

USE OF JAVANESE VOCABULARY NGAPAK IN INDONESIAN CODE MIXING

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Abstract

The Use of Ngapak Javanese Vocabulary in Indonesian Code Mixing. This qualitative phenomenological study examines Javanese Ngapak-Indonesian code mixing in everyday interactions in Central Java. Through observation and transcription of native speaker conversations, it was found that the integration of Ngapak vocabulary not only enriches the linguistic dimension, but also becomes an expression of cultural identity and social adaptation. This phenomenon is relevant in various domains (home, market, office, digital) and has implications for BIPA learning, where understanding code mixing improves learners' communicative competence. This finding confirms the role of regional languages in maintaining Indonesia's cultural diversity in the era of globalization.

Keywords: *Code Mixing, Dialect Identity, BIPA Learning*

INTRODUCTION

Language is a fundamental component in human life because it is able to reflect the identity and culture of the community of speakers. As the main instrument of communication, language plays a central role in social interaction, where almost all human activities occur within this framework (Amberg & Vause, 2009). In Indonesia, Indonesian functions as a lingua franca in a heterogeneous society, as well as a medium for transmitting cultural values, and as one of the elements of culture, language can also be a characteristic of a nation (Antoni & Fadlilah 2022). One of the linguistic riches of the archipelago is the Ngapak dialect in Javanese, which has become an integral part of Indonesia's cultural diversity. This dialect has attracted the attention of linguistic and cultural researchers because it is rich in unique expressions and vocabulary that are not found in other languages (Widyaningsih, 2014). This study aims to examine the integration of Ngapak Javanese vocabulary into Indonesian through the phenomenon of code mixing. Code mixing is defined as the mixing of two or more language systems, where one of them appears in the form of a separate word or phrase (Amalia Sholihah, 2018). This practice is common among Ngapak Javanese speakers who often insert elements of their dialect into everyday Indonesian conversations. This dynamic not only creates linguistic uniqueness but also reflects the harmonization of traditional and modern cultures in social interactions. For example, the use of Ngapak vocabulary that has no equivalent in Indonesian is able to present a distinctive nuance and enrich the diversity of expressions. However, behind its uniqueness, code mixing also has its own challenges.

One of the problems that often arises is the potential for communication ambiguity. Excessive use of Ngapak vocabulary in Indonesian conversations can make it difficult to understand, especially for speakers who are not used to the dialect, such as pure Indonesian speakers, speakers with non-Javanese mother tongues, or foreigners (Rohmadi & Edy Tri Sulisty, 2014). On the other hand, code mixing also has positive impacts, such as strengthening solidarity and group identity among Ngapak speakers. This also creates closer social ties in the community and a warmer and more personal communication atmosphere (Prabowo, 2019). Thus, language not only plays a role as a means of conveying information, but also as a recorder of the values of relationships between individuals. This research not only focuses on the linguistic aspect, but also reaches the urgency of preserving Javanese culture through the lens of the Ngapak dialect. In the context of globalization that encourages cultural homogenization, the sustainability of the Ngapak dialect becomes an important fortress to maintain a distinctive local identity. Language, as a mirror of community life, records how the Ngapak-speaking community responds to social change—from adapting to modern values to efforts to maintain ancestral traditions. By tracing the dynamics of Ngapak-Indonesian code mixing, this study reveals the reciprocal relationship between language practices, the formation of collective identity, and social transformation. For example, the use of Ngapak vocabulary in the digital realm or work environment not only shows the flexibility of language, but also the community's strategy to remain relevant amidst the flow of modernization

without losing its cultural roots. Moreover, the findings of this study are expected to be the basis for designing language and cultural preservation strategies based on the realities of contemporary society. By mapping code-mixing patterns in various contexts—such as families, markets, or cyberspace—this study provides empirical data on how the Ngapak dialect survives and evolves. This contribution is not only important for academics, but also for education practitioners, policy makers, and local communities in formulating language protection initiatives. In addition, a deep understanding of this phenomenon strengthens awareness of Indonesia's multicultural linguistic richness, while emphasizing that linguistic diversity is not merely a legacy of the past, but an active asset that continues to shape the nation's identity in the present and future.

RESEARCH METHODS

This study adopts a qualitative approach based on phenomenology to explore the use of Ngapak Javanese vocabulary in Indonesian through code-mixing practices. The phenomenological approach was chosen to deeply understand the subjective experiences of speakers and the structures of consciousness that underlie this linguistic phenomenon. The research subjects included Ngapak Javanese speakers in various environments in Central Java, such as homes, markets, offices, digital spaces, and families. The selection of participants was carried out purposively by considering the variety of contexts of code-mixing use to ensure holistic data representation. The data in this study were obtained through direct observation of the daily conversations of Ngapak Javanese speakers. Observations were conducted in various contexts, and conversational utterances containing code-mixing were recorded as raw data. The transcript data were then analyzed using a thematic analysis approach to identify dominant code-mixing patterns. The coding process was carried out by grouping data based on the context of use (family, market, etc.) and sociolinguistic functions (solidarity, identity, etc.). Validation of the findings was carried out through member checking, where participants were asked to confirm the accuracy of the data interpretation. The validity of the data was guaranteed through careful direct observation. Data transcription was also carried out carefully to ensure accuracy in representing the observed conversations. In addition, researchers can also triangulate data by collecting additional information from interviews or other relevant sources. By following this research method, researchers can provide a deeper picture and understanding of the phenomenon of the use of Ngapak Javanese vocabulary in Indonesian through code mixing and then contribute to further understanding of the cultural and linguistic identity of the Ngapak Javanese speaking community in Central Java.

THEORITICAL REVIEW

Study of Ngapak Javanese Language

Ngapak Javanese is one of the important dialects in the Javanese language family that is geographically concentrated in Central Java, such as Purwokerto, Banyumas, Cilacap, and Tegal. Geographical isolation that limits interaction with other regions also forms the linguistic characteristics of this dialect, including unique phonological and lexical variations (Purwaningsih, 2017). This condition not only creates language differences but also triggers the formation of a strong local identity through linguistic practices. The Ngapak speaking community, which views language as a symbol of collective identity, tends to maintain and develop this language variety in response to the challenges of cultural homogenization. The development of Ngapak Javanese is also influenced by historical and social dynamics, such as population migration, changes in political structures, and inter-ethnic interactions. For example, contact with other ethnic groups through trade or intermarriage has enriched vocabulary and created new variants in this dialect (Wana et al., 2018). Language not only functions as a means of communication, but also as a medium for expressing cultural values and local experiences. In this context, the loyalty of speakers to Ngapak Javanese is a crucial factor in maintaining its continuity, especially amidst the pressures of globalization that encourage language shifts.

1. Linguistic Study of a Dialect

In the realm of linguistics, the study of dialects such as Ngapak Javanese provides a critical lens for understanding language variation that emerges from geographic and social diversity. Linguistic analysis in dialectology includes the exploration of phonological (e.g., distinctive vowel pronunciation), morphological (word formation with unique affixations), syntactic (informal sentence patterns), and semantic (contextual meaning of vocabulary) changes that occur over time (Dewi et al., 2017). Dialectology, which etymologically comes from the Greek words *dialektos* (dialect) and *logos* (science), is not only limited to the analysis of a particular dialect, but also compares dialect variation within a language to reveal the dynamics of linguistic evolution. This approach allows researchers to identify external factors (such as migration or cultural contact) and internal factors (such as speaker innovation) that shape the unique characteristics of a dialect.

2. The Role of Dialect Identity

The identity of the Ngapak Javanese dialect is manifested through the characteristics of prosody (accent), vocabulary choices, and grammatical structures that reflect the cultural values and social hierarchy of the speaker community. Language, in this context, functions as a tool for expressing collective identity that strengthens the bonds of solidarity between members of society (Reiginayoss & Sitorus, 2023). The theory of language variation and change explains that the uniqueness of the Ngapak dialect emerged in response to socio-cultural transformations, such as urbanization or interaction with the dominant language (Bahasa Indonesia). The distinctive Ngapak accent, for example, is the main differentiator from other Javanese dialects (such as Solo or Yogyakarta Javanese), as well as a proud regional identity marker. In everyday interactions, the use of this dialect not only influences communication style but also forms a cohesive language community. Linguistic studies of dialect identity must combine analysis of language structure with a broader cultural context, including oral traditions, performing arts, and ritual practices inherent in the speaker community. The integration of these aspects makes language not just a means of communication, but also a reflection of the complexity of dynamic socio-cultural identity.

3. Language Change (code mixing phenomenon)

Code mixing is a linguistic phenomenon in which speakers insert elements from two or more language systems into one utterance, with the main language as the basis and other languages as companions (Herniti, 2008). The inserted elements—in the form of words, phrases, or clauses—serve to enrich the meaning or context of communication. This phenomenon reflects language dependency in a multilingual society, where the use of one language "purely" without mixing is almost impossible. This confirms that linguistic interaction between speakers is dynamic and adaptive, especially in complex socio-cultural contexts.

4. Investigation into Code Mixing Practices

This study uses a phenomenological approach to explore the structure of speaker consciousness in interpreting the practice of Ngapak-Indonesian code mixing. This approach allows the phenomenon to reveal itself naturally through the subjective experiences of participants, without rigid conceptual intervention (Nuryana & Utari, 2019). By analyzing the dynamics of code mixing in everyday interactions, this study aims to formulate a contextual Indonesian Language learning strategy for Foreign Speakers (BIPA), especially in Central Java. In addition, these findings are expected to support efforts to preserve local languages and cultures amidst the challenges of globalization, as well as being a reference for policies that support linguistic diversity.

5. Language Culture

Language plays an important role as a foundation in shaping and transmitting the culture of a society. Through language, values, traditions, and historical narratives are passed down across generations, while also being a reflection of social group identity and strengthening community solidarity. Language culture includes not only grammatical structures and vocabulary, but also distinctive communication practices, literary works, and social norms that govern language use. Preserving linguistic diversity is an essential step to maintain global cultural wealth and ensure the sustainability of linguistic heritage.

In the context of Javanese, language culture reflects historical roots, philosophy, and local wisdom that have developed over centuries. Ngapak Javanese, for example, displays a variety of vocabulary that is adjusted to the level of respect for the interlocutor (*unggah-ungguh*), which emphasizes social hierarchy and values of politeness (Humaniora et al., 2023). This language is not just a means of communication, but also a medium for artistic expression (such as *tembang* and *wayang*), literature (*seratus* and *babad*), and religious rituals. Thus, the preservation of Javanese not only maintains local identity but also ensures the continuity of traditions that are an integral part of culture.

6. Implications for Learning Indonesian for Foreign Speakers

The use of Ngapak-Indonesian code mixing in daily interactions has crucial implications for learning Indonesian for Foreign Speakers (BIPA), especially in Central Java. Understanding the differences between standard Indonesian and variants mixed with Ngapak dialects is key for learners to adapt in real communication contexts. For example, introducing phrases such as "*Monggo mampir*" (please stop by) not only trains linguistic competence but also teaches profound Javanese cultural politeness. Code mixing in BIPA learning is not only a linguistic phenomenon, but also a window to understand the interaction between language, cultural identity, and the influence of modern society (Wulandari et al., 2025). By integrating material on code mixing into the curriculum, learners can develop cultural sensitivity, improve their ability to interact in heterogeneous environments, and enrich their learning experiences through a contextual approach. This is in line with efforts to preserve regional languages while promoting diversity as a national strength.

RESULTS AND DISCUSSION

This study aims to analyze the use of Ngapak Javanese vocabulary in Indonesian through the phenomenon of code mixing. The data collected shows a number of code-mixed sentences/phrases in various contexts, such as houses/housing complexes, supermarkets/markets, offices/work, cyberspace, public places, and families. The following is an analysis of the findings based on context:

1. House/ Housing Complex

The use of code mixing in everyday conversations in the home environment or housing complex reflects the speaker's efforts to maintain dialect identity in informal situations. The speaker not only inserts Ngapak vocabulary, but also combines it with a relaxed Indonesian sentence structure. For example, the sentence "Nang rumah tok hari ini, arep ngode tapi dikon online karo bos" shows the adaptation of the word "ngode" (work) from Ngapak Javanese into Indonesian. This phenomenon indicates that linguistic identity is maintained even in private interactions, while also emphasizing the richness of language variation at the local level.

2. Supermarket/ Market

In buying and selling transactions in markets or supermarkets, code mixing appears as a communication strategy that strengthens the nuances of cultural politeness. For example, the phrase "Monggo mampir, beli mas screen protectore" uses the word "monggo" (please) as a form of respect typical of Ngapak Javanese. This not only facilitates transactional interactions but also builds social closeness between sellers and buyers. The use of local vocabulary in a commercial context reflects the integration of culture in everyday economic practices.

3. Office/ Job

Although the office environment tends to be formal, code mixing still occurs in casual conversations between coworkers. The sentence "Wes paham deadline opo urung? Angger urung paham aku jelsin lagi" uses the word "urung" (not yet) from Ngapak Javanese to create a sense of familiarity. This flexibility shows that dialect identity can adapt to formal contexts without losing its function as a marker of group solidarity.

4. Online/Internet

In the digital era, Ngapak-Indonesian code mixing persists in online communication, such as WhatsApp conversations or social media. For example, the sentence "I'm at the market, buy me some fried food, yo" uses the words "neng" (at) and "yo" (yes) which are typical of Ngapak. This phenomenon proves that linguistic identity is not only relevant in oral interactions, but is also able to adapt to modern communication media.

5. Public places

The use of Ngapak Javanese in public spaces, such as in the sentence "Mase arep bicara Jowo Ngapak tapi accent uwis berubah banyak", reflects the speaker's awareness of accent changes as well as an effort to maintain it as part of their identity. The speaker's confidence in integrating local dialects into Indonesian creates a friendly and inclusive communication atmosphere.

6. Family

In family interactions, code mixing serves to strengthen emotional bonds through the use of vocabulary that has nuances of intimacy. For example, the sentence "Sir, let's eat, nasie wis mateng" uses the words "nasie" (rice) and "mateng" (ripe) from Ngapak Javanese. This not only facilitates communication, but also preserves linguistic traditions in the domestic sphere. The findings of this study reveal that Ngapak-Indonesian code mixing is not merely a linguistic phenomenon, but also a reflection of socio-cultural dynamics. On the one hand, this practice enriches linguistic diversity and strengthens community identity. On the other hand, excessive use can create ambiguity for non-Javanese or foreign speakers. From a theoretical perspective, this study supports the concept of language maintenance (Fishman, 1991), where code mixing becomes an adaptive strategy to maintain dialects amidst the dominance of the national language. Practically, this finding is relevant to teaching Indonesian for Foreign Speakers (BIPA), especially in Central Java, where understanding code mixing can improve learners' communicative competence.

CONCLUSION

Based on this study, it can be concluded that the integration of Ngapak Javanese vocabulary into Indonesian through the phenomenon of code mixing creates a unique communication dynamic, combining linguistic complexity, cultural identity, and social adaptation. This phenomenon not only reflects the mixing of language structures, but also becomes a marker of linguistic diversity and the response of Central Javanese society to the influence of globalization. Ngapak-Indonesian code mixing acts as a mechanism for preserving local dialects as well as a form of resistance to language homogenization, enriching the Indonesian linguistic treasury. On the one hand, this practice strengthens the collective identity of the Ngapak-speaking community through the use of distinctive vocabulary and accents, which create close social ties and familiarity in daily interactions. On the other hand, excessive use can reduce the clarity of communication, especially for non-Javanese or foreign speakers, so a balance is needed between preserving the

dialect and the need for inclusive communication. The implications of this study are significant in the context of education, especially in learning Indonesian for Foreign Speakers (BIPA). Understanding the phenomenon of code mixing allows learners to master not only formal language but also local variations, increasing their ability to adapt in heterogeneous social environments. In addition, this study provides a basis for community-based language preservation policies, ensuring that the Ngapak dialect remains alive as an integral part of Indonesian cultural identity. Thus, this study not only enriches sociolinguistic studies in Indonesia, but also emphasizes the importance of a holistic approach in combining language preservation, multicultural education, and awareness of diversity as a national strength. Through strategic steps, linguistic heritage such as Ngapak Javanese can continue to develop, reflecting a dynamic and inclusive Indonesian identity.

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