

# Kidung Koplo Podcast as a Media for Preserving Javanese Language for the Millennial Generation of Javanese Diaspora in South Sumatra

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**Abstract.** Dangdut koplo with Javanese language songs are very popular among millennials in Indonesia. On the other hand, podcasts are also experiencing a very high trend of popularity among the millennial generation. The use of Javanese dangdut koplo music and podcasts can be an interesting alternative combination in preserving the Javanese language. This paper aims to examine the use of Javanese dangdut koplo music as well as the Kidung Koplo Podcast as a medium for preserving the Javanese language among the Javanese diaspora generation in South Sumatra. This research uses a qualitative approach with data collection techniques in the form of interviews, observations, and literature studies. The findings of this study are that the Kidung Koplo Podcast presents Javanese dangdut koplo songs and their explanations as a medium for preserving Javanese culture among the Javanese diaspora generation in South Sumatra.

**Keywords:** dangdut koplo; Javanese language; Javanese diaspora millennial generation; Kidung Koplo Podcast, South Sumatra.

## 1 Introduction

Podcasts are audio recordings on specific platforms that can be listened to anytime and anywhere. Currently, podcasts are widely developed and utilized as alternative educational and language preservation media. The use of podcasts is an innovation in the field of education, particularly in academia, and has gained popularity [1]. This is evidenced by the increasing number of educational institutions in the United States that have adopted podcasts as a new strategy for delivering materials [2].

The use of podcasts as a strategy is based on the public's strong interest in podcasts. A survey conducted by DailySocial and JakPat Mobile Survey Platform revealed that 65% of the respondents were interested in podcast content due to its diverse topics, ranging from entertainment, politics, horror, to education. Moreover, 62.69% of the respondents liked podcasts because of the flexibility of access, as they can be accessed for free on various platforms [3]. The presence of audio/sound in podcasts provides a more interactive experience, allows for two-way interaction, and can be listened to anywhere and in any condition. Furthermore, anyone can create a podcast as it serves as a platform for individuals to express their opinions and share information [4]. Podcasts have also become the preferred audio medium

among the millennial generation. According to a survey conducted by Zellatifanny [5], podcast listeners are predominantly millennials, with 42.12% in the age group of 20-25 years, 25.52% in the age group of 26-29 years, and 15.96% in the age group of 30-35 years.

Compared to video-based applications such as YouTube, podcasts are more easily accessible as they can be streamed or downloaded. Podcasts offer flexible listening options, allowing individuals to listen anytime, anywhere, and repeatedly. In this study, the researcher focuses on podcasts available on the digital platform known as Spotify. This platform is available as an application that can be downloaded on smartphones and PCs. Apart from being a music streaming platform, Spotify also offers podcast features that can be accessed online or offline once downloaded. This medium can be easily accessed with or without an internet connection. In this way, podcasts can also be used as a medium for the learning and acquisition of languages. Research conducted by Lauer et al. [6] shows that students perceive podcasts to have a positive impact on English language learning, with many of them experiencing improvements in their listening skills.

Given the effectiveness of podcasts in language learning, podcasts also have the potential to preserve the Javanese language among the millennial generation. In this context, the millennial Javanese diaspora in South Sumatra is the focus of research. The Javanese ethnic group is the largest population in Indonesia. According to the 2010 Population Census, the Javanese population reached 40.22%, equivalent to 95.2 million people in Indonesia [7]. The Javanese population has not only grown on the island of Java, but has also spread to various regions. Sumatra is one of the destinations of the Javanese diaspora. In almost all provinces, the Javanese ethnic group second only to indigenous group in terms of population size, based on data from 2000 to 2010. In South Sumatra, the Javanese population are the second largest ethnic group, representing 27.38% of the population, after the indigenous ethnic group [8].

The Javanese diaspora and their culture in South Sumatra indicate a flexibility and openness to different cultures [9]. However, the Javanese diaspora's tolerant and adaptive attitudes toward new cultures can hinder efforts to preserve their original culture, including the Javanese language [10]. Consequently, Javanese diaspora individuals often make language errors due to the habit of switching between two languages in their daily routines [11]. The prevalence of language errors in formal texts can be attributed to language interference [11] and the existence of language variations resulting from social interactions among people with different languages [12]. Moreover, in the midst of modernization, the preservation of the Javanese language is becoming weaker, especially among the millennial generation. Industrialization and urbanization are seen as the main causes of language shift or language extinction. Other factors contributing to the decline of the Javanese language are the decrease in the number of speakers, settlement concentration, and the presence of compulsion (political, social, economic) to use a particular language. These phenomena further diminish the existence of the Javanese language among its speakers [13].

Various efforts have been made to preserve the Javanese language among the Javanese diaspora in South Sumatra. In the formal education sector, the government has included local language subjects as part of the curriculum. Additionally, the preservation of Javanese language learning plays a significant role in early childhood education, primarily through parental guidance [14]. However, these preservation methods are not feasible for application among the millennial Javanese diaspora. Local curriculum subjects in diaspora areas would naturally align with the local language. Furthermore, it has been found that Javanese diaspora families tend not to

transmit the Javanese language to younger generations, leading to a decreased proficiency in the Javanese language [9].

Previous research on the preservation of regional languages through regional songs has been conducted by several researchers. Wiremu's study [15] demonstrates that the collaboration between pop music and Maori-language songs has proven to be effective in attracting the interest of young Maori generations to understand the Maori language, thereby serving as a suitable means for language preservation among the youth. On the other hand, the use of local music as a means of learning and preserving the Kanien'ke:ha language (Mohawk language) has also been found to be an appropriate method, as music is seen as a synthesis of social etiquette, art, science, values, and Kanien'ke:ha cultural beliefs [16]. Meanwhile, in the study by [17], it is elaborated that cultural preservation using social media is a strategy that is considered urgent in the current era. From the various previous studies gathered, there is still limited research examining the preservation of local languages through music via social media. This research gap is what this study aims to address through the exploration of dangdut koplo music in the Javanese language, using podcast platforms as a means of education and preservation of the Javanese language for the millennial Javanese diaspora generation.

The use of podcasts as an alternative medium for preserving the Javanese language is combined with dangdut koplo songs. Similar to the podcast trend, the development of dangdut koplo music as a sub-genre of dangdut has gained popularity among the millennial generation. In the digital age, dangdut music has undergone cultural acculturation, making it more popular among millennials in various regions. Dangdut koplo is favored by millennials because it exhibits characteristics that resonate with this generation. The strength of dangdut lies not only in its musical aspects but also in its contextual aspects. Dangdut is often associated with the common people. Apart from its catchy music that encourages dancing, the lyrics of dangdut songs convey the worries and sad stories of common people, ranging from love stories to other life issues [18].

Although most dangdut koplo songs are in the Javanese language, the fans of dangdut koplo come from various ethnic backgrounds, not just Javanese. Furthermore, Javanese-language dangdut koplo is frequently featured on national television shows, allowing it to be consumed by fans from different backgrounds. The high enthusiasm of millennials for dangdut koplo is evident from the number of listeners or followers of dangdut koplo singers on the online music streaming platform Spotify, which reaches into the hundreds of thousands. For example, as of 28th June 2023 on Spotify, Ndarboy Genk has a total of 1,334,231 monthly listeners, Denny Caknan has 2,378,166 monthly listeners, Yeni Inka has 1,380,192 monthly listeners, and Happy Asmara has 3,074,575 monthly listeners. Thus, the popularity of Javanese Dangdut Koplo songs crosses language and age barriers.

Considering the widespread popularity of dangdut koplo among the millennial generation in general and the Javanese millennial diaspora in particular, dangdut koplo has the potential to serve as a means of preserving the Javanese language among the Javanese millennial diaspora. Therefore, this study proposes research that examines the preservation of the Javanese language among the Javanese millennial diaspora through dangdut koplo songs, using podcast media as a strategic model. The use of podcasts as a strategy is based on the significant public interest in podcasts. This is supported by a survey conducted by DailySocial and JakPat Mobile Survey Platform, which found that 65% of the population is interested in podcast content, with 62.69% citing the flexibility of access [3]. With the presence of audio/sound, podcasts can be more interactive, allowing for two-way interactions and can be listened to anywhere and under any

conditions. Furthermore, individuals in society today have the ability to create podcasts, as this medium provides a platform for expressing opinions and sharing information [4].

Based on the above factors, this paper aims to examine the existence of the Javanese language among the millennial Javanese diaspora in South Sumatra. This research is going to focus on researching Kidung Koplo Podcast. The Kidung Koplo podcast is a millennial-hosted podcast that aims to improve millennials' understanding and resilience of Javanese through dangdut koplo. This study aims to explain the existence of the Javanese language among the Javanese diaspora in South Sumatra and the potential of the Kidung Koplo Podcast in enhancing Javanese language knowledge among the millennial Javanese diaspora in South Sumatra.

## **2 Methods**

In this study, a qualitative-descriptive method was employed. The qualitative approach, as defined by John W. Creswell, involves an exploration and understanding of a central phenomenon [19]. The data collected in this research consisted of primary and secondary data. Primary data was obtained directly from the first party and collected through observations and interviews with key informants and sources. The key informants consisted of three individuals who were experts in language, literature, culture, observers of dangdut koplo music development, and dangdut koplo singers. Additionally, there were two millennial generation informants who met the criteria of being born between 1983 and 2000, being Javanese diaspora in South Sumatra, and being fans of dangdut koplo music. On the other hand, secondary data refers to data that is obtained in an already existing form.

In this study, the secondary data was collected through literature review, such as journals, books, news articles from credible portals, and other relevant written sources related to the research object. Once the data was collected, the next step was data analysis. Data analysis can be understood as a process of organizing data, categorizing them into patterns, categories, and basic units [20]. The process of data analysis involved reading the collected data repeatedly, identifying data significance, coding the data, and drawing conclusions from the findings.

## **3 Result and Discussion**

### **Javanese Diaspora in South Sumatra**

The Island of Sumatra is one of the regions heavily populated by the Javanese diaspora. The presence of the Javanese diaspora in Sumatra Island is driven by several factors, such as historical, economic, and socio-cultural factors. The dispersion of the Javanese diaspora in Sumatra Island is a result of the transmigration policy implemented during the Dutch colonial government. This policy involved the establishment of new villages outside of Java Island, accompanied by economic assistance, enabling these villages to develop and attract incoming settlers. This program was later referred to as "colonization" which constituted the initial concept of transmigration [21].

Since 1937, South Sumatra Province has been one of the destinations for Javanese diaspora transmigration. This is due to its proximity to Java Island, fertile agricultural land, and relatively smooth transportation routes [22]. Based on research findings, the presence of the Javanese ethnic group in South Sumatra is spread across various areas, forming distinct regions. In certain

districts or cities, there are areas known as transitional areas or transmigration areas. The Javanese ethnic group residing in these transmigration areas strives to maintain Javanese values and culture from their land of origin. However, Javanese people living in South Sumatra also interact and coexist with other dominant ethnic groups such as Malay, Batak, Minang, and others, resulting in cultural blending among them.

In South Sumatra Province, areas predominantly inhabited by the Javanese ethnic group include Belitang District in Ogan Komering Ulu (OKU) Timur Regency, Tugu Mulyo District in Musi Rawas Regency, and Banyuasin Regency. Despite being away of their land of birth, the Javanese diaspora in South Sumatra still have platforms for gathering, demonstrating their existence, and preserving Javanese cultural resilience. These platforms take the form of communities or associations (*paguyuban*), composed mainly of young Javanese. However, with the passage of time and the increasing heterogeneity of the population in South Sumatra, the presence of these communities or associations has diminished and tends to shifts, as people from different ethnic groups coexist and assimilate.

### **Understanding of the Javanese Language among Millennial Javanese Diaspora in South Sumatra**

The result of this research indicate that, in terms of language, the millennial Javanese diaspora in South Sumatra tend to adapt to the local language, resulting in minimal use of the Javanese language in everyday conversations. The Javanese language still remains relatively well preserved among the millennial Javanese diaspora in South Sumatra. However, the Javanese language in the *madya-krama* (polite form used when speaking to elders) register is relatively less mastered and even no longer used when communicating with older people. This aligns with the perspective of Giles and Coupland (1999), who argue that linguistic behavior changes occur when a speaker attempts to adjust to the language abilities of their interlocutors in order to effectively communicate with them [23].

Millennial Javanese diaspora in South Sumatra tend to have a better understanding of the *ngoko* (Javanese used for peers) register when communicating, although their vocabulary comprehension is limited. In their daily communication, they prefer to use the local language, such as Malay or Indonesian, rather than utilizing the *ngoko* register, even when communicating with fellow Javanese. The use of the *ngoko* register has also changed and is limited to code-switching or the selection of *ngoko* vocabulary only. The transmission of Javanese language learning from older generations to the younger ones has been insufficient. The millennial Javanese diaspora in South Sumatra are typically taught Indonesian language within their homes and immediate families. Furthermore, the lack of Javanese cultural communities or spaces for cultural preservation further reduces the Javanese language proficiency of the millennial Javanese diaspora in South Sumatra.

### **The Existence of Dangdut Koplo in South Sumatra**

With the passage of time, dangdut music has undergone acculturation and evolution, exemplified by the emergence of the dangdut koplo subgenre. The term "koplo" in dangdut koplo derives its name from a type of pill called "pil koplo" which refers to illegal drugs. Pil koplo is known to induce the sensations of being "fly" or high, causing head-bobbing and random movements. This is similar to the experience of the general public when enjoying dangdut koplo music.

The emergence of dangdut koplo was first introduced by Naylan around 1994-1995, originally from Dukuh Kupang, Surabaya [24]. It was created when pure dangdut music became "monotonous", leading to modifications that incorporated elements of traditional arts such as Campursari and Keroncong Dangdut, which were popular in the 1990s. Towards the end of 1990s, dangdut koplo began to gain prominence, marked by the rise of renowned dangdut koplo singer, Inul Daratista. Subsequently, in the 2000s, dangdut koplo became even more popular, especially amidst the controversy surrounding Inul Daratista's performances, as she dominated the dangdut koplo stage in Indonesia. By 2010, several new Malay orchestras had emerged in East Java, such as Palapa, Sagita, Monata, Sera, and Adella. This development mainly took place in the *Pantura* (North Coast) region of East Java and later spread to various areas in East Java and whole island of Java.

In modern times, the presence of the dangdut koplo has gained widespread recognition and popularity among the general population. Previously, dangdut koplo enthusiasts were associated with the lower middle class. Furthermore, the fan base for dangdut koplo was limited to the Javanese community due to the predominant use of the Javanese language in dangdut koplo songs. However, as the popularity of dangdut koplo increased among millennials, fans of this genre expanded beyond the Javanese community, both within and outside of Java Island.

The growing popularity of dangdut koplo among millennials is further supported by the fact that social media has played a significant role in the introduction of dangdut koplo, which is inherently "old school" and closely associated with Javanese culture. For example, social media platforms such as TikTok, where dangdut koplo songs are often used as background music in videos, have contributed to the growing popularity of dangdut koplo. Additionally, other forms of entertainment media such as dangdut competitions on private and national television channels, have also contributed to the continued rise in popularity of dangdut koplo.

In South Sumatra, dangdut koplo is quite popular among the local community. This can be attributed to the overall popularity of dangdut koplo. Based on interviews conducted with millennial diaspora Javanese in South Sumatra, several factors underlie their fondness for dangdut koplo. Generally, they enjoy dangdut koplo because of its distinctive melodies and rhythms that are easy to listen to. Moreover, the lyrics of dangdut koplo songs often have a strong connection to everyday life. Additionally, their preference for dangdut koplo is influenced by their social environment, including friendships and family circles.

Despite the significant number of dangdut koplo enthusiasts in South Sumatra, their preferences have not been adequately accommodated in terms of venues and facilities, such as Dangdut Koplo concerts. The presence of dangdut koplo concerts in South Sumatra is still relatively rare. The result of this research indicate that the majority of concerts held in South Sumatra are concerts by music band from the capital city, Jakarta. This is due to target market considerations. Concert organizers are conducting research to assess the potential success of organizing dangdut koplo concerts in South Sumatra.

### **Kidung Koplo Concept**

Music is not only a form of entertainment but also a medium for learning, including language learning. This is supported by the statement of Edi Dwi Riyanto, an academic in the field of language, culture, and literature, who suggests that music can serve as a language learning tool because it contains repetitive lyrics that are easy to remember. A similar opinion is also expressed by Monalisa, a dangdut koplo singer, who believes that one effective medium for

language learning is through entertainment. Among the mentioned forms of entertainment, music stands out because of its close connection to everyday life.

Podcast Kidung Koplo is a podcast that presents dangdut koplo music using the Javanese language, accompanied by translations and linguistic explanations. The use of dangdut koplo with Javanese language aims to serve as an educational medium for Javanese language learning, both in its ngoko and krama varieties. The target audience of Kidung Koplo podcast is millennials in general, and specifically millennial generation of the Javanese diaspora in South Sumatra, who have an interest in Javanese dangdut koplo and face challenges in understanding the Javanese language.

The decision to use podcasts as a medium for Javanese language education and preservation is based on the potential and advantages of podcasts. Podcasts offer listeners easy and automatic access, convenience, portability, and availability for listeners. Additionally, audio-based content in podcasts can cater to auditory learners, which according to research, make up around 30% of the total population [25].

The selection of dangdut koplo songs in Kidung Koplo podcast is based on the current popularity of the songs among the general public. So far, there have been two podcast episodes featuring the songs "Konco Mesra" (an intimate friend) and "Ditinggal Pas Sayang-Sayange (left behind when you love them)". Both of these songs have gained significant popularity among the public, especially the younger generation. The language used in the podcast is Javanese language in general, with no specific geographical classification.

The Kidung Koplo podcast has the potential to help listeners from the Javanese millennial diaspora in South Sumatra improve their understanding and proficiency in the Javanese language. Result from the research indicate several specific factors that contribute to the effectiveness of the Kidung Koplo podcast as a means of preserving the Javanese language:

1. The translation and analysis of dangdut koplo song lyrics in the podcast presents new and fresh content, using a popular medium.
2. The translation and interpretation of dangdut koplo songs in the podcast significantly help to expand Javanese vocabulary and improve language skills.
3. Listening to and singing along with Javanese dangdut koplo songs has the potential to enhance proficiency in the Javanese language, as enjoyable activities, including singing and listening to music, are considered effective methods of language learning.

## **4 Conclusion**

The combination of Javanese dangdut koplo music and podcast media can serve as an alternative medium for the preservation of Javanese language, particularly among the millennial generation of the Javanese diaspora in South Sumatra. This is supported by data showing that dangdut koplo music has evolved and acculturated, becoming a consumption choice not only for Javanese people living in Java, but also for Javanese diaspora who yearn for their hometown. dangdut koplo is finally no longer associated with Javanese culture, but has expanded as part of the Indonesian identity.

On the other hand, its growing popularity among the millennial generation is further evidence that the combination of Javanese dangdut koplo music and podcasting as an audio medium can contribute to the preservation of the Javanese language. With the emergence of the Kidung

Koplo Podcast, a platform that bridges the love for dangdut koplo music and the need to learn and preserve Javanese language among the millennial generation of Javanese diaspora in South Sumatra, the potential to enhance and preserve the Javanese language among this demographic becomes greater. Furthermore, with the emergence of this idea, there is potential for the development of similar ideas to preserve languages that are facing a decline within society.

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