

REMBANG COMMUNITY’S LANGUAGE VARIETY AS THE FORM OF SELF IDENTITY

Endang Tri Irianingsih¹, Bani Sudardi², Wakit Abdullah Rais³

Sebelas Maret University-Awardee LPDP, Indonesia

Faculty of Cultural Science, Sebelas Maret University, Indonesia

eryankusuma@gmail.com, banisudardi@yahoo.co.id, abdullahwakit@yahoo.com

ABSTRACT

Communicating with each other needs language as the media. Indonesia consists of thousands islands with so many local languages (dialects). The largest dialect is Javanese language. Javanese language also has many variations due to geographical factor. The difference between one area and another has distinctive uniqueness. This article aimed to find out the difference of dialects between Rembang and Solo people. In addition, it also aimed to see the effect of dialect on its society’s social life. This study was a descriptive qualitative research with field method and observation and in-depth interview as the techniques of collecting data. The population was people living in Rembang coastal area and the sample consisted of informant selected using snowball sampling method. Data analysis was carried out using comparative technique and triangulation to sort the data. The problems addressed were: (1) how is the dialect of Rembang people in daily life? (2) what is the difference of Javanese dialect between Rembang and Solo people and its implication to social life? This article concludes that there is a difference between Rembang and Solo Javanese language dialects, characterized with suffix *-em*. In social life, Rembang Javanese dialect is the manifestation of their community’s identity.

Keywords: Dialect, Rembang people, social life, and self-identity.

INTRODUCTION

Javanese language is one of local language varieties in Indonesia. Javanese language has the substantial number of speakers thereby belonging to the largest local language still existing until today. Indonesia is indeed rich of cultures and diverse local languages. The diversity is due to, among others, geographical factor. For example, local language in one area scope but different geographic location has very prominent differences. Those difference lie particularly on the dialect.

Dialect in Rembang can be known by research of language who used the society everyday. Dialect have a two characteristics. There are (1) dialect is a set of forms different local speech, which have common characteristic; and (2) dialect doesn’t have to take all forms of speech from a language (Millet in Ayatroehadi, 1983). The development of dialect can occur due to the nature, the influence of population movement, political boundaries, language and cultural exchange, economy, way of life, etc (Ayatroehadi. 1983). Furthermore, dialect also influenced of social, culture, and region. For example is dialect in Javanese language which have many dialect in the same region in Java.

Javanese language constituting the largest local language has dialect varieties. Solo is the center of Javanese language speaker still using *pakem* (Javanese language rule) until today. Despite using the same Javanese language, Solo and coastal areas have prominent difference. In this research, Rembang coastal area is selected. Rembang and Solo are the areas existing in Central Java Province, but has different dialect. It is because Rembang is located in coastal area, exactly north coastal area, constituting the border of Central Java and East Java. Thus, it makes the dialect in the area sounds like the mix between Central Java and East Java so that Javanese language in Rembang more similar to East Java than to Central Java. Although it is located in Central Java Province, its dialect leans to East Java dialect. Therefore it is very interesting to study the difference of dialects used by Rembang and Solo people. In addition, how the dialect affects its user community’s social life should also be studied.

METHOD

This study was a descriptive qualitative research. The qualitative research that is descriptive in nature views that everything constituting a sign system should not be underestimated, all of them are important and have effect and are interrelated (Sutopo, 2002). Data collection was carried out using field method with observation and in-depth interview technique. Field method is the data collection carried out in the field, in research location (Ratna, 2010). In-depth interview was conducted with Rembang people as the sample. The population was people living in Rembang coastal area. Sample was the informant selected using snowball sampling model. The data used was qualitative one deriving from the selected informant. The result of interview was then analyzed considering any sign existing. Data analysis was carried out using comparative and triangulation technique to sort the data.

ANALYSIS

1.1 Rembang Javanese Dialect and its Phonology Transcript

In this data of interview, the researcher presents two sample interview results with different informants. The author successfully interviewed three Rembang people: Mr. Mujahidin, Mrs. Mainah and Mr. Parmin. These three informants have different life background and will be explained in detail. However, in the third data of interview, the author does not enclose the written conversation but the video of interview and continues to discussion section. Here is the data of interview with interview.

Informant 1

Name	:	Mujahidin
Sex	:	Male
Place	:	Fish Auction Place (TPI) of Pandangan, Rembang
Occupation	:	Cube ice seller for sailors
Status	:	Rembang native citizen

Table 1. Interview with Mr. Mujahidin

Number	Interview quote in Rembang Dialect	Phonology Transcript
1.	Hek e, sampeyan neng Rembang? Ngapa ra neng nggonaku? Neng Rembang apa neng Bonang	[h3k 3, sampeyan n3ŋ R3mbaŋ? ŋ)p) ra neŋ ŋgonaku? Neŋ R3mbaŋ)p) n3ŋ bonaŋ]?
2.	Ditanggap cewek – cewek. Hok o, arep takok jokoku.	[aku n3ŋ tpi ditanggap c3w3k – c3w3k. arəp takok jokoku].
3.	Lha mbuh iki, lha iki kayak gampangane iku kayak menteri. Sing dipapak karo wartawan. Ngko video shotinge tak dudohna neng sampeyan. Ya wis kayak iku, kayak apa? Awake dhewe metu saka mobil terus dikeroyok wartawan.	[lha mb(0)h iki, lha iki k)y)k gampaŋane iku k)y)k məntəri s(E)ŋ dipapak karo wartawan. ŋko vide(y)o shot(E)ŋe tak dudohn) n3ŋ sampeyan. Y) w(E)s k)y)k iku, k)y)k)p)? awak'e Dewe mətu s)k) mob(E)l tər(0)s dikəroyok wartawan].
4.	Heh.... Lha iya piye aku meh mlaku-mlaku gak isa e....	[Heh.... lha iy) piye aku m3h mlaku- mlaku gak is) e.....].
5.	TPI. Ya iki enek es ngono. Iki neng kene butuh mecahi. Heh ana ko Bonang sing digawa rene. Awake dhewe aja sing remek, sing rada cepet sithik. Heh.... Ameh omong – omongan ambek aku? Hok o kae, apa? Tatang? Ya kon mampir. Ya gak papalah, ngko tonton	[tpi. y) iki 3nek 3s ŋono. iki n3ŋ kene but(0)h məcahi. H3h)n) ko bonaŋ s(E)ŋ dig(w) rene. Awak'e Dewe)j) s(E)ŋ rəmək, s(E)ŋ r)d) cəpət siT(E)k. H3h.... am3h omoŋ – omoŋan amb3k aku? hok o kae,)p)? Tatang? Y) kon mamp(E)r. Y) gak p)p)lah, ŋko tonton aku n3ŋ tipi y)! Iki lagi shot(E)ŋ. Y) 3n3k

	aku neng tipi ya! Iki lagi shoting. Ya enek ceweke ya enek cowoke.	ceweke y) 3n3k cowoke].
6.	Imah – imah.	[imah – imah].

Informant 2

Name : Mainah
 Sex : women
 Place : Sailor village in Rembang
 Occupation : Sailor's wife
 Status : Rembang native citizen, sailor village citizen

Table 2. Interview with Mrs. Mainah

Number	Interview quote in Rembang Dialect	Phonology Transcript
1.	Saben dinten asile ya satus, ya seket, ya pitung puluh.	[sabən dintən asile y) sat(0)s, y) s3kət, y) pit(0)ŋ pul(0)h].
2.	Pokokke saentuke, terus ditukokna solare seket, sewidak. Dadi ya luwiehe mung sakithik. Nggo mangan. Kadang gak balik – balik solare. Terus gak balik solare, ogak cukup.	[Pokokke saəntuke, tər(0)s ditukokn) solare s3kət, səwidak. dadi y) luwi(w)ehe m(0)ŋ sakiTik. ɲgo maŋan. Kadaŋ gak bal(E)k – bal(E)k solare. ter(0)s gak bal(E)k solare, ogak cuk(0)p].
3.	Ya kol, nggo golek nasik.	[y) kol, ɲgo gol3k nasik].
4.	Selaine ikan karo cumik – cumik? Ya ikan, cumik – cumik.	[səlaine ikan karo cumik – cumik? y) ikan, cumik – cumik].
5.	Ya, ogak sih. Yuyu, nak la neng nggone kali yuyu, nak la neng nggone laut kepithing.	[y), ogak sih. yuyu, nak la n3ŋ ɲgone kali yuyu, nak la n3ŋ ɲgone laut kəpiTiŋ].
6.	Pelelangan kana karian tegak wetan leh ditibakna tosa	[pələŋlaŋan k)n) kari(y)an təgak wətan l3h ditibakn) tosa].

Informant 3

Name : Parmin
 Sex : Male
 Place : in village street of Sailor village in Rembang
 Occupation : Ice vendor
 Status : Coming from Brebes but has stayed in Rembang since he was still so young

Mr. Parmin is resident from Brebes that has long time settled in Rembang. His language doesn't occur language dissimilation but acculturation of language. Although he stayed for a long time in Rembang, he didn't miss the typical style of language from his region. Judging from the language used, his language is influenced from the language of Rembang but still seen a distinctive dialect of Brebes. In this section isn't attached interview quote.

1.2 The difference of Dialect and Its implication to Social Life

- Language Difference from Informant 1

No.	Language difference		
	Solo	Rembang	Meaning
1.	Hek e [hək ə]	Hek e [h3k 3]	Yes, agree
2.	Omah – omah [omah – omah]	Imah – imah [imah-imah]	Looking for life partner, getting married
3.	Tekok [tekok]	Takok [takok]	Questioning
4.	Dudui [dudu(h)i]	Dudohna [dudohna]	Informing
5.	Ora [Ora]	Gak [gak]	No
6.	Remuk [rəmok]	Remek [rəmək]	Smashed (<i>remuk</i> = smashed, <i>remek</i> = crushed)

- Minimum Pair

- | | |
|-----------------------------------|--|
| Omah [omah] & olah [olah] | { house & cultivating } |
| Tekok [tekok] & tekak [tekak] | { questioning & choking } |
| Remuk [rəmok] & remek [rəmək] | { remuk = smashed, Remek = crushed } |
| Remek [rəmək] & remes [rəməs] | { Remek = crushed, remes = squeezing } |

- Language Difference from Informant 2

In this second data gets many differences in Rembang's dialect. On the recording can be heard original dialect of Rembang people who live in fisher village. They use high intonation and speaks rather quickly. Based on the data, the researcher feels that their dialect is more like people from East Java. Furthermore, speak louder is characteristic of coastal society. Geographically they need a speak louder in order to hear their neighbors that living far apart.

No	Language Difference		Meaning
	Solo	Rembang	
1.	Sakentuke [sakentuke]	Saentuke [saəntuke]	Obtaining minimally
2.	Ditukokake [dituko'ake]	Ditukokna [ditukokn]	Bought
3.	Luwih [luw(E)h]	Luwiehe [luwi3he]	More
4.	Ora [ora] ; ra [ra]	Ogak [ogak] ; gak [gak]	No
5.	Kepiting [kepiting]	Kepithing [keiTing]	Crab
6.	Diwenehne [diw3n3hne]	Ditibakna [ditibakn]	Given

- Minimal Pair

- Luwih [luw(E)h] & kluwih [kluw(E)h]

#Language Variation from Informant 3

- Sewok [s3wok] : sewu [sewu] —> a thousand
- Berak – berok [bərak – bərok] : bengak – bengok [bəŋak – bəŋok] —> screaming
- Puenuk [pu(w)enuk] : penak banget [pənakbaŋt] —> very comfortable
- Rhene [rhene] : rene [rene] —> come on
- Baratan [baratan] : pasang [pasaj] —> rise tide; west wind
- Painter [pu(w)inter] : pintar banget [pintarbaŋt] —> very smart
- Nakiku [nakiku] : nekkuwi [n3kkkuwi] —> in that case

- Ndekem [nd3k-ðm] : ndekmu [nd3kmu] —> yours

For Rembang people, dialect is self-identity. Ida said that identity is also affected by culture indicate with the creation of cultural meaning. Cultural meaning will represent its community's cultural identities (2014: 55). Identity characterizes how an individual is viewed by others. Identity becomes a factor distinguishing an individual from another. Identity is affected by external factors existing surrounding, particularly in social space (McCarthy, 2006: 472-473). Social space providing identity construct should be taken into account as identity created external to individual will show the ever changing identity thereby. Ida says that identity is affected by culture as well indicated with the creation of cultural meaning. Cultural meaning will represent its society's cultural identities (2014: 55). One of culture construction is language. So, language can construct an identity. Language is part of their life. Language is used to daily communication, so language is attached to them who eventually form an identity. Identity is distinguishing feature with others. Language in this case is dialect also become a form of identity for community of speakers. Although both use Javanese language but between one region and other in Java will have difference uniquely dialect. The uniqueness of dialect is a manifestation of identity Rembang community.

CONCLUSION

Indonesia is a plural country. Plurality comes not only from its natural source, but also from culture and language. The local languages existing in Indonesia still have different dialects. Similarly, Javanese language has a variety of dialects, one of which is discussed in this article, Solo dialect and Rembang north coastal dialect.

There are some factors affecting the difference of Javanese dialect between Solo and Rembang. Sex affects more the emotive expressive variation. Rembang women speak more quickly than the men with different intonation. In addition, the location where someone stays also affect the dialect used. Those staying in sailor village have coarser and louder dialects, so it is will sound to be funny for those hearing it for the first time. Meanwhile the villagers' dialect is finer and more similar to Solo dialect despite some different words.

In addition, from this article, it can be concluded that those coming from outside but having stayed for a long time in a new area will not lose their original dialect. They will increase the color of language varieties in the new area so that dialect acculturation will occur without the winner and the loser. From language can construct an identity.

REFERENCES:

- Ayatroehadi. (1983). *Dialektologi Sebuah Pengantar*. Jakarta: Pusat Pembinaan dan Pengembangan Bahasa Departemen Pendidikan dan Kebudayaan.
- Ida, Rachmah. (2014). *Metode Penelitian Studi Media dan Kajian Budaya*. Jakarta: Prenada Media Grup.
- McCarthy, Thomas. (2015). *Teori Kritis Jürgen Habermas (terjemahan Nurhadi)*. Yogyakarta: Kreasi Wacana.
- Ratna, Nyoman Kutha. (2010). *Metodologi Penelitian Kajian Budaya dan Ilmu Sosial Humaniora Pada Umumnya*. Yogyakarta: Pustaka Pelajar.
- Sutopo, H.B. (2002). *Metode Penelitian Kualitatif*. Surakarta: UNS Press.

Biodata :

¹Endang Tri Irianingsih
Sebelas Maret University
eryankusuma@gmail.com
Cultural Studies
Social and Culture Change

²Bani Sudardi
Proffesor in Faculty of Cultural Science, Sebelas Maret University
banisudardi@yahoo.co.id
Literature

³Wakit Abdullah Rais
Proffesor in Faculty of Cultural Science, Sebelas Maret University
wakitabdullah@yahoo.com
Etnolinguistic