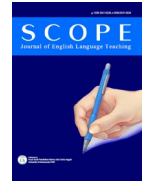




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Research Article

## Indonesian Lexical Interference into Baduy Sundanese Dialect

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### KEYWORDS

Interference;  
 Lexical interference;  
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### ABSTRACT

This research was conducted because of the phenomenon of Indonesian language interference in one of the Baduy figures. The purpose of this research is to know and describe the forms of Indonesian lexical interference into Baduy dialect Sundanese, as well as to describe the factors causing the occurrence of Indonesian lexical interference into Baduy dialect Sundanese. The method used in this research is descriptive qualitative method. The data of this research are the basic forms of Indonesian language that enter into Sundanese language in Aka Mursid's interview video. The researcher uses non-participant observation category, which means that the researcher does not take part directly in the activities being observed. The data were analyzed by collecting sentences containing lexical interference using ELAN application. Based on the result of the research, the researcher concludes that there are two factors that cause Indonesian lexical interference into Sundanese language of Baduy dialect, linguistic and non-linguistic. The linguistic factor is due to the almost equal mastery of B1 and B2 of the Baduy community, as well as the factor of bilingualism. The non-linguistic factor is due to the habit and environment of Baduy people who are visited by outsiders and tourists who use Indonesian. This research has a contribution to teachers who teach Sundanese and Indonesian as a comparison of language and cultural habits in Baduy and outside Baduy.

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## INTRODUCTION

Indonesia is a country that has many uniqueness, ranging from culture to various languages in each region. There are so many tribes in Indonesia, some of which follow the times and technology, but there are also some tribes that still uphold the cultural heritage and customs that have existed since their ancestors and have been passed down from generation to generation (Nurfalah, Claesya & Bidjacksono, 2023).

They reject the development of the times because if they violate the customs, then it is considered a big and fatal mistake. Among the many indigenous tribes that still uphold their cultural heritage is the Baduy tribe (Suryani, 2014).

The Baduy tribe is a tribe that lives in an area known as the customary area. The customary area is located in the western part of Java Island, surrounded by Kendeng mountains with a land area of about 5101.8 hectares. The Baduy tribe is located in the Kanekes area, Leuwidamar sub-district, Lebak district and is in Banten Province (Hilmawan, 2019).

Baduy tribe is divided into two, namely Baduy *Dalam* and Baduy *Luar*. Baduy *Dalam* is a Baduy community that continues to uphold the customs in Baduy village, while Baduy *Luar* is a Baduy community that leaves Baduy *Dalam* village and begins to follow the times and technology and begins to accept new things such as electricity (Priyombodo, Wasan & Nugraha, 2022).

*Lalampah* is what distinguishes Baduy *Dalam* from Baduy *Luar*. There is a clear difference between what the people of Baduy *Dalam* and Baduy *Luar* do in this case, because *lalampah* is mandatory for residents of Inner Baduy (Isnendes, 2016).

Although it is called as a community that "isolates itself", Baduy community has begun to get used to communicating with people outside Baduy due to the large number of tourists visiting there. Therefore, intercultural communication is created in the Baduy tribe area, this creates communication between the Baduy tribe and the surrounding community and tourists because humans are social creatures who need to communicate through verbal and non-verbal communication (Kiling & Novianti, 2014).

The source of this research is Aka Mursid. He is one of the community leaders of Baduy *Luar* who is already known by many people. Aka Mursid became famous because he showed a lot of his life as an Baduy *Luar* community, starting from his daily life to promoting his various merchandise on Instagram with more than 17 thousand followers. He sells various Baduy woven fabrics that have very beautiful and distinctive Baduy motifs. In addition, he also sells original honey that she produces herself and has sent her products to various places.

Aka Mursid became known when he and several members of the Baduy Dalam (BD) and Baduy Luar (BL) tribes were invited by Indonesian President Joko Widodo to the State Palace. From there, he became increasingly recognized by the outside community. Aka Mursid has also been using Indonesian more often due to his agenda of meeting with many people who don't really understand Sundanese.

Each language has its own characteristics. This can be seen from the alphabet, language, sound, lexical form, grammatical structure, and others. In language learning, there are four language skills that can be used as a measure of ability, namely listening or listening, reading, writing, and speaking. Therefore, in learning a foreign language there are certain characteristics that differ between the mother tongue and the language to be learned which become obstacles (Hidayati, Rusmawati & Junining, 2022).

In addition to communicating, local languages considered as a cultural heritage that needs to be preserved to continue to be passed down to future generations. Language development and change are quite rapid, namely in the field of science and technology. The existence of contact in this field causes one language to be influenced by another language. The strong dominance of the use of Indonesian in society can shift the use of local languages (Baryadi, 2016 cited in Robiah & Hernawan, 2021).

One of the driving factors is the urge to meet the urgent need to receive input from other languages because the language itself does not have it, and the tendency for stylistic behavior because the elements of the language collected are considered more prestigious. Many foreign language elements have entered the Sundanese language through the media, both mass media, print media and electronic media (Marwati, 2020).

Language has a function as a means of human communication with each other, both formal and non-formal language. The use of language is more oral than written even from the time humans wake up until they go to bed (Purlilaiceu, 2020). Perceiving the use of language from the community perspective, there is a language that is first used to communicate with people around. This language is more often called mother tongue or first language. It is called the first language because a language is learned for the first time (Andriani, 2019).

Then there is the second language that is usually used while studying. This is one of the causes of bilingualism and diversity (Firmansyah, 2021). The use of two or more languages can result in language contact or language contact. This phenomenon is often also referred to as interference (Limbong & Yulianto, 2021)

Interference has been one of the focuses in sociolinguistic studies. Sociolinguistics is the study of language and society. The study of sociolinguistics is used in social life to communicate with others. Sociolinguistics is an interdisciplinary science that explains linguistic problems related to social, situational, and cultural factors (Rohmadi, 2017, cited in Ratnawati, L. & Arifianti, 2021). Sociolinguistics has a very diverse scope, one of which is interference. The process of mutual influence between one language and another cannot be avoided. The existence of bilingualism will also lead to language interference and integration (Miauliyasari, 2020).

Interference is manifested at all levels of language: phonetic, phonological, morphological, semantic, syntactic and lexical (Abduhamidovna, 2020). Language interference research deals with natural language, meaning that data is obtained from real environments and so on. Interference occurs for several reasons. According to Weinriech, interference can occur for several reasons,

namely bilingualism in speakers, the habit of using the first language or mother tongue (B1), and the lack of new vocabulary acquired (Sari, 2016)

In his book 'Language in Contact', Weinrich says that interference occurs when there is a change in the language system, either in terms of the morphological system, errors or language interference. Also in the relationship between the phonological system and other systems (Ulfa, Basir & Prihatin, 2020).

Weinreich divides the forms of interference into three, namely phonological interference, grammatical interference, and lexical interference. Phonological interference occurs when the phonemes used in a language are absorbed from the phonemes of another language. If a Javanese speaker pronounces a place word with the sounds /b/, /d/, /g/, and /j/ in front of it, grammatical sound interference will occur, for example: /mBandung/, nDeli/, /ngGombang/, /nJambi/, etc (Triyanto & Nurhayati, 2016). According to Pennington (2007), phonology is the study of how sounds are organized in their use in a language system (Thamrin & Isnendes, 2020).

Interference in morphology occurs when a bilingual identifies a morpheme, morpheme class, or grammatical relationship in the first language system and uses it in the second language and vice versa. In Weinreich's opinion, interference symptoms exist in phonic, grammatical (morphological and syntactic), and lexical forms. So interference that occurs in the morphological and syntactic fields is included in the grammatical field. Interference in the lexical field occurs when bilinguals incorporate first language vocabulary into the second language or vice versa (Sari, 2016).

Interference according to Nababan is an error that occurs due to bringing the habits of the mother tongue or dialect into the second language or dialect (Falah, 2019). Suwito explains that interference covers various aspects of language, it can be absorbed in the fields of sound (phonology), word form (morphology), sentence structure (syntax), vocabulary (lexicon), and meaning (semantics).

Junus and Junus (2010) argue that interference is considered as a deviation of language norms that occurs in the speech of bilingual people because of their familiarity with more than one language which causes language contact (Oviani et al., 2022). 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, between sentences, or discourse (Priyanto, Kurniawan & Isnendes, 2018).

As far as researchers can find, there are several studies on interference that have been conducted. Some of the studies

conducted are an article entitled "Javanese Lexical Interference into Indonesian Language Used by People in WhatsApp Group of Karang Village" (Florenta & Sabardila, 2022), "Sundanese Interference with Indonesian (Study of Oral Variety of Mathla'ul Anwar Banten Students)" (Purlilaiceu, 2020), "Sundanese Interference with Indonesian in Class VII Students' Description Writing (Andriani, 2018)", "Sundanese Grammatical Interference into Indonesian in YouTube Artist Podcasts" (Wahyuni, 2016), and a thesis entitled "Analysis of Lexical Interference in Solo Pos Newspaper Discourse April-June and Implications in Learning" (Sari, 2016).

Humans as social creatures need communication in their lives, which means they need other people or groups to interact with others. Language is basically a tool or means for communication between humans. Language is also one of the characteristics that distinguish humans from other creatures (Sudaryanto, 2019, cited in Hilmawan, 2019). Language behavior cannot be separated from the socio-cultural factors contained in the speech community of language users, as well as the phenomenon of language used by people living in Baduy, Banten Province (Pujiati et al., 2018).

Proficiency in B1 will definitely affect the B2 language learning process. This is because there are differences and similarities between one language and another. Chaer and Agustina (2010) argue that language is universal and unique. In other words, a language also has properties that are the same in all languages, in addition to properties that are not owned by other languages (Triyanto & Nurhayati, 2016).

The mother tongue of Baduy community is Sundanese because they adhere to *Sunda wiwitan Islam*. However, most Baduy people can speak Indonesian and it is useful for communication needs when there are outsiders or tourists visiting. In addition, they also use Indonesian when traveling outside Baduy. According to Mikihiro (2023), Sundanese language has its own interesting characteristics and uniqueness, as well as being the key to identity that is valued by Sundanese people themselves, so it is recommended to use it as much as possible (Hidayah et al., 2023).

The Baduy community is appreciated by the outside community because of the regularity of their life in maintaining traditions and adapting to the nature around them. Baduy community has unwritten rules that are strictly maintained. Those rules are called *pikukuh* and cover various things such as religion, social, leadership, and responsibility. What is unique is that these *pikukuh* are in the form of spoken language realized in idioms. Baduy idioms are unique, dense, and have high meaning. This idiom comes from the harsh yet flexible customary law. The law in Baduy society must be enforced and

lawbreakers will receive consequences. Therefore, life in Baduy community is free from criminality, crime, or chaos that can damage the cosmos (Hernawan et al., 2019).

The Baduy people themselves speak Sundanese every day. However, when visited by outsiders, they are willing to use Indonesian for visitors who do not understand Sundanese. This indicates that Baduy people use Sundanese as their daily language and can use Indonesian in certain situations (Nurmaulida, 2023). In addition to physical contact with visitors from outside Baduy, most of the outer Baduy community also see and listen to other people speaking Indonesian mixed with Sundanese from inside the television or cellphone.

"In several television shows, speech in Sundanese language was being affected by Indonesian language, either from hosts or interviewees." (Robiah et al., 2020, p. 2). This statement means that in several television shows, speech in Sundanese language was affected by Indonesian language, either from the host or interviewees.

With many people outside Baduy who visit, it will certainly cause Baduy people to use Indonesian language more often when speaking. From this research, it will be known how much and how far the effect caused by this communication or what can be called as interference.

Based on the above reasons, the problem of Sundanese language interference in video interviews of Baduy community is the focus of this research. Another reason for this research is the assumption that the influence of Indonesian as the national language is quite large. Therefore, it is necessary to conduct this research to find out the form of interference and the factors that influence the occurrence of Indonesian interference into Sundanese.

## METHOD

Qualitative research is a social science research method that collects and analyzes data in the form of words (oral and written) and human actions and does not try to calculate or quantify the qualitative data that has been obtained and thus does not analyze numbers (Afrizal, 2017) (in Widyastuti, 2017).

Descriptive method is a research method that seeks to describe and interpret objects according to what they are (Best) (in Ghasya, 2017). Descriptive methods are also commonly referred to as descriptive statistics. In other words, descriptive statistics are the organization and analysis of data and numbers to provide an orderly, concise, and clear description of a symptom, event, or situation, from which a certain understanding or meaning is obtained (Sholikhah, 2016).

This method is used to analyze data that cannot be calculated with numbers. Descriptive method in this

research is used to describe and analyze the lexical interference in the interview video of Baduy community and the factors causing it.

The data in this research are words or sentences that experience lexical interference in the video interview of Baduy community. The data source is in the form of words and sentences spoken by one of the Outer Baduy figures with the data in the form of leatherative. The method of data collection in this research is the method of listening and recording, namely obtaining data by listening to and transcribing Aka Mursid's interview videos and sorting out words and sentences that include lexical interference and recording them on data cards (Fauziati, 2016).

This study analyzed the data using the language error analysis method. The language error analysis procedure consists of four steps including error identification, error description, error explanation, and error quantification. The data collection technique used by researchers in this study is non-participant observation, meaning that researchers do not participate directly in interviewing Aka Mursid. The researcher made observations by transcribing and analyzing through the ELAN application, which is a special application for transcribing a video with complete features in a 2021 Baduy research activity conducted by FPBS UPI language lecturers.

The steps taken in this technique are to identify sentences containing interference in the video interview with Aka Mursid, then classify the forms of interference at the lexical level, and match the Sundanese equivalent interference in Indonesian. Based on the analysis of the video, the researcher interpreted the causes of Indonesian lexical interference into Sundanese.

## RESULTS AND DISCUSSION

Interference refers to the deviation in the use of a language by incorporating another language system. Clause fragments from another language in a sentence of another language can also be considered as an interference event.

Based on the research that has been conducted, researchers found Indonesian lexical interference into Sundanese as many as 33 sentences with 56 Indonesian words that interfered.

**Tabel 1** Results of Analysis of Interfering Sentences

Interferences	Indonesian Sentences	Sundanese Sentences
<i>nama</i>	"Perkenalkan <b>nama</b> abi Mursid."	"Ngawanohkeun <b>nami</b> abi Mursid."

<i>dalam</i>	“Dulunya di Baduy <b>Dalam.</b> ”	“Baheulana di Baduy <b>Jero.</b> ”
<i>tidak</i>	“ <b>Tidak</b> , ti jero geus teu inget taun sabarahana, sekitar taun dua rébu sembilan nya.”	“ <b>Henteu</b> , ti jero geus teu inget taun sabarahana, sakira taun dua rébu salapan nya.”
<i>sekitar</i>	“Tidak, ti jero geus teu inget taun sabaraha nya, <b>sekitar</b> taun dua rébu sembilan nya.”	“Henteu, ti jero geus teu inget taun sabaraha nya, <b>kira-kira</b> taun dua rébu salapan nya.”
<i>sembilan</i>	“Tidak, ti jero geus teu inget taun sabaraha nya, sekitar taun dua rébu <b>sembilan</b> nya.”	“Henteu, ti jero geus teu inget taun sabaraha nya, sakira taun dua rébu <b>salapan</b> nya.”
<i>dulu</i>	“Jeung Uwa <b>dulu.</b> ”	“Jeung Uwa <b>baheula.</b> ”
<i>baru</i>	“Terus tos lila jeung Uwa <b>baru</b> dapat jodo lah.”	“Terus tos lila jeung Uwa <b>kakara</b> meunang jodo lah.”
<i>dapat</i>	“Terus tos lila jeung Uwa baru <b>dapat</b> jodo lah.”	“Terus tos lila jeung Uwa kakara <b>meunang</b> jodo lah.”
<i>dari</i>	“ <b>Dari</b> tahun dua rébu tilu belas.”	“ <b>Ti</b> taun dua rébu tilu belas.”
<i>tahun</i>	“Dari <b>tahun</b> dua rébu tilu belas.”	“ <b>Ti taun</b> dua rébu tilu belas.”

The following are the results of research that has been conducted by researchers:

"Perkenalkan nama abi Mursid."

(Msd/0018/D02-D05)

The words *perkenalkan* and *nama* are lexical interference which are *per-an* affixed words and the root word from Indonesian *kenal* which has the meaning of *nepangkeun*, *nepungkeun*, and *ngawanohkeun* in Sundanese. This word means to introduce oneself. The word *perkenalkan* is commonly used in official or formal conversations. This word is often used when getting to know someone or when we are being interviewed. As for the word *nama*, it is our identity, so these two words are interconnected. So, the basic form that is correct and in accordance with Sundanese is:

"Ngawanohkeun nami abi Mursid."

"Dulunya di Baduy dalam." (Msd/0018/D12-D14)

The words *dulunya* and *dalam* are Indonesian words that mean *baheulana* with the base word *baheula* and use the suffix *-na*. The word *dulunya* is a lexical interference

which is an affixed word *-nya*. The word *baheulana* has the meaning of the past that has happened. The word *dalam* is a form of lexical interference which means *jero* when translated into Sundanese. The context of the word *dalam* refers to the village of Baduy Dalam. So, the correct sentence form and in accordance with Sundanese is:

"Baheulana di Baduy Jero."

"Ngaran anak pertama Indra kedua Tiara." (Msd/0018/D42-D46)

The words *anak pertama* and *kedua* are forms of Indonesian words meaning *kahiji* and *kadua* in Sundanese. The word *pertama* has an Indonesian synonym *ke satu* so if in Sundanese it means *kahiji* and *mimiti*. So, the correct sentence form and in accordance with Sundanese is:

"Ngaran budak kahiji Indra kadua Tiara."

"Biasalah dagangnya saeutik-saeutik." (Msd/0018/M01D08-M01D11)

The word *dagangnya* has the suffix *-nya* which comes from Indonesian. The word *dagang* is also a Sundanese word, but the use of the suffix is wrong because it should have the Sundanese suffix *-na*. So, the correct sentence form and in accordance with Sundanese is:

"Biasalah dagangna saeutik-saeutik."

"Tidak, ti jero geus teu inget taun sabaraha nya, sekitar taun dua rébu sembilan nya." (Msd/0018/M01D22- M01D27)

The words *tidak*, *sekitar*, and *sembilan* are Indonesian's basic words. The word *tidak* has synonyms in Indonesian. The word *tidak* has the meaning of *henteu*, *lain*, and *sanés* in Sundanese. The word *sekitar* if in Sundanese is *kira-kira* and has a more refined synonym *kinten-kinten* in Sundanese. The word *sembilan* is a noun which means *salapan* in Sundanese. So, the correct sentence form and in accordance with Sundanese is:

"Henteu, ti jero geus teu intget taun sabaraha nya, kira-kira taun dua rébu salapan nya."

"Jeung Uwa dulu." (Msd/0018/M01D34-M01D36)

The word *dulu* is a form of the word from the Indonesian language which means the past or events that have already passed. When translated into Sundanese, *dulu* means *baheula* just like the second point above. So, the correct sentence form and in accordance with Sundanese is:

"Jeung Uwa baheula."

"Terus tos lila jeung Uwa baru dapat jodo lah." (Msd/0018/M01D39- M01D46)

The words *baru* and *dapat* are Indonesian words used in Sundanese sentences. The word *baru* has Sundanese word meanings of *anyar*, *kakara*, *nembé*, *karék*. While the word

*dapat* has the Sundanese meaning of *meunang* which refers to when we get something favorable. So, the correct sentence form and in accordance with Sundanese is:

"Terus tos lila jeung Uwa kakara meunang jodo lah."

"Sesudah éta, dapet jodo nikah di kampung Uwa."  
(Msd/0018/M01D47-M01D51)

The words *sesudah* and *dapet* are forms of words that come from the Indonesian language which have the meaning of *saatos* and *meunang* in Sundanese. The word *saatos* has the synonym *sanggeus* in Sundanese which is a *basa loma*, commonly used for friends or people we are already familiar with. Meanwhile, the word *dapet* is the nonstandard word *dapat*. So, the correct sentence form and in accordance with Sundanese is:

"Sanggeus éta, meunang jodo nikah di kampung Uwa."

"Sanggeus menikah, pindah ka dieu."  
(Msd/0018/M02D16-M02D19)

The word *menikah* is a word derived from the Indonesian language with the basic word *nikah* and the initial affix *me-*. In this context, *menikah* in Sundanese means *kawin* because *menikah* is a verb in Indonesian and *kawin* is a verb in Sundanese. According to the Sundanese Dictionary, the word *kawin* means to live together morning and night between a man and a woman who have been approved by their parents and legalized by the penghulu. So, the correct sentence form and in accordance with Sundanese is:

"Sanggeus kawin, pindah ka dieu."

"Dari tahun dua rébu tilu belas."

(Msd/0018/M03D28-M03D31)

The words *dari* and *tahun* are Indonesian basic words used in Sundanese sentences. The word *dari* has the meaning of *ti* in Sundanese. The word *dari* has a synonym *sejak* in Indonesian. For the word *tahun*, the Sundanese meaning is not much different, which only removes the letter h, so it becomes *taun*. So, the correct sentence form and in accordance with Sundanese is:

"Ti taun dua rébu tilu belas."

"Pertama di Tangerang éta paméran."  
(Msd/0018/M03D31-M03D35)

There is a word *pertama* in this sentence that should have used the Sundanese word *mimiti*. The word *pertama* here is a number level word and refers to the beginning of something. The appropriate Sundanese word for the first word in this context is *mimiti* because it also means the

beginning, not referring to the calculation of numbers. So, the correct form of the sentence and in accordance with Sundanese is:

"Mimiti di Tangerang éta paméran."

"Kalo paméran mah Tangerang, Jakarta, terus di Bandung, di Solo, di Jogja."

(Msd/0018/M03D38-M03D48)

The word *kalo* is a nonstandard form of the word *kalau* in Indonesian which means *lamun*, *mun*, *upama*, *upami*, and *manawi* in Sundanese. The word *kalo* has several synonyms in Indonesian, including *andaikan*, *andaikata*, *apabila*, *asalkan*, *bila*, *jika*, *jikalau*, *kalau*, *kalau-kalau*, *misalnya*, *sekiranya*, *semisal*, *sepertinya*, *seumpama*. So, the correct sentence form and in accordance with Sundanese is:

"Lamun paméran mah di Tangerang, Jakarta, terus di Bandung, di Solo, di Jogja."

"Da lumayan lah dijual mah udah sering."  
(Msd/0018/M03D57-M04D01)

There is one Indonesian word in this sentence, namely the word *udah*. The word *udah* is an unstandardized form of the standard word *sudah*. The word already means that something has been done and has passed. The word *udah* also has several synonyms *telah*, *pernah*, *sudah*, *berakhir*, *habis*, *selesai*, *tamat*, *usai*, *sehabis*, *selepas*, *sesudah*, *setelah*. Then the word *udah* in Sundanese means *tos* and *entos* for refined language, then *geus*, *enggeus*, *anggeus*, and *geusan* (*basa loma*). So, the correct sentence form and in accordance with Sundanese is:

"Da lumayan lah dijual mah geus sering."

"Cara ngepak barang mah ngaranna mah da di sini di rumah."

(Msd/0018/M04D43-M04D47)

The words *sini* and *rumah* are two words that come from the Indonesian language and mean *dieu* and *rorompok* in Sundanese. The word *rorompok* is the name of the house for oneself and has the synonyms *bumi* and *imah* (*basa loma*). So, the correct sentence form and in accordance with Sundanese is:

"Cara ngepak barang mah ngaranna mah da di dieu di imah."

"Lumayan nu pangjauhna sekitar Bali."  
(Msd/0018/M05D27-M05D32)

The word *sekitar* is an Indonesian basic word that means approximately, just like the explanation above. So, the correct sentence form and in accordance with Sundanese is:

"Lumayan nu pangjauhna kira-kira Bali."

"Biasanya ditransfer heula, baru dikirim."  
(Msd/0018/M05D58-M06D02)

The words *biasanya* and *baru* are Indonesian words. The word *biasanya* is a combination of the basic word *biasa* and the suffix *-nya*, in Sundanese the word *biasanya* also exists but if in the correct Sundanese sentence order, it uses the suffix *-na*. The word *baru* in this sentence also has the same explanation as the explanation above that has been explained. So, the correct sentence form and in accordance with Sundanese is:

"Biasana ditransfer heula, karék dikirim."

"Selain IG, aya YouTube gé aya ogé."

(Msd/0018/M06D22-M06D25)

The word *selain* is a word derived from the Indonesian language which has synonyms *kecuali*, *lain daripada*, *eksepsi*, *melainkan*. The suitable and correct word for the sentence above is to use the Sundanese word *salian ti*. So, the correct sentence form and in accordance with Sundanese is:

"Salian ti IG, aya Youtube gé aya ogé."

"Henteu loba mah, sarébu mah lebih."

(Msd/0018/M06D41-M06D44)

The word *lebih* is an Indonesian word form that is inserted into Sundanese sentences and has Indonesian synonyms *meningkat*, *menaik*, *bertambah*, and others. The word *lebih* in Sundanese means *langkung* which is a refined word, while the word *leuwih* is the *basa loma*. So, the correct sentence form and in accordance with Sundanese is:

" Henteu loba mah, sarébu mah leuwih."

"Eum ka istana téh ti dieuna nya... naék ieu naon naék kendaraan bisa."

(Msd/0018/M07D14-M07D23)

The word *kendaraan* is a word that comes from the Indonesian language, which according to KBBI is something used for riding (such as horses, carriages, cars). The word *kendaraan* in Sundanese can mean *tutumpakan* which comes from the basic word *tumpak* and means anything that can and is always ridden (Kamus Basa Sunda R.A. Danadibrata). So, the correct sentence form and in accordance with Sundanese is:

"Eum ka istana téh ti dieuna nya... naék ieu naon naék tutumpakan bisa."

"Kalo gak salah budak pemuda waé budak laleutik nya."

(Msd/0018/M07D44-M07D49)

The words *kalo*, *gak*, and *pemuda* are standard and nonstandard words that come from the Indonesian

language. The word *kalo* is a nonstandard word if which has synonyms *jika*, *misal*, *misalkan*. In Sundanese, this word means *lamun*, *upama*, *upami*, or *manawi* for the more polite. The word *gak* is also a nonstandard word from the word *tidak*. This word *gak* is a slang word that is often used in informal circumstances.

In correct Sundanese, the word *gak* is replaced with *henteu* or *nteu*, and *teu* for non-standard language, for the *loma* language, you can use *lain* or *lian*. Meanwhile, the word *pemuda* is a standard word which according to KBBI means young men, teenagers, cadets. In Sundanese, it is not too different, namely *pamuda* or it can also be *nonoman*. So, the correct sentence form and in accordance with Sundanese is:

"Lamun teu salah budak nonoman waé budak laleutik nya."

"Naék kereta, naék kereta nah naék kereta terus."

(Msd/0018/M07D52- M07D56)

The word *kereta* is an Indonesian basic word that refers to a vehicle with wheels (usually pulled by a horse). The word *kereta* means *karéta* in Sundanese. There are some Indonesian words whose pronunciation is similar to Sundanese, this is because many Indonesian words have been integrated and used in Sundanese. So, the correct sentence form and in accordance with Sundanese is:

"Naék karéta, naék karéta nah naék karéta terus."

"Paké celana péndék padu maké sandal waé."

(Msd/0018/M08D18- M08D21)

The word *celana* in the sentence is an Indonesian basic word. According to the KBBI, *celana* is an outer garment that covers the waist to the ankles, sometimes only to the knees, which wraps the trunk of the legs separately, especially a man's clothing. The word *celana* in Sundanese is *lancingan* or *calana*. So, the correct sentence form and in accordance with Sundanese is:

"Paké calana péndék padu maké sandal waé."

"Terus pas masukna ke istana tuh lumayan ku naon teu maké sandal cenah."

(Msd/0018/M07D52-M07D56)

The word *masukna* is a combination of the Indonesian basic word *masuk* and the final affix *-na* which comes from Sundanese (*rarangkén Basa Sunda*). However, the word *masuk* is an Indonesian lexical interference into Sundanese. The word *masuk* in Sundanese means *lebet* for its polite language and *asup* or *abus* for its *loma* language. In addition, there is the word *ke*, in Sundanese this word *ke* means *ka*, which indicates the direction to go.

Then there is the word *tuh*, which is a nonstandard word for *itu*. This word is an enhancer or emphasize and is often

used in everyday conversation. In Sundanese, the word *tuh* can use *téh*. So, the correct sentence form and in accordance with Sundanese is:

"Terus pas asupna ka istana téh lumayan ku naon teu maké sendal cenah."

"Ku naon teu maké calana péndék karena adat ogé."  
(Msd/0018/M08D59-M09D04)

The word *karena* is a word that comes from the Indonesian language which means a conjunction to indicate cause or reason. This word in Sundanese means *sabab*, *ku sabab*, *lantaran*, *margi*, *ku margi*. So, the correct form of the sentence and in accordance with Sundanese is:

"Ku naon teu maké calana péndék sabab adat ogé."

"Tilu poé ka hotél terus di sekitaran itu di sekitaran istana."

(Msd/0018/M09D31-M09D39)

The words *sekitaran* and *itu* are Indonesian words that are interfered into Sundanese in this sentence. The word *sekitaran* has a combination of the word *sekitar* and the final affix *-an*. In Sundanese, the word *sekitaran* means *sabudeureun*. As for the word *itu*, this word means *éta*. So, the correct sentence form and in accordance with Sundanese is:

"Tilu poé ka hotél terus di sabudeureun éta di sabudeureun istana."

"Berangkatnya masih jauh lah pokona mah masih poék lah."

(Msd/0018/M09D45-M09D51)

The word *berangkatnya* is a combination of the word *berangkat* and the final affix *-nya*. According to the KBBI, the word *berangkat* means to start walking (going, traveling). The Sundanese language has *UUBS (Undak-usuk Basa Sunda)* which is a *papagon* or rule for using words for oneself and others. The words for self in Sundanese are *mios* and *indit*. So, the correct sentence form and in accordance with Sundanese is:

"Inditna masih jauh lah pokona mah masih poék lah."

"Soalna mun terlalu beurang siang kadang-kadang paling belakang."

(Msd/0018/M09D57-M10D04)

The words *terlalu* and *belakang* are Indonesian words that are interfered into Sundanese in this sentence. The context of the word *terlalu* here has the meaning of *teuing* in Sundanese words. As for the word *belakang*, this word has the meaning of *tukang* in Sundanese. So, the correct form of the sentence and in accordance with Sundanese is:

"Soalna mun beurang teuing siang kadang-kadang paling tukang."

"Sami waé, tilu-tilunya tujuh belas Agustus, udah pernah tilu kali diundang"

(Msd/0018/M10D29-M10D34)

In this sentence there are several lexical interferences. The first is the word *tilu-tilunya* which is a combination of the Sundanese word *tilu-tilu* and the suffix *-nya* from Indonesian. The word *tilu-tilu* means *tiga-tiga* which is a number or amount in Indonesian. As for the affixes, the word *tilu-tilu* should use the suffix *-na* because it is in accordance with Sundanese language rules.

Then there are the words *udah* and *diundang*. The word *udah* is a nonstandard word that comes from the Indonesian language. It is commonly used in everyday conversation and in informal situations. In Sundanese, the word *udah* means *geus*, *enggeus*, *atos*. For the word *diundang*, this word has the basic word *undang*. In *Kamus Basa Sunda R.A Danadibrata* printed in 2015, the word *undang* means *ondang*. So, the correct sentence form and in accordance with Sundanese is:

"Sami waé, tilu-tiluna tujuh belas Agustus, geus pernah tilu kali diundang."

"Berangkatna ti dieu siang sampé soré istirahat di hotél."

(Msd/0018/M11D10-M11D17)

The word *berangkat* in this sentence could be replaced with the words *mios*, *angkat*, or *indit*. But in this case, because the context of the sentence shows that "berangkat" is to the speaker, namely Mursid, which means self, the Sundanese language uses the word *mios*. Sundanese has its own rules in the use of words, some are for oneself and others. But you can also use the word *indit*. So, the correct sentence form and in accordance with Sundanese is:

"Inditna ti dieu siang sampé soré istirahat di hotél."

"Digebugan ditunggu maké kayu ada spésial kayu buat sampe kumaha hoyongna waé itu mah."

(Msd/0018/M12D29-M12D40)

In this sentence, there are several Indonesian words that are interfered into Sundanese, namely the words *ada*, *buat*, *sampe*, and *itu*. The word *ada* should be replaced by using the word *aya* to match the Sundanese sentence. Then there is the word *buat*, this word should also be replaced by using the word *keur* because the context of "buat" here is not in the sense of making or building something, but rather a synonym for the word *untuk*. The word *sampe* is replaced with the word *nepi ka*, then the word *itu* replaced with the word *éta*. So, the correct form of the sentence and in accordance with Sundanese is:

"Digebugan ditungguur maké kayu aya spésial kayu keur nepi kumaha hoyongna waé éta mah."

"Masang lodong mah tergantung cepet keluar waé itunya niranya."

(Msd/0018/M14D13-M14D18)

In this sentence there is lexical interference of Indonesian words into Sundanese along with their affixes. In this sentence there is the word *keluar*, which means *kaluar* in Sundanese. Although the pronunciation is similar, the correct word is *kaluar*. Then there are the suffixed words *itunya* and *niranya*. Of course, the examples of these words have already been discussed in the previous points. The word *itu* should use the Sundanese word *éta*. So, the correct sentence form and in accordance with Sundanese is:

"Masang lodong mah tergantung cepet kaluar waé étana nirana."

"Mun lahang mah sapoéna dua kali di pagi sore."

(Msd/0018/M14D39-M14D45)

The use of the word *pagi* in this sentence is probably because the speaker is used to using this word when talking to outside visitors. To be in accordance with Sundanese, the word *pagi* can be replaced with the word *énjing* or *isuk*. Thus, the correct sentence and in accordance with Sundanese is:

"Mun lahang mah sapoéna dua kali di isuk soré."

"Terus ditumpahkeun ka nyiru."

(Msd/0018/M16D11-M16D13)

The word *ditumpahkeun* is one of the lexical interference combinations of the word spilled from Indonesian and the affix *di--keun* in Sundanese. Maybe the speaker is used to saying words like this because his mastery of BI is the same as his B2. The word *ditumpahkeun* has the basic word *tumpah* from Indonesian. To fit the Sundanese language, the word *ditumpahkeun* can be replaced with the word *dibahékeun* (this context is liquid). Then, the sentence can be like this:

"Terus ditumpahkeun ka nyiru."

After researching and analyzing the lexical interference of Indonesian into Sundanese in Aka Mursid's interview video, the researcher found out the types of language interference used by the speakers of this language. There is lexical interference of base words and affixed words. In addition, the types of words obtained in this study are nouns and verbs.

This research data analysis uses language error analysis method. Based on the results of the research from November 9-16, 2022, 33 sentences were found with 56 interfering Indonesian words, namely introduce, name,

used to be, in, first child, second, trade, no, around, nine, used to, new, got, after, got, married, from, year, first, if, already, here, home, around, usually, new, in addition, more, vehicle, if, no, youth, train, pants, enter, tuh, because, around, it, depart, too, back, tilu-tilunya, already, invited, depart, there, make, until, it, out, itunya, sap, morning, and spilled. These words are Indonesian words with lexical interference into Sundanese.

The factors that cause the occurrence of lexical interference in Aka Mursid's interview video are due to the speakers' bilingualism, the number of outside tourists visiting Baduy, the existence of Baduy people who go out of town and interact with Indonesian, the adjustment of the chat setting, and the habit of using Indonesian when communicating with people outside Baduy.

However, not everyone can speak Indonesian fluently after using good and correct grammar. Many factors influence this, such as the region of origin which results in the use of the regional language in daily life. Local languages are usually used as mother tongue in early childhood or before starting school at the elementary level. Therefore, children are first familiarized with using their national language rather than the official Indonesian language when communicating with their friends. (Purlilaiceu, 2020).

The factor causing such speech is believed to be a lack of understanding of the rules of the mother tongue. Another factor that has the greatest influence is the habit of using the first language system in the second or current language, which is usually caused by a lack of fluency and a lack of mastery of the first language. This habit can occur in bilinguals who are learning a second language, either a national language or a foreign language. (Rahimah, 2019).

## CONCLUSION

In the video interview with Aka Mursid, there is the use of Indonesian into Sundanese, more precisely lexical interference. The problem limitation in this research is limited to lexical interference within the scope of one of the Outer Baduy figures who often interact with the outside community.

The result of this research is just a first step to get to know Baduy community, especially their language. Therefore, further studies on Indonesian interference to Baduy Sundanese dialect can extend the researched issue to phonological or morphological interference.

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