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## GRAMMATICAL AND LEXICAL IN INFORMAL CONVERSATION OF TEENAGER IN SUKABUMI CITY ON SUNDANESSE MAINTENANCE

Sri Rahayu<sup>1</sup>

Universitas Pendidikan Indonesia (sriahayufitria@upi.edu)

### ABSTRACT

*Indonesia has hundreds of regional languages which are the mother tongue for the society of each region. Sundanese is the second largest language in Indonesia with 32.4 million speakers (Ajeng Wirachmi Litbang MPI Friday, January 21, 2022). Sukabumi cultural observers claim to be concerned about the continuity of adolescent language among adolescents endangered, even though at all levels of education Sundanese learning materials are still scheduled in schools, Sukabumi (Pikiran Rakyat, March 14, 2018) Based on a survey from the author that almost 90% of parents who have teenagers provide Indonesian as a first language for their children. This condition is caused by the position of Indonesian as official language, unity language, national language so that its use is much wider than regional languages. Sundanese language will turn to the minority and it is danger situation if the teenager in kota Sukabumi do not use Sundanesse. The purpose of this study is to find out how grammatical and lexical Sundanese in informal conversations of teenagers in Sukabumi city and know their sika about their regional language. The methodology used in this study is descriptive qualitative by analyzing grammatical and lexical informal adolescent conversation. This study also collected data with a number of questions in the form of questioners on 20 adolescents and 20 parents. The findings in this study revealed that the grammatical that appears in adolescent conversations is the use of Sundanese affixes used in Indonesian and some words in Indonesian influenced by Sundanese phonemes. Lexical that tends to appear are simple verbs, synonym and repetition. The teenager's attitude towards Sundanese revealed that 50% of the teenagers used Sundanese at home, the rest, 48% mixed Indonesian and Sundanese, and only 2% only used Indonesian.*

*Keywords : Regional language, mother tongue, maintenance, teenager, lexical, sundanesse, Indonesia.*

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## ABSTRAK

Indonesia memiliki ratusan bahasa daerah yang merupakan bahasa ibu bagi masyarakat di setiap daerah. Bahasa Sunda merupakan bahasa terbesar kedua di Indonesia dengan jumlah penutur sebanyak 32,4 juta orang (Ajeng Wirachmi Litbang MPI Jumat, 21 Januari 2022). Budayawan Sukabumi mengaku prihatin dengan kelangsungan bahasa remaja di kalangan remaja yang terancam punah, padahal di semua jenjang pendidikan materi pembelajaran bahasa Sunda masih diagendakan di sekolah-sekolah, Sukabumi (Pikiran Rakyat, 14 Maret 2018) Berdasarkan survei yang penulis lakukan bahwa hampir 90% orang tua yang memiliki anak remaja memberikan bahasa Indonesia sebagai bahasa pertama bagi anaknya. Kondisi ini disebabkan oleh kedudukan bahasa Indonesia sebagai bahasa resmi, bahasa persatuan, bahasa nasional sehingga penggunaannya jauh lebih luas dibandingkan dengan bahasa daerah. Bahasa Sunda akan berubah menjadi minoritas dan merupakan situasi yang membahayakan jika remaja di kota Sukabumi tidak menggunakan bahasa Sunda. Tujuan dari penelitian ini adalah untuk mengetahui bagaimana gramatikal dan leksikal bahasa Sunda dalam percakapan informal remaja di kota Sukabumi dan mengetahui sikap mereka terhadap bahasa daerahnya. Metodologi yang digunakan dalam penelitian ini adalah deskriptif kualitatif dengan menganalisis gramatikal dan leksikal percakapan informal remaja. Penelitian ini juga mengumpulkan data dengan sejumlah pertanyaan dalam bentuk questioner pada 20 remaja dan 20 orang tua. Temuan dalam penelitian ini mengungkapkan bahwa gramatikal yang muncul dalam percakapan remaja adalah penggunaan imbuhan bahasa Sunda yang digunakan dalam bahasa Indonesia dan beberapa kata dalam bahasa Indonesia yang dipengaruhi fonem bahasa Sunda. Leksikal yang cenderung muncul adalah kata kerja sederhana, sinonim, dan pengulangan. Sikap remaja terhadap bahasa Sunda menunjukkan bahwa 50% remaja menggunakan bahasa Sunda di rumah, sisanya, 48% mencampurkan bahasa Indonesia dan bahasa Sunda, dan hanya 2% yang hanya menggunakan bahasa Indonesia.

Kata kunci : Bahasa daerah, bahasa ibu, pemertahanan, remaja, leksikal, bahasa Sunda, Indonesia.

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## 1. INTRODUCTION

Sukabumi, (PR), observers of Sukabumi, West Java Indonesia, culture, Wednesday 14 March 2018 admitted they were concerned that the continuity of the Sundanese language among teenagers was threatened with extinction. Even though at all levels of education Sundanese learning materials are still scheduled in schools, the use of language is rarely used in daily activities. In Tribune News, September 17, 2021 published an article with the title Sundanese speakers decreasing by 2 million in 10 years, the Language Agency struggles to save regional languages.

Sundanese is the second largest regional language in Indonesia, including Sukabumi West Java Indonesia, as one of the areas using Sundanese as the first language. However, the rapid development of technology and information on the role of Sundanese in the city of Sukabumi in particular has changed to Indonesian as the first language that families teach their children. There are many reasons why families teach Indonesian as the first language for their children.

The reason parents give their first language is Indonesian so that their children do not experience difficulties when they start studying in formal education. All forms of formal education in Indonesia, from early childhood education to the university level, use Indonesian as the language of instruction. Therefore, the consequence of one language being a minority will be threatened with reduced use. Indonesian as the national language is increasingly chosen by the Sundanese people as the first language for their children, especially in urban areas.

Second, is the fear factor that they cannot teach good Sundanese based on proper usuk bases. Third, there is an element of lack of pride in Sundanese, new or young parents think that Sundanese is an ancient language or a language used only by old people and seems old-fashioned. In research with the background of maintaining Sundanese in the city of Sukabumi, the author will also focus on the aspects of word formation used by speakers, namely the grammatical and lexical of the Sundanese language. The grammatical aspect is an analysis in terms of grammar, how a word is formed, the lexical aspect is an analysis that focuses on the meaning aspect. The grammatical aspect consists of reference, substitution, ellipsis,

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conjunctions and lexical aspects consisting of repetition, synonyms, antonyms (opposite words), hyponyms (top-down relations).

Some previous research about this topic as follow :Roy P. Veettil, P.M. Binu & J. Karthikeyan, (2020) The results of the current study also revealed that mass media play a crucial role in language maintenance. Most respondents consider traditional media as an essential source that helps language maintenance. Keralites who live abroad are generally very curious to know about the political, economic, social, and cultural development of their home state. Agnes Maria Diana Rafael, (2020) This study uses a sociolinguistic approach, which is an approach that examines language in relation to the community, or the behavior of certain groups or language communities, not individuals (Wardhaugh and Fuller, 2015: 2). In accordance with the character of the problem examined, the method used is a qualitative descriptive method to obtain actual and natural exposure to TL maintenance. Yeşim Sevinç, (2016) Immigrant communities can experience tension between language maintenance and language shift, influenced by countless imperceptible linguistic choices. Language maintenance occurs when immigrants' heritage language (HL) continues to be used over successive generations (Fishman 1972). Conversely, language shift occurs when immigrants progressively replace their HL with the language of the socially or economically dominant group (Fishman 1972), majority language (ML). This process of language shift advances from generation to generation, yet its speed varies from one community to another depending on linguistic and social factors. Rahmat Sewa Suraya, Akhmad Marhadi, Alias, Wilma Akihary, Patresia Silvana Apituley & Rita Fransina Maruanaya, (2019) Local languages are valuable traces of civilization. With regard to value, Bartens (2005: 139) states that value is something that is attractive and sought by someone because value is something that is fun, liked and wanted by someone. In that part, if we look closely at this regional language, it shows its role in fostering brotherhood bonds as well as symbolizing the expression and social actualization of the community that owns it. Regional languages that continue to survive in various situations, especially with the entry of foreign languages, are faced with the reality of their shadow of extinction if they are not preserved immediately. Sara Najem Abdullah AL. Rahal, (2014) The researcher established a community profile which is considered the main method of gathering information. It contained historical and sociolinguistic data about the Turkmen community in Baghdad. The researcher collected the data about the community from the paper and electronic literature available at University of Baghdad and AL. Mustansiriya University

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as well as from the interviews the researcher conducted with members of the Baghdad community..

### Lexical meaning

Based on the Oxford Advance Learner's Dictionary, lexical meaning is "the meaning of a word considered in isolation from the sentence containing it, and regardless of its grammatical context, e.g. of *love* in or as represented by *loves, loved, loving, etc*".

According to the free dictionary, lexical is "the meaning of a word in relation to the physical world or to abstract concepts, without reference to any sentence in which the word may occur Compare grammatical meaning, content word.

Lexical words, also known as content words, have concrete meaning that goes beyond their function in a sentence. These words refer to things, people, actions, descriptions, or other ideas that have more than just a grammatical usage. Their meaning is easily identified by a clear concept or item.

The categories of English words that are lexical include nouns, adjectives, most verbs, and many adverbs. Nouns, for example, refer to specified ideas, people, places, or things. The concepts behind words like "dog," "love," or "Brazil," for example, are very clear.

Adjectives describe nouns in well-defined ways, providing information about colors, texture, number, size, and so on. Likewise, adverbs can be lexical words if they specifically describe nouns or verbs. Because they evoke specific ideas, descriptors like "red," "quickly," "heavy," or "effectively" are considered lexical.

Most verbs also fall into the lexical category because they refer to specific actions. For example, the meanings of words like "think," "sing," "understand," and "jump" are easy to grasp.

### Grammatical Meaning

According to Lyons (1995: 52) a lexeme may have different word-forms and these word-forms will generally differ in meaning: their grammatical meaning – the meaning in terms of grammar. For example, the forms of *student* and *students* differ in respect of their grammatical meaning, in that one is the singular form (of a noun of a particular class) and the other is plural form (of a noun of a particular class); and the difference between singular forms and plural forms is semantically relevant: it affects sentence-meaning. The meaning of a

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sentence is determined partly by the meaning of the words (i.e. lexemes) of which it consists and partly by its grammatical meaning.

Lyons introduces the term “categorial meaning” which is part of grammatical meaning: it is that part of the meaning of lexemes which derives from their being members of one category of major parts of speech rather than another (nouns rather than verbs, verbs rather than adjectives, and so on). Thus, all lexemes with full word-forms have a grammatical, more particularly, a categorial, meaning.

For example, the lexemes ‘easy’ and ‘difficult’ have the same categorial meaning: they are both adjectives. Each lexemes, however, has certain semantically relevant grammatical properties. The two word-forms *easy* and *easier* of the lexeme ‘easy’, though sharing some part of their categorial meaning, differ grammatically in that: one is the absolute form and the other the comparative form. This difference does not occur to the lexeme ‘difficult’ for this lexeme has only one form *difficult*, which does not accept any inflection.

Though ‘easy’ and ‘difficult’ belong to the same category of adjectives, having the same categorial meaning, they do not share all the grammatical features each has in terms of morphology and syntax. Likewise, all the lexemes sharing categorial meaning do not have all the grammatical meanings in common.

Grammatical words, also known as function words, have little definite meaning on their own and are ambiguous without context. Some also function to impart the speaker's attitude or perspective onto other words. These kinds of words define the structure of a sentence and relate lexical words to each other.

Grammatical words include prepositions, modals and auxiliary verbs, pronouns, articles, conjunctions, and some adverbs.

- Prepositions are used in a variety of ways, and often have ambiguous meanings dependent on the context.
- Auxiliary verbs like "be" and "have" are used to shift a verb's time, while modals like "should" or "will" also impact the sense of verb in various ways related to time or attitude.
- Pronouns have little meaning except as placeholders for general nouns.
- Articles also simply qualify nouns.
- Question words, like "why," alter the function of a sentence or replace a noun. Other adverbs can shift the time or other senses of the lexical words they are connected to.

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- Conjunctions link parts of a sentence together by establishing logical relationships between lexical words.

Grammatical meaning consists of word-class and inflectional paradigm.

#### 1. Word-class

When a dictionary lists the function of a word, the definition does at least two things: it describes the word's lexical meaning and also gives what is traditionally known as the part of speech of the word, which modern linguists call the word-class; e.g. modern will be marked as a n adjective, modernize as a verb, and modernization as a noun. The word-class is essential, for when we use a word in a sentence, we have to take into consideration two factors: its specific lexical meaning and the position it normally occupies in a sentence, which is determined by the word class to which the word belongs.

Lexical meaning is dominant in content words, whereas grammatical meaning is dominant in function words, but in neither is grammatical meaning absent. The two kinds of meaning can be demonstrated by nonsense verse. Nonsense sentences or verses are not strings of random words put together. The words are combined according to regular rules of syntax with grammatical signals, i.e. function words, except that the content words are arbitrarily invented without lexical meaning and what is left is only grammatical meaning. Lewis Carroll's "Jabberwocky", which appears in his book *Through the Looking Glass*, 1871, is probably the most famous poem in which most of the content words have no meaning – they do not exist in the vocabulary of the English language. Yet all the sentences "sound" as if they should be English sentences. The following is the first stanza of "Jabberwocky" (Note: the author has italicized all the content words):

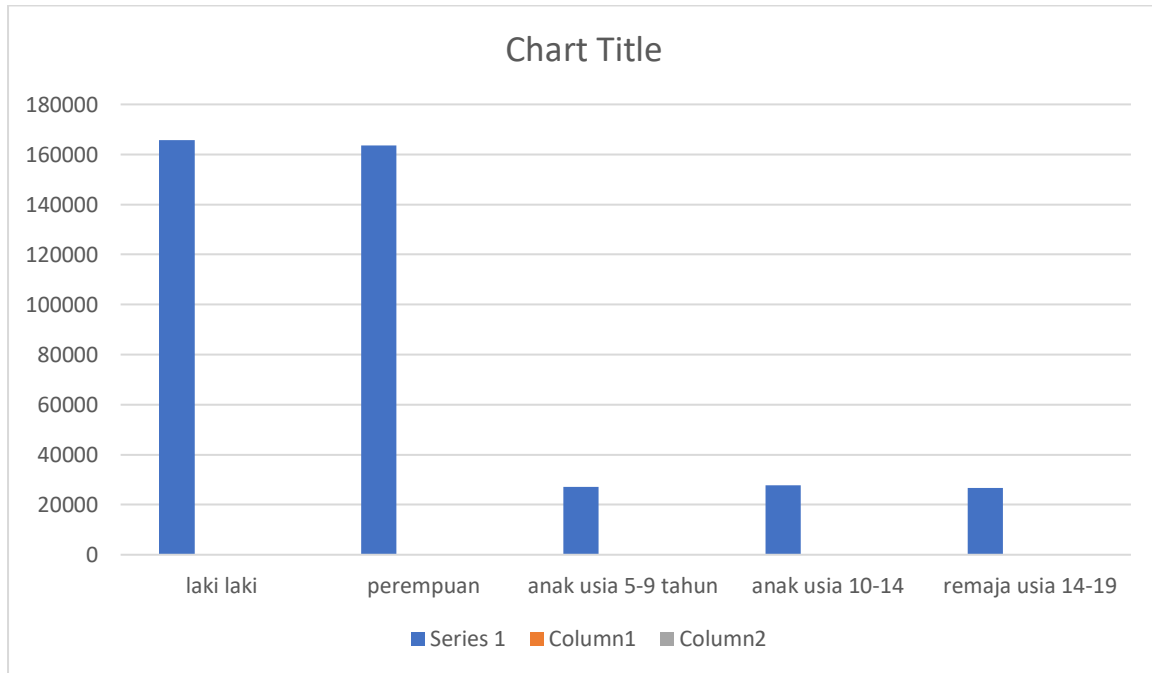
"Twas *brillig*, and the *slithy toves*  
Did *gyre* and *gimble* in the *wabe*;  
All *mimsy* were the *borogoves*,  
And the *mome raths outgrabe*."

Informal conversation

In this research take the situation on informal conversation is usually between friends and co-workers, generally people that you know or have met before, and it is a more relaxed way to communicate.

This sociolinguistic research take the place of Sukabumi because this city is one of nearest city with the capital city., Jakarta.

Number of Population of Sukabumi City, West java Indonesia, **Leaflet OpenStreetmap Contributor**



The number of population is full of productive age. The agent is potential to develop the language especially local language Sundanese. In this research has some research question as follow :

1. How do the teenager choose Sundanese words in the informal conversation ?
2. What is the grammaticalization of Sundanese in the words spoken by the teenager in thei informal conversation?
3. What is the attitude of teenagers and parents towards Sundanese in the people of the city of Sukabumi.

## 2. METHODOLOGY

This study is descriptive study of sociolinguistic, using Joshua Fishman's theory 1972, it is Domain Analysis phenomenon related to language use. There are five domains of language use; family, friendship, religion, education, and employment. In this research employed adjusted language domains. It was made based on the research participants.

For linguistic data this research used grammatical and lexical analysis

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Data recording from different level of school, junior high school on ninth grade, senior high school on 10<sup>th</sup> grade, vocational school majoring, otomotive on 11<sup>th</sup> grade and modelling on 12 grade. It was found 20 conversation.

Each Sundanese word that appear is analysed by grammatical annalysis (Personal reference, demonstrative reference, substitution, elipsis, conjunction, and infix process) and lexical ( repetition, synonym, antonym, collocation, hyponymy, equivalent, closed word, open word and compound words

20 Questionnaire distributed to teenager (boys and girls) the question about (family, friendship, religion and education and attitude it consist of 20 questions

20 Questionnaire distributed to parents the question about (family, friendship, religion and education, and attitude and employment) it consists of 25 questions.

There are three part of question to teenager : general, practices, and Beliefs. And for parents there are two part of questions : language practice and language management and ideologies.

### Participant

Six Boys teenager of junior high school the age is fiveteen years old, six girls of senior high school grade X, the age is 16<sup>th</sup>, ten boys and girls of elevent class Otomotive Industry in Vocational School One, 10 boys and girl in XII grade of modeling of Vocational School, 15 students from modeling class on eleventh grade, and 15 parents for answering the questionare. The total participant is 62 in different age and level of school.one group answer the questioner and the rest is giving the conversation data.

### Data Analysis

Data analysis to answer research questions

1. How do you choose Sundanese words in the informal conversation of the people in the city of Sukabumi?
2. What is the grammaticalization of Sundanese in the words spoken by the people (adolescents) of Sukabumi City?

1

Nazz : *Assalamualikum gays, Dimana*

Fitri : *Waalaiikum salam, depan uks yang dilakukan*

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Nazz : *Mau ke lapang kapan*

Fitri : *Mau ini **bentaran***

Nazz : *Bareng yang lain juga)*

Fitri : ***Bareng** Anin siti*

### Grammaticalization

1. Process of affixes: bentar + an means bentaran (just a moment)
2. Interference: guys, one of them is Andin and Siti

### Lexical Process

1. Repetition (repetition) of the word together: I want this to be a brief encounter with Anin, Siti, and the others too.

The conversation above took place between adolescents aged between 16 and 17 years, in this conversation teenagers tended to use non-formal Indonesian which was interfered with by two words in Sundanese, **Bentaran** and **Bareung**. **Bentaran** from the word **Bentar**, from Indonesian language, interference with the Sundanese affix 'an'. For a moment, it means having a little time. For a moment, interference from the grammaticalization of Sundanese, the suffix '**an**'.

Hilmi : hei **hayu** ke jurusan

Mpi : Hei aku izin ada pengajian sodara aku

Naswa: blng ke fikri sama pa dilah juga pi

Nazz : Kalo dah ada ibuuu kasih tauuuu

### Grammaticalization

1. Repetition: me
2. Shortening :: blng ( bilang/say), dah (sudah/already)

In the conversation above, there is a variation of the Sundanese language **hayu** included in their conversation **Hayu** means come on, the conversation of the three teenagers is dominated by Indonesian, the grammatical process that appears is shortening or abbreviations such as: **blng** from bilang/say, same should Bersama /be together,

The conversation above is still dominated by non-formal Indonesian, only one word is inserted in Sundanese

### Lexical

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Subtraction (hayu, sama (Bersama/together,dah (sudah/ it will be done)

Fitri : ***Kata pak dilah ,ngelayad ke naba***

Nazz : hayu

Ijudin : hayu gass

Agis : hayu

Siti : hayuuuu

Sofia : besok? hayuuuu

Agis : hayu kamana

Sofia : kadinya

Agis : kadinya kamana

Mpi : sakali gis ah

Grammaticalization

1. The process of infixation **ka + mana** (forming a question sentence)

Which means which one asks for objects

**Kamana** means where to ask for directions

2. kadinya /kesana

2. Shortening / shortening: **sakali from satu kali** /once influenced by Sundanese, sakali should sekali or satu kali, Indonesia interference by Sundanesse.

Lexical Process

1. Repetition : hayuu/Come on

2. Shortening : sakali from satu kali

In the conversation above, we begin to see a lot of elements of the word Sundanese, namely 'hayu', there are six words hayu that emerge from seven speakers. Hayu means agreeing to an invitation in Indonesian means ayo/come on (lexical process). The eighth Sundanese word that appears is '**kamana**' which means where, there is a grammatical process, namely the prefix ka + where, which meaning itself is a type of question word in Indonesian which means the same as where, gets the prefix **ka** so **kamana** changes meaning so it asks where to go in Indonesian **is kemana**/where Kadinya is the 8th Sundanese variation in the conversation above, kadinya is a type of grammatical demonstrative word or demonstrative pronoun which means there Sakali is the 9th Sundanese variation, a type of grammatical shortening or abbreviation of Indonesian, namely once, in Indonesian Indonesian shortening or shortening is once, then

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absorbed into Sundanese to become sakali 'said Pak Dilah ngelayad ke Naba' in this sentence is an informal form in Indonesian, the subject is omitted, to answer the question who will visit while the standard sentence form is, ' Mr. Dilah said we will visit to Naba's house

- Mpi : si ijud *kmha kabarna gis palaur* (smile icon)  
Agis : *Hanyakal te* jln gg merak gusti  
Mpi : *Balikna ka* jalan *anu* lapdek *te ka* jalan secapa wkwkwk  
Nazz : *Muter* wkwkwk  
Agis : *Huuh* wkwkw  
Agis : *tempo eta editana* jago *te tong*

### Grammaticalization

1. Personal Reference : Si Ijud, gis
2. Abbreviatin: kmha for kumaha means how, but it should be but
3. Affixation Process: edit + an, edits means edits, edits + na shows ownership of the results he edited  
Kabar + na shows the meaning of news for someone  
Paur (fear) + la (insertion) palaur means many things to be afraid of
4. Disappearance: Hanyakal te jln gg merak gusti ( I as subject is omitted ) .....Go back to the way anu lapdek te ka walk for a while wkwkwk (you as subject is omitted ) tempo eta editana joc te tong poho like (you as subject is omitted)
5. Destination conjunctions: ka jalan anu lapdek
6. oppositional conjunctions: tpi sieun

### 5

- Fadila : *duh berat njir mawa sapatu dua mah*  
Kennedy : *Izin cuti*  
Agis : *siap*  
Keneddy : *No reason*  
Salwa : *heyyy iye perwakilan rek shaa*  
Agis : *jang naon*

### Grammaticalization

1. Ellipsis : duh berat nijir mawa sapatu dua mah (I subject was removed) izin cuti (I as subject was removed)

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2 ; Reference 'hey'

### Lexical

1. shortening: rek (arek) means akan /will

All the conversations above have been dominated by Sundanese, from the conversations above it can be seen that boys named Kenedy, Agis, Fadila tend to prefer Sundanese in their conversations, and a girl named Salwa follows their flow by using Sundanese. The aspect of the grammatical change in the conversation above is the shortening of writing **nijir**, from anjir, this word has no special meaning, it only shows a relationship of intimacy, the original word is anjing/ dog, disguised as anjir because anjing/**dog** word is very rough.

Another shortening as grammatical is the word '**rek**' which comes from the word **arek** which means will, rek language is used as their own language in communication between people. The language variation in this conversation is that among Sundanese there is an English phrase 'no reason' which means there is no reason.

6.

Aldi : *renangna jadi teu*

Fawazz : *Besok buat berenang administrasinya 20k terus yang ikhwan pake celana pendek berenangnya*

Aldi : *ok nuhun*

Fawaz : *sami*

Aldi : *pake baju pramuka pan*

Fawaz : *iyah*

### Grammaticalization

1. Process of affixes: swimming + na (things about swimming)

2. Conjunctions of purpose: terus/ next

### Lexicalization

1. Tautotes repetition: swimming, swimming, swimming

In this third dialogue, teenagers are younger than before, level XI at SMKN 1 Sukabumi City majoring automotive industry.

The grammatical process of *renangna*, the process of *renang* (swimming)+ *na*, which means swimming,

'**pake** baju pramuka pan' is derived from the shortening of the Indonesian word **memakai** /wear, influenced by the Sundanese word **make**, the function of *pan* is to **emphasize** the word

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previously. The language variations in the conversation above: 1. renangna, 2. Ok nuhun, 3. sami, 4. Pake baju pramuka pan ?

7.

Saras : *eza sm sahid ada ga*

Fawaz : *Sahid mah ada*

future : *gering, nggs ijin ka bu yayuk tapi can di ijinkeun*

Saras : *Klian pd dmn*

### Grammaticalization

1. Conjunction conjunctions of contradiction : tapi (but)

3. Addition process: izin (adjective) + keun becomes dijinkeun (adjective) means given permission

3. **mah** as particle of sundanesse means to emphasize

### Lexicalization

1. Repetition : permits, permits

2. Shortening : nggs from Enggeus means already, can from acan means belum /not yet

Grammatical analysis In the dialogue above there are variations in code mixing language (sahid mah ada, gering nggs permission ka bu yayuk but can be allowed). The use of sunda mah particles as particles serves to express feelings, and strengthens statements.

Often Sundanese speakers express **mah** when using Indonesian because speakers do not find an equivalent in Indonesian. The tendency for writing to be shortened is a trend of findings in these adolescent conversations such as the word 'nggs comes from the word nggeus or already, you should be you, at should be at, where should be, can should be acan means not yet. In ijinkeun origin from izin +di , keun is allowed to mean given permission. The word formation process: **izin, ijinkeun, dijinkeun.**

8.

Aldi : Hujan cui

Ahong : astagfirulloh **malah** hujan

Aldi : gede cui

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Ahong : pepepepe **kalau** dri rumah nya pake sendal tapi sepatunya dibawa bisa ga ?

Aldi : cuti

Ahong : gue udah cuti kemaren

#### Grammaticalization

1. Conjunction of opposites: malah (astaghfirulloh instead it's raining)
2. Destination conjunction: kalau/ if
3. Ellipsis / omission...**cuti**.. (the subject 'I' is omitted)
4. reference ; cui, gue

#### Lexical

1. Shortening: **pake** from **memakai** which means wearing

In this conversation sentences were dominated in Indonesian between Aldi and Ahong, there was a term used by teenagers for their fellow friends, namely cui (a term for close friends), and the password pepepeep, which only they know

9.

Fawaz: Those who have used the skull application are welcome to take part in the activity (pura pura can tea we Ning)

Zena: Urg acan jir, sign up for the otp code na te asup asup, the app is broken

Salwa : Hh ges we zen tkudu ka skola

Zena : Hey

#### Grammaticalization

1. Reference: jir for his friends
2. Place conjunction: kasakola
3. Decategorialization: jir comes from anjir, the origin of the word dog, the name of an animal in Islamic teachings is unclean, used as a nickname for friends.
4. sundanesse particle : tea, we, ning

#### Lexicalization

1. Repetition / repetition: neu asup asup, pretend
2. Shortening: Jir (anjir) from the greeting dog for a close friend, can from acan which means not yet

The word School to skull is a grammatical change from a foreign language to Indonesian that occurs in teenagers' conversations.

10

Your future : info besok jamkos sampe pulang ?

Fawaz : Beliau emang gak mmasuk ?

Ahong : mau cnh besok mah

Fawaz : kalo pak aris mah iyah gak masuk soalnya baru berangkat tadi  
kayanya ke Garut sama istri sama anaknya

Yourfuture : liburan

Ahong : kata siapa ?

Grammaticalization

1.ellipsis : mau cenah besok (the subject of dia/**he** is omitted)

Lexicalization

1. Shortening : jamkos, emang (memang/ may be), sampe (sampai/until)

2. Repetition : **dengan** anak **dengan** istrinya

3. particle : cnh (ceunah/ katanya/reported) Sundanese particle

Jamkos is the grammatical process of the word **jam kosong/empty** hour, cnh is ceunah which means he said, **iyah** means yes but influenced by Sundanese language there is a change in phonology and there is an addition of the sound 'h'

**Conversation of 17 year old youth in class 12 DPIB 1 Conversation boys at the third level Junior High School Hayatan Thoyiba Kota Sukabumi Age 15 years old**

11.

Rayhan : kamu ada dirumah gk

Ahnaf : ada

Ahnaf : Ray kamu jumatan dmn

Rayhan : disni, hyu jum atan

Ahnaf : Ray ke mesjid kapan

Ahnaf : Ray kamu ada dirumah gk

Rayhan : ad, tpi mo tidur capekk ngantuk parahh gra gra gadang sore we hyu maen ntr

**Grammaticalization**

Place conjunction : dirumah/ at home

Demonstrative reference : disini/ here

Personal refere4nce : Rey, kamu

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## Lexical

1. Shortening : gadang (begadang/ late to sleep at night, mo (mau/want)
2. Repetition : jumatan

this conversation dominated by Indonesian, there are only inserts in Sundanese.

12

- Rayhan : eta knu peses nn?  
Ahnaf : bisa baca te sih  
Rayhan : Ouh chicken katsu  
Ahnaf : Ramen  
Rayhan : aya ramen na  
Ahnaf : Iya sayang  
Rayhan : wahh (big laughing)

## Grammatical

- Sundanese particle : Sih, na, wah  
Ellipsis : ...bisa baca teu sih (No subject kamu/you)  
Demonstrative reference : eta (itu /that)  
Conjunction : knu /kanu /untuk/for

The dominance of this conversation is Indonesian, there are only articles for emphasis in Sundanese teu, sih, na.

## **Class XI industrial automation conversation at SMK 1 Sukabumi city, teenagers between 16 to 17 years old**

13

- Arzia : soal ini jngn lupa dilanjut kata bu reni  
Alfan : Saya tydak tahu dan tydak mengerti bagaimana  
Fikri : Pengen dijelasin babarengan besok  
Agis : jadi itu teh gini  
Alfan : kumaha

## Grammatical

- Demonstrative reference : ini, itu  
Conjunction : dan, jadi  
Particle : tea

## Leksikal

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Repetition : tydak ( saya tidak tau dan tidak mengerti), babarengan from bareng means together more than one.

The Sundanese language in this conversation is 1. Babarengan.

The grammatical process of this word is the prefix ba + bareung + an, together meaning together, the number of people between two or three, if babarengan shows more followers. 2.

Tea is a Sundanese particle that functions to reinforce the speaker's speaking intent. 3 Kumaha types of questions that require reasons.

14

Andika : Gimana susah gak  
Ahnaf : lumayan  
Andika : ada contekan ga bi  
Andika : apa bi  
Ahnaf : apa  
Andika : aquarium kumaha bi  
Ahnaf : kek selasa  
Andika : **Bawa** ka imah pangrango nya bii, ku urang di **ambil**

### Grammatical

Conjunction ; Ka, ku, di

Article : Nya

### Lexical

1. Synonyms: bawa and ambil (bring)

15.

Andika : Bi Nanti sore diambil ya aquarium nyah  
Abi : isuk we urang na gering  
Andika : gering nn bi  
Abi : Demam **ti** radang  
Andika : kambuh die lin bi  
Abi : Hh **gara gara** dahar nasi kebuli **jeng** mie  
Andika : lada meren bi

### grammatical

1. Causal conjunctions : gara gara (because), ti (from)

2. Additional conjunctions : jeung (and)

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3. particle : Nyah, na, we,

### Lexical

1. Equivalence :demam ti radang (fever due to inflammation)

16.

Farel : Mabar roblok *moal*

Abi : *karek* pulang *ti* camping 3 hari

Farel : owh mabar *moal* bi

Abi : *Isukan* jam 10

### Grammatical

1. ellipsis: Mabar roblo moal (omitting the subject, you) because of returning from camping for 3 days (omitting my subject at the beginning of the sentence)

2. Place conjunction: tikamping

In this conversation there are language variations or code switching between Indonesian and Sundanese, out of 17 words, 5 words are inserted in Sundanese.

17

Abi : mabar mob

Farel : ready ready kerkom

Abi : Ms

Farel : Ngjien drama

Abi : shah?

Farel : Urg

Abi : when

Farel : sound deui

### Grammaticalization

1. Deletion: mabar moal (removing your subject) ready to kerkom (removing my subject) Ngjien drama (removing my subject)

### Lexicalization

1. Shortening: kerkom for group work, kedeng from sakedend means briefly

In this conversation, variations of Sundanese and Indonesian were still dominated, of which there were 13 words, five Sundanese words were inserted, namely moal, nn/naon, ngajieun,

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saha, urg/urang, kedeng deui. The grammatical process in the conversation above is ngajieun, the original word is jieun.

18.

Febi : hei itu ummah, mau gimana *smain gasi*

Billy : bawa masing masing *meren*

Fiyoo : kata ibu2 bawa sendiri *cenah* Gatau sih tpnya klo kalian mw *udunan* lg

Febi : Ngikut *akuma* bebas

### Grammatical

Personal reference : ( hei),

demonstrative reference : (itu)

Article : ceunah (sundanese) nya , akuma ( dari akum ah)

### Lexical

Shortening : smain gasi ( samain ga sih)

20

Dziban : hey *ari* kelas kita main ga sebelum pas atau sesudah soalnya kelas lain *mah* pada main

Putra : hayu

Nabel : yu... Dziban : Bandung ?

Putra : *Ngotak dek*

Jajau : *Njir* feb

Syifa : *cangkeul*

### Grammatical

Personal reference : hey,

Particle : mah

Conjunction : ari

Leksikal

Repetition : hayu , yu

Shortening : njir (anjir from anjing)/dog

21

Febri : Hei bsk ga bawa baju olga kan ?

Jajau : bawa aku mau susulan lari

Lintang : ih iyaa susulan lari, kata bapak besok bukan yang susulan ?

- 
- Jajau : Ngga bisi we  
Syifa : kata pak roni , pak dimas nya sakit, **tapi** mending tanya di gc deh  
Fajri : tadi sudah ditanya pas solat, katanya gatau or gatau ngga  
Febri : bsk pulang jamber?

### **Gramatikal**

1. Contradiction Conjunction : tapi
2. Personal reference : hei
3. Particle : ih, nya,we, (sundanese particle) kan, deh (Indonesia particle)

### **LEKSIKAL**

1. Shortening : jamber (jam berapa) olga (olah raga)
2. Repetition : ga (ngga/tidak/no)

### **Data analysis to answer question no 4a. What is the attitude of teenagers towards Sundanese in the people of the city of Sukabumi.**

This question was asked to 17 year old students from class XI DPIB (architect and drawing) at SMKN 1 Kota Sukabumi, the number of students was 14, 5 boys and 9 girls.

#### **Teenager Question Respondents' Answers**

1. Is your father Sundanese Yes 13 person(99%)
2. Is your mother Sundanese 14 people (100%)
3. What language do you use at home ? Sundanese 7 (50 %), mix 5 (48 %) juist Bahasa Indonesia 2 (3%)
4. What language do you use with your friends ? 10 use mixed language (75%) 4 Sundanese (25%)
5. What is the educational background of your father and mother? SD 21 %, Senior High School 42 %, vocational School 7,14 %, university 0%.
6. what is your educational background of your Mother ?
7. Elementary School, 0 %, Middle School, 14.3 %, High School, 50 %, Vocational High School 14.3 %, Bachelor Degree, 7.14 %.
8. Do you like Sundanese 99% like it for the following reasons: because Sundanese people, use it in their own environment, as mother tongue, interesting, ordinary,

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understood from childhood, unique, language of descent, language often used, part of ethics, feel comfortable saying it.

9. What do you think about Sundanese Easy 6 people 42 %, medium 2 (14.3%) difficult 6 ( 42 %)
10. Sundanese is easy because it is learned from childhood, everyday language, easy to pronounce, because learning from childhood
11. Sundanese is difficult because there are language levels, Sundanese scripts are difficult, there are many types of languages
12. Do you use mixed languages in your family? Yes : 10 people or 71%, no : 4 (28,5%),
13. What language is used at home ? B Indonesian 2 people or 14 %, Indonesian and Sundanese 8 people ( 57,2 %), just Sundanese 1 people (10%)
14. How is your Sundanese language ability All stated ordinary
15. What do you think about Sundanese? Ordinary 4 people or 28.5 %, cool 5 people (35,7 %), polite 4 people (28,5%), intellect 1 people (10%)
16. How do you feel when you use Sundanese Ordinary 9 or 64.3 %, happy 4 (28,5%), proud 1 ( 10%)
17. What kind of Sundanese language do you use 99% medium or loma language and one person uses slow Sundanese
18. Do you understand undak usuk basa (level of speech) in Sundanese Yes 6 people or 42.8%, no 7 people (50 %), less 1 people (10%)
19. What is your attitude when there is Sundanese lesson ? ordinary for 3 people (20%), happy 9 people ( 60 %), not interest 2 people (13 %)
20. What language do you use with close friends Mix Sundanese and Indonesian 7 people or 50%
21. Mix b Sundanese Indonesian, English 3 people or 21.4 %, sundanese 5 people (35, 7 %)
22. Why do you mix languages It's more fun, habitual, comfortable, spontaneous, carried over from social media
23. What language do you speak with your mother B Sundanese 4 people, (26,5 %), Indonesian and Sundanese 6 people (40%), polite Sundanese 1 person (6,6%), Indonesian (6,6 %)

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24. What language do you speak with your father ?B Sundanese 5 people ( 33,3 %, mix 4 people (26,6%)just Bahasa Indonesia 3 people (20%)
25. Does your teacher speak Sundanese in class? Not 4 respondents 26,5%, yes 7 respondents (50 %), 3 respondents (20 %)
26. Which teacher often uses Sundanese in class ?the Sundanese teacher 10 respondents ( 66,6%, other 26,6 %
27. What competencies did you get in lesson b Sundanese Carpon, poetry, Sundanese script, pupuh, vocabulary, practice communicating, using Sundanese so it doesn't become extinct, understanding Sundanese
28. Are Sundanese language competencies used in daily communication? Yes 10 people (66,6%),  
No, 2 people (13,3 %) don't know 2 people (13,3%).

### 3. FINDING AND DISCUSSION

In twenty teenager conversation dominated by Bahasa Indonesia they mix their Sundanese, there are 588 words in their conversation and found 175 Sundanese word or 29,76%

The grammatical items that revealed in their conversation as follow : collocation found 15 words such as : ah, si, da, mah (5 times) pan, ning, we (3 times), sih, teh the function of collocation is to emphasize the sentence that they uttered, but this type is very dominant and cant find the equivalence in bahasa Indonesia, they uttered it unconsciously. Another grammatical items that revealed are, ellipsis 6 words, infix process 5 words, and conjunction 11 words ( purpose conjunction ( ka , anu, terus, ), contradiction conjunction ( tapi, malah) place conjunction (ka, di) interference 1 words ( they commnoly speak without subject )

lexical items revealed : repetition 11 words, shortening 19 words : dah, (sudah) ,sakali (satu kali), rek (arek), gges (enggeus), jir (anjir), jamkos (jam kosong), emang (memang), gadang (begadang), kerkom (kerja kelompok) kedeung (sakeudeung) can (acan )jamber (jam berapa) olga (olah raga)

The findings from the interview questionnaire above illustrate that all students are of Sundanese descent and they experience a bilingual process. They have not left Sundanese as the language of their family, but in the process of informal communication, there are definitely language variations, namely code mixing with Indonesian. It can be seen from the data that

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48% of teenagers always mix their languages and only 50% consistently speak Sundanese in informal communication.

The reason why these teenagers do language variations or code switching: the habit has stuck with them when they are unable to find a Sundanese equivalent, they replace it with Indonesian and vice versa. Some Sundanese articles for which there is no substitute in Indonesian are for example 'mah"we' and 'ceunah'.

Another reason is that the role of social media influences their language a lot, especially when teenagers use English to express several expressions, such as otw, btw, rip, and no reason.

In the questionnaire it was also found how the attitude of teenagers towards Sundanese, in general they like their local language, because Sundanese has a high sense of representation that cannot be replaced by Indonesian and English. Sundanese language is rich in synonyms that are able to represent the meaning we mean, for example, the word anchor (fall) has various forms of words based on the condition of the fall that occurs.

1. Geubis = smooth Sundanese
2. Labuh = rough Sundanese
3. Murag = for falling objects
4. Ragrag = fall from a height (example: from the top of the stairs, toge trees, roof tiles and so on)
5. Tisoledat = falling, slipping due to slippery conditions
6. Three trucks = fell because of stumbling
7. Tikoshewang = fall because it is not balanced
8. Tigolesat = fell (again) due to slippery conditions
9. Tigebrus = fall into a hole
10. Tikusruk = fall forward
11. Tijengkang = fall backwards
12. Tiseureuleu = fall, slip (again) because of slippery conditions
13. Tijungkel = fall thrown (overturned)
14. Tikosewad = fall, stumble
15. Ngagulundung = tumble down

the tendency to change is the strong influence of the Indonesian language used in the daily lives of adolescents, especially in the school environment where the language of instruction is Indonesian. Unconsciously they will speak bilingually. In language constancy, it requires high consistency. Meanwhile, adolescents with language behavior tend to want to be

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free without any ties if they are comfortable with Sundanese or Indonesian, not an obstacle for them to communicate with each other.

Bilingual conditions are also strengthened by the family environment, they are accustomed to Indonesian at school and affect their communication with parents.

The term bilingualism or bilingualism according to Nababan, Sri Utari Subyakto (1992) is used for two concepts. First, bilingual refers to the ability to use two languages. Second, refers to the habit of using two languages.

Haugen sees that a person's ability can be said to be bilingual if a person is able to produce complete sentences that contain meaning from a second language (Edwards, 1995).

According to Mar'at, until now there has been no agreement from experts in providing boundaries for defining bilingualism, some experts provide criteria that are too high, meaning that the requirement to be considered bilingual is the ability in a second language that is close to that of a native speaker. Some experts again provide a criterion that is too low, that is, as long as a person has knowledge of just a few words of a second language, it is enough to be considered a bilingual (Mar'at, 2005).

Based on some of the definitions from some of the figures above, the researcher concludes that the definition of bilingual used in this study is a person's ability to use two languages, with a person's level of bilingual ability that does not have to be perfect, or the ability to understand a sentence in two languages.

sentences in two languages.

#### **4b. how is the attitude of parents towards Sundanese in the people of the city of Sukabumi.**

1 What is the first language of your father/mother ? Sundanese 12 people (80%), Indonesia and Sundanesse 13,3%, Just Bahasa Indonesia 3 people (20 %)

2 What language do you use to communicate Sundanese? 7 people 46,6 %, Mix Indonesia and Sundanesse 5 people (33,3 %), Indonesian 3 people (20 %)

3 How long have you lived in West Java? From birth 11 people ( 73,3%), 30 years (6,6%), 38 years (6,6%) 18 years (6,6%)

4 What is your educational background ? S1 1 person (6,6 %), Senior High School 7 people ( 46,6%), Vocational School 3 people ( 20 %) junior high school 3 people (20 %) elementary 1 (6,6 %)

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- 5 How many children do you have ? 5 people have 2 respondents, 4 people 3 people, 3 people 7 respondents, 2 orang 2 respondents.
7. What language do the children use at home? Mixed Indonesian and Sundanese 7 people ( 46,6%)  
B Sundanese 6 respondents (40 % ) B Indonesia 2 respondents (13 %)
8. Do you often speak Sundanese to your children? Sometimes 12 respondents ( 80 %), often 3 respondents (20 %)
9. When children speak what language do they use to respond to them? Mixed Indonesian and Sundanese 8 respondents (53,3 %), Sundanese 5 respondents (33,3 %), B Indonesia 2 respondents ( 13,5%)
10. What language do you use when you are gathering with mixed family members? b Indonesian and Sundanese 7 respondents, ( 46,3 %) Sundanese 5 respondents ( 35,6 %) B Indonesia 2 respondents ( 13,5%) Sundanese Indo and Batak 1 respondent (6,6%)
11. Do you sometimes change your language when speaking, for example from b Sundanese to b Indonesian? Yes 11 respondents ( 73,3 %), Sometimes 4 respondents (26,6%)
- 12 What language is used when accompanying sons and daughters in doing homework ? B Indonesia 6 respondents 40 % (because the first language is more common, more comfortable, easier to understand) B Sundanese 8 respondents (53,3%) the reason is to be more proficient, easy to understand, easy to understand, first language, more comfortable, flexible) Mixed Sundanese and b Indonesian 1 respondent (6,6 %)
- 13 What language is used when other people are around? the reason is Indonesian 6 respondents (40 %) Sundanese 9 respondents (60 %)
- 14 Do you know Sundanese language level? Yes 13 respondents ( 86,6 %), ordinary 1 respondent (6,6 %) no (6,6 %)
- 15 Are undak usuk basa used in communication ? Yes 11 respondents, 73,3 %, sometimes 3 respondents 20 %, never 1 respondents 6,6%.
- 16 Do you like Sundanese when communicating with your husband, parents, neighbors or colleagues? 100 percent of respondents like
- 17 What is your opinion about b Sundanese Difficult to understand, fun, exciting, easy to say and easy, polite, santu language, the first language of the Sundanese people, beautiful regional language, must be preserved, complex with good manners
- 18 Do you want your child to have competence b Sundanese? 100 percent agree

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19 What is the level of proficiency b Sundanese children of father/mother Less proficient 4 respondents 26%, medium 8 respondents 53%, good 3 respondents 20%.

20 What do you feel when you speak Sundanese? Happy 6 respondents 40%, ordinary 5 respondents, 33,3 %, proud 2 respondents,13,3 %, comfortable 2 respondents , 13,3 %

21 Do you want to maintain the existence of Sundanese? Agree 100 %

22 Do you think that their children do not need to speak Sundanese because there is already Indonesian as the national language and English as the international language for work and career purposes? Agree 100 %

#### Parents Attitude toward Sundanese

The data from the questionnaire above about parents' attitudes towards their mother tongue or Sundanese is quite positive, from 15 respondents 80% of people answered Sundanese as their mother tongue. But in direct communication there are five people who use Sundanese as a tool to communicate or 33.4% of people use a mixed language between Sundanese and Indonesian is 46,6 % and using Indonesian in communicating is 20% of respondents.

According Fishman (1972) there are three factors influence of language maintenance : 1, the habitual usage to use local language to communicate, 2. Psychological, social, and culture process related to stability of changing language usage 3. Language attitude and cognitive attitude.

Judging from the background of the respondents, most of them have lived in the Sunda region since birth, as evidenced by the 73% of respondents who answered that they had been in the Sunda region since birth. In general, the respondents were teenagers with a high school education background or equivalent. The findings from the instrument show a balanced proportion of their children's use of language at home, namely 46.6% or respondents saying that they use mixed language with their children at home, and 40% of respondents who use Sundanese for their children at home.

The responses given when communicating with their teenage children in this study were 53% using b Indonesian and B Sundanese, 33% responding in Sundanese, and 13% using Indonesian.

Respondents respond to their children in Sundanese can be seen because the father or mother are not Sundanese, so the language for communication will definitely choose Indonesian as the language of unity between tribes in families of different ethnicities.

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Furthermore, the attitude towards Sundanese is reflected in the question of the use of language when gathering with other families, 33% of the respondents who use Sundanese mixed Indonesian, 46% use Sundanese, and 3% use Indonesian.

The parents' response was positive for maintaining this regional language, they felt happy when they spoke Sundanese around 40%, felt normal 33%, felt proud 3% and comfortable 3%.

#### **4. CONCLUSION**

In this study a conclusion was obtained that in a multilingual society it is very difficult to have to stick to one language, especially regional languages which function as mother tongues which tend to shift in society. Sundanese parents prefer to give Indonesian as their children's first language, for various strong reasons, one of which is the wide scope of the use of Indonesian as the national language and official language, the fear of parents when their children cannot use the national language when they enter age education. early. However, in the process of interaction, it turns out that the two languages will appear simultaneously, as a result of interaction with the outside environment.

Judging from the number of adolescents aged 14-19 years, in the city of Sukabumi

Is 26779 people, 8.1% of the total population of the city of Sukabumi, namely 329491 people less children in Sukabumi totaling 27689, or 8.40%, babies totaling 27104, or 8.2%. And the average productive age of the people of Sukabumi city is 30 years.

Youth language choices must be observed and monitored because youth will be the next 20 years. If we are not aware of the condition of language instability, then the process of maintaining the local language will be threatened. The majority language, namely Indonesian, will use it more widely. All families will choose this national language as the first language for their children because of the influence of technological and scientific developments and government policies that make the national language the language of instruction at the level of early childhood education to higher education.

In this study, it discusses the grammatical that appears in informal conversations of adolescents aged 14, 15, 16 and 17 years, the grammatical process that often appears is abbreviation, as a strategy for teenagers to shorten words in their own way, the use of Sundanese articles that they do not find in Indonesian. Indonesia also tends to be found. An interesting case is the discovery of the addition of the phonological sound h in Indonesian

words due to the influence of Sundanese such as what becomes apah, the word becomes katah, so at first glance this research is still in an imperfect stage in data collection and analysis.

The phenomena how adolescent use language is something we should consider, they tend to use language based on what is in their mind, how they mix the language how they change one sound into another. According Liberstone (2018) most of language shift in society through the generation movement, from adult to younger society.

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