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The Influence of Using Sundanese Dialect on the Indonesian Language in the Pandeglang Community

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ABSTRACT

Sundanese is a regional language that is the first language for the people of Pandeglang. It is undeniable that many people use Sundanese in various aspects of life, including when communicating with others and even in education. Nowadays, there are many phenomena of code mixing between Sundanese and Indonesian, where Indonesian is the national language. Indonesian country. Not a few people argue that the occurrence of code mixing between the use of Sundanese and Indonesian is considered to have an impact on the preservation of the Indonesian language. Therefore, researchers need to conduct research with the aim of finding out the reasons for code mixing between the use of language and the use of Indonesian. The result of the study indicates that some people use Indonesian, and there is code mixing in its use. The language that emerged was Sundanese because it is used and preserved by some speaker-. In the use of Indonesian people should know the correct use of Indonesian, both formal and non-formal forms, so that there are no variations in language in the context of interacting and communicating. This research was conducted based on the experiences encountered and experienced by the writer.



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INTRODUCTION

Humans are social creatures who cannot escape the influence of other humans (Schultz, 2022). Therefore, for their survival, humans really need to interact, cooperate, and establish social contacts. In carrying out these actions, humans need a means of communication in the form of language. Language is one of the tools of human communication, which is the most distinctive feature of humans, enabling them to distinguish themselves from other creatures; besides that, language is a feature of a nation. In everyday life, humans need language as a means of communication to build good social relationships with one another. Through language, humans can express how they feel about the environment around them to others, forming continuous interaction (Meylani, 2024).

According to Chaer (1994), "Language is an important aspect of culture, which is the best key to understanding people's lives in all their forms". It can be understood that language is important

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because it is used to express ideas and inner thoughts to others, especially to communicate, which can later establish social relations between human beings.

Language cannot be separated from the people who use it, as it is seen as a social phenomenon (Emike et al., 2024). As a social phenomenon, language is shaped by both linguistic and non-linguistic factors. Non-linguistic factors include social and situational factors. These social factors include social status, education level, economic level, age, gender, and so on. The situational factors are who is speaking, to whom, when, where, and on what problem. The presence of these social and situational factors led to the emergence of language variations. Language variation is the application of the absence of uniformity in language (Schreier, 2021). Differences in language will be obvious if they arise from different regions, social groups, language situations, and time periods. So, it can be concluded that, in terms of understanding, humans differ in how they use language due to differences in geographical location or native-speaker factors. These differences in language variations are often referred to as dialects.

In Indonesia, there are regional and social dialects. Regional dialects in Indonesia include Sundanese, Javanese, Betawi, and so on. Until now, Sundanese remains one of the languages that plays an important role in the lives of the Sundanese people. In some areas, Sundanese is still the main language before the second language, namely Indonesian. Along with changing times, many Sundanese people, especially today, are unconsciously separated from their Sundanese characteristics. As is the case with the people of Pandeglang Regency, some use Indonesian in their daily lives. The language is used in everyday activities and conversations. As stated by Chaer (2015), "language is one of the behaviors of human abilities, the same as the ability and behavior to think, converse, speak, or whistle."

Some of the local people understand very well the importance of mastering Indonesian as the national language. According to them, mastering a second or national language will make it easier for them to interact and communicate with people outside the region, find work and so on. Especially with several factors that support the use of Indonesian in some of these communities, including the large number of people who work outside the region, more precisely working in big cities such as Bandung, Jakarta, and so on, because some people also have electronic media, such as cell phones, computers, and televisions (Rohmadi et al., 2023). One of them is television; with the presence of shows on television, everyday language often uses Indonesian, whether intentional or not.

However, the use of Indonesian in some of these regional communities is inseparable from language variation. The language variation observed is the simultaneous use of Indonesian and Sundanese, known as code-mixing during interaction and communication. It is known that, in the process of interacting with one another, humans can use more than one language. As a result, there is inter-language contact. One of the phenomena of language contact is code-mixing.

Language variations among the people of Pandeglang are inseparable from the use of their main language, namely Sundanese. In addition, language errors can occur for many reasons, such as the influence of the mother tongue, a lack of understanding among language users of the language they use, and imperfect language teaching (Valcea, 2020). It is undeniable that in every conversation, elements of regional languages can enter Indonesian or vice versa, and this can happen in all bilingual communities, both the community in general and the student community in the school environment.

Several factors cause code mixing in some of these communities. Among them are a lack of mastery of the Indonesian language and areas that are still beautiful and far from the hustle and bustle of the city. In addition to the factors that underlie the occurrence of the code-mixing incident, most of the local people still adhere to the customs and beliefs of their ancestors in carrying out activities, which use Sundanese. Therefore, the use of the Indonesian language often brings up terms from the Sundanese language.

Based on the description above, it is clear that the case of code mixing in language use is interesting to study. In this study, the subjects of the study are the people of Pandeglang Regency. The study of the use of the community's spoken language is particularly interesting because speakers interact and communicate in Indonesian. However, there are Sundanese terms in use. Therefore, the research entitled "The Influence of Using Sundanese Dialect on the Indonesian Language in Pandeglang Community" is worth examining.

Language is a tool for communicating. Indonesian is the national language of Indonesia, and Sundanese is used as a means of communication and as a characteristic of the Sundanese community. Pandeglang is an area where most people use Sundanese as a means of communication. Given the several language variations spoken by the people of Pandeglang, it cannot be denied that the phenomenon of mixing two languages in speech is widely practiced. This can be said with bilingualism, which is the use of two regional languages and the national language in communication. Bilingualism will affect the language patterns used in their interactions

RESEARCH METHODOLOGY

This research is a case study because it seeks to find scientific truth through in-depth, careful examination of research objects. The method used is descriptive qualitative. In accordance with what was stated by Lindolf (1994: 21), "the type of qualitative descriptive research is a type of research with a natural setting which essentially describes qualitatively in the form of words, not mathematical and statistical numbers." This research was conducted by observing the object directly, either by listening or by using a recording technique. The data source for this study is the community of Pandeglang Regency. The data taken is the use of Indonesian in direct speech when interacting and communicating, or in daily life.

Sample

Some examples of Sundanese words that are often used by the people of Pandeglang. In other words, Sundanese is often mixed and tucked in with Indonesian when speaking, including:

Table 1. Sample

Sundanese	Indonesian
<i>Ulah</i>	<i>Jangan</i>
<i>Henteu</i>	<i>Tidak</i>
<i>Ncan</i>	<i>Belum</i>
<i>Ntos</i>	<i>Udah</i>
<i>Cenah</i>	<i>Katanya</i>
<i>Hayang</i>	<i>Mau</i>
<i>Alim/Mbung</i>	<i>Tidak Mau</i>
<i>Urang</i>	<i>Saya</i>
<i>Maneh</i>	<i>Kamu</i>
<i>Doang</i>	<i>Seperti</i>
<i>Tilok</i>	<i>Tidak Pernah</i>
<i>Kunaon</i>	<i>Kenapa</i>
<i>Kuari/Ayeuna</i>	<i>Sekarang</i>
<i>Baheula</i>	<i>Dulu</i>

<i>Lamun</i>	<i>Kalau</i>
<i>Aya</i>	<i>Ada</i>
<i>Naon</i>	<i>Apa</i>
<i>Ieu</i>	<i>Ini</i>
<i>Eta</i>	<i>Itu</i>
<i>Kumaha</i>	<i>Bagaimana</i>
<i>Mereun</i>	<i>Kayanya</i>
<i>Kudu</i>	<i>Harus</i>

RESULT AND DISCUSSION

The results of this study show that most people in Pandeglang Regency use Indonesian when interacting and communicating. However, in its use, Sundanese terms are still included. This is because some people do not know or understand the correct use of Indonesian or its equivalents, resulting in language variations.

The use of language in the community shows code-mixing, as documented in sociolinguistic studies. Events that show this can be seen in data (1) in Table 2.

Table 2. Data (1)

SPEAKER	SPEECH
Speaker 1A	"Mia hp-nya <i>disimpen heula</i> sok!"
Speaker 2A	"Ih, jangan dulu Ibu mau nonton YouTube."
Speaker 1A	"Sini, <i>sok ku</i> Ibu <i>alihkena!</i> "
Speaker 2A	" <i>Alim hayang ku</i> Mia."

Speech Actor (Speaker) : Speaker 1A is a housewife, while the speech partner (Speaker 2A) is a little girl.

Speech Situation : The speech situation is non-formal because it occurs in daily activities between a mother and her child.

Talking Topic : A mother who told her child to return the mobile phone that she was holding.

Location of Speech : The location of the speech occurs in a house.

Data (1) shows interesting things in sociolinguistic studies. The speech actor above exhibits code-mixing. This happens so that communication can be understood, especially by Speaker 2A.

The code mixing that occurs in the speech is the merging of two languages at once in one situation, namely the use of Indonesian and Sundanese, in line with what was stated by Chaer & Leonie (2010), explaining that "in code mixing there is a main code. The basis used has the function and autonomy, while the other codes involved in the speech event are only in the form of pieces (Hidayat et al., 2025). For example, the words in Speaker 1A are the phrase "disimpen heula" ("*disimpen dulu*" in Indonesian), the word "*sok*" ("*ayo*" in Indonesian), the preposition "*ku*" ("*boleh*"

in Indonesian), and the word *"alihkeunna"* (*"dipindahkannya"* in Indonesian). The words or phrases used by Speaker 1A contain many Sundanese fragments. This shows that the speaker is not fully accustomed to using Indonesian, even though the aim is for his speech to be understood by Speaker 2A.

In contrast to Speaker 2A. In data (1), in Speaker 2A's speech, there are only two words that use Sundanese, namely the word *"alim"* (*"tidak mau"* in Indonesian) and the word *"hayang"* (*"mau"* in Indonesian). This shows that the speaker understands very well what is spoken by Speaker 1A, with the variations of Speaker 1A, namely Indonesian and Sundanese. In other words, Speaker 2A is accustomed to using Indonesian because she often listens to shows on television and understands Sundanese very well, as can be seen from the speech above. When compared to Speaker 1A, Speaker 2A uses less Sundanese in their speech.

The code-mixing above occurs in informal situations, so the language used is a casual variety. In formal situations, code-mixing is rarely used. If there is, it is usually due to the absence of the appropriate expression in the language being used, so it is necessary to use words or expressions from a regional or foreign language.

Table 3. Data (2)

SPEAKER	SPEECH
Speaker 1B	"Ada PR <i>teu</i> dari sekolah?"
Speaker 2B	"Ada"
Speaker 3B	"Pelajaran apa?"
Speaker 4B	"Pelajaran bahasa Inggris. PR nya <i>teh</i> disuruh <i>neangan</i> kalimat simple present dari buku cerita"
Speaker 5B	"Terus buku ceritanya <i>aya</i> belum."
Speaker 6B	" <i>Ncan</i> . Rencananya mau <i>neangan</i> hari ini."
Speaker 7B	"Terus <i>neangana</i> kamana"
Speaker 8B	" <i>Cenahna</i> ada di perpustakaan, jadi <i>urang</i> mau kesana."

Speaker : The speakers are two brothers and sisters. Speaker 1B is a woman who has graduated from high school, while Speaker 2B is a junior high school student.

Speech Situation : The speech situation is non-formal

Speech Topic : Speaker 1C and Speaker 2C are talking about homework (Homework).

Speech Location : The location of the speech takes place in a house.

Data (2) in Table 3 shows that code-mixing is performed by both speakers. Speaker 1B is a female high school graduate who uses Indonesian daily, while Speaker 2B is a junior high school student who uses Indonesian daily at school. In the speech, a lot of language is inserted. As happened to Speaker 1B, there are the words *"teu"* (*"tidak"* in Indonesian), *"aya"* (*"ada"* in Indonesian), and the word *"neanganna"* (*"mencarinya"* in Indonesian).

Code-mixing by Speaker 1B is used to balance his speech with that of his speech partner, namely Speaker 2B. Likewise, with 2B speakers who try to balance out their speech partners, namely 1B speakers. Sundanese insertions also occur in 2B speakers, such as the words "teh" ("itu" in Indonesian), "neangan" ("mencari" in Indonesian), "ncan" ("belum" in Indonesian), "cenahna" ("katanya" in Indonesian), and the word "urang" ("saya" in Indonesian).

From data (2), table 3, there are unique terms that come from Sundanese and are inserted in Indonesian usage. Like the words "acan" and "cenahna." These words are often used by the people of Pandeglang in daily interactions and communication, and are coupled with a lack of understanding of their Indonesian equivalents.

Most people in Pandeglang know Indonesian. However, in its use, there are still many obstacles, including that they do not understand the use of good and correct Indonesian, do not know the equivalent of words, phrases, or sentences from Sundanese to Indonesian, because of the need to balance the speech partners, and the habit of using two languages.

CONCLUSION

Most people in Pandeglang have their own peculiarities in using their language. This peculiarity can be seen in the conversations held by several people. The conversation uses two languages, namely Indonesian and Sundanese. However, the two datasets show that the use of Indonesian is still influenced by Sundanese. This is because Indonesian is the second language after the main language, namely Sundanese. Based on the above study, it can be concluded that sociolinguistics has a very important role in the speech community of language users. Because of the many Sundanese influences in the use of Indonesian, people should know and understand the correct use of Indonesian, both in formal and informal contexts.

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