East Java Cultural Identities of Regional Indonesian found in Nopek Novian Instagram Reels

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Abstract. Nowadays social media has brought various and endless content, especially relating to the use of the local language even though the audience is national. One of them is an Instagram Reels account owned by Nopek Novian, a stand-up comedian from Madiun, East Java who puts in his accent and dialect when speaking the Indonesian language to other speakers with different linguistic backgrounds. Thus, this study aims to figure out the purpose of Nopek Novian maintaining his local language when speaking to others. The theory of raciolinguistics and Wardhaugh's waves of society are used to unravel the analysis. The ethnography method is conducted to be able to observe the object which is the Instagram reels comprehensively. The finding shows that the promoted identity is used by Nopek Novian so that Madiun accent and dialect are known nationally through the concept of Regional Indonesian.

Keywords: Regional Indonesian, Identity, raciolinguistics

1 Introduction

The varieties of language in Indonesian tribes lead to discrimination and superiority toward the best version of Indonesian variants of accents and dialects. TV and other media frame this condition by only showing Jakartanese's way of speaking, thus different variants are forced to follow the standard. It leads to the embarrassment of using the own language accents and dialects of Regional Indonesian. Many younger generations will use the national standard of the Indonesian language, especially from what they hear and see on TV. The news anchors, the government protocols, the talk shows, the national seminars, and many other national occasions use Jakartanese accents. That Jakartanese accent is claimed as the national Indonesian.

Regional Indonesians are the terminology used by speakers all over Indonesia who have different tribal, cultural, historical, social, and linguistic backgrounds. The Indonesian language, therefore, has been spoken by speakers of different phonological, semantic, and morphological backgrounds. It generates variants of accents and dialects of the Indonesian language.

Accents and dialects are two different concepts yet they are completed by each other. An accent is defined as "a certain form of language spoken by a subgroup of speakers of that language which is defined by phonological features" [13]. The phonological aspects are influenced by

suprasegmental features such as pronunciation, stress, intonation, tone, and tempo. The language spoken is the same but the accent can be different. Meanwhile, a dialect has more elements than an accent. It consists of "the systemic differences in pronunciation, grammar, and vocabularies from other varieties of the same language" [3] and [9]. The Javanese language has many accents and dialects. It can be the Javanese accent in the Banyumas dialect, the Javanese accent in Surabaya dialect, the Javanese accent in the Semarang dialect, and others.

One of them is the Instagram reel account named Nopek Novian showing that he proudly uses a Javanese accent in Madiun dialect when vlogging even when becoming a guest on national TV. The diction 'proudly' is to encourage that the Regional Indonesian is being promoted significantly by the ones who call themselves the celebgram or celebrity on Instagram. Nopek Novian uses Madiun dialect even when speaking to speakers of other languages, accents, and dialects. He talks to Boris Bokir who is a Bataknese. He also interacts with Luna Maya and Livy Renata who are Jakartanese. He communicates with Vincent Rompies who are Ternatenese. Moreover, he also talks to Desta who is Solonese and has the same Javanese language but a distinctive dialect.

The promotion is massive compared to the imagery of Srimulat characters for example Tukul and Nunung who are set to represent the Javanese 'medok' accent and dialect. They have a contract to always use the Javanese accent and Solonese dialect but with local rules. TV has rigid regulations to tie their content creators so that they can be set as long as the rating is high. The phenomenon is quite similar to what happens in social media. However TV has a moral responsibility to the audience thus they will reduce the use of swearing and taboo language in companies with accent and dialect issues.

Since social media has free rules, marginalized accents and dialects have emerged. Social media such as Instagram, Twitter, YouTube, Facebook, and TikTok steadily create an atmosphere of being original and untied to the rules. Merriam-Webster defines the social media as "forms of electronic communication (such as websites for social networking and microblogging) through which users create online communities to share information, ideas, personal messages, and other contents (such as videos)"[17].There are thirteen types of social media including Instagram that is part of the social network sites [1]. It defines as an online platform to build a social connection with people who share the common interests, activities, backgrounds, or real-life connection [13] and [2].

Unlike TV which has rigid regulations, social media lets the content creators produce any substance as long as it can increase the followers or subscribers, likes, comments, and shares so that their content will be monetized. The writers focus on the use of varied slang languages and varied accents and dialects that are not regularly seen on TV. It appears that slang and taboo languages are frequently used along with the original accents and dialects of Regional Indonesians. Instead of emphasizing the swearing words as part of taboo, the writers accentuate the accents and dialects as parts of Regional Indonesian.

This study would like to prove that there is a promoted identity brought by a stand-up comedian named Nopek Novian in his Instagram account via Instagram Reel when he speaks Indonesian. Instagram Reel is used because it is part of a one-minute video consisting of the observed parts. Thus, there are two research questions that the writers propose as follows (1) What are the linguistic aspects reflected by the Regional Indonesian Madiun accent and dialect based on Nopek Novian Instagram Reel account?; and (2) How do those linguistic aspects reveal Madiun's identity?

1   Literature Review

Theory of phonology, morphology, and semantic

Phonology describes sound systems by looking at the variants of the sounds. Phonology also explains the variant of sounds that do not exist in the International Phonetic Association standard as sounds can be distinct. namely phonetics and phonology, and to fulfil the aim of this book, which is to provide an outline of the sounds of various English accents and how those sounds combine and patterns together…" [10].

Though English is the standard, it can be applied to any other sounds from the various languages outside. The concept that phonology tries to explain the sound variants should be accomplished. A morphological aspect is needed to know the word structures. [3] divides it into two elements that are derivational and inflectional morphology. The former is to change the part of speech like in 'describe' as a verb changing to 'indescribable' as an adjective meanwhile to latter is the settled part of speech though it is added by plural form such as in 'horse' changing into 'horses' that remains as a noun. In addition, morphology also talks about suffixes, affixes, and infixes. The latter occurs in any other language than English such as Indonesian.

"SuJ features the highly productive infix -u- (alternatively spelled -w-) for emphasis. To my knowledge, this is not found in other dialects of Javanese or at least not as frequently as in SuJ. [9] calls this infix a verbal derivation but nouns, adjectives, and particles are also prone to this infix. From my data of SuJ, I conclude that -u- can be inserted into any root before the first syllabic nucleus, e.g. buanget "so much, really a lot" (< banget "much"), Cuino "so Chinese" (< Cino "Chinese"), luapo "what the heck are you doing?" (< lapo "what are you doing?"), tak puangan "I ate so much" (< pangan "to eat"), nguawur "to guess chaotically" (< ngawur "to do haphazardly"), kuecut "extremely sour" (< kecut "sour"). Some words require the allomorph -i- with the same meaning, e.g. èdian "so crazy" (< èdan "crazy"), alternatively uwèdan and uwèdian, or bejiat "absolutely broken" (< bejat "broken"), alternatively buejat. Another set of words have the allomorph -w-, especially word-initially, e.g. wakèh" so much, so many" (< akèh "much, many"), wadoh "so far" (< adoh "far"), or a combination of -uand -w-, e.g. uwènóak "so damn tasty" (< ènak "delicious"), alternatively huwènak, and ngguwuyu "to burst into laughter" (< ngguyu "to laugh"). The intensifying infix -u- in adjectives is often combined with pol "very much", e.g. wènak pol "absolutely delicious" [7].

According to [15] there is a situation named language socialization in which a speaker who dominates the conversation, he/she also dominates the language. This is reflected in the situation named 'drinking talk' that happened in Suban City, Philippines where a speaker successfully brings and develops a certain topic to the broader conversation [17]. Language socialization happens when a community would like to socialize the dialect of their own so that it can be continued through generations. In the situation described in Suban City, a speaker tries to dominate the conversation in order to introduce the dialect of a certain language. In some literature, language socialization is defined as "the condition of a new member in a community through his or her competence in linguistics related to the cultural context in their community" [5].

The construction of a social identity becomes an important part of sociolinguistics [17]. Race, gender, sexuality, and ability are constructed based on life experiences, relationships, and connections [16] and [4]. Race builds up the concept that language used is different and since

there are many issues about the highest race, so is language.

Raciolinguistics

Raciolinguistics is the newest issue to promote since it relates the linguistics and race issues. People of certain races speak differently from other races. Language racism is often found in the form of unfavorable treatments such as degrading, marginalizing, or ostracizing, people or groups of people by building and perpetuating unequal power relations between a person or group of people with other people or groups determined by racial differences [8]. This phenomenon is described in the emergence of various racist content on TV usually done by stand-up comedians. They sarcastically use their own tribal material to make humor content. However, this sarcastic element turns into an emerging issue that should be brought up. It gives a good atmosphere that a racial issue especially in language should be known nationally. "Comedians such as Ernest Prakasa who usually raises issues about Chinese, Tretan Muslim who raises issues about Madurese, and Mamat Al Katiri who usually raises issues about Papuan are three of several comedians who often utilize materials related to racism in their humor. Although the contents are labeled with the word humor, yet this phenomenon strengthens people's perception of the existence of stigmatization of races, especially minority races (in this case Chinese, Madurese, and Papuan) in Indonesia." Another case is studied by Alim in [15] that he observes Obama's speech pattern in the 2009's presidential election. He finds that Obama adjusts the language use depending on the audience.

"Obama used a "black preacher style" to appeal to the African American community….he used "standard" English when he talked to more general audiences…..He was caught between the discriminatory discourse of race, language, citizenship and religion, and he needed to navigate them in order to not be seen as "the African, Muslim boogeyman" that the far right made him out to be". [15]

It confirms that raciolinguistics is about adjusting identity and the goal is to gain sympathy. Obama wants to get more votes from American society thus he needs to mingle with various races although he has to change his identity through language. Semantics is the study of meaning that can be accepted in many ways that attempt to explain the knowledge of any speaker of a language so that they can express facts, feelings, attentions, and products of the imagination [8] and [3]. By using a certain diction, a person show his/her intention even to the various backgrounds of speakers. The meaning can be based on the context of the conversation by using the metaphorical dictions.

There are a previous study that is compared to this study. The first is the work done by Patriann titled *How does a black person speak English? : Beyond American language norms.* He conducts a language ideology as his theme with the main object the Jamaican English by having 7 lecturers from Carribean and West Africa. The perspective of World Englishes and raciolinguistics are used with an interpretative qualitative design constituting 4 females and 3 males between 30 to 35 years old. Ther result shows that monolossic that is used by the immigrant lecturers are seen as negative and discriminated. The way the lecturers legitimate their accent and dialect are not accepted. The research about linguistic purism has been done by Baioud and Khuanuud when discussing the Mongolian language. They argue that the purpose of a linguistic purism is to be against Chinese linguistics and cultural hegemony.

2 Method of Research

The ethnographical method is used to observe the Instagram Reels owned by Nopek Novian in

his daily and slightly short videos when dealing with other speakers from various backgrounds. The writers observe 15 videos that are the interaction of Nopek Novian from Madiun and his friends and colleagues who are from various races and languages in Indonesia.The observation was done frequently by sorting out the videos when Nopek Novian speaks the Indonesian language to other speakers from different linguistic backgrounds. Next, the data was re-sorted by the equivalent method by having a pragmatic technique using the other Javanese researcher as the decision maker. Moreover, the writers also confirm the original accent and dialect of the Madiun people by having a system of coordinator (The Madiun native speaker).The writers use the checklists of diction, accent, phonology, morphology, and filler.

3 Finding and Discussion Finding

The linguistic aspects are the first thing to find by the writers know the basics of the linguistic backgrounds. In this study, the linguistic backgrounds are phonological, morphological, and semantic backgrounds. The additional general linguistics is to confirm the existence of the filler, accent, and dialect.

Phonological aspects contribute the various sounds found in the conversation between Nopek Novian and other speakers with the different linguistic backgrounds. It can be seen from the distinctive sound of /d/ and /d ʒ/ that are an apico-palatal because it is part of the eruption when the active articulator is in the tip of the tongue and the passive articulator is in the hard palate (Marsono: 2018). The examples are in the words *Jawa /*d ʒʌwʌ/ and *Adidas*

/ʌdIdʌs/. Another example is the word 'kerrreta' as a part of the longer consonant to accentuate the name of the public transportation used by Nopek Novian. Moreover, the unique sound happened when the speaker named Habis Husein Jaffar tries to imitate Nopek Novian's way of speaking when accentuating the word 'nggir' that means 'minggir' that is 'move away'. Instead of using velar /ŋ/, the speaker corrupts it to become 'gir' only.

Morphology circumfixes might not happen in English morphology but there are lots of existence in East Java circumfixes such as /ua/, /uo/, and /ue/ with the main sound /u/ as the circumfixes. The study finds that there are 5 data (uendak, cuowok, mueles, buanget). They show the semantic aspect that is the expression of exaggeration showing that something is in a very much state. In the videos, the other speakers from the various linguistic backgrounds try to imitate the way Nopek Novian speaking.

Semantics is described in the words 'ndak' that substitutes 'enggak'/'tidak' meaning 'no', 'wong-wong' substitutes 'orang-orang' meaning people when speaking to Desta who is Jakartanese as well as Solonese, and 'sing' substitutes 'yang' meaning 'that' when speaking to Yono Bakri who is from Kalimantan but also has a Javanese background. Other data shown are 'puluk' that is 'makan menggunakan tangan' meaning eating with hands to Jogjanese stranger, 'lek' means 'jika' or 'if' when speaking to Livy Renata that is a Jakartanese, and '- o' that is a partikel substituting 'lah' or in English it can be 'please' like in 'makan-o means 'please eat' when speaking to Hesti Purwadinata who is Sundanese. The semantics aspects are the indication that Nopek Novian has an intention to introduce the Javanese accent in Madiun dialect by slipping them in the middle of him speaking Indonesian.

Filler words such as 'wess', 'wuoh', 'wueg' are the sounds that are spoken by Nopek Novian to

show several expressions. The 'wess' filler express the grumpy situation as he talks about the failure of the harvest. This filler shows that there is no further explanation how disappointed he is when he tells about his failure. The filler 'wuoh' is to inform the overflowing heart when he has to take a flight as at that time he was the first timer. He recites the sholawat (the admiration to the prophets in Muslim religion) in a very serious manner therefore he expresses it with the use of filler 'wuoh'. The last is the filler 'wueg' to imitate the gesture of feeling nausea. Nopek Novian talks to Pras Teguh that is Padangnese that he felt nausea when hearing a news about the plane accidents.

4 Discussion

Based on the finding, it can be confirmed that raciolinguistics works as the way Nopek Novian speaking in Madiun dialect. Although he adjusts his language from Javanese to Indonesian, he cannot leave his Javanese accent in Madiun dialect. Knowing that his accent and dialect attract abundant of viewers, Nopek Novian continues using his accent and dialect when speaking Indonesian even internalizing the Javanese diction that is part of the dialect when speaking to other speakers with different linguistic backgrounds. It is what the raciolinguistics has been proposed.

This phenomenon is related to the current situation of Nopek Novian as a stand up comedian that has been being a famous one. IT can be seen from his Instagram followers that is 615,000. Among those numbers, the average 300,000 likes are gained with the highest rating is 1,7 million likes and the lowest is 200,000. The highest like is the video when Nopek Novian collaborates with Livy Renata who is a raising star with the image of a good and rich girl. One of the consequences is that Nopek Novian gains many invitations to be in a podcast and having an interview. Based on the raciolinguistic perspective, Nopek Novian remains using his accent and dialect when speaking Indonesian language to promote his local language through slipping the Javanese diction and fillers. The other speakers with the different linguistic background still understand what Nopek Novian has been said though somehow they also ask for confirmation. They speak Jakartanese, Padangnese, Arab, Samarinda, Bataknese, and Solonese.

One of the videos shows that a speaker named Habib Jafar Husein tries to imitate Javanese accent. He says 'gir' instead of 'nggir' meaning 'move away'. Instead of using velar

/ŋ/, the speaker corrupts it to become 'gir' only. It indicates that Nopek Novian identity as the Madiunese is legitimated as Habib Jafar Husein willingly to accentuate the diction of 'nggir' although he cannot imitate it fluently. Jenkins sees this as a part of social identity process (Jenkins: 2006). In the videos, the other speakers from the various linguistic backgrounds try to imitate the way Nopek Novian speaking. It is especially when Nopek Novian uses fillers.

The semantics aspects are the indication that Nopek Novian has an intention to introduce the Javanese accent in Madiun dialect by slipping them in the middle of him speaking Indonesian. The acceptance is seen when the other speakers imitate the accent and dialect so that they know how the Javanese accent in Madiun dialect is used and existed. In this case, the Regional Indonesian is slowly introduced by having a raciolinguistic perspective. Madiun dialect is compared to Solonese and Jakartanese as a part of Javanese language. It is also side by side with the Bataknese, Padangnese, Arab, and Samarinda language. At the end, Javanese that has many accents has to legitimate its own dialect named Madiun dialect. In addition, it promotes what so-called as the Regional Indonesian. Thus, the other language accents and dialects can also be legitimized to gain sympathy.

Identity becomes the means of a person to build a character and the linguistic aspects are needed to support one's characteristic identity. In this case, Nopek promotes Madiun's dialect to be able to gain sympathy. By gaining sympathy he will gain the popularity. He searches for his uniqueness and purposely internalizes it.

Social identity is defined as the distinguishing factors about what is owned personally and collectively (Hogg: 2003 in Wibisono & Sasia: 2020). It confirms the collective values that become a motivation to the individual. The social identity is formed in three steps namely social categorization, prototype, and depersonalization. self-categorization is formed when someone realizes that he or she is similar or different to the community he or she joins in. When someone feels similar, he or she is secure to continue his or her identity. However, he or she has to hide or mingle to another identity to be similar. When he or she can mingle, the prototype has worked. He or she becomes what a certain community wants. Depersonalization happens when someone perfectly becomes part of the community without discrimination.

Nopek Novian's Madiun accent is part of the variable that should be hidden from Jakartan's accent since he is a public figure. However, Nopek Novian becomes an anomaly when he decides to use his local accent to be able to survive in Jakarta. As the statistical rate shows that he gains more viewers, Nopek realizes that his local accent should be kept. At the same time, he also promotes Regional Indonesian so that others can proudly use the local accents when moving to Jakarta

5 Conclusion

Nopek Novian introduces the Javanese accent in Madiun dialect through his Instagram Reels by having a conversation with the other speakers with different linguistic backgrounds. He slips some Madiun dialect with the Javanese accent when speaking Indonesian. Instead of being discriminated, Nopek Novian gains sympathy from others. They even imitates the accent and dialect that Nopek Novian accentuate. Although in a phonological aspect the other speakers cannot be fluent, they still understand the meaning of the diction semantically. They even imitate the use of circumfixes that they consider as the unique expression.

Meanwhile, Nopek Novian is aware that he internalizes his own accent and dialect to others as he also gain some other benefits. One of them is that his Instagram Reels has more viewers and followers thus the likes are increased. It indicates the profit as his Instagram Reels are monetized. At one hand, Nopek finds and gains sympathy. On the other hands, his accent and dialect are legitimated because there are any other Javanese accent and dialect as well as other languages from all around Indonesia. In this case, the Regional Indonesian is slowly promoted starting from the influencers from Social media such as Instagram Reels.

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