

THE IMPACT OF CULTURAL CONTACT BETWEEN JAVANESE AND PALEMBANG MALAY ON THE LANGUAGE SYSTEM IN THE CITY OF PALEMBANG

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Abstract. Palembang is the capital city of South Sumatra Province which is closely related to Malay Culture. The contact between Javanese and Palembang Malay cultures in the past gave rise to a new culture called the Malay-Javanese culture. Data were obtained by conducting interviews with selected informants in the city of Palembang. The impact of the existence of cultural contact between Javanese and Palembang Malay in the realm of language is found in speech classes and diglossia. In the realm of speech class, there are free varieties: *baso pelembang alus (bebaso)* which is rooted in Javanese and Malay languages, and *baso pelembang sari-sari* whose vocabulary is entirely rooted in Malay. Whereas in the diglossia domain there is a high variant (H) for *Baso Palembang alus* and a low variant (L) for *Baso Palembang sari-sari*.

Keywords: cultural contact, bebaso, baso pelembang sari-sari.

INTRODUCTION

Palembang is a city that is 1339 years old. the year 682 AD became the birth year of Palembang was taken based on an agreement that refers to the Kedukan Bukit Inscription. Palembang City is an area that has gone through various forms of government power in the archipelago. In the past, Palembang was the seat of government for the Sriwijaya Kedaduan, the protectorate territory of the Kingdom of Java, such as Majapahit, Pajang, Demak, and to the Islamic Mataram Sultanate (Nawiyanto, 2017: 15-35). Now, modern Palembang City has developed into a metropolitan city and remains the center of government but from the Province of South Sumatra. The city of Palembang has a high level of economy and industry, so it is crowded with visitors from outside the city. The city of Palembang has a population of 1.6 million people with an area of 400.61 km²/40,061 Ha (BPS Province of South Sumatra, 2022:71)

Melalatoa (1990:654) explains that Palembang people can be called Palembang Malays. But on the other hand, they call themselves the identity of *Wong Palembang*. Linguistically, the people of Palembang use the Palembang language which is still part of the Malay language family. Palembang people call the language *baso pelembang*. The naming consists of a *baso* component which stands for *bahaso* or *bahasa* meaning to language, as well as the general designation Palembang from the city of Palembang. The emergence of linguistic patterns that are distinctive and different from Malay in general, makes the mention of Palembang more popular than Palembang dialect of Malay. In addition, the Palembang language has also become the lingua franca for the people of South Sumatra. This is due to the position of South Sumatra Province which has 6 major language groups and 12 indigenous tribes with a homogeneous society with culture and language.

The Palembang language is composed of a variety of *Baso Palembang Alus (bebaso)* and *Baso Palembang Sari-sari*. The name *bebaso* consists of a prefix component *be-* which means using (with) and the word *-baso* which means language. *Bebaso* in general can be interpreted as

communicating in smooth and polite language. *Baso Palembang Sari-sari* (referred to as Bss) is the language used by the people of Palembang to communicate in general. As referring to the word *sari-sari* which means every day. As seen in the following findings:

Table 1. class differences in Baso Palembang's speech.

No	Indonesia Language (BI)	Baso Sari-sari (Bss)	Bebaso (Bbs)
1	<u>Aku mau melihat TV</u> a b c d	<u>aku nak nyingok TV</u> a b c d	<u>kulo ayun ningali TV</u> a b c d
2	<u>Aku belum makan</u> a b c	<u>aku belum makan</u> a b c	<u>kulo dereng nedo</u> a b c

Data (1) is a declarative sentence. Indonesian (hereinafter BI) raises "aku mau melihat TV or I want to watch TV" in BSs it becomes *aku nak nyingok TV* and Bbs *kulo ayun ningali TV*. The difference is seen in the shift in vocabulary. The first pronoun, Bss still uses *aku* (me), while Bbs uses *kulo*. The particle *-nak* in Bss has the same meaning as the word *ayun* in Bbs which means *mau* (want to). The verb *nyingok* in Bss becomes *ningali* for Bbs which means to *melihat* (see). As for Data (2) "*aku belum makan* or I haven't eaten". Bss realized at Bbs so *kulo dereng nedo*. The adverb *belum* (haven't) in Bss becomes a *dereng* in Bbs. Based on the presentation of data (1) and (2) it can be concluded that there are differences in vocabulary between Bss and Bbs. The case of the Bss vocabulary, like the words *aku*, *nak*, *nyingok*, *makan* and *belum* comes from the Malay vocabulary. Meanwhile, the vocabulary of Bbs has similarities with Javanese and is reflected in the words *kulo*, *ayun*, *ningali*, *dereng* and *nedo*.

Believed that the similarities between the Javanese and Palembang languages are due to long-standing cultural contact. Cultural contact between Javanese and Palembang Malays has been going on for a long time. The influence of Javanese culture in Palembang is inseparable from many interconnected factors. This statement is supported by opinions from linguists and historians. According to Hanafiah (1995:113) when Palembang tried to escape from the influence of the kingdoms in Java, the rulers in Java responded by sending military troops to Palembang. It is possible that the expedition was carried out in 992 by Dharmawangsa from the Isana clan in East Java, continued in 1275 through the Pamalayu expedition by Kartanegara who ruled in Singasari, and the Majapahit Kingdom in 1350 and 1397. It is estimated that the Javanese formed a separate group, then mixed with Palembang residents who speak Malay and approached through marriage. Furthermore, Yustanto (2001:20) states that the interaction between Javanese and Palembang Malay is believed to have started when King Brawijaya V of the Majapahit Kingdom brought one of his wives along with Ario Damar to Palembang. Meanwhile, Baderel Munir (2010: 2) there has marriage between the son of Sunan Palembang and the daughter of Javanese kings. On the other hand, Javanese influence was increasingly felt in Palembang when the Demak priyayi decided to flee to Palembang, marked by Hadiwijaya's victory over Arya Penangsia in the Kingdom of Demak. The group consisted of 24 descendants of Prince Trenggono who were still part of Raden Fattah's lineage. The departure of the Demak priyayi was led by Ki Gede Ing Suro (Bakti, 2011: 93-95). Palembang City is the hometown of Raden Fattah, the founder of the Demak Kingdom. Apart from that, Palembang at that time was still part of the power of the Demak Kingdom, which was formerly the territory of the Majapahit Kingdom.

Language contact according to Thomason (2001: 1) is a phenomenon of communication at the same time but involves the presence of two or more languages or different varieties. Continuous and intense interaction between speakers who have a different language and cultural backgrounds will show an attitude of mutual influence. Meanwhile, Weinreich (in Grant, 2019: 51) states that language contact is a process that causes changes in the actions and implementation of language utterances. Language absorption starts from borrowing vocabulary or terms from languages that make intense contact. Vocabulary absorption becomes a linguistic situation that cannot be stopped after there is continuous language contact, especially in the case between Javanese and Palembang languages. So it is not surprising if it is found that much Javanese vocabulary is absorbed in Palembang Malay.

The phenomenon that exists between Java and Palembang is very interesting to follow up on. However, research that discusses cultural contact between Javanese and Malays in the city of Palembang is very rarely done. Research related to Javanese in Palembang that has been successfully traced is the work of Henry Yustanto (2001) entitled *Melacak sisa-sisa Bahasa Jawa di Palembang* (tracing the remnants of Javanese in Palembang). The existence of language as evidence of cultural contact is a topic that binds to the research that researchers are doing. The article that the researcher wrote discusses the impact of cultural contact between Javanese and Palembang Malays. Then Dian Indira (2018) entitled *Pergeseran Leksikal sebagai Dampak Kontak Budaya pada Masyarakat Sunda di Desa Parigi Kabupaten Pangandaran* (Lexical Shift as the Impact of Cultural Contact on Sundanese People in Parigi Village, Pangandaran Regency). Cultural contact and its impact on regional languages is the connecting topic with the research in this article. However, the researcher chooses the impact of contact between Javanese culture and Palembang Malay.

Based on the explanation above, it can be concluded that there are several interesting reasons for studying the impact of cultural contact between Javanese and Palembang Malay on the language system in Palembang City. The interesting reasons for this research article are; (1) language is concrete evidence of close cultural contact between Java and Palembang in the past; (2) the limited research that examines the relationship between Javanese in Palembang. The problem in this study can be formulated as **what are the impacts arising from the contact between Javanese and Malay Palembang cultures in the language system in Palembang City?** The main objective of the research is to determine the impact of the intense contact between Javanese and Malay cultures on the language system in Palembang City.

RESEARCH METHOD

This article aims to determine the impact of intense contact between Javanese and Malay cultures on the language system in the city of Palembang. The data used in the data analysis is in the form of lingual units, both vocabulary and terms from Javanese in Palembang Malay. Data collection was carried out by conducting in-depth observations and interviews with selected informants. The resource person is a native of the city of Palembang who has knowledge and skills in various types of *baso pelembang alus (bebaso)* and *Baso pelembang sari-sari*. This article includes field research and the research location is in the city of Palembang. Then the research method is descriptive qualitative. According to Meliong (2017: 9), qualitative research methods are based on observation, field interviews, and document review. Meanwhile, Blaxter. et.al (in Santosa, 2017: 32) states that qualitative research is descriptive and aims to capture and describe both linguistic phenomena that are considered hidden and those that are little known. The qualitative-descriptive method in this study is intended to be able to reveal information from qualitative data in the form of hidden linguistic phenomena accompanied by careful, accurate, and in-depth data descriptions.

Data collection in this study used 2 different methods, namely the speaking method and the listening method. Besides that, it is also supported by fishing techniques as the main technique, as well as conversation techniques, note-taking techniques, recording techniques, and documentation techniques as advanced techniques. Proficient methods require interaction between researchers and informants. The listening method is collecting data through listening or observing the impact of cultural contact between javanese and palembang malay on the language system in the city of palembang. The listening method is applied when the informant provides answers (responses) to the questions the researcher gives.

RESULT AND ANALYSIS

South Sumatra is a province rich in regional languages. Each district in South Sumatra has its local language, with at least one to two languages in each district. The Ogan language of the Ogan

tribe and the Daya clan language of the Komering tribe are the native languages of OKU Regency, whose capital is Baturaja. Palembang Malay is a unifying and inter-ethnic liaison language in South Sumatra. Palembang Malay or Baso Palembang is a language that is only spoken in the city of Palembang. In general, regional languages in South Sumatra do not have speech classes like in Ogan. However, in reality, Palembang Malay has the same level of speech as Javanese.

Cultural contact between Palembang Malay and Javanese also spread to the realm of language. Strong cultural contact led to the absorption of Javanese vocabulary in Palembang. As for the impact of absorption of Javanese vocabulary, namely (i) the discovery of a speech level in Palembang with the variety of *baso pelembang alus (bebaso)* and *baso pelembang sari-sari*. Then it also raises (ii) the phenomenon of diglossia in the Palembang language. According to Ferguson (in Chaer, 2004: 92) diglossia is a phenomenon in which two different varieties are found within the scope of the same language. Both of these varieties are recognized, used in communication, and respected by the speech community. However, the two varieties have different functions and use. The following is a chart that generally illustrates the impact of cultural contact between Malays and Javanese in the city of Palembang.

A detailed explanation regarding the impact arising from the phenomenon of absorbing Javanese into Palembang Malay is presented below;

1.1. Speech Level of Palembang Malay Language

Palembang Malay or *Baso Palembang* is a regional language of South Sumatra which has speech classes like Javanese. The speech level in Palembang Malay is built on *baso Palembang alus* or commonly called *bebaso* and *baso pelembang sari-sari* or commonly called *palembang* generally language. However, in the speech class of Palembang Malay, it was found that there were quite prominent differences between variations, as presented in the following table;

Table 2. The differentiating criteria in the Palembang Malay Speech Class

No	Category	<i>Baso Palembang Alus (Bebaso)</i>	<i>Baso Palembang Sari-Sari</i>
1	Root	From Javanese	From Malay
2	Speaker	<i>wong jeghu</i> (insiders) refers to people who are within the scope of the palace and the nobles of Palembang	<i>wong jabo</i> describes people who are outside the palace environment (general public)
3	Interlo utor	originally used to communicate with the king or palace, now it is used to speak from child to parent,	to communicate with people who are equal to the speaker.
4	Purpose	to glorify or honor the interlocutor	for familiarity
5	Tone	synonymous with a soft tone, polite and seductive.	loud and high tone so that it has a negative connotation and is considered as rude and arrogant language.
6	Character	exclusive	General

1.1.1 Vocabulary roots in Palembang Language.

No	Category	<i>Baso Palembang Alus (Bebaso)</i>	<i>Baso Palembang Sari-Sari</i>
1	Root	From Javanese	From Malay

The continuous cultural contact between Javanese and Malay in Palembang led to the absorption of both vocabulary and terms. The free level vocabulary absorbs a lot from Javanese Krama and is found in the domains of numbers, question words, indicating words, activities, houses, and jewelry. In the realm of kinship and greetings, for example, *bebaso* still retains its Malay vocabulary. Vocabulary in the *Baso Sari-sari* class generally comes from Malay. However, some Javanese vocabulary is also found in *Baso sari-sari*. Although leagues is synonymous with

Javanese roots and *baso sari-sari* with Malay roots, there is some neutral vocabulary. The mention of neutral vocabulary refers to vocabulary that can be used in free speech and abstract classes. This phenomenon is illustrated in the table below:

Table 1.3. differences vocabulary in Baso Palembang's speech.

No	Category	Gloss		Bebaso	Baso sarisari
1	Number	10 - ten	<i>sepuluh</i>	<i>sedoso</i>	<i>sepuluh</i>
2	Greetings	father	<i>ayah</i>	<i>romo, -mo</i>	<i>bapak, ayah</i>
3	Verbs	eat	<i>makan</i>	<i>nedo</i>	<i>makan</i>
		see	<i>melihat</i>	<i>ningali</i>	<i>jingok</i>
4	Pronouns	I	<i>saya</i>	<i>kulo</i>	<i>aku</i>
5	Adjectives	want	<i>mau</i>	<i>ayun</i>	<i>-nak</i>
		done	<i>sudah</i>	<i>sampun</i>	<i>-la</i>

Based on the appearance of the data in table 1.3. above, it can be concluded that the vocabulary in *bebaso* variety absorbs from Javanese Krama, while *baso sari-sari* variety is more similar to Malay. This absorption into the Palembang language occurred as a result of cultural contact between Javanese and Palembang Malay in the past.

1.1.2. Speakers from the Palembang Malay Speech Class Variety

No	Category	<i>Baso Palembang Alus (Bebaso)</i>	<i>Baso Palembang Sari-Sari</i>
2	Speaker	<i>wong jeghu</i> (insiders) refers to people who are within the scope of the palace and the nobles of Palembang	<i>wong jabo</i> describes people who are outside the palace environment (general public)

The social status of the people of Palembang is divided into *wong jeghu* and *wong jabo*. The term *wong jabo* refers to the general public who live outside the palace. Meanwhile, *wong jeghu* is filled by descendants and aristocrats of the Palembang Darussalam Sultanate. The times and the abolition of the Palembang Darussalam Sultanate by the Dutch in 1821 resulted in the loss of class divisions for *wong jabo*. However, the general characteristics of Palembang people who are still of royal blood can be seen from the title of nobility in front of the person's real name. The title of nobility in Palembang underwent several changes, for example, Sultan Abdurrahman used the mother's line, while Sultan Mahmud Badaruddin Jayo Wikramo changed it by taking the father's line. The title of Palembang nobility is Raden Mas for boys and girls are called Raden Ayu, Mas Agus paired with Mas Ayu, Kemas/Kiyai Mas and Nyai Mas/Nyi Mas, as well as Kiyai Agus/Ki Agus and Nyai Ayu/Nyanyu.

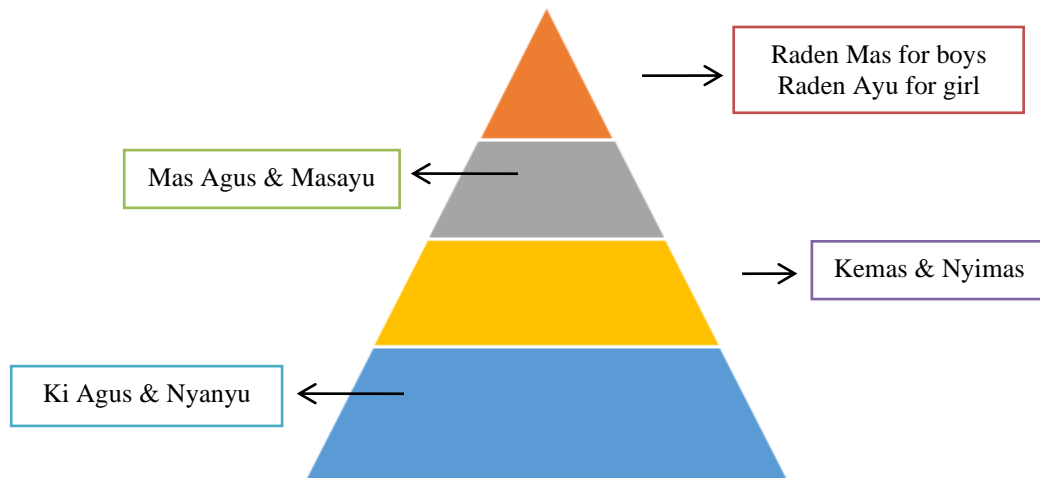


Figure 1. Pyramid of nobility in Palembang.

1.1.3. Resource persons from a Variety of Palembang Malay Speech Classes

No	Category	<i>Baso Palembang Alus (Bebaso)</i>	<i>Baso Palembang Sari-Sari</i>
3	Interlocutor	originally used to communicate with the king or palace, now it is used to speak from child to parent,	to communicate with people who are equal to the speaker.

Bebaso is a variety of Palembang Malay language that is only spoken by fellow aristocrats or used by government leaders facing the sultan. Actors who communicate *bebaso* are called *wong jeghu*. Interlocutors from *bebaso* are monotonous, that is, limited to fellow nobles who have a higher position than the speaker. But now, the concept of *bebaso* is also spoken and passed down from children to parents or from daughter-in-law to mother-in-law, even though it is still within the scope of a family with titles. As for *baso sari-sari*, it is used to communicate with people who are equal or equal to the speaker.

1.1.4. The purpose of communication

No	Category	<i>Baso Palembang Alus (Bebaso)</i>	<i>Baso Palembang Sari-Sari</i>
4	Purpose	to glorify or honor the interlocutor	for familiarity

The arrival of Ki Gede Ing Suro and the group of priyayi Demak to Palembang brought Javanese culture with them. The level of speech in Palembang Malay adopts the level of speech that applies to Javanese. If you look at the Javanese vocabulary found in the varieties of *bebaso* and *sari-sari*, most of them come from the Javanese Krama vocabulary. The definition of Javanese Krama is a variation used to communicate with an older interlocutor or has a higher social position than the speaker.

Baso Palembang Alus or *bebaso* is a legacy of acculturation of Malay-Javanese culture in Palembang. The mention of *bebaso* consists of a prefix *be-* component which means *users* can also be used with the word *-baso* which means language. In general, *bebaso* is defined as "communicating in smooth and polite language". The term *wong bekatoan* refers to Palembang people who can communicate using *bebaso*. The word *wong* is short for the word *uwong* which means people. Then the word *bekatoan* comes from the prefix *be-* which means which, then *kato* means the word, and the ending *-an* shows the state. In simple terms, *wong bekatoan* can be interpreted as "a person who can communicate (say) in a polite language". The meaning of

courtesy can be seen in the terms of use and the interlocutor of *bebaso*, which is only said when facing the sultan when meeting courtiers who are required to be polite and respectful both in behavior and in speech.

The use of *baso sari-sari* is widely used in various chat domains and can be found throughout the city of Palembang. *Baso sari-sari* is considered easier in pronouncing vocabulary because it is rooted in Malay and is similar to Indonesian. Therefore, *baso sari-sari* became the language of the Palembang general public and made it a social or social language. *Bebaso* is a variety of Palembang Malay language that is only spoken by fellow aristocrats or used by government leaders facing the sultan.

1.1.5. Pronunciation Tone

No	Category	<i>Baso Palembang Alus (Bebaso)</i>	<i>Baso Palembang Sari-Sari</i>
5	Tone	synonymous with a soft tone, polite and seductive.	loud and high tone so that it has a negative connotation and is considered as rude and arrogant language.

The soft, polite, and seductive tone that is attached to *bebaso* comes from the familiarity with the Javanese language itself. Javanese is known as a soft and polite language because of its unique grammar for communicating. The Javanese adhere to the principle of *unggah-ungguh* [etiquette or manners] in everyday life, including in speaking. Many free vocabulary treasures are taken from the Javanese Krama language which is known for its subtle and polite levels. Apart from adopting vocabulary, *besso* also absorbs the power and prestige values of the Javanese language.

The high and loud tone of speech connotes rude and arrogant language attached to *baso sari-sari*. Geographical location is the fundamental reason for this designation. Palembang City is an area surrounded by rivers. This is the factor that makes the people of Palembang speak in a high and loud tone. The Musi River divides Palembang City into *Ilir* (pointing east) and *ulu* (west) areas, while the width of the Musi River reaches 200-300 meters. It was this phenomenon that made it possible to convey information (speaking) in the past, preferring to use loud and high tones with the aim that the recipient of the information on the other side of the river caught the meaning of the message given.

1.1.6. The nature of Palembang Malay language variations

No	Category	<i>Baso Palembang Alus (Bebaso)</i>	<i>Baso Palembang Sari-Sari</i>
6	Character	Exclusive	general

Bebaso became an exclusive language based on speakers who were only limited to the nobility, *priyayi* in the imperial court. *Bebaso* becomes a language that seems stiff because it is used in government circles, it is considered a traditional language and is out of date. This phenomenon has caused the current state of siege to diminish among the people of Palembang. Unlike the case with *baso sari-sari* which is more general with the nuances of intimate communication. The use of *baso sari-sari* can be found along the way in Palembang with various conversations.

1.2. Diglossia in Palembang Malay Language

Diglossia is a real impact of the absorption phenomenon of Javanese vocabulary in Palembang Malay. The diglossia situation in Palembang Malay is currently in a line of imbalance or experiencing very severe diglossia leakage. Meanwhile, Ferguson (in Chaer, 2004: 92) defines diglossia as a phenomenon in which two different varieties are found in the same language. Both of these varieties are recognized for their existence, used in communication, and respected by the speech community. However, the two varieties have different functions and use. An important feature of diglossia according to Janet Holmet (2013: 27) is the discovery of two different varieties originating from the same language with the concept that there are high varieties (or H) and low

varieties (or L). Then Sumarsono (2017:37-39) describes the use of high variety (H) used in sermons and even correspondence. Conversely, low language variety (L) is spoken in conversations among family members or between friends.

Tabel 3. Phenomenon of diglossia in *Baso Palembang*

No	Domain	Situation	Used	
			<i>Bebaso</i> (H)	<i>Sari-Sari</i> (L)
1	Religion	Translation of al-Quran	√	√
		Lecture or speech	-	√
2	Culture	Wedding rhymes	√	-
3	Social-community	Kinship	-	√
		Friendship	-	√
		Buying and selling transactions	-	√

The following is a description of the impact of the absorption of Javanese vocabulary in Palembang Malay on the diglossia domain.

1.2.1 The Domain of Religion


The realm of religion is an important part of diglossia. Religious activities in the form of Friday prayer sermons to recitations are conditions where all elements of the speech-speaking community gather. In this activity, high variety language (H) should be introduced and used. If referring to the diglossia situation in Palembang Malay, the *bebaso* variable is the high variety (H). However, according to the observations of researchers in the field, the use of *bebaso* can only be found in the form of text in the form of translations of the al-Quran, although it is still found that vocabulary from *baso sari-sari* is found. The use of *bebaso* in everyday life is very rare. Even if it is found, it can be ascertained that it is mixed with *baso sari-sari* or Indonesian. This is based on the number of speakers, which are only 3 people and overall are over 50 years old¹.

An example of the existence of the diglossia phenomenon in the realm of religion is illustrated in the following elaboration;

1.2.1.1 Translation of the al-Quran

In February 2022 the Al-Quran Translation in Palembang Language was published and printed. This translation of the al-Quran was realized in collaboration between the Ministry of Religion of the Republic of Indonesia and the Faculty of Usuluddin UIN Raden Fattah Palembang with Palembang humanists. The variety used in the translation of the al-Quran uses Palembang Malay with a high variety (H) mixed with a low variety (L). The following are some findings regarding the use of independent high variance (H) in the translation of the al-Quran.

Tabel 4. Example Translation of the al-Quran Surah Yusuf: 55

Bahasa Sumber		
 قَالَ اجْعَلْنِي عَلَىٰ خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلَيْمَ		
English	Indonesian	<i>Bebaso</i>

¹ [July 2021-October 2022 is the time that researchers need in Palembang to find *bebaso* informants and look for secondary sources of text in Palembang alus.

He (Yusuf) said, “ Make me treasurer of the country (Egypt); because in fact I am a person who is good at guarding and knowledgeable.	Dia (Yusuf) berkata, “ jadikanlah aku bendaharawan negeri (Mesir); karena sesungguhnya aku adalah orang yang pandai menjaga dan berpengetahuan”.	<i>Dio (Yusuf) bekelap, “dadeskela kulo bendaharawan negeri (Mesir) kerno selesernyo kulo wentenla wong yeng pacak nyago serta bepengetahuan</i>
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Based on the appearance of the Surah Yusuf: 55 above, it can be seen that there are vocabularies originating from Javanese, such as the word *kulo* (me), *seleser* comes from the word *leres* (fact), the word *dades* (make) is rooted from the word *dados*, the word *wenten* (is) from the word *wonten*, said *wong* (person) from the word *uwong*. The words *kulo*, *seleser*, *leres*, *dades*, *wenten* come from the high variety (H). Then found a neutral vocabulary (used in the H and L varieties), namely the word *wong*.

1.2.2. The Cultural Domain

Bebaso position as high variety (H) makes it a language that is only used and found in certain domains, by certain speakers as well. The background to the privilege of *bebaso* is its initial function as a language of instruction to communicate with the sultan and nobles of Palembang. Now, after the sultanate was abolished, many Palembang nobles merged their titles so that their language became common people. Currently, the use of *bebaso* is only limited to the realm of culture, even so, not all cultural activities use *bebaso*. The scarcity of the use of *bebaso* in the cultural domain means that researchers can only find data related to the use of *bebaso* in the cultural domain in the form of text, namely wedding rhymes. As is the case with the finding data below:

Table 5. *Bebaso* use as a variation of height (H) in a traditional Palembang wedding.

Bebaso	Terjemahan
Penutur: pihak pengantin lanang. <i>Iwak belido di-damel pempek</i> <i>Iwak tebakang di pasar kuto</i> <i>Niki wenten-nyo baktoan kamek</i> <i>Lebeh kirangnyo nyatu di suko</i>	Penutur: pihak pengantin laki-laki. <i>Ikan belida di-buat pempek</i> <i>Ikan tembakang (ada) di pasar kuto</i> <i>(hanya) ini ada-nya bantuan dari kami</i> <i>Kurang lebihnya semoga berkenan</i>

The data above is a rhyme that is used in one of the sequences of traditional Palembang wedding ceremonies, namely the handover of *gegawan* (*anter-anteran*), namely the process of giving offerings to the bride. The high-variety vocabulary (H) found in the rhyme is the word *damel* (to make), the word to show *niki* (this), the word *wenten* from *wonten* (there), the word *kirang* (less), the word *nedo* (to eat), and the word *sampun* (already). Meanwhile, the word *lanang* (male) is a neutral vocabulary (used in H and L varieties).

Bebaso is often regarded as Javanese by the people of Palembang. This paradigm arises because the independent vocabulary which is audible and pronounced is different from the vocabulary of the regional language in South Sumatra Province, namely Malay.

1.2.3. Social-community

The social domain of the community in this study focuses on interactions in the domain of the family, friendship, and buying and selling transactions. The family domain is taken considering that the family is the smallest environment in language teaching. The friendship domain is raised by using *baso sari-sari* as the language of interaction with the aim of intimacy. Meanwhile, the domain of buying and selling transactions was chosen considering the diversity of the Palembang community. This opinion is to show the existence and function of the Palembang Sari-sari language as a bridge between ethnic groups in South Sumatra.

The use of Indonesian in Palembang can be said to be rare. The reason is because Indonesian vocabulary has similarities with Palembang language. Most of them change the last vowel in

Indonesian to the vowel /o/ in Palembang, even though this violates the rules. For example, the Indonesian phrase is *tidak ada* “not changed” to *ndak ado* even though Palembang has the word *katek* for the same meaning.

CONCLUSION

Cultural contact is a phenomenon that includes different cultures communicating with each other for a long time. Intense contact causes a style to influence each other, both the culture brought by immigrants and the culture of the original people. The cultural contact between the Javanese and Palembang Malays has been established for a long time and was too close in the past. The impact of this contact resulted in a change in the language system in Palembang City. Regional languages in South Sumatra Province are in the Central Malay language family, including Palembang. The arrival of the Demak priyayi who brought Javanese culture gave rise to variations in the Malay language, namely: *bebaso* or *baso pelembang alus*, as well as the variety of *baso sari-sari*. This variety of languages then becomes the standard speech class in Palembang City and makes Palembang language different from other regional languages in South Sumatra which generally do not have speech classes. Ragam *bebaso* has a vocabulary from Javanese Krama, with a soft and seductive tone of voice, aimed at respecting the other person, and is exclusive. Meanwhile, *baso sari-sari* is rooted in Malay, spoken in a high and loud tone, as a language of familiarity, and is general. In addition, the impact of Javanese cultural contact with Palembang Malay was the discovery of diglossia, namely, *bebaso* as a high variety (H) and *baso sari-sari* as a low variety (L). The use of high variance (H) is only in religion and culture. Meanwhile, low variance (L) is used in every communication domain of the Palembang people.

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