

Existence of Banyumasan Javanese Language in Digital Era

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Abstract

This research examines whether Banyumasan Javanese Language is still commonly used in the current digital era, both in daily interaction and in interaction through digital media. The national language of the Republic of Indonesia is *Bahasa Indonesia*. Besides the national language, local languages are usually used by local people in a country according to the people's ethnicities. The local language used by local people is also called the first language. There are about 719 local languages throughout Indonesia. In Java, some local languages are used in specific regions and have their uniqueness as the form of local people's local wisdom. One of the existing local languages in Java is Banyumasan Javanese Language, also known as Penginyongan Language or *Basa Ngapak*, used in Banjarnegara, Purbalingga, Banyumas, Cilacap, Kebumen and surroundings (Barlingmascakeb). Many researchers have reported that their speakers slowly abandoned local languages because of migration, the young generation's reluctance to use the local language, and lack of pride in first language factors. A UNESCO report states that nearly 1,500 ethnic languages are becoming extinct every day. Using a quantitative approach, this research randomly took the respondents, constituting Banyumasan language speakers from some regencies. The data were collected through questionnaires that were distributed online. The collected data were analyzed using a descriptive statistics technique. The research results show that Banyumasan Javanese Language started to be abandoned by its main speakers and their descendants, both in family communication and online activities on the internet and social media communication.

Keywords: Banyumasan Javanese language, penginyongan language, Google trends, language attrition, digital media

1. Introduction

Language is part of a country's culture that experiences very rapid dynamics. Language can develop because of interaction with other languages that may result in loan words. But, on the contrary, language can also go extinct because of its speakers' migration or its young generation's pride. Such phenomena also occur with local languages in Indonesia, which are also affected by the Indonesian Language as the national language and foreign languages through various media.

The Indonesian Institute of Sciences reported that the number of local languages in Indonesia was about 719, distributed throughout its territory. From the perspective of the number of speakers, local languages are divided into two groups, namely big languages group, such as Javanese, Minangkabau, Sundanese, Makassar, and other languages, and small languages group, that can be found in West Papua, Papua, Maluku, Maluku Utara, and East Nusa Tenggara. Javanese Language with Banyumasan dialect or *Basa Penginyongan* is part of Javanese Language of the big group, just like *Boso dialek Suroboyoan*, or the dialect of Osing people in Banyuwangi (LIPI, 2020).

Many researches have been conducted by experts on local languages, one of which was the research conducted in Semarang. This research concluded that Javanese families had their loyalty significantly decreasing to their local language. Another research conducted by Suditomo in 2004 concluded that the use of local language was based on age category. For school age (5-16 years old) group, there was 37 percent of local language speakers, domiciled in small towns and 14 percent domiciled in big cities. The same research was re-carried out in 2009 and found that children of school age (5-16 years old) domiciled in Semarang in 2004 were local language speakers of 14 percent, while in 2009 the local language speakers were only 9 percent (Supriyanto, 2016). Such phenomena were also reported by researches in many other countries. This shows the fact that the declining loyalty to first language is also the issue in many countries as the consequence of globalization and other factors (Canvin & Tucker, 2020;

Chiocca, 2020; Reagan, 2019; Emeka-Nwobia, 2020; Crystal, 2000; Wurm, 1991; Chelliah, 2021; Bradley & Bradley, 2019; Ladefoged, 1992).

Language is an element of culture. Koentjaraningrat (1997) stated that there were seven universal elements of culture, namely: 1). Religious system and religious ceremony, 2). Community system and organization, 3). Knowledge system, 4). Language, 5). Art, 6). Livelihood system, 7). Technology and equipment system. Cultural element may change when there are other cultural elements that start intervening the existence of the culture. Local art and culture are part of it that will keep eroded when there is no concern about them. The same will also occur with local language when there is concern at all from the government and the people as its speakers.

Redfield (1985) stated that there were dichotomies in culture, namely common folk culture and high classical culture, rural culture and urban culture, suburban culture and central culture, small tradition and great tradition. This actually describes the contrast. Banyumasan Javanese Language grows and develops far away from the center of Javanese culture, with Yogyakarta and Surakarta as the Nagariung. According to Ahmad Tohari, Banyumasan Javanese Language is more similar to Old Javanese Language, that there are no strata in its use. Javanese Language that is commonly known now is the development of Old Javanese Language to be Central Javanese Language and later be New Javanese Language. The initial source of *Ngapak* Javanese Language is Old Javanese language, *Jawadipa* or the language of people living in Java Land. Javanese Language is said to be the pure Javanese language as the level less *Ngoko* Javanese in its use. The characters of level less language evidently affect the characters of the community-users who are egalitarian, populist, *cablaka*, straightforward, honest, transparent, and as is. The arrival of royal envoy to Banyumas certainly used *Nagariung* Javanese Language. *Wayang kulit*, *ketoprak* and *pranata cara* performance in Banyumas always used New Javanese Language. Teaching-learning activities at schools in in Banyumas from the Dutch colonial era early 20th century until now and Preaching at mosques and churches commonly used New Javanese Language, not Banyumas Javanese Language (Tohari, 2016).

Purwokerto city is the capital of Banyumas Regency to which new settler annually come from almost all over Indonesia. The new settlers are new students of some big universities in Purwokerto, including Jenderal Soedirman University, UIN Purwokerto, Muhammadiyah Purwokerto University, Wijayakusuma University, and Telkom Institute of Technology Purwokerto. The new students are from many regions, that can add to diversity in the daily interaction for local people and certainly affects the intensity of the use of Banyumasan Javanese language known as *Basa Panginyongan* as the first language of people in Purwokerto city.

Banyumasan Javanese Language urgently needs attention since its condition is different from other local languages. We can still find Sundanese Language speakers casually speaking Sundanese Language confidently. Similarly, in Surabaya, it is common for the youth to speak using the unique East Javanese Language. In Bandung we can still find Magazine in Sundanese language, Mangle that still exists. Likewise, in Surabaya we can still Magazines in local language, *Panyebar Semangat* and Jayabaya. The phenomena in Purwokerto are not the case, where the youth commonly speak Indonesian Language. The causative factors can be internal or external (Supriyanto, 2016). In Purwokerto there is also a magazine in *Basa Penginyongan*, *Majalah Kalawerta Basa Penginyongan Ancas*. However, according to Ahmad Tohari, a Banyumas humanist, Ancas magazine can be stated neither moving forward nor backward.

Based on the fact that many languages in the world have been or are threatened to go extinct and the phenomena that not only the youth have started abandoning Banyumasan Javanese Language in their daily speech, it is quite urgent to conduct a study on the extent of the existence of Banyumasan Javanese Language. This research aimed to identify the characteristics of Penginyongan language speakers and their daily life and explore it based on the speakers' region, age group, region of origin, occupation, and also explore how Penginyongan Language is used in the current digital era, both in social media and in the contents distributed in the internet.

2. Research Method

This multidisciplinary research mainly comprises sociology, communication science, information technology, and linguistics. This research used quantitative approach and the source of data was from survey and secondary data from the internet. The data were collected through questionnaires and observation in the social media. The triangulation method used was data source triangulation to check or find out the validity of sources used in this research.

The survey was conducted to map the speakers' characteristics, and the results were analyzed through descriptive statistics. The respondents were taken simply and randomly from questionnaire distributed in Google Form. The respondents were individuals from several regencies where Banyumasan Javanese language was used, including Cilacap, Purbalingga, Banjarnegara and Kebumen Regencies. The invitation to respond to the questionnaire at Google Form was publicized on social media, both via group and personally. There were 518 respondents, 273

men (52.7%) and 245 women (47.3%). Majority of the respondents were domiciled in rural areas (63.1%), and most of them are over 40 years old (69.7%).

The secondary data were used as the source of analysis on the use of Banyumasan Javanese Language in digital media. The analysis technique Google Trends was used to examine how some keywords in Banyumasan Javanese Language were searched for via the Google search engine. If the keywords in Banyumasan Javanese Language were widely searched for by internet users, this means that the language is widely needed by the community.

3. Research Result

3.1 Use of Banyumasan Javanese Language in Family

It is very interesting to analyze native Banyumas people, both domiciled in Banyumas Regency and surroundings and other regions, on how they use Banyumasan Javanese Language in their daily life, especially as the main language in family communication. The table below explains native Banyumas people pursuant to their domicile and how they use Banyumasan Javanese Language as the language in family communication.

Table 1. Family communication of respondents who were native Banyumas people

Domicile	Indonesian Language	Mixed Indonesian and Banyumasan Languages, dominantly Indonesian Language	Mixed Indonesian and Banyumasan Languages, dominantly Banyumasan Language	Banyumasan Language	Total
Banyumas/ Purwokerto	21 (7.2%)	109 (37.6%)	83 (28.6%)	77 (26.6%)	290 (100%)
Outside Banyumas but within Barlingmascakeb region	8 (65)	59 (44%)	44 (32.8%)	23 (17.2%)	134 (100%)
Outside Barlingmascakeb but still in Java/DIY	21 (28.8%)	32 (43.8%)	16 (21.9%)	4 (5.5%)	73 (100%)
Outside Central Java/DIY	9 (42.9%)	10 (47.6%)	2 (9.5%)	104 (20.1%)	21 (100%)
Total	59	210	145	104	518

The domicile of respondents from Banyumas (native Banyumas people) is divided into four. First, domiciled in Banyumas/Purwokerto region. Second, domiciled outside Banyumas region but still in Barlingmascakeb region (Banjarnegara, Purbalingga, Banyumas, Cilacap, Kebumen). Third, domiciled outside Barlingmascakeb but still in Central Java/DIY. Lastly, domiciled outside Central Java/ DIY.

Based on the table above, there were 518 respondents. 290 respondents were native Banyumas people and domiciled in Banyumas or Purwokerto region. Out of this number, only 77 respondents or 26.6% had their family communicating purely in Banyumasan Javanese Language without any mixture with any other language. Most of them (37.6%) communicated in mixed Indonesian Language and Banyumasan Javanese Language, but dominantly in Indonesian Language. Only 26.6% respondents used mixed language with dominant Banyumasan Javanese Language. However, 21 respondents (7.2%) living in Banyumas only used Indonesian Language in their family.

This fact leads to further question, why people from Banyumas and their family only used a little Banyumasan Javanese language in their communication? The answer for the time being is it is most likely that their spouses (husband/wife) were not from Banyumas. The table below describes the language used by the respondents from Banyumas and their spouses who were also from Banyumas or native Banyumas spouse.

Table 2. Family Communication of Respondents born in Banyumas whose spouses are also born in Banyumas

Domicile	Indonesian Language	Mixed Indonesian and Banyumasan Languages, dominantly Indonesian Language	Mixed Indonesian and Banyumasan Languages, dominantly Language Banyumasan	Banyumasan Language	Total
Banyumas/ Purwokerto	7 (3.9%)	67 (37%)	59 (32.6%)	48 (26.5%)	181 (100%)
Outside Banyumas but still in Barlingmascakeb region	1 (3.8%)	11 (42.3%)	8 (30.8%)	6 (23.1%)	26 (100%)
Outside Barlingmascakeb but still in Java/DIY	6 (31.6%)	6 (31.6%)	6 (31.6%)	1 (5.3%)	19 (100%)
Outside Central Java/ DIY	1 (12.5%)	5 (62.5%)	2 (25%)	0 (0%)	8 (100%)
Total	15 (6.4%)	89 (38%)	75 (32.1%)	55 (23.5%)	234 (100%)

There were 234 respondents or 45.25% of totally 518 respondents who were spouses from Banyumas. Out of the 234 respondents, 181 people were domiciled in Banyumas/Purwokerto, 26 people domiciled outside Purwokerto but in Barlingmascakeb region, 19 people were domiciled outside Barlingmascakeb region but still in Java/DIY. Those domiciled outside Central Java/DIY were, meanwhile, 8 people.

Out of the 181 spouses from Banyumas living in Banyumas/Purwokerto region, 48 respondents or 26.5% people purely used Banyumasan Javanese Language in their family. On the other hand, most of them used mixed language but Indonesian Language was dominant (37%). The other fact was that some families (3.9%) did not use Banyumasan Javanese Language at all.

The table above also proves that native Banyumas spouses living outside Banyumas, both in and out of Central Java, tended not to use Banyumasan Javanese Language in their family. There was no respondent stating that their family purely used Banyumasan Javanese Language.

The results above stimulated further question, is the use of language in the family affected by respondent's education level? The answer to this question is presented in the table below.

Table 3. Respondents Born in Banyumas Who Use Banyumasan Javanese Language by Education Level

Education Level	Total	Total Percentage
Elementary School	3	2.9
Junior High School	2	1.9
Senior High School	21	20.2
Strata-1 (Bachelor)	72	69.2
Strata-2 (Master)	5	4.8
Strata-3 (Doctor)	1	1.0
Total	104	100

There were 104 respondents from Banyumas who used Banyumasan Javanese language in their family. Out of this number, by education level, most of them 69.2% were bachelor (S1), 21 people (21.2) had senior high school education. The remainder was comprised of master of 4.8%, elementary school of 2.9%, junior high school of 1.9 %, and doctorate (S3) education of 1%. These data show that high education level does not prevent ones from using first language in family communication. Bachelor (S1), a higher education graduate, took the highest percentage in using Banyumasan Javanese Language.

Besides education level, the use of language in family communication is most likely to be affected by the occupation of the concerned family. The table below describes the use of Banyumasan Javanese language from the perspective of speakers' occupation.

Table 4. Respondents Born in Banyumas Who Used Banyumasan Javanese Language by Occupation

Occupation	Total	Percentage
Teacher/lecturer	51	49.0
Non-teacher/lecturer civil servant	11	10.6
Self-employed	7	6.7
Trader	2	1.9
Farmer	5	4.8
Others	28	26.9
Total	104	100

The table above describes that Banyumasan Javanese language was mostly used by respondents whose professions were teacher and lecturer. Out of 104 respondents, 51 people (49%) used Banyumasan Javanese Language in their family. Respondents whose profession was trader were the ones who used Banyumasan Javanese language the least, of only 2 respondents or 1.9%.

Teacher and lecturer were evidently the profession groups who were more concerned about first language. However, as evidently shown in the table above, among the other professions, teacher and lecturer were the ones who used Banyumasan Javanese Language the most in their family.

3.2 Use of Banyumasan Javanese Language in Digital Media

Below is how Banyumasan Javanese language is used in the digital media. The existence of Banyumasan Javanese Language in the digital media covers: (1) Use in discussion in social media such as discussion in Whatsapp group (WAG), (2) Analysis on searching trend on Google search engine of the important keywords related to Banyumasan Javanese Language.

The use of social media is quite massive for personal interaction and group interaction in social media group. Therefore, it is very interesting to study whether Banyumas people communicate in social media, especially in WAG whose majority of members are from Banyumas, also use Banyumasan Javanese Language.

The table below shows the language used by the respondents in social media whose members were mostly from Banyumas.

Table 5. Language used in social media if the members/audience were mostly from Banyumas

Language used	Percentage
Indonesian Language	36.7
Mixed language (Indonesian and Banyumasan)	58.62
Banyumasan Language	4.60

The mostly used language in social media was a mixture between Indonesian Language and Banyumasan Language (58.62%), the remaining 36.7% used Indonesian Language, and only 4.6% used Language Banyumasan purely.

This study then analyzed how the important keywords of Banyumasan Language were searched for in the Internet via Google search engine. The analysis technique used was Google Trends provided by Google. The first keyword was kamus Bahasa Banyumas. This keyword was chosen under the consideration that Banyumasan Javanese

Language Dictionary had been published and uploaded by the Provincial Center of Central Java. According to the results of Google Trends analysis for the keyword Kamus Bahasa Banyumas, there were quite few internet users who searched for information of Kamus Bahasa Jawa Banyumasan. Therefore, Google Trends concluded that “your search does not sufficient data to display”. This means that Kamus Bahasa Banyumasan was not popular since there were no internet users who attempted to search for the information, let alone downloading it. Below is the screenshot of Google Trends analysis for keyword Kamus Bahasa Jawa Banyumasan.

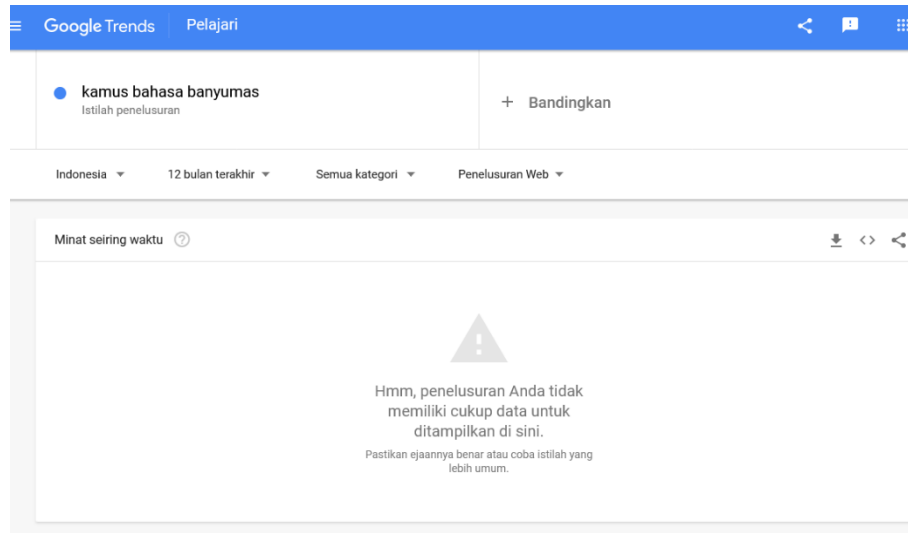


Figure 1. Google Trends Analytics for Kamus Bahasa Banyumas

The next analysis was for the keyword “Bahasa Banyumasan” instead of “bahasa ngapak”. The word ngapak was used as comparison since it is synonym of Banyumasan Javanese Language.

Below is the result of Google Trends of the comparison between searching for Bahasa Banyumasan and Bahasa Ngapak.

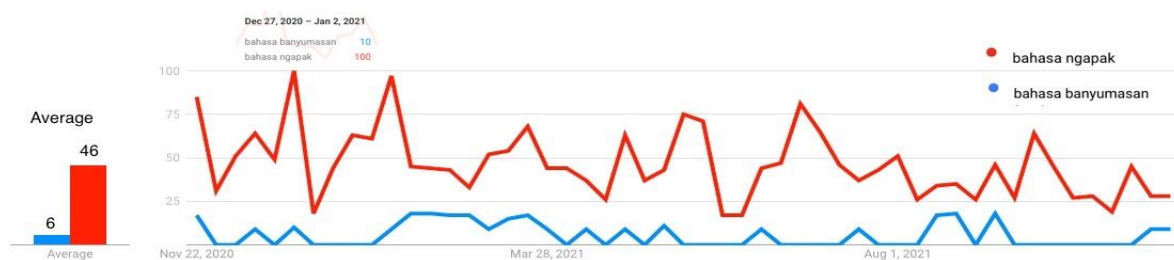


Figure 2. Google Trends Analytics for Bahasa Banyumasan and Bahasa Ngapak

The figure above is the result of Google Trends search for 12 months from November 2020 to August 2021. Internet users used the keyword Bahasa Ngapak more than Bahasa Banyumasan. Bahasa Ngapak was averagely searched for by 46 users monthly, while Bahasa Banyumasan was only searched for by 6 users. The peak searching took place from 27 December 2020 to 2 January 2021 where Bahasa Ngapak was searched for 100 times. This shows that Bahasa Ngapak was more popular.

The next keyword was based on some words derived from the article in online media IDN Times entitled “7 Kata Khas yang Identik Bahasa Ngapak Banyumasan, Tahu Kata Rika?” (Chairil, 2021). Based on this article, the frequently searched seven words were; (1) Inyong, (2) Kencot, (3) Madhang, (4) Rika, (5) Bebeh, (6) Kepriben, (7) Batir. These seven words were then reselected, resulting in three top words, inyong, kencot, and madhang. Inyong is a unique word in Banyumasan language, that means I. Kencot means hungry, and madhang means eat.

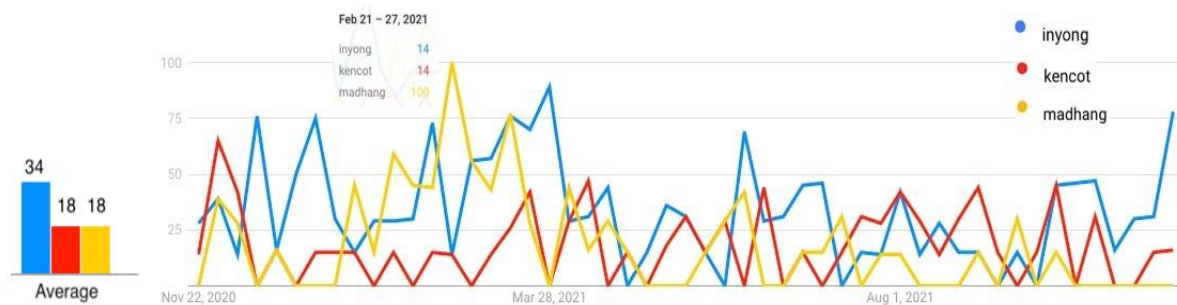


Figure 3. Google Trends Analytics for Inyong, Kencot, and Madhang

The figure above shows that among the three keywords, the most popular was *inyong*. The average search in the last 12 months for the word *inyong* was 34 times, while the words *kencot* and *madhang* were respectively 18 times. What was interesting was that from 21 to 27 February 2021, the word *madhang* was searched for the most compared the other two words, with 100 times of searching.

4. Discussion

This research produces interesting results namely the people from Banyumas who currently do not use Banyumasan Javanese Language in their family, even in the family in which the couple are both from Banyumas. Most of them use mixed language, comprised of Indonesian Language and Banyumasan Javanese Language, but with dominant Indonesian Language. This is a very interesting phenomenon. If the couple is from different regions, it is reasonable and understandable when they do not use either first language since this can hinder communication in the family. But if the couple has the same first language but does not use it in their family, there is a causative factor that needs to be explored more thoroughly.

The first factor, according to Ahmad Tohari, a Banyumas humanist, is: (1) using Indonesian language is deemed more modern, and (2) Mass media also contributes to making local language extinct, since many media, especially television, makes local language speakers as object of comedy. This makes local language speakers feel inferior (Ridlo, 2018).

Based on in-depth interviews with some respondents who were a couple from Banyumas on why they preferred using Indonesian Language in their family, their responses were: (1) when children were not trained in using Indonesian Language from childhood, the parents were concerned that when the children went to school, they would not be able to communicate with their teachers and friends since the language they used at school was Indonesian Language, (2) in family or relative meeting in which many of the participants were from other regions, the parents were concerned that their children would feel inferior since they could not communicate with the other families since such a meeting commonly used Indonesian Language more, (3) The parents felt pity if their children felt inferior in their interaction in other regions when they used Language Ngapak much.

The other cause that Banyumas families started to abandon Language Jawa Banyumas was the negative image of *ngapak* language. Analyses on the contents distributed in the digital media proved it, one of which was that one contained in a blog of Banyumas citizen (Agung, 2015) at <https://briliagung.com/>. In this blog he wrote:

“Kami, para ngapak sudah terbiasa dengan ledakan karena logat kami yang berbeda. Tidak jarang jika kami merantau, banyak celetukan : “Ganteng-Ganteng ko ngapak?” “Cantik sih, sayang ngapak..” “Coba dong ngomong lagi pake logat ngapak..”

[“We, *ngapak* are used to the jokes for our different accent. In other regions, we often heard: “Handsome indeed, but why *ngapak*?” “Beautiful indeed, unfortunately *ngapak*..” “Please say something again in *ngapak* accent..”]

Another blog of a Banyumas woman (Riris, 2013) at stated:

“Orang Purwokerto dikenal dengan language ngapaknya, setiap kali ngomong pasti dikira ada huruf k dibelakangnya. Kebanyakan orang ngapak itu kalo ngomong banter tenan alias cepet. Apabila kalian – kalian hijrah ke kota lain pasti mereka bakal nertawain language ngapak kalian. Sering juga ada yang ngomong gini ” Cantik sih tapi sayangnya ngapak ” hahaha terus gimana harus jawabnya ? kata daplun

suruh dijawab gini ” ngapa ? trauma apa kambi wong ngapak ? jarene ” 😊 Tapi gapapa kebanyakan orang ngapak itu cantik katanya”

[“Purwokerto people are known for their *ngapak* language, each time they are speaking, it is thought that there is consonant *k* at the end of it. Many *ngapak* people are used to speaking fast. If you go to another city, they will laugh at your *ngapak* language. Some will also say ”Beautiful indeed, but unfortunately *ngapak*” hahaha then how to respond to it? Daplun said that we should respond this way ”*ngapa ? trauma apa kambi wong ngapak ? jarene* ” 😊 But it is alright, it is said that *ngapak* people are mostly beautiful”]

Social media Twitter also shows evidence that *ngapak* language was sometimes degraded and even got racist treatment, as stated in a twitter posting below (Munez, 2019):



Figure 4. Screenshot from Twitter on *Ngapak* Language

The figure above proves that beauty and *ngapak* are paradoxical. *Ngapak* has bad and not smooth impression, especially when compared with other local languages such as Sundanese language. This fact is associated with the results of research conducted by Rohmawati (2019) that discussed the trend of paradigm of current Purbalingga local adolescents who tend to feel inferior in using their local language, that is Banyumasan *Ngapak* language as their interaction language. The results show that they who tend to get embarrassed to use Banyumasan or *ngapak* language are female adolescents.

Besides writing in blogs, the phenomena of degrading *ngapak* language are also a hot talk in Kaskus (Kaskus, 2018) as follows:

“Banyak stigma yang dilekatkan pada orang berlanguage ngapak. Ada yang menilai lucu, ndeso, bahkan katrok.

Stigma itu terkadang membuat penutur language ngapak yang lahir dari lingkungan berlanguage ngapak justru meninggalkan language leluhur itu”.

[“Many stigmas are attached to people who use *ngapak* language. Some consider it fun, *ndeso*, and even *katrok*.

Such stigmas sometimes make *ngapak* language speakers who were born in an environment with *ngapak* language even abandon their ancestor’s language”.

Academic studies on the topic first language starting to be abandoned by their speakers were known as Language attrition, that is the progressive loss of a language due to lack of use. Maurin (2017) presented his analysis that a language can be extinct and forgotten because of the following two factors:

L1 attrition, or first language attrition, is governed by two main factors: the increasing use and dominance of the L2, or learned language, and the reduction of exposure to the L1.

The cause of reduction of exposure, according to Hakuta and D'Andrea (1992), is principally associated with parent's language practice in the home. That is, the more parents try to speak with their children in their mother tongue, the more their children maintain their mother tongue.

The research conducted by Retnawati (2018) confirmed the loss of first language, as shown in the quote below.

“There were two factors influenced language loss; they were internal factors and external factors. It is found that subject research got language loss because Indonesian Language is more dominant than her mother tongues”

5. Conclusion

The main speakers of Banyumasan Javanese Language are the people who are born in Banyumas and surroundings. Banyumasan Javanese Language speakers are distributed almost throughout the Indonesian Territory, but mostly are the people domiciled at Barlingmascakeb region (Banjarnegara, Purbalingga, Banyumas, Cilacap, and Kebumen). The more distant it is from Barlingmascakeb region, the less the Banyumasan Javanese Language speakers are.

The use of Banyumasan Javanese Language currently starts to be abandoned by its main speakers. In a family where the couple was born in Banyumas, and domiciled in Barlingmascakeb region, only a little part of the communication in the family uses Banyumasan Javanese Language. Most of them communicate in mixed language, comprised of Indonesian Language and Banyumasan Javanese Language, but Indonesian Language is dominant. The same occurs in social media. Although majority of members in a discussion group in social media are from Banyumas, but the dominant language used is Indonesian Language.

The existence of Language Banyumas in the digital media is also not really popular. Banyumas Language is commonly known as *Ngapak* Language, that is often connoted as a language with fun and less modern impression. Searching for knowledge of Banyumas Language in the internet is also quite little. The results of Google Trends analysis prove that not many internet users search for keywords related to Banyumasan Javanese Language.

Some factors that affect the declining use of Banyumasan Javanese Language can be distinguished into external and internal factors. The external factor includes dominancy of national language and foreign languages factor. The internal factor includes the speakers' inferior feeling since Banyumasan Javanese Language is often deemed *ndeso* and less modern, and is more suitable to comedy.

To solve the problem so that Banyumasan Javanese Language will not go extinct, efforts from all parties are needed to conserve it. The local government needs to issue a policy that can encourage the people to use Banyumasan Javanese Language more actively. The policies that have been made need to be evaluated so as to encourage all components of the community from all ranges of age and occupations so that they will be confident in and proud of using Banyumasan Javanese Language.

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