

The Function of Language as an Adaptation Strategy for Javanese Transmigrants in Simpang Nangka Village, Selupu Rejang District, Bengkulu Province

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ABSTRACT

This research aims to describe the adaptation process of Javanese transmigrants in Indonesia Simpang Nangka Village and the function of language as an adaptation strategy for transmigrants Java. The theory used in this research is Bronislaw's functionalism theory Malinowski. The method used is a qualitative method, with techniques collecting observation data, interviews and documentation. The results of this research explain that language functions as a strategy adaptation of Javanese transmigrants in Simpang Nangka Village. First of all bring it to history of transmigration to Simpang Nangka in 1964 through spontaneous transmigration. From transmigration activities, the population in Simpang Nangka is dominated by two ethnicities namely the Javanese and the Rejang. While living in Simpang Nangka as a migrant The transmigrant population goes through several processes to adapt there. As for Some of these processes are: Learning the Rejang language, adaptation through agriculture, adaptation to social organizations, adaptation through kinship systems and so on. This research also explains the function of language on related biological psychology human behavior and needs, then the function of language in the economy, namely make it easier in the negotiation process and then the function of language in related politics voice through campaigns.

Keywords: *Adaptation, Language, Function, Transmigration.*

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INTRODUCTION

Rejang Lebong is one of the provinces in Bengkulu, located in the mountainous hillside area, the Rejang Lebong range is one of them transmigration placement area by the government. Rejang Lebong Regency itself has become one of the placement areas for Javanese transmigrants since 1912, There are three areas in Rejang Lebong which are priority areas for transmigrants namely Padang Ulak Tanding, Palak Curup and Simpang Nangka (Selupu Rejang). Rejang Lebong is one of the districts in Bengkulu Province has native tribes and immigrant tribes with its capital city being Curup. Located on the slopes of the Bukit Barisan mountains which are not close to each other 85 km from Bengkulu city. The indigenous population in Rejang Lebong consists of two tribes The main ones are

the Rejang tribe and the Lembak tribe. Meanwhile some of the rest of the population are immigrants from transmigration or ethnic groups migrants from outside such as the Minang, Chinese, Batak, and Bugis tribes the foreign migrant population then the Javanese, Sundanese and Balinese who are migrant population. Even though they live side by side, they are the majority The residents in Rejang Lebong are the Rejang and Javanese people (Annisa, Paidi, 2022).

As explained in the previous paragraph, Rejang Lebong has three areas that are priority areas for transmigrants, wrong the only one is Simpang Nangka which will be the focus area for this research. Simpang Nangka is a sub-district level area in Selupu Rejang Rejang Lebong Regency, this area is a former transmigration location because there are no more transmigrants sent by the government to this region. Being a part of Rejang Lebong Regency, the majority of the population in Simpang Nangka Village is also populated by Javanese and ethnic groups Rejang. The Javanese tribe is a migrant tribe resulting from the transmigration program managed to stay for a long time in Simpang Nangka and live in the middle residents of the Rejang tribe who are indigenous people. To be able to stay in For a long time at Simpang Nangka, Javanese transmigrants have done various things adaptation efforts, one of which is adaptation through language.

Adaptation itself, according to Soekanto (2009:98), is adaptation the process of overcoming an obstacle from the environment, adapting to norms Norms that channel the process of change change according to existing conditions created for the benefit of the environment. Adaptation is a process of adjustment from individuals, groups or social units to regulations or norms, the process of change and the conditions it creates. Then what are the adaptation efforts, what Javanese transmigrants do to survive in the region Simpang Nangka Village. as mentioned in paragraph Previously, one of the efforts of Javanese transmigrants was to adapt to Indonesia Simpang Nangka Village uses language as a step when they first started life in this area. They make language as a process of their approach to the native population.

METHOD

The research method used in the research entitled "The Function of Language as an Adaptation Strategy for Javanese Transmigrants in Villages Simpang Nangka, Bengkulu Province " is a qualitative method. Quoted from the book entitled qualitative research methods, explanation of the approach Qualitative research is an approach used to understand and gain an understanding of the phenomenon or form of symptoms raised to be examined in depth (Lasiyono and Wira, 2024: 3). He states that qualitative research is considered an approach This is objective because there is little possibility of speculation data collected. Qualitative research reveals more about what happened in the field according to the facts as they are.

DISCUSSION

1. Simpang Nangka Village Profile

Simpang Nangka is a sub-district located on Jalan Lintas Curup-Lubuk Linggau. It is one of the sub-districts located in Rejang Lebong Regency, more precisely in Selupu Rejang District RT 004/RW 002 and is about 12 km from the center of the capital of Rejang Regency Lebong is Curup City. Before becoming Simpang Nangka Village in In 1982, the residents of Simpang Nangka still belonged to Kampung Baru Pala Batu was because at that time the population was still small. Then on In 1983 a village was formed because considering the population at that time has increased slightly, causing Simpang Nangka to separate itself from Kampung Baru Pala Batu and formed a new government.

The name Simpang Nangka itself comes from oral history circulating there. Based on the results of interview data with Mr. Ujang Yakub, April 13, 2024 regarding the history circulating that previously existed in the region There are many jackfruit plants that fill the sides of the road. Right on intersection four leading to the center of Curup town where there is now a monument traffic not far from there stood a terminal place dismissal. In the past, based on the stories circulating there, there were two The large jackfruit stems that give the area its name Nangka intersection. The people who live in Simpang Nangka are divided into two camps namely the native population and the immigrant population. namely the native people of the tribe Rejang and some of the native Curup residents and immigrants, namely Javanese transmigrant population.

Simpang Nangka Village has an area of ± 56.5 ha / m² with conditions topography which is an area at the foot of the mountains line. This is what makes Simpang Nangka Village have fertile soil conditions. Therefore, the majority of their community work work in the agricultural sector which produces rice and vegetables, and secondary crops (Data from community and government empowerment agencies Simpang Nangka Village, Rejang Lebong Regency, 2023). By circumstances In this way, the people living in Simpang Nangka have eyes the majority's livelihood is as farmers.

2. History of Transmigran's entry into Simpang Nangka Village

a) Post Ducth Rule

The transmigration program is a program created at that time Dutch Colonial with the initial name "colonization" which is in activity The Dutch colonialists brought many indigenous people, especially residents on the island of Java to carry out expansion to the islands that have it large natural resource potential such as the islands of Sumatra and Kalimantan (Wismuliyani, 2008:3) The background to colonization began with the beliefs of the Dutch government about the existence of excess population in Java. Overpopulation problem In fact, it has been seen since the British colonial era in Indonesia at that time Raffles served as British ruler in Java (1814), he had found that there were symptoms of overpopulation on the island of Java and then referred to With this in mind, the Dutch government began planning migration activities colonists who of course had thought about the benefits of this planning Dutch government. The first colonization attempt in 1905 was sent A group of 155 family heads from the Kedu Residency, Central

Java, went to the village Gedong Tataan, Lampung. Immigrants who will later give birth Pujakesuma (Javanese son born in Sumatra), next after the trial the colonization experiment in Lampung was successful, the Dutch leaders thought to carry out colonization to other areas in Sumatra, one of which is Bengkulu (Wismuliyani, 2008:10).

In 1908, a colonialization program was carried out by the Dutch to the Bengkulu area where initially Javanese residents were placed in the area Kepahiang then in 1912 was sent by Javanese residents The Dutch government went to the Rejang Lebong area to become a colonist farmer. After one year the Dutch government sent back colonists from Java to Rejang and placed in Curup. Simpang Nangka at that time part of Curup also felt the arrival of transmigrant residents. Radjiman was the village head of Transmigrant village Java in Curup is looking for poor farmers who want to be invited to move to Rejang. Through collaboration with Kutoarjo they managed to get 53 prospective colonists who were then placed in Curup (Prahanna, 2008). Over time the number of Javanese residents in Curup has increased from year after year. Simpang Nangka which at that time was part of the area Curup received a share in receiving the arrival of several original transmigrants Java to live and settle in its territory.

Based on data from an interview with Mr. Ujang Yakub, April 13 2024 when Javanese people arrive in Simpang Nangka (Curup) land they were well received by the population who at that time were Rejang people. Their first arrival was at Simpang Nangka (Curup). working in other people's gardens which at that time was the Curup area tea and coffee plantations. Over time new colonizations continued to be carried out by the Dutch government to the Bengkulu area and other areas in Indonesia until Until Indonesia became independent, this program was continued by the government Indonesia but changed its name to transmigration.

b) Post Indonesia's Independence.

After Indonesia became independent, the colonization program was continued by Indonesian government, which was initially called colonization, then changed the name becomes transmigration. The term transmigration was first coined by Bung Karno in 1927 in the Soeloeh Indonesia Daily Activities This population movement is still being carried out but with the aim of reducing dense population on the island of Java and developing natural resources that have not yet been exploited manage it as much as possible. During the Indonesian government, the program This transmigration was more structured and orderly, because during the reign Indonesia's transmigrant areas are officially recognized and recorded in records population of a government area (setkab.go.id, 2023).

During the Indonesian government, transmigration activities were carried out with special conditions and more attention to delivery The Javanese population in the Bengkulu area has decreased slightly. when implemented transmigration only a few areas in Rejang Lebong became regional Priority transmigration areas are the Padang Ulak Tanding, Palak Curup, Simpang Nangka (Selupu Rejang) is the focus of population placement transmigrants during the Indonesian government. But at this moment Simpang Nangka is no longer a priority area for transmigration, shipping transmigrant residents to the Simpang Nangka area until now It's not regulated by the government anymore, but

based on Mr. Ujang's informants Jacob turns out that Javanese people still enter the Nangka intersection through independent transmigration activities or what you mean by father is transmigration spontaneous.

Spontaneous transmigration is a transmigration activity with a fee without government intervention, they migrated based on their own will but still with help and assistance accommodated by the government (Wismulani, 2008:42). Based on information from The informant Mr. Ujang Yakub explained about the arrival of transmigrants Java to Simpang Nangka Village through spontaneous transmigration in 1964 where several heads of Javanese families came from Solo, Central Java come to Simpang Nangka. at that time there were spontaneous transmigrants from Solo, Java The center was well received by the residents of Simpang Nangka At that time there were already Javanese people living there and already owned it descendants. The arrival of the family from Solo was also well received by the Simpang Nangka regional government which at that time was led by the head village. Even though they come without a special government program, they do they were still given a place to live and settle in Simpang Nangka they were even recorded as residents of Simpang Nangka. That's how it came from The origins of the Javanese in Simpang Nangka Village start from the beginning and then following the spontaneous transmigration activities that they later became official resident in Simpang Nangka Village until now.

3. Javanese Transmigrant Adaptation Process in Simpang Nangka Village

controls almost half of the area in Simpang Nangka Village to this day The majority of residents in Simpang Nangka are Javanese transmigrants. 3. Adaptation Process of Javanese Transmigrants in the Turbidity of Simpang Nangka. During his time at Simpang Nangka as an immigrant resident Javanese transmigrants have made a lot of effort to adapt to the native population at Simpang Nangka

a) Adaptation Through Language .

At the beginning the Javanese people entered Simpang Nangka (Curup) strategy The first adaptation they did was adaptation through language. They who at that time did not understand each other's language communicate via Indonesian, based on information from wrong an informant, namely Majid, 29 June 2024 that the Javanese people are having difficulties When I first talked to native people, the reason was because they were tribal The oldest Rejang tribe was not all native people who at that time really understood the language Indonesian, which at that time was the language used to communicate with other people outside their own ethnicity. Recognizing them as migrant residents those who strive to adapt well to the population original. At that time they decided to learn Rejang language to facilitate their survival there.

b) Adaptation Through Agriculture

Topographically, Simpang Nangka, Rejang Lebong Regency is highland areas that have fertile soil conditions that can be used used as agricultural land (Data from the Community Empowerment Agency and Simpang Nangka sub-district government, Rejang Lebong Regency, 2023). This condition makes Simpang Nangka sub-district the majority

the residents worked in the agricultural sector. The residents of Simpang Nangka at that time constituted the majority of coffee farmers until the arrival of Javanese transmigrants in Nangka intersection. Initially following the habits of the Rejang people. However The fact that the coffee plant has a short harvest time makes it a little difficult for Javanese people to meet their needs his life. Then the Javanese tried to adapt to the natural environment in Simpang Nangka Javanese people try to carry out their customs while in Java, namely working as a vegetable farmer. The Javanese are starting little by little moving from coffee plants to vegetable plants.

Based on the narrative of Mr. Wance Navero, a Village Secretary in Simpang Nangka Subdistrict, 27 June 2024 mentioned the initial residents planting coffee moved to vegetable cultivation following the Javanese. reason Javanese people grow vegetables because in their area of origin the majority of farmers are farmers vegetables, apart from that, the Javanese think that coffee is a type old plants where new coffee can be harvested in approximately three years. Those who needed a quick income, finally the Javanese started growing vegetables who then saw the results, the Rejang people started to join in planting vegetables for the same reason, faster results that can be used for fulfillment their living needs.

The transition from coffee to vegetables continues today This however coffee plantations are not completely eliminated, coffee plants used as further investment and vegetable plants used as fulfillment daily needs.

c) Adaptation Through the Kinship System

Adaptation through this kinship system is through marriage a mixture of some Rejang people and Javanese people. In marriage This mixture formed a new habit between the two tribes The habit that is used as a custom is the habit of mutual cooperation when there is a wedding celebration. In a celebration there is a process, in the process. There are several processes that go through that are the same but have different names Even with Javanese people, this activity is called UmbungThe meaning of Rejangnya and Rewangan in Javanese is mutual cooperation activities carried out when one of the neighbors is away hold a celebration. Rejang people usually carry out mutual activities This cooperation is to help close relatives in cooking activities.

d) Adaptation Through Social Organization

The adaptation carried out by the transmigrant community is in the form of Social organizations in Simpang Nangka Village include religions such as take part in the activities of the taklim assembly and other religious activities that can be done creating solidarity between the people of Rejang and Java.

4. The Function of Language as an Adaptation Strategy for Javanese Transmigrants in Villages Simpang Nangka intersection.

Based on the results of research conducted by the author in Simpang Village It was discovered that not all of Nangka were native to Simpang Nangka can speak Rejang. This is because those who live and occupy the Simpang Nangka area today are children of good descent descendants of Javanese people and descendants of the Rejang tribe itself,

descendants of which I'm too lazy to learn Rejang. There are other reasons that the author sees namely Simpang Nangka Village is an area under the leadership Rejang Lebong Regency, whose capital is Curup, is not surprising The descendants of Simpang Nangka residents also use the Curup language is one of the language varieties in Bengkulu. Even for a moment Nowadays people speak Curup more often. Then those factors This makes local residents and Javanese people sometimes use it other languages outside their respective ethnic languages. As for when and at where the Javanese transmigrant population uses these three languages, namely based on:

- Transmigrants speak Javanese when interacting with each other or are interact with native people who can already speak Javanese.
- Transmigrant residents use Rejang language when interacting directly with the indigenous people of the Rejang tribe.
- Transmigrants speak foul language when interacting with native residents who are not Rejang Tribe or residents who cannot speak Rejang.

Based on the description above, language functions as an adaptation strategy Javanese transmigrants in Simpang Nangka Village are as follows:

a) The function of language in fulfilling biological psychology.

Language is a function of adaptation strategy for Javanese society Simpang Nangka sub-district from the results of research conducted by the author that It turns out that language does not only influence changes in terms of language but it also includes human behavior and needs. According to narrative Mr Jimin, 30 June 2024 Javanese people are famous for their weak speech gentle people have to get used to an environment whose inhabitants are known to be tougher speak the language, just a simple example of how you use your language The soft spoken Javanese is "panjenengan" while in the language Your definition is "Kau". Then this is what makes language can influence the Biological Psychology of Javanese transmigrants through speechlanguage, this is needed so that the adaptation process runs smoothly. In this case Language development can influence attitudes through the adoption of new wordswhich is heavier than the previous regional language.

b) The Function of Language on the Economy

Based on the results of research that the author found in the field and interview with Mr Asmawi, April 15 2024 as a goods trader Daily in Simpang Nangka sub-district Mr Asmawi said while doing it transactions with transmigrant residents, when the transmigrant residents are able If you speak Rejang then the transaction will run more easily but with Javanese transmigrants who do not understand Rejang are sometimes in the process Our negotiations as sellers don't want to be bargained because when we talk Using Rejang language with buyers there is a special familiarity that we have feel it.

c) The Function of Language in Politics

Simpang Nangka language is also used as a political intermediary and adaptation through politics. Based on the results of an interview with Yenni's mother, June 30/2024 regarding the relationship between the function of political language and Javanese

people. according to language in the political field, it is used in the process of voting for legislative candidates during the period campaign. For legislative candidates who are transmigrant residents during the process campaign if they can speak Rejang it will make things easier for them to gain sympathy for the people of the Rejang tribe.

CONCLUSION

Javanese transmigrants as migrant residents in Simpang Village Nangka made some efforts in adapting to the tribal population Rejang, regarding the adaptation process of Javanese transmigrants in Simpang Nangka sub-district namely, firstly, adaptation through language learning, which is the process that transmigrants carry out by learning the language of the native people, namely the Rejang tribe. transmigrants came to Simpang Nangka Village where the first residents were This area is home to the Rejang people, who are the oldest tribe in Indonesia Bengkulu. In learning the Rejang language, the transmigrants themselves were assisted by the Rejang people. After the Javanese transmigrants, they could speak Rejang they became closer to the Rejang people in Simpang Jackfruit. Second, adaptation through agriculture, Javanese transmigrants started to work being a farm laborer on agricultural land owned by the Rejang people, in farming Javanese transmigrants work very deftly and diligently. They are capable get the job done quickly. They are Javanese transmigrants who work cultivating the land and harvesting the agricultural products of the Rejang people. Third, adaptation through the kinship system is through a mixed marriage system between several Javanese transmigrant population with the Rejang people. Lastly, adapt through social organizations as for social organizations in Simpang Nangka namely the religious organization taklim assembly which is followed by the religious community Islam in Simpang Nangka. The activities carried out include the recitation of Ba'da Isha, muhasabah after dawn and tadarusan every month of Ramadhan. Social organization others, namely in the political field, can be seen from the number of political parties, and Membership of this political party aims to advance Simpang Nangka.

The function of language as an adaptation strategy for Javanese transmigrants in sub-districts Simpang Nangka namely, First, the function of language is to fulfill needs Biological psychology is related to the behavior and needs of society in Simpang Nangka where Javanese transmigrants have to adapt to speech the language of the Rejang people, which is rougher than them, is useful for fulfillment their need to adapt to society and their environment. The second function of language in the economy is related to the buying and selling system and negotiation will be easier if you can build friendship with the seller. Closeness can be obtained through language. When Javanese transmigrants can speak the language Rejang will make it easier for them to negotiate with the seller Rejang people. Finally, the function of language in politics is related to the ease in the voting process for legislative candidates who are transmigrants to gain sympathy towards the Rejang people.

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