

IMPACT OF CHANGES IN CULTURE ON LANGUAGE

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Abstrak

Bahasa merupakan hasil budaya suatu masyarakat. Setiap perubahan pada kebudayaan akan tergambar jelas pada bahasa. Perubahan corak kebudayaan itu tentu membawa dampak pada bahasa. Dampak perubahan kebudayaan ada yang positif dan ada yang negatif. Untuk mengantisipasi kedua dampak tersebut, perlu adanya sikap positif dari para pemakai bahasa Indonesia. Sikap positif tersebut dapat dilakukan dengan cara membina dan mengembangkan bahasa Indonesia dengan baik, memenuhi kaidah-kaidah yang sudah ditetapkan, serta menggunakan bahasa Indonesia yang sopan, tepat, dan logis.

Kata kunci :dampak, perubahan, kebudayaan, bahasa

Abstract

Language is the result of the culture of a society. Any changes to the culture will be imprinted on the language. Changes in cultural patterns that would have an impact on the language. The impact of cultural change nothing positive and nothing negative. To anticipate the impact, the need for a positive attitude from Indonesian users. A positive attitude can be done by means of fostering and developing Indonesian well, meet the rules already established, as well as the use of Indonesian polite, precise, and logical.

Keywords: impact, change, culture, language

A. Introduction

Talking about the language course will be talking also about culture since both have a very close relationship. Language and culture are two forms of the results of human thought. Many experts who put forward his theory on the relationship between language and culture,

one of which Willem von Humboldt, German philosopher. According to him, "language by its very nature represents the spirit and national character of a people" which means the language is the representation / embodiment of the spirit of the natural and national character of the community (Steinberg et al, 2001: 244).

Humboldt sure every language in the world certainly embodies the culture of the community of native speakers. Thus, the view held by a particular language community will be reflected or manifested in language.

Language is a cultural product. Language is a reflection of the cultural community and the container owner. Koentjoroningrat in Chaer (1995: 217) states that culture unique to humans and grow with the development of society. Various expert opinions on the relationship between language and culture make this theme more interesting to study so that in turn can give birth to new theories about the relationship between the two.

Culture is the whole of human behavior as a member of society, such as knowledge, belief, art, morals, law, custom, and others. Language is a tool for delivering everything from community members, include as part of culture or in other words. Language is one aspect of

culture. Language is a communication tool and means in culture.

On the one hand, between culture and language is considered as the opposition and on the other side of language as well as cultural events. Thus, there arises the question of how to unite the relationship. To express the relationship of language in culture, sparked expressions as follows:

- a. Language as an aspect of culture
- b. Language as a supporter of culture
- c. Culture as a support language
- d. Language as a mirror of culture

But in fact the language is not just a means, but he also is a manifestation or expression in the language of man because mirroring aspects of other cultures.

B. Relationship with Culture Languages

Language and culture have a coordinative relations, namely the relationship which is the same position

equal height. Masinambouw in Chaer (1995: 217) mentions that the culture and language is a system that is inherent in man. Relations with the language of culture is so tight, in fact it is often difficult to identify relationships antarkeduanya because they affect each other, co-exist and run side by side. According Nababan (1993: 82) there are two kinds of language and cultural ties, namely (1) the language is part of culture (phylogenetic), and (2) a person to learn the culture through language (ontogenetic).

Language is a means of cultural preservation. A culture will be able to understand, understood, and valued by the recipient culture if they understand the language of instruction kebudayaan. Even the haunting notion that culture was born because of the language, without language there will never be a culture.

Even so, it turns out the language of a society turned out to be heavily influenced by the culture of its people. In semantic analysis, Abdul Chaer say that

language is unique and has a very close relationship with the culture of the wearer, the analysis of a language only applies to the language course, can not be used to analyze other languages. For example, in the culture of British society who are not familiar with rice as a staple food, just no words to express rice rice, rice, rice, and rice. So, the word rice in English refers to rice, rice, rice, and rice in Indonesian. Variations in Indonesian society was due to the proximity of Indonesia with rice as a staple food which is a form of Indonesian culture.

Another example is the British culture distinction of the word brother (who is born of the same womb) by sex, namely, brothers and sisters. In fact, culture Indonesia discriminate based on age, the older so-called brother and a younger sister called. British Culture did not look at your age, but based on sex, contrary to the Indonesian culture is more concerned in terms of age. This is because the culture of polite society Indonesia is

more viscous than the British public in general.

Once again confirmed that the language has a close relationship once with culture, whether it as a process of knowledge, as well as for the process of communication. In fact, also involves the development of logic, aesthetics, and ethics.

As stated above, that our culture can not be understood better in bits and pieces, as well as the language. Language is not simply a matter of phonology, morphology, syntax and semantics, but the language is also a problem of logic and the other because of the language is so intimately wrapped up with the people and culture. Therefore, developments or changes in culture or one-on-one aspect of culture will not cause language, either directly or indirectly, or sooner or later will also evolve or change as well as changes in culture that would be reflected in the language.

By explaining the relationships with the culture as described above, we may draw the conclusion that a national language policy will be of great significance to the politics of national culture, and vice versa national culture will also determine the political development of the language. Developing a national language means developing a national culture.

Let's see Indonesian problem, the local language, and foreign languages. Our attitude toward the three issues that are determined by our cultural situation. Local languages should we view as part of human development. Meanwhile, we have also seen that Indonesian man was involved with the turning three wheels running system related to each other, the system of national, regional systems, and global system.

C. Change Language

The proclamation of independence on August 17, 1945 became a milestone or the boundary between the two periods is

very much different. The proclamation opens a new period for the nation, occupied since August 17, 1945 that Indonesia had become an independent nation.

The change from the colonial period to the time of independence opened a new era for Indonesian. Moreover, the extent of communication with the outside, then Indonesian Indonesian as standard must meet one of the characteristics, namely intellectualism. This means that Indonesian must meet the needs of aspects of other cultures, such as the fields of government, science, economics, law, and others.

So that the wheels of government, economics, and others can run, a new term should be coined. As a result, thousands and even tens of thousands of terms is required to meet the needs of aspects of other cultures that. Indonesian as a language standard must fulfill it. Therefore, the language as one of the cultural aspects that should contribute to

develop, if other aspects of the culture that develops.

We know that language as a system of symbols in creative communication has units and structures. There are units of language and language structures are open and some are closed. This means that the language unit easy to open, easy to be influenced from outside, easily accept additional, and easy to develop. However, there are also somewhat changed more closed. The sounds of language and vocabulary is an open language elements.

Thus, the contact between languages and cultures, the second unit was more prominent language changes over the other language units.

a. Changes to Sound Unit.

In the area of the smallest of the units of the language, such as phonology sounds forced to put up new phonemes which was not there in the Indonesian language. For example, phonemes f, v, kh, and sy to officially become members of Indonesian phonemes. The words we

speak and the first we write with p, k, s now we write and speak with the actual sound into the university, faculty, imaginary, requirement for phonemes it has formally entered into the treasures of phonemes Indonesia.

Likewise, consonant clusters or groups that never there at the beginning of the word and the final word in Indonesia, we also enter the repertoire of sound patterns Indonesian. Patterns of KKV, KKVK, KKKV, KKKVK, at the beginning of words and patterns VKK and KVKK at the end of the word entered into the inner Indonesia language. Words are patterned such example; spa-si, sten-sil, stra te-gi, stroke-tour.

b. Changes in Morphology Unit.

In the field of morphological changes and the addition of much more because it is the most open fields in the language. As noted above, the language must meet all the needs of aspects of other cultures in terms. So, would not want to be sought or issued new

terms. How to meet the needs of aspects of other cultures in terms based on three sources: (1) give new meaning to the word already exists, (2) to revive the lexical items in a long time, (3) the process of compounding, and (4) creation The new form (Moeliono, 1985: 4). With the resources and the way that it came the term in the areas of governance such as the words:

Undang-Undang Dasar

Majelis Pemusyawaratan Rakyat

Dewan Perwakilan Rakyat

Mahkamah Agung

Parlemen

Presiden

Menteri

Duta besar

Badan Pemeriksa Keuangan

Konsulat

Garis-Garis Besar Haluan Negara

Polisi negara

Economics:

Defisit	From the examples above
Pengendalian harga	demonstrate that the language in terms of
Kredit	how this has helped to change and grow
Tabanas	with new terms in order to meet the
Taska	obligations its position in the culture. That
Harga pokok	position is a position as a state official who
Harga patokan	mendukung all aspects of the needs of
Komoditi	others.
Neraca	In addition, several new affixes
Deposito	affixes enriched Perbendaharaan Indonesia.
Neraca perdagangan	Prefix pre-, tata-, and tuna- like
Valuta asing	prehistoric, prejudices, preconceived
Laws:	notions, infrastructure, tatasusila,
Hukum agraria	grammar, tata bunyi, constitutional,
Hukum perdata	prostitutes, homeless, tuna tungu, tun
Hukum pidana	bicara into the Indonesian treasury.
Naik banding	Likewise, the following extensions such
Kasasi	as: -if, -US, -isme, -wan participated also
eksekusi	makes for an Indonesian affixes. Thus,
	those come the words:
	Sportif
	kolektif

Politikus

musikus

Koruptor

proklamator

Pancasilais

linguis

Negarawan

usahawan

The possibility to develop the use of affixes is still wide open and we see growing old as many words by the new suffix. In other words, affixes this start earning.

Conjunctive also growing. Indicator aspects such as the words, though, hopefully, let, whether, and, if, for example transformed into conjunctions. Likewise pointer aspects, such as: yet, already, moderate, middle, turned into conjunctive (see also the conjunctive at Fokker, 1959: 110). Fokker implanting them with the term *syntactische verhuiving* or syntactic shifts.

c. Changes in the Structure

Although the structure is actually much more closed than morphological unit, but changes in this field also there. Indeed, the changes are not many like morphology. The first new structure which we note are forms such as:

Mereka mengadakan rapat

Kami mengadakan pertemuan

Kita mengadakan perjanjian

Formerly the structure that we use is:

Mereka berapat

Kami bertemu

Kita berjanji

Then said the conduct associated with words like:

Mengadakan perundingan

Mengadakan latihan

Mengadakan pidato

Mengadakan pemeriksaan

Mengadakan pertunjukan

Periphrase verbal forms such continues to grow. In addition to holding the word, we find again the words: establish, run, create, conceive, promote, implement, and others. The verb empty Such is the influence of the west (Fokker, 1957: 56). In English: to hold a meeting, to run a shop, to deliver a speech.

Melangsungkan perkawinan

Melangsungkan pertemuan

Menjalankan tugas

Menjalankan percobaan

Membuat persatuan

Membuat perceraian

Menaruh perhatian

Menaruh kesangsian

Mengajukan keberatan

Mengajukan permohonan

Melaksanakan kewajiban

Such forms actually there are also first in Indonesian like: chest pat asked tastes. Both of the above said has been a permanent group, has been a coherent unity. Sentences using words which, where as:

Sentences using it which results are not satisfactory. Hardi tinggal di Siantar *di mana* orang tuanya bekerja.

Forms or structures like these latter may be seen in a magazine or newspaper. It is clear western influence the other, the translation of the word roomates and where of the English language. Also the phrase in which, upon which, with which, with whom is whit whome (UK) and waarin, waarop, waarmee, and op wie (Netherlands).

Forms like this feels right is not Indonesia or feels completely foreign. This can be seen people who have been greatly influenced by the Dutch and English and

less well know Indonesian so wear such forms. This Interfrensi we should stay away and we had better wear a word or a place or another word.

1. Hotel *dalam mana* kita mengadakan seminar terletak di Jalan Sudirman.
Hotel tempat kita mengadakan seminar terletak di Jalan Sudirman.
2. Meja makan *atas mana* telah diatur makanan di atasnya terlalu kecil.
Meja makan yang telah diatur makanan di atasnya terlalu kecil.
3. Pisau *dengan mana* ia melakukan pembunuhan telah disita polisi.
Pisau alat ia melakukan pembunuhan telah disita polisi.
4. Pak Surya *dengan siapa* yang berunding telah datang.
Pak Surya yang berunding dengan saya telah datang.

Such forms have clear influence of English. Seeing that, hearingthat, remembering that, and knowing that is their original forms. In the Indonesian

language, before these forms exist, we use the word when.

1. Melihat hal-hal yang demikian, kami segera bertindak.
2. Mendengar bahwa mereka telah kembali, dia segera berangkat.
3. Mengingat bahwa kami harus hadir jam 10.00, saya segera bersiap-siap.
4. Mengetahui bahwa nilai-nilai ujian telah diumumkan, dia segera pergi.

d. Changes in Semantic Field

In the field of semantics, the changes we encounter too. The changes that occur when knowing that in the absorption of foreign words is not always conceived the idea that the words were taken succession. Sometimes words are absorbed from the languages of the west or from the regional languages have ratcheted means time put into Indonesian. Actual absorption of the words that have long runs, ie since the first century when the Hindus to enter Indonesia. It goes on with the advent of Islam, connected again

with the advent of the Portuguese and Dutch. Finally, in recent times thousands of words from English Indonesian flooding.

Of course, many words have shifted meaning and original meaning, sometimes even if we do not know the native language absorbed words that possibility, we do not know what the meaning that word in her native language.

Words sentence, sheikh, lectures instance means: word, old, view already shifted away means after entering into the Indonesian language. Most noticeably shift means for us is the word father and mother. Said the father and mother in the language of solidarity implies kinship intimate and warm. However, the use of the word father and mother in the framework of the language of power, and he confirmed the relationship between superiors and subordinates, between the lower to the higher, between the inferior by the superior without an element of intimacy.

Harsja W. Bachtiar (1983: 299) says about this as follows: also forms respectful conversation that distinguish one from the other talks by high-low structure of the position, the more present themselves as elements of Indonesian. Call "father" is written with the letter b great against people who are considered domiciled higher, although younger age is just one glaring example of the shape this respect.

It is true that the word has been shifted from its original meaning. Both said it was not just as words in blood relationship, but now it's like we have seen used for anyone, both young and old.

To declare that the call by the words spoken terhadap yang smelled feudal because more honorable not true. You see, superiors and subordinates, superior and inferior in the use of the word element of democracy At this word it or change it seem true culture. Said the father only used to presidents, ministers, governors, district governments, rectors, deans, professors, and teachers, are

used also for artisan beca, vegetable vendors, farmers, low-ranking employees, and others who were not perhaps be called masters , Likewise with the mother said. Said the mother used to post the highest or the most esteemed up to the lowest or the ordinary people, the seller pecal, herbalist, vegetable sellers, or farmers. The second word is more democratic than the words you use are incorporated into the Indonesian language to be used as a pronoun you in English. You English can be used for anyone. But unfortunately, use your words as expected its creator has not been done. We now have it was not yet able to put words to the president, governors, district, and others that rank higher.

It should also feels here we touched due to shifting the culture in other fields. So far, our motto is; "I'll slow home safely". But, after digembor always tout that our nation Indonesia has been left behind from other nations that have advanced rapidly, hence the motto 'let the

slow home safely "no longer fits into our cultural situation today. We must accelerate the pace of the pursuit of the nations that are far more advanced. Thus, our motto should now read: should be fast in order to.

Apparently this motto has consequences far. Because it wanted to get, want to succeed quickly, then in some language areas of visible impact. The first impact seen in four to five word was shortened by combining and so a word. Thus, then there are a lot of acronyms in the Indonesian language so as to confuse the readers of a newspaper or magazine that contains acronyms that.

Both visible impact on the field of publishing novels or romance. Both readings were less favored today because reading a romance novel or it takes more than reading a short story (diakronimkan into short stories). Because you want to quickly figure out the ending, preferably ultimately short stories than novels or romance.

The most negative impact because they want quick it is in economics, law, and others. Because you want to succeed quickly, want to get rich, then it means breaking the law was done. How many people who commit acts of corruption or law that prohibited unnecessary we are talking about here.

D. Attitudes of Teachers in Education

From that stated above, then teachers, professors, and others who are involved in education must adapt to this development. A teacher or professor who was standing in front of the class certainly can not say that he did not know who asked that something that has been prevalent in the community. As a teacher or a lecturer, he must follow the development of society, especially in the field of language.

Responsibility as a teacher or lecturer feels heavier. Science continues to evolve, new terms appear. Therefore, a teacher or lecturer if not with the times, then he will be out of date.

It should also be stated here that developments in the field of language is not only the obligation of Indonesian teachers and lecturers who followed him, but also by all teachers and lecturers from other fields. How a teacher or professor would be able to carry out their duties properly if the field he taught did not know.

One form of language development is the increasing pattern of syllables Indonesia. Teacher or professor should know that the patterns of syllables Indonesia has been much increased in number, namely from four to eleven patterns pattern. If the teacher does not know, certainly speech and writing eleven pattern. If the teacher does not know about the structure of the speech and written word, generally will be heard and written structure. Likewise, the phonemes of the new entrants, such as f, v. Teachers should know what was said and wrote, f or v.

So also in the field of morphology. Before teaching prefix to their students,

teachers certainly must first know which prefixes and suffixes and how to write it, and what is the meaning of words by affixes it.

It is the task of the teacher or lecturer is quite heavy. Especially if we remember so many new terms enter. It would be kecewalah the students when teachers or lecturers can not explain anything in question. Moreover, when the students know more than the teacher or lecturer.

Lastly, regarding the patterns of new words in Indonesian. If the teacher or professor does not know or do not know the patterns of the new sentence, of course he would blame their students if their students wear pattern. It would lower the value of the teacher in the eyes of their students if the students know that the teacher or professor does not know that the Indonesian language has evolved. This

should be avoided.

E. Closure

Language is the human manifestation and expression. Any changes to the culture will be imprinted on the language. Since the Indonesian people proclaimed their independence, the Indonesian culture changed tone. Changes in cultural patterns that bring positive developments in Indonesian. The rapid development occurred in the field of phonology, syntax and semantics. This development will continue in accordance with tasks sa Indonesian official state language.

As a teacher or professor should certainly broaden diligently and actively follow the development of language so as not outdated. One way is with a lot of reading, both in language and other fields. Thus, it can anticipate the negative impact of cultural change to the language.

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