

Language Harmony: Diversity and Language Acculturation of Javanese-Palembang on Instagram @oy Palembang

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ABSTRACT

Language is one part of a culture as well as a communication tool in uniting several cultures. Language acculturation is common in multicultural countries like Indonesia. One of them is the Palembang language which has some vocabulary similarities with the Javanese language. The Palembang language is a Malay-Polynesian language that has expanded and fused into languages throughout Indonesia, notably Javanese. The use of regional languages is not only limited to social media pages such as Instagram, moreover, these accounts represent a certain area where people who master the same language can communicate comfortably. This article aims to discover the origin of similarities in language diversity. This research related to the Palembang language uses descriptive qualitative by observing Instagram accounts as a data collection technique. From this research, it can be stated that the influence of cognate languages in the existence of some similarities of Javanese vocabulary in the Palembang language.

Keywords: Language diversity, Palembang language, Javanese language, Acculturation

INTRODUCTION

Being in an archipelago that has an abundance of culture increases the potential for cultural acculturation. In general, acculturation is a process of fusion between one culture and another in an area that causes people to be required to adapt to the cultural fusion that occurs. (Mulyana & Rakhmat, 2019). This is due to the interaction between cultures, which then occurs in several cultural elements, one of which is language (Yulianto, 2020).

Language variation is influenced by several factors, namely time factors, geographical or regional factors, situational factors, sociocultural factors, and expression medium factors (Karyani Tri Tialani & Yusak Hudiyono, 2023). Language variety is strongly influenced by time which as time continues, there are many changes that occur in language (Sumarsono & Partana, 2019). Geographical variety distinguishes various languages

from different places or regional locations which are often referred to as social dialects. Situational variation arises when language speakers choose certain language features that are adapted to the existing situation so that formal and informal language varieties emerge. The intermediary factor of expression is a form of language delivery chosen by language speakers consisting of written and spoken (Nawiyanto & Endrayani, 2016).

Language is one of the cultural elements that is prone to acculturation, this is because language becomes a means of communication when we meet other people, especially people with different cultures. As in Indonesia, regional language is one of the elements that are enriched because each small region has its own language even though it has some similarities with Indonesian or other regional languages. (Nisphi, 2019) . The existence of language similarities is one of the results of language acculturation that occurs due to intercultural interactions, such as those that occur in Javanese language and Palembang language.

The similarities between the Javanese language and the Palembang language are not widely suspected. This is because the two tribes are located on two different islands. However, based on its classification, the Javanese language is in the same family as the Palembang language, namely the Austronesian family (Triyanto, 2019). Javanese also has the most speakers compared to other regional languages in Indonesia. Even the mainland speakers are in three provinces, namely Central Java, Yogyakarta and East Java (Mutmainnah & Hardiyanti, 2023). There are also migrating speakers across Indonesia.

Because of the spread in various regions, the Javanese language has two levels, namely *ngoko* which is the daily language, and *krama* which is a language with a higher level of use. The existence of this level of language can be seen based on the interlocutor, because generally *ngoko* is used with peers or people close to us, while *krama* is used with people who are older or unknown to us (Mutmainnah & Hardiyanti, 2023). Apparently, this division of regional language levels also exists in the Palembang language.

Just like Javanese, Palembang language has two levels, *Baso Palembang Alus (bebaso)* and *Baso Palembang Sari-sari*. *Baso Palembang Alus (bebaso)* is Palembang language that is refined or more polite just like *krama*, while *Baso Palembang Sari-sari* is the language used daily just like *ngoko*. (Izzati et al., 2019). With this level of language, there are also many similarities between the vocabulary of Palembang language and Javanese language. This can be understood because these two regional languages come from the same family, but different subgroups where Javanese is Malayo-Polynesian and Palembang is Proto-Malayic (Yudini, 2022). Even so, the history of interaction between the Javanese and Palembang tribes reinforces this language acculturation.

Quoted from (Amran, 2020), during the conflict of the Demak Kingdom, some Demak nobles who were descendants of Sultan Trenggono chose to go to Palembang. Their arrival in Palembang indirectly led to

language acculturation because the contact between two different languages led to a condition where speakers had to adjust and merge the two languages to be able to communicate with each other (Sholikhah & Widodo, 2022).

METHOD

This research was conducted using a qualitative descriptive method. As cited by (Hardani, 2020), qualitative research focuses on describing and understanding the observed problems. Research data includes primary data and secondary data. Primary data is data obtained directly from research subjects using data collection tools and measurement instruments, while secondary data is obtained indirectly from sources such as travel guides, profiles, reports, libraries, and others (Hasanah, 2017). In this study, the primary data used is the results of the researcher's observation of the comment column of the @oypalembang Instagram account which is used as the object of research, while the secondary data is reading articles and reading books related to language variety and acculturation between Javanese and Palembang language.

The subject of observation using quotation materials from the comment column and captions on the @oypalembang Instagram account which contain language diversity. The data collection techniques used are literature study techniques, documentation, listening and recording. Data analysis technique is using data reduction, data presentation and conclusion drawing.

FINDINGS AND DISCUSSION

Based on the data obtained from data collection, there are 5 quotations of comments in the form of sentences found 14 language variety data in the form of Javanese vocabulary and / or Palembang language. The 14 language variety data that have been collected are divided into 7 data that have elements of language acculturation and 7 other data that do not have elements of language acculturation or have differences in meaning and use.

"Dulu yang jualan dikit, sekarang lah banyak yang jualan disitu, kesannya laju kumuh dan semrawut" (Source: comments on @oypalembang)

Translation: "In the past, there were few people selling, now there are many people selling there, the impression is that the road is shabby and messy."

In the quote above, there are two words that are clarified, namely the words *laju* and *semrawut*. The word *laju* in the context above means 'road' in Palembang language, which in Javanese language means 'fast', for example in the sentence '*Mobile mlakune laju*' which means the car is running very fast. Then the word *semrawut* has the same meaning in Javanese and Palembang language which is 'messy'.

*“Tabung gas **melok** jadi calon caleg, harus pakai KTP **belinyo**” (Source: comments on @oypalembang)*

Translation: “Gas canisters are also legislative candidates, and you must use your ID card to buy them.”

In this quote, there is one word that has the same meaning in both Javanese and Palembang languages. In the Palembang language, in this context, *melu* means 'follow', similar to the Javanese language, *melok* or *melu* means 'follow'. Meanwhile, the other word, *belinyo*, is a Palembang language word that means 'buy'.

*“Budaya pesing, sampah, premanisme **samo** tukang parkir liar adalah budaya **wong kito**” (Source: comments on @oypalembang)*

In this quote, the words *samo* and *kito* are only used in Palembang, where *samo* means 'the same' and *kito* means 'us'. Meanwhile, the word *wong* is a word used in both languages, which means 'person'.

*“Lewat nak **begawe**, **tejingok** tekapar lah ditutupin” (Source: comments on @oypalembang)*

Translation: “It was past time to go to work, and I saw that someone was lying there, covered up.”

The quote above is a sentence in Palembang language. The word *begawe* in Palembang language means 'work' which has similarities in Javanese, namely *nyambut gawe* which means 'work', but if only using the word *gawe* then it means 'make'. Then the word *tejingok* is only found in Palembang language which means 'look' or 'see'.

*“Haaa real **nian** ini, lakiku **dak** ngerokok tapi jajan/makannya kuat **nian**. Jadi **rewang bini** yang **doyan** makan juga” (Source: comments on @oypalembang)*
Translation: “Haaa so true, my son doesn't smoke but he snacks/eats a lot. So his wife likes to snack too.”

In this comment quote there are 5 local language vocabularies in both Javanese and Palembang language. The word *nian* does not exist in Javanese but in Palembang it means 'very' or 'really'. Then the word *dak* has little similarity in writing in both languages and has the same meaning of 'not', but in Javanese it is often written *endak/ndak*. Meanwhile, the words *rewang*, *bini*, and *doyan* have the same meaning in both languages, *rewang* means 'help', *bini* means 'wife', and *doyan* means 'like' in the context of food.

From the quoted comments, it can be seen that the two languages, Javanese and Palembang, have some vocabulary in common. In the similarities of vocabulary that have been explained, there are also some differences that are affected by language variation factors, such as differences in the way vocabulary is written.

CONCLUSION

Based on the discussion that has been carried out on the data above, 5 quotations of comments in the form of sentences have been obtained which found 14 data on language varieties in the form of Javanese vocabulary and / or Palembang language. The 14 language variety data that have been collected are divided into 7 data that have elements of language acculturation and 7 other data that do not have elements of language acculturation. Regional language variety has many factors that can affect its variation, including cultural acculturation. The existence of this regional language diversity must be preserved to maintain the richness of Indonesian culture in the form of regional language varieties.

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