between Baduy community and Sunda lulugu language user community in Banten has the potential to generate language interference. It is possible that the Sundanese language "entered" into the life of the people of Baduy gradually. However, in certain words, the Baduy community has a distinctly different character from Sundanese lulugu. Evidently also, the level of language is known in the language of Baduy society because in Baduy is also known for the social class.

1   INTRODUCTION

Amid the plurality of Indonesians and the rapid development, there is a group of people who consistently maintain their true identity. As other people struggle to get ahead and master the technology, they tend to be comfortable with the conditions that become their heritage. In the concept of development, they are grouped into Remote Indigenous Communities or Komunitas Adat Terpencil/KAT (Kurnia and Sihabudin, 2010). The community lives in various parts of the region. According to the data, Remote Indigenous Communities (KAT) are present in most of the archipelago (nusantara), ranging from Sabang in Nanggroe Aceh Darussalam (NAD) to Merauke in Papua Province.

Baduy community is one ethnic that can be regarded as a community that still holds tradition and tend to be closed. Socially, in Baduy of course there is a class or a certain level. Social class certainly has language implications. The level of language becomes a necessity. In addition, in the linguistic process it also occurs language interference from languages close to environment. Baduy community often interact with the Sunda lulugu language users.

In fact, in certain lexicons, interference also occurs from Indonesian or Malay against Sundanese Baduy. From the process of elicitation is known, the people of Baduy Dalam do not use the word "cangkeng", but "pinggang" (waist) as a polite word for parents or people who are elder or considered character. The word "pundak" (shoulder) was already very familiar among the people of Baduy rather than "taktak" used by the Sunda lulugu user community.

According to Kurniawan (2017), interference can occur word by word (lexicon level) or can also occur at the structural level. In addition, interference can also occur in sentences, intersentences, or discourse.

There are many expert opinions about the meaning of interference. Skiba (1997) stresses that interference is the transfer of elements from one language to another. The element may be phonological, grammatical, lexical, or orthographic. According to Skiba, interference is the transfer of elements of one language into the learning of another. Elements may include phonological, grammatical, lexical, and orthographical (Skiba, 1997).

Lott (1983), for example, argues that interference concerns errors in foreign language learners who can be traced back to his mother tongue. Weinreich did not emphasize any error in interference. The term interference was first used by Weinreich (1953) to refer to the change of a language system in connection with the presence of contact with other languages spoken by the speech community.

Jendra (1991: 109) states that interference includes various aspects of language, can absorb in the field of sound (phonology), word formation (morphology), sentence (syntax), vocabulary (lexicon), and meaning (semantic). While Watcharapunyawong and Usaha (2012) argued, errors in the first language interference occurred in 16 categories, namely verb tense, word choice, sentence structure, article, preposition, modal/auxiliary, singular/plural form, fragment, verb form, pronoun, run-on sentence, infinitive/gerund, transition, subject-verb agreement, parallel structure, and comparison structure.

Jarvis and Pavlenko (2008) look at the history of language change studies from the side of interlanguage contacts. So far, some researchers have used the word "interference", "code-copying" (Johanson, 2002), "cross-linguistic influence", "transfer" and "convergence", but they are still discussing more or less the same topic, how morpho synthetic similarity between the two bilingual systems develops. Jarvis and Pavlenko recognize that the term has a different terminology capacity, but both experts emphasize morpho synthetic interference, morpho synthetic transfer, and so on.

Then Jarvis and Pavlenko quoted Weinreich as saying, "interference" has the meaning of those instances of deviation from the norms of either language which occur in the speech of bilinguals as a result of their familiarity with more than one language. The term interference will not be separated from the integration of language and is part of sociolinguistic studies. All that happens due to the use of two or more different languages in multilingual society. In interference it is possible to err on the structure and linguistic rules due to lack of understanding of a particular lexicon or phrase. However, the better understanding of the two languages, the less the error rate is because the user can apply them according to the situation and condition.

When viewed from that understanding, in the interference is not necessarily an error in the rules or structures as Weinreich hinted. He only associates interference with a system's change of language in connection with contact with another language. Dulay et al. (1982) defines interference as an automatic, habitual, transfer of the first surface structure of the language to the surface of the target language. Ellis (1997: 51) calls interference a "transfer" and he mentions that the first language of the learner influences the acquisition of a second language.

Of the interference theories that have been put forward, no one has specifically examined the interference between two regional languages whose speakers live not too far away so often interact in everyday life. Therein lies the research gap so that researchers feel motivated to examine the topic of Sundanese lulugu (standard) language interference to the language of Sunda Baduy.

This study aims to reveal the vocabulary of Sunda Baduy which is the result of interference from Sundanese lulugu.

1.1 Language Level

Meanwhile, in Baduy, in equal linguistic relationships or with younger or lower people, many words are of the same variety, such as nginum 'drinking'. However, the same word cannot be used against someone who is (very) respected, such as a parent, jaro, let alone a puun. For the respected person, the word "papairan" is used. Undak usuk basa is part of the language system that plays a dominant role in language development. As stated Djadjasudarma (1994), it can be said that language is a system. Language consists of regular or systemic elements. It shows that language has rules so that the elements of language can be foreseen if they are known. Language is also systematic and systemic. Systemic means it can be described on limited units in combination with predictable rules, whereas systematic means language is not a single system, but consists of subsystems, i.e. phonological subsystems, grammatical subsystems, and lexicon subsystems.

This study deepens the Sundanese language in the perspective of variations and language levels that occur in the daily life of Baduy community.

Edward Sapir, a linguistic anthropologist who is also a lecturer at Yale University USA, argues that language and culture cannot be separated, such as coins that cannot be separated between the two images.

1.2 Language Culture

While Benjamin L. Whorf was an expert known to Sapir through his lecture followed by Whorf. Due to his enormous interest in the language, Whorf undertook research, among others, of the Hopi Indian language. The Sapir–Whorf Hypothesis states that the world we know is primarily determined by the language in our culture. People speak in different ways because they think differently. They think in different ways because their language offers a way of expressing (the meaning) of the outside world around them in different ways."

1.3 Implications of the Sapir-Whorf

Language provides a perceptual view and simultaneously imposes certain conceptual views. Language is also a glasses to see the reality of culture. So the Sapir-Whorf hypothesis has implications for the current culture, including:

If a cultural community uses a lot of vocabulary for a thing or an activity, then that thing or activity is important in that cultural communication.

For example: the word snow in Eskimo culture such as, Qana (snow falling, snowflake), Akilukak (soft snow), Aput (snow on the ground), Kaguklaich (snow blown into the ranks) and Qinuqsuq (snowdrifts).

In a simple context, as Keraf (1997) points out, language is a means of communication between members of the public in the form of symbols of sound produced by human speech utensils. While the word culture comes from Sanskrit, buddhayah which is the plural form of buddhi (mind or reason). Culture is a way of life that developed and shared by groups of people, and passed down from generation to generation.

Koentjaraningrat (1985) see language as part of culture (subordinate). However, many also who argue that language and culture have an equal (coordinative) relationship. According to Isnendes (2017), the changed element of culture is man or man-people who are physical and his personality is not fixed. Sundanese man is a characteristic human being that become the identity attached to him.

Sundanese culture means the result of Sundanese human creativity in environmental engineering, bodies and souls, with respect to the changed and fixed elements of Sundanese culture itself. While Sundanese language is a communication tool used by the tribe of Sundanese who passed on from generation to generation.

1.4 Undak Usuk Bahasa Sunda

According to Djajasudarma (1994), the undak usuk 'speech level' concerns the field sociolinguistics. The element refers to the idea that Sundanese is familiar with the level social conversation (the person to talk to) and the social level of the person being discussed.

This system tends to affect the Indonesian vocabulary, for example beliau and berkenan.

Pragmatically, the level of speech has a rough vocabulary for the speaker (persona I), listener (persona II), and the person in question (persona III); as well as vocabulary fine (lemes) for persona I, persona II, and persona III (figure 1).

Figure 1: The level of speech has a rough vocabulary.

1.5 Research Questions

This research was conducted to answer the research question: What vocabulary they use to indicate interference in the *undak usuk* 'level language?

1.6 Research Objectives

The objectives to be achieved in this research are:
- To describe the linguistic contact in the communication of Baduy people using the Sundanese language steps in their daily language.
- To describe what vocabulary they use to mark the interference on the language level.

This research is expected to provide benefits for some parties. Linguists are expected to obtain materials to complement the results of their research. For fellow students, it is expected to be a driving force for other linguistic studies. For local government, the results of this research can be input for the subsequent social development programs in Baduy society.

2 RESEARCH METHOD

This research uses qualitative approach. It was conducted directly in the middle of Baduy community so that the researcher made direct observation to Baduy community. Because it involves language data in cultural terms, this study is an ethnographic study and the data are analyzed qualitatively. The elicitation process uses recording and writing by devices manually.

In the process of elicitation, descriptive data are generated in the form of written and oral words of the observed persons. This study focused on language

data collection related to the language level, i.e. the language usage steps, as well as observing the interference of the Sundanese lulugu (standard) used by the surrounding community against the Sundanese Buhun language used by Baduy residents.

A number of questions in the research instrument were submitted to a number of Baduy inhabitants during the elicitation process in Kampung Ciboleger, Ciboleger Village, Lebak District, Banten. The research instrument is designed to reveal the level of language in words related to daily life, some of which may indicate language interference or not.

The data collected is a valid data because it is obtained directly from Baduy residents. The data is the primary data. To support the deepening of this research, researchers also collected secondary data, e.g. data from books related to life and language used by Baduy people. Thus, the data obtained becomes more complete.

Bowern (1977) resolved to make the field data well-managed. Researchers should be able to organize the data obtained in the field. The researcher should be able to determine whether the data is categorized as a track or episode in research recording. In essence, the field data should be managed as well as possible.

3 RESULTS AND DISCUSSION

The sociolinguistic study was applied to analyze the results of this study because the undak usuk basa were in the realm. Language level is a representation of social studies language. Citizens use different words to equal colleagues, younger people, or to someone older, respected, or elder.

The pattern of language communication is not only about diction related to politeness, but also intonation. Against peers or younger communicants, the conversation can be done more freely, but when communicating to the elder, communication is equipped with a politer attitude to support the smooth communication itself. Figure 2 is the findings of language level in baduy.

Figure 2: Findings of language level in Baduy.

4 CONCLUSIONS

From this research revealed that the interaction of Baduy community with the surrounding community has led to the touch of language that ultimately lead to language interference. As experts have pointed out, interference is colored by the transfer of language elements from one language (in this study Sundanese lulugu) to other languages (in this study the language of Sunda Baduy), especially in the language level (*undak usuk basa*). The most prevalent interference is in terms of pronunciation and diction. Interference is not always marked as an error in language use, especially when Baduy people understand the lexicon (or at the phrase level) well.

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