



LANGUAGE ACCOMMODATION IN SPEAK COMMUNITIES IN BANYUMAS DISTRICT

Akomodasi Bahasa pada Masyarakat Tutur di Kabupaten Banyumas

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Abstrak

Keberagaman bahasa memunculkan fenomena bahasa (kontak bahasa, peminjaman bahasa, pergeseran bahasa, pemertahanan bahasa dan akomodasi bahasa). Meskipun bahasa Indonesia tampil menjadi bahasa negara atau bahasa persatuan, tetapi peran bahasa daerah dan bahasa asing (Inggris) cukup berpengaruh di dalam kehidupan bermasyarakat. Tujuan penelitian ini adalah sebagai informasi mengenai kecenderungan fenomena kebahasaan yang akan terjadi pada bahasa-bahasa yang dituturkan di Kabupaten Banyumas. Penelitian ini juga bertujuan mengetahui strategi komunikasi dan tingkat akomodasi masyarakat tutur di Kabupaten Banyumas. Selain itu, penelitian ini bertujuan mengidentifikasi keberagaman terhadap penggunaan bahasa Indonesia, bahasa daerah dan bahasa asing berdasarkan karakteristik responden di wilayah pakai di Kabupaten Banyumas. Tujuan lainnya yaitu mengidentifikasi komunitas sosial manakah dalam masing-masing masyarakat bahasa tersebut yang lebih dominan melakukan adaptasi linguistik sementara komunitas lainnya tidak dominan. Mengidentifikasi adakah perbedaan kecenderungan melakukan adaptasi linguistik di antara masyarakat tutur yang rentan terhadap konflik (disharmoni) dengan masyarakat tutur yang tidak rentan terhadap konflik social (harmoni). Pengumpulan data menggunakan teknik simak dan depth interview. Analisis data menggunakan model interaktif. Hasil penelitian ini menunjukkan bahwa terdapat tantangan adaptasi linguistik masyarakat tutur di Kabupaten Banyumas yang berkaitan dengan perbedaan bahasa, budaya dan gaya komunikasi yang ada dengan latar belakang yang berbeda. Kemudian, terdapat strategi adaptasi linguistik masyarakat tutur di Kabupaten Banyumas yang berkaitan dengan kompetensi komunikatif. Akomodasi bahasa masyarakat tutur Banyumas terhadap bahasa Indonesia sangat akomodatif, terhadap bahasa ibu juga akomodatif, tetapi terhadap bahasa daerah kedua dan bahasa asing tidak akomodatif.

Kata-kata kunci: akomodasi bahasa, adaptasi linguistik, kontak bahasa, pergeseran bahasa, multilingualism

Abstract

Language diversity gives rise to language phenomena (language contact, language borrowing, language shift, language maintenance and language accommodation). Even though Indonesian appears to be the state or unified language, the role of regional languages and foreign languages (English) is quite influential in social life. The purpose of this research is to provide information regarding trends in linguistic phenomena that will occur in the languages spoken in Banyumas Regency. This research also aims to determine the communication strategy and level of accommodation of the speech community in Banyumas Regency. In addition, this research aims to identify diversity in the use of Indonesian, regional languages and foreign languages based on the characteristics of respondents in the areas used in Banyumas Regency. Another aim is to identify which social communities in each language community are more dominant in linguistic adaptation while other communities are not dominant. Identifying whether there are differences in the tendency to make linguistic adaptations between speech communities that are prone to conflict (disharmony) and speech communities that are not susceptible to social conflict (harmony). Data collection used listening techniques and depth interviews. Data analysis using interactive models. The results of this research indicate that there are challenges to linguistic adaptation of speech communities in Banyumas Regency which are related to differences in language, culture

and communication styles that exist with different backgrounds. Then, there is a linguistic adaptation strategy for the speech community in Banyumas Regency which is related to communicative competence. The language accommodation of the Banyumas spoken community towards Indonesian is very accommodating, towards mother tongue it is also accommodating, but towards second regional languages and foreign languages it is not accommodating.

Keywords: *language accommodation, linguistic adaptation, language contact, language shift, multilingualism*

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INTRODUCTION

Linguistic adaptation is very important in multicultural and multilingual settings because language is a very important communication tool in interacting with people from different cultural and linguistic backgrounds (Nwagbo & Gerald, 2015), (Pérez, 2015), (Rijal, Mega, & Putri, 2021). In the context of Globalization, people are increasingly interacting with people from different countries and different cultures. Multicultural and multilingual settings require awareness and understanding of the cultural and linguistic differences that exist. Therefore, linguistic adaptation is important to gain a better understanding of the culture and language of other people (Tamrin & Nursyamsi, 2021). In this case, linguistic adaptation includes using appropriate and respectful language, understanding cultural differences, and using effective communication styles in interacting with people with different cultural and linguistic backgrounds. Linguistic adaptation cannot be separated from the problem of language contact because the problem of linguistic adaptation is one of the events that occur as a result of language contact. This is in line with the opinion (Mascita, Sariah, & Susilowati, 2021) that the diversity of languages in a speech community can give rise to various linguistic phenomena, including language contact, language borrowing, language shift, language maintenance, and language accommodation (Becker, 2014), (Guanabara, Ltda, Guanabara, & Ltda, 2006). Linguistic adaptation is the process of adopting certain language characteristics by Banyumas Javanese speakers. The journey of the Banyumas Javanese language has undergone changes with its own patterns. These changes still inherit the elements of the original language, whether the elements have changed or not. In this regard, language changes caused by language contact between two or more different communities are natural (Nuadina, 2021). The adoption process in linguistics is called convergence. Then, changes in the form of adoption of certain language characteristics may not be in the form of convergence, but in the form of divergence, namely that the speech community of a particular language changes its linguistic characteristics to be different from the language characteristics used by other communities that become contact partners (Dhanawaty, 2004), (Meko Mbetse, 2010), (Astifajjah, 2019).

Banyumas people with a homogeneous cultural background can bring up very diverse social interactions, especially in terms of communication. In the Banyumas area, based on the language used as identity or social communication, several language speech communities were found, namely Javanese sub-dialects include Banyumas Javanese, coastal Javanese, Javanese avoiding Tegal, Standard Javanese, and Sundanese. Of the several languages, the language with the largest number of speaking communities is Banyumas Javanese. In the researcher's observation, the social conditions of the Banyumas people can be said to be harmonious, with mutual respect. The migrants come from different ethnicities, mostly for school and work. Social adaptation between ethnic Javanese with various backgrounds of different mother tongues is intertwined due to working relationships, mutual help, communication, and marital relations. They live side by side, and harmony and familiarity between ethnic communities in the Banyumas region can be seen from the process of mixing languages and the variety of speech they use. There is a process of code-switching, code-

mixing, and linguistic symptoms as if they are no longer considered symptoms of language disorder. But on the contrary, the variety of language mix above has become the *lingua franca* for the Banyumas community (Nurdiyanto, 2010), (Nurdiyanto, 2012).

Based on linguistic phenomena, the linguistic adaptation that occurs in the Banyumas community provides an illustration of the tendency for the formation of a harmonious social life order. Indonesian is the national language and the language of unity. However, the role of regional languages and foreign languages, especially English, is quite influential in social life in the Banyumas speech community (Azzuhri, 2012). It was also identified that there was a tendency for other ethnic groups to migrate to the Banyumas area and to make language adjustments in communicating or interacting with their interlocutors. For example, interactions between visitors and traders in areas frequented by people from outside the area give rise to various linguistic phenomena, and one of them is language accommodation. Linguistic adaptation to the process of language accommodation is not only in terms of the lexicon but also in phonetic (sound) adjustments (Fatana, Ramly, & Azis, 2021), (Rijal et al., 2021), (Nuadina, 2021). This is to make it easier for speakers of other languages to pronounce the same sound. Likewise, linguistic adjustments are also carried out in grammatical order. Furthermore, at the lexical level, the formation of conventional words has long been carried out by the Banyumas Javanese-speaking community. The conventional words are the daily language (colonial) and have become a means of communication among the Banyumas speech community. What is interesting is that in the process of communication in the Banyumas speech community, there is often a change of words in two different languages alternately. For example, an ethnic Javanese asked the Sundanese in Sundanese. Then the ethnic Sundanese answered in Javanese, and vice versa. The Sundanese words used by ethnic Javanese are conventional Sundanese words, in the sense of Sundanese words that have been mutually agreed upon in the Banyumas community as a whole.

There are several studies that have been conducted, including by (Tamrin & Nursyamsi, 2021) which describes the forms or patterns of linguistic adaptation through language contact that occur among the Balinese, Bugis, Javanese and Kaili ethnic groups. The results of this research show that both native and immigrant ethnic groups, namely the Bugis, Javanese and Balinese, can adapt through language contact to create a harmonious life. Another research is (Astifajjah, 2019) which describes the social elements and linguistic elements that occur in bilingual and multilingual communities by carrying out social adaptation and linguistic adaptation. This results in an adaptation tendency that influences the dominant language and varies with various factors including geography, social, culture, age, economics, education and prestige (self-esteem) in each different area of observation. Then, (Maria, Rafael, & Ate, 2020) with sociolinguistic analysis also described the use of Tetun (BT) in the speech of the former East Timorese refugee community in Manusak Village. Factors that influence survival are loyalty to the language, pride in the BT language, family environmental factors and migration and regional concentration factors. These studies differ from this research in that they identify diversity in the use of Indonesian, regional languages and foreign languages based on the characteristics of respondents in the areas used in Banyumas Regency. Apart from that, it also identifies the challenges of linguistic adaptation and which social communities in each language community are more dominant in carrying out linguistic adaptation and what their linguistic adaptation strategies are.

The phenomenon of language accommodation can also be seen from the gender and age of the respondents. It was identified that in the first and second regional languages, the gender of the speaker did not affect the level of accommodation of the speaker's language, while in Indonesian and foreign languages, the gender of the speaker had an effect on the level of language accommodation. Then, in the second regional language and foreign language, the age of the respondent has an effect on the level of accommodation of the

speaker's language, while in the first regional language and Indonesian, the age of the respondent has no effect on the level of accommodation of the speaker's language (Nuadina, 2021). Thus, it can be said that evidence of social adaptation that can create a harmonious life can be traced through the linguistic conventions that occur between speech communities in contact. It can also be said that there is a correlational relationship between language and the social interaction of language users or different variants that make contact with the language (Swann & Deumert, 2018), (Khan, 2020). The study of language accommodation in speech communities in Banyumas Regency is interesting and important as information material regarding the tendency of linguistic phenomena to occur in the languages spoken in Banyumas Regency.

The purpose of this research is to find out the linguistic adaptation challenges and linguistic adaptation strategies of the Banyumas speech community in their daily communication. This study also aims to identify the diversity of the use of regional languages, Indonesian and foreign languages, based on respondents from the speech community in Banyumas Regency. In addition, this research is to find out the phenomenon of language shift and to identify the wrong use of language in certain strategies. The reasons behind this research are related to the guidance, protection and development of regional languages and literature so that they continue to fulfill their position and function in social life in accordance with current developments and so that they remain part of Indonesian culture. Development, guidance and protection are carried out in stages, systematically and sustainably by local governments under the coordination of language institutions. In this regard, evidence of social adaptation that can create a harmonious life can be traced through linguistic conventions that occur between contacting speech communities. In this case, there is a correlational relationship between language and the social interactions of users of different languages or variants who make that contact. Therefore, it is interesting to research social phenomena for social life in Banyumas Regency. From the results of this research, it is hoped that we can identify linguistic elements that can be evidence of linguistic relationships between these languages. From the results of this identification, it can be described how to utilize elements that are evidence of linguistic adaptation which can become material for introspective-reflexive reflection in cross-cultural communication between speakers of this language.

THEORETICAL BASIS

Linguistic adaptation in the language accommodation process is not only in terms of the lexicon, but also in phonetic (sound) adjustments (Fatana et al., 2021), (Rijal et al., 2021), (Nuadina, 2021). This is to make it easier for speakers of other languages to pronounce the same sound. Likewise, linguistic adjustments are also made in the grammatical order. Furthermore, at the lexical level, the formation of conventional words has long been carried out by the Banyumas Javanese speaking community. These convention words are everyday language (colloquial) and are a means of communication between the people of Banyumas. What is interesting is that in the communication process in the Banyumas speech community, words often change alternately in two different languages. For example, an ethnic Javanese person asks a Sundanese ethnic person using Sundanese. Then the ethnic Sundanese answered in Javanese, and vice versa. The Sundanese words used by ethnic Javanese people are conventional Sundanese words, in the sense of Sundanese words that have been mutually agreed upon in the Banyumas community as a whole.

The ability to adapt to the social environment has made humans social creatures. Relating to two-way communication, especially face-to-face communication, namely adapting to the conversation partner, both verbally and non-verbally. Verbal adjustments are made by modifying speech so that it is more similar to the speech used by the interlocutor.

However, in certain speech events the opposite process can also occur, namely the speaker modifies the speech so that it becomes less and less similar to the speech of his speech partner (Tamrin & Nursyamsi, 2021), (Satyawati et al., 2015). The two processes above are called linguistic convergence and divergence respectively. The modification of speech through the process of convergence and divergence can cause changes in language, but the resulting changes are different. Differences in change occur because not all actors of convergence and divergence modify the same linguistic features to the same degree. Then, not all speakers converge or diverge in certain speech situations (Suwarno, 2011), (Sri, 2021). These different changes can result in language variations. It can be seen that linguistic convergence and divergence are some of the root causes of the emergence of language variations (Nurharyati, 2021). Then, the question arises as to why there is linguistic convergence and divergence in the Banyumas Javanese speaking community. This leads to novelty in language accommodation theory. This theory focuses on the reasons why speakers modify the form of their speech in a community that uses the same language. This theory of language accommodation is a framework designed to examine accommodative phenomena and processes that are associated with things that are a consequence of a person's language changing towards or away from other people's varieties, which are respectively called speech convergence and divergence (Oka Suka Atmaja & Dhanawaty, 2020).

METHODOLOGY

This research is a qualitative descriptive study. The data collection method uses the listening and speaking method (Lexy Moleong, 2005), (Mahsun, 2012). (Sudaryanto, 2015). The data collection method uses the listening method with tapping techniques, namely listening by tapping the use of the daily communication language of the Banyumas speech community, which consists of various ethnicities, including Javanese ethnicity with dialect variants and Sundanese ethnicity with its Sundanese language. The data is in the form of words, phrases, clauses, sentences, and discourse spoken by speech communities in Banyumas Regency. Then, the advanced techniques are recording techniques and note-taking techniques. Then, in the speaking method, the technique used is the fishing technique, namely fishing the object of research as the informant to speak. Then, the advanced techniques are recording techniques and note-taking techniques. The primary data source of this research is the language of everyday communication of the Banyumas speech community. Furthermore, secondary data is data obtained to complement primary data obtained through the results of sociolinguistic surveys, information about linguistic situations, and in-depth and structured interviews accompanied by documentation related to the life of the Banyumas people. The data analysis phase uses a functional descriptive method based on the function of language as a communication tool. In this case, using the contextual method, namely an approach that pays attention to the context of the situation in the speech situation in the Banyumas community. This study uses sociolinguistic theory, namely language accommodation, domains of language use, speech components, code-switching, code-mixing, and interference. This theory is used to analyze the problems of the inter-ethnic accommodation model in the Banyumas speech community. Then, present the results of data analysis using formal and informal methods.

DISCUSSION

Challenges of Linguistic Adaptation of Speech Communities in Banyumas Regency

Linguistic adaptation is the ability to adapt language use and communication styles to different social and cultural contexts. This is very important in the communication process, especially when talking to people who have different language backgrounds. The use of language in the communication process in the Banyumas community is very varied. The large

number of immigrants with different language backgrounds can hamper the communication process. When interacting with foreigners speaking a different language, it is important to understand that they may have difficulty communicating due to language and cultural differences. By using a simple and clear style of language, avoiding the use of slang or idioms, and always maintaining open, friendly communication, the linguistic adaptation runs smoothly. In the process of communication, linguistic adaptation can be carried out by adjusting the language used, for example when speaking with people who are not used to using formal language, they use simpler and informal language, avoiding the use of words or phrases that can be understood in certain contexts or certain cultures, adjusting intonation and speed of speaking to facilitate understanding and remain open to learning and receiving feedback (Astifajjah, 2019), (Oka Suka Atmaja & Dhanawaty, 2020), (Tamrin & Nursyamsi, 2021).

The challenges faced in linguistic adaptation are mainly related to the differences in language, culture, and communication styles that exist between people from different backgrounds. The first challenge relates to language differences. It is necessary to understand that each language has its own uniqueness. No language is better than another language. Each language has its own unique grammar, vocabulary, and idioms. Thus, people who speak different languages may have difficulty understanding words, concepts, or pronunciations used by other people. Speakers of the Banyumas Javanese language has particularities such as in the spoken variety when pronouncing the Indonesian vocabulary 'sit,' the consonant sound 'k' in the final syllable position is pronounced very clearly. This is different from speakers of Standard Javanese; in the pronunciation of the Indonesian vocabulary 'sit,' the 'k' consonant sound is pronounced as if it were omitted. In Banyumas Javanese, the increased use of glottal stops {k} is the result of convergence in face-to-face interactions, which are defined in the socio-psychological literature as accommodation. In addition, in Banyumas Javanese grammar, the use of variations of the prefix *di-* in the vocabulary '*dipangan*' (eaten) with another form, namely *de-* same *depangan* (eaten). It can also be seen that the suffix *-aken* is used in the Javanese language Banyumas '*ditukokaken*' (bought), whereas in Standard Javanese, it becomes the *-ake* suffix in the vocabulary '*ditukokake*' (bought). It can be seen that the effect of accommodation is minimal in accent changes. In collecting research data, the researcher took several informants with different regional backgrounds, six people with an L1 accent in the Brebes Javanese subdialect and six with a Standard Javanese accent, all of whom lived in Banyumas at the time of the test. Informants are paired with speakers with the same regional accent (match conditions) and speakers with different regional accents (unsuitable conditions). By using a predetermined research questionnaire, it shows that they may have made changes to their speech after living in Banyumas for some time or may not be accommodated because of speaker familiarity (speakers who know each other are considered less accommodating than speakers who are foreigners). This shows there is no evidence of accommodation to suggest that repeated short periods are necessary for long-term accent changes.

The second challenge relates to cultural differences. Appropriate linguistic adaptation is necessary to avoid misunderstandings or misunderstandings that can arise in intercultural situations. Cultural differences can include different social norms, ethics, beliefs, and values. This linguistic adaptation is related to the importance of speech style. Some cultures may tend to use formal and polite language, while others may be more formal and relaxed. In addition to valued values, some cultures may value openness and honesty, whereas other cultures prioritize politeness and avoidance of conflict. In nonverbal communication styles, some cultures may be more expressive in using body language, facial expressions, and the use of other nonverbal languages, which can be an obstacle in linguistic adaptation, such as signs that are considered polite in one culture may be considered rude or insulting in another

culture. The communication characteristics of the Banyumas people are considered *blakasuta* or *thokmelong* (without exaggerating) is often seen as rude and considered impolite by other cultures (Nurdiyanto & Resticka, 2021). The third challenge relates to language limitations. Sometimes the language used to communicate doesn't have the right vocabulary to express certain thoughts or ideas. Thus, the ability to adapt in different contexts or to describe complex concepts can be difficult. Due to limited vocabulary, it is possible that our language does not have the right words to express concepts or ideas that exist in other cultures. The existence of different language structures between the languages used can affect the way we understand and interpret messages. The fourth challenge is related to misunderstanding. When a person speaks a different language, one may not always understand the context and the exact meaning of the other person's words or actions. This can lead to unnecessary misunderstandings and conflicts.

Accommodation is not always a reciprocal phenomenon. As noted, some individuals accommodate more than others. Even the same individual can accommodate more in one conversation than another. The demographics of the other person can influence the speaker's speech pattern. In this case, age is very important in accommodative behavior; seeing the intergenerational communication of speakers in the Banyumas speech community, shows that older people show less accommodation than younger ones. Age was analyzed as a continuous variable indicating that as the age variable increases, the level of accommodation decreases. The degree of accommodative behavior decreases with age, with younger showing a greater degree of accommodation than the older. Social identity theory claims that younger people tend to want to achieve and maintain positive concepts about themselves or their peers. Younger people want positive reinforcement from their peers more than older people. Therefore, younger people may use accommodation as a strategy to show identification with their peers. In spoken language, accommodation with another extralinguistic factor, namely identity, has been hypothesized as one of the factors leading to dialect equalization, namely the process by which different regional varieties start to sound more similar to one another.

In addition, this study shows that gender and conversational roles are important factors in the speaker's level of accommodation. Males and females differ in their degree of convergence depending on the linguistic features analyzed, for example, the number of words spoken, length of speech, and pauses. However, some of the effects of the speaker's gender can be better explained by the differences in the roles men and women adopt during the conversation. Women are more likely to take a facilitative role. In their study, female participants varied their speaking time depending on the role (facilitative versus non-facilitative), spending more time talking to their community but behaving similarly to the male and female confederations. Ethnicity is also used to predict accommodative behavior.

This study identified changes in the style of adolescents in the speech community in Banyumas district who differ in how they communicate with immigrants or strangers. It was observed that more standard features were used when communicating with foreigners. They determined that this shift was a form of convergent behavior towards the ethnicity of the interlocutor, but they did not take into account the familiarity of the interlocutor. Although this research shows that speakers who know each other have a better mutual understanding and can accommodate less. This study also observed the accommodative behavior of native speakers and non-native speakers seen in the frequent repetition of the same lexical by speakers and interlocutors. The theory of social domination shows that men have a higher orientation of social domination than women. This is reflected in gender differences in speech which show that women speak more, initiate more communicative actions, and interrupt more often than men. The lexical repetition is also in accordance with the speaker's language background. In addition, accommodation with L2 speakers can occur because there are several different motivations from accommodation patterns between native speakers, such as

imitation as a means of acquisition. So, it can be said that there is evidence of accommodation seen in age, gender, conversation roles, ethnic familiarity, language background, and regional background. Language variations used in everyday communication are considered as variants of *default* 'they'. Following (Garcia, 2008), the terminology for the various forms of this variant is coded as normative. When speakers do not produce variant default them, this product can be coded as another form of non-accommodation, divergence, or as accommodation. Forms of non-accommodation include: repeating interjections as clarification in case of misunderstandings and without furtherado, repeating confederate variants after they have produced them, repeating confederate variants on separate occasions (for example, " *oh, jadi itu ya...*) does not clarify but only refers to variants. Furthermore, divergence is encoded when participants produce variants other than those used in everyday communication and different from Confederate variants (deviations). Behavior is considered accommodative when the speaker initiates the use of the confederate variant, uses the confederate variant to clarify the meaning of the variant without misunderstanding and uses clarifying utterances, uses the confederate variant mixed with their own variant, produces the confederate variant incorrectly (wrong replication), produces a different sign for the variant they prefer but the final product is the same variant for both interlocutors (switch), and uses a different sign with each variant used in everyday communication.

Through the model of 'identity projection', accommodation is a social process in which the interlocutor reduces or increases the difference between himself and his interlocutor. In spoken language, speakers can adapt their regional accents to blend in with or deviate from their interlocutors. Regional dialect differences between speakers and interlocutors are often hierarchical. In this case, to reduce the difference between a speaker and his interlocutor, speakers can adjust their regional dialect by raising or lowering their status on a vertical scale to match the regional dialect of their interlocutor. In the accommodation model, it claims that accommodation is an automatic process that results from a direct relationship between perceptive and productive monitoring, which in turn leads to the alignment of the interlocutor's speech. That is, when listeners receive messages, it directly affects their production. In the convergence of regional dialects towards standards, it is identified that speakers with Banyumas Javanese accents adapt their speech style to standard accents. Downward convergence is also seen in people with higher status who accommodate people with lower status; for example, a boss accommodates the words of his employees. It can be said that accommodation can appear as a problem of communicative efficiency. In linguistic accommodation, it is identified that lexical accommodation in Banyumas Javanese correlates with social and linguistic factors. The demographics of the interlocutor affect the speaker's speech patterns. This study considers that accommodative behavior in Banyumas Javanese is also socially constructed. Confederation social factors such as age, gender, language background, and social class greatly influence the process of language accommodation.

Linguistic Adaptation Strategy for Speech Communities in Banyumas Regency

Language accommodation is the process of adjusting language communication patterns to suit a particular cultural context. This process involves using language that is more easily understood by people from different linguistic and cultural backgrounds. In a multilingual and multicultural context, language accommodation is essential to facilitate effective communication between individuals and groups coming from different linguistic and cultural backgrounds. One of the main goals of language accommodation is to minimize misunderstandings and enhance the ability to communicate effectively with people from different languages and cultural backgrounds. This process can also help promote inclusion and diversity among individuals and groups from different backgrounds. In practice, language accommodation can be carried out by individuals independently, or it can be done

through the support of a linguist or language professional. The appropriate strategy for language accommodation depends on the context of communication and the characteristics of the individuals or groups involved in the communication.

There are several strategies that can be adopted to facilitate linguistic adaptation. Learning language and culture is very important to be able to adjust communication with people from different backgrounds. Most of the Banyumas speech community are immigrants from different languages and cultural backgrounds. When communicating, it is necessary to understand the nuances and context of use in everyday life. Talking to native speakers in the language of your choice can help improve language skills and broaden your understanding of the culture in that language. Furthermore, when exchanging historical stories, customs, and traditions and participating in cultural events or festivals, it can be said that there is a language contact process that indirectly expands the speaker's vocabulary. By deepening understanding of other people's languages and cultures, it can help facilitate linguistic adaptation. The use of the language of the Banyumas speech community, which is simple with the selection of familiar lexical forms, is important in the process of language accommodation. The Banyumas speech community is identified as avoiding using sentences that are too long or complicated, using common words that are easy to understand, and paying attention to intonation and speed of speech. It can be said that the use of simple language is very important in the process of language accommodation because it can help facilitate the understanding of messages, strengthen relationships between people who interact, and make communication more effective. Another adaptation strategy is the existence of cross-cultural awareness in each community with different language and cultural backgrounds. Awareness of cultural and language differences can help facilitate linguistic adaptation. Reading about different cultural values and practices that are considered polite in other cultures can help strengthen cross-cultural awareness. This is because every culture has a unique language and way of communicating and can influence the way a person interacts with people from different cultures. The open and egalitarian speech community of Banyumas is very easy to accept cultural acculturation from other regions. In situations where one has to adapt to a new culture and language, awareness of cultural and language differences can help one to understand proper ways of communicating and avoid misunderstandings that can occur in social interactions. In this case, one needs to study cultural and language differences and learn how to communicate effectively with people from different cultures. In addition, awareness of cultural and language differences can also help a person strengthen language skills and develop better language skills. By understanding the differences in grammar, vocabulary, and how people pronounce, they can enrich their language skills and learn to speak in a more appropriate and effective way in social interaction situations. So, it can be said that awareness of cultural and language differences is very important in facilitating linguistic adaptation. Efforts to learn from each culture with different languages are one of the efforts to maintain and preserve social harmony. Those who have ethnic differences always try to make adjustments to one another or one of them so as to foster a number of cultural solidarity efforts that are sufficient to support the creation of a harmonious life existence among them. By understanding differences in culture and language, a person can learn more appropriate and effective ways of communicating in situations of social interaction and strengthen their language skills and overall speaking ability.

Furthermore, developing effective communication skills in different languages and cultures can help facilitate linguistic adaptation. Mutual respect in communication is a form of linguistic adaptation. This is because, in communication situations, there is a possibility that interactions with people and cultures with different backgrounds certainly have differences in language and ways of communicating (Tamrin & Nursyamsi, 2021). In this

situation, it was identified that the Banyumas speech community has an attitude of mutual respect so that it can strengthen the relationship between people who interact and facilitate effective communication. In addition, communicating effectively by developing effective communication skills in different languages and cultures can help with linguistic adaptation. This can include paying close attention, asking relevant questions, and avoiding using vocabulary or idioms that could lead to misunderstandings (Coronel-Molina & Rodríguez-Mondoñedo, 2012).

The language accommodation strategy of the Banyumas speech community is related to the communicative competence of the speech community. Communicative competence is part of language knowledge that allows us to choose the communicative system we want to use. The systems selected and used for specific purposes and contexts of situations are available in our linguistic repertoire through functional choices at the pragmatic level. In making choices, language users accommodate linguistic features both consciously and unconsciously to adjust the social distance between speaker and receiver. It can be identified that language accommodation in the Banyumas speech community occurs when speakers try to use the same or different language from their speech partners. This is done with the aim of conforming to the language accommodation indicators, which include strategies and forms of communication, understanding strategies, strategies for organizing topics, role strategies, status, and motivation.

Linguistic adaptation is the process of adopting the linguistic characteristics of a particular language by another language, or both of them do the same thing so that the language becomes more similar and similar. This is due to social contact involving two groups that have different cultures or races so that they have sufficient cultural solidarity to support the existence of a life of solidarity and harmony between them. There is a balance between linguistic adaptation and social adaptation. Adaptation that occurs between two or more speech communities of different languages will be reflected in linguistic adaptation. Furthermore, a linguistic adaptation that reflects the existence of social adaptation itself occurs at the same time in different degrees between the social segments in the language-speech community that make contact. That is, not all individuals in the contact community make linguistic adaptations to the same degree and at the same time. Linguistic adaptation in the Banyumas community influences the level of linguistic accommodation, which refers to a person's ability to adapt the use of their language to those who have different language backgrounds. For example, they can use vocabulary, dialect, or grammar that is more similar to the native language and pay attention to intonation, adjust the way of speaking to facilitate understanding, adjust to the rules or sounds of the contract partner's language, replace elements of the speaker's language with elements of the speech partner's language whose realization can in the form of borrowing (lexical or grammatical), and the use of the speech partner's language in the form of code-mixing and code-switching. Naturally, contact between two or more different communities will always be manifested in the form of language changes. The language change in question can be in the form of the process of adopting the linguistic characteristics of a particular language by another language or both carrying out the same process. In addition, the use of language can also be a problem when it is used for the wrong purpose. For example, if someone uses language that demeans or insults another person, then it can cause tension and conflict in communication. Therefore, it is important to choose the right language and style of speech for the situation and intended audience.

In the Banyumas speech community, it was identified that there was the use of Banyumas Javanese as the mother tongue, and other regional languages, in this case, the Standard Javanese subdialect, Brebes Javanese subdialect, coastal Javanese subdialect and Sundanese brought by immigrants. This study shows that most of the language

accommodations made by male and female respondents to their regional languages and other regional languages they master are included in the "less accommodating" category, while Indonesian is included in the "accommodating" category. In the mother tongue and the second regional language mastered by the Banyumas speech community, the gender of the speaker does not affect the level of accommodation of the speaker's language, whereas in the use of Indonesian and foreign languages, the gender of the speaker affects the level of language accommodation. Furthermore, in the second local language and foreign language, the age of the respondent has an effect on the level of accommodation of the speaker's language, while in the mother tongue and Indonesian, the age of the respondent has no effect on the level of accommodation of the speaker's language. Language accommodation made by male and female respondents to their regional languages and other regional languages that are mastered or considered important are included in the "less accommodating" category, while Indonesian is included in the "accommodating" category. So it can be said that the level of language accommodation of the Banyumas speech community towards Indonesian is very accommodating towards the mother tongue it is also accommodative, but towards the second local language and foreign languages, it is not.

Language Accommodation Patterns of the Banyumas Language-Speaking Community

Banyumasan Javanese is a regional language that coexists with other regional languages, namely in the west with the Tegal dialect of Javanese and in the east with Standard Javanese (Jogja/Solo). Banyumasan Javanese has a written system and has been taught in schools for decades. It is still widely used in daily communication, spoken together with Indonesian and other regional languages (from immigrants). In relation to the pattern of language accommodation, the effort to maintain it is to encourage parents who are still young to use Banyumasan language in the household environment (in the home environment) and in Banyumasan language speaking communities it is also necessary to form 'language nests' so that the grandparents' generation cares for their grandchildren, who are still in preschool age and communicate in regional languages. Along with the current development of globalization, the Banyumasan Javanese language has experienced language shifts, changes and maintenance.

The Banyumasan Javanese language functions as a supporter of Indonesian, the language of instruction at the initial elementary school level in Banyumas which is used to facilitate the teaching of Indonesian or other subjects as well as linguistic resources to enrich the Indonesian language. Then, under certain circumstances regional languages can also function as a complement to Indonesian in government administration at the regional level. The formulation of the main function of regional languages in this policy does not invite problems, but in relation to the function of Indonesian, the position of regional languages appears as a supporter and enricher as well as a tool to facilitate the teaching of Indonesian. The linguistic situation in Banyumas society can be categorized into a relatively homogeneous language ecology and a relatively heterogeneous language ecology. This can look like below.

Relatively Homogeneous	Relatively Heterogeneous
Coexistence of one regional language (Banyumas Javanese) which is the language of the majority of Banyumas people as a medium of communication.	More than one regional language lives outside the use of Javanese Banyumaan.

Relatively Homogeneous	Relatively Heterogeneous
The minority languages in this ecology are not native languages (brought by immigrants) who came to the Banyumas region, including Sundanese, Osing Javanese, Peisisiran Javanese and Tegal Javanese with various backgrounds.	Each regional language has its own domain of use and has its own speakers. Usually used in certain speech communities.
Minority languages are only used by certain ethnic groups in certain communication domains.	The speech community of the Banyumas community determines one language as the language of inter-ethnic communication.
Minority languages do not become the language of inter-ethnic communication in this ecology.	

Maintaining the language of a community by looking at the language ecology and the status of language vitality (Wei, 2020), (Menggo & Suastra, 2020). The vitality of the Banyumasan Javanese language is related to research that has been conducted previously (Nurdiyanto, 2010), (Nurdiyanto, 2012) that the language ecology of the Banyumasan language is homogeneous and the vitality status of the Banyumasan language is developing. So the language maintenance strategy that needs to be applied to the Banyumasan language is to develop homogeneously. As a result of language competition between the use of Banyumasan language, Indonesian and foreign languages in the latest cultural dynamics with global nuances, society is becoming increasingly pragmatic. In this case, it is related to the use and learning of the language which makes loyalty to the Banyumasan Javanese language increasingly fade. If this is not realized and continues to be ignored by the people of Banyumas, it will lead to alienation of speakers towards their own regional language.

CONCLUSION

Language contact is one of the reasons for increasing the use of certain languages and the lack of use of certain languages. The use of Indonesian for newcomers functions in formal and non-formal communication that can be found in buying and selling transactions, negotiations, and small talk. The existence of language contact between migrants and the Banyumas speech community, it results in minimal use of immigrant language in the formal realm and only in the family realm. The use of Indonesian is increasing and is used both formally and informally. English is only used formally and only for certain speech partners, while Banyumas Javanese is used by newcomers only for people who are familiar and function in informal encounters. From this language contact, apart from having an impact on the use of language, also has an impact on language adaptation (linguistics) from the immigrant language to Banyumas Javanese and then the use of Indonesian. Factors of age, gender, and social status affect the way the language community communicates in Banyumas Regency. The results of this study indicate that there is a shift in language among speech communities in Banyumas Regency. Thus, it is recommended that efforts be made to protect regional languages in this region.

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