

VARIETY OF LANGUAGES AND CULTURES OF ACEH CITY

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Abstract

In the local context, the language and culture of the region or elements of locality are always in an important position capable of binding their primordialism, both in spirit, behavior, social networks, choice of political attitudes, and identity. The dynamics of language and cultural development (local, tribes, and ethnic) are very prominent in their diversity and have strong potential in order to develop and strengthen the unity and unity of the citizens of the Republic of Indonesia. The presence of external factors affects the power of acceptance and self-adjustment to language and culture that comes from outside. In absorbing culture and accepting external influences at least results in the occurrence of two aspects: first, outside influences enrich cultural capital and regional languages; and secondly, it can also happen that the opposite is precisely the outside influences that come to reduce, even potentially eliminate the existence of regional cultures and languages.

Keywords: Variety, Languages, Culture

Abstrak

Dalam konteks lokal, bahasa dan budaya daerah atau unsur lokalitas selalu berada pada posisi penting yang mampu mengikat primordialisme mereka, baik dalam semangat, perilaku, jejaring sosial, pilihan sikap politik, dan identitas. Dinamika perkembangan bahasa dan budaya (lokal, suku, dan etnis) sangat menonjol dalam keberagamannya dan memiliki potensi yang kuat dalam rangka mengembangkan dan memperkokoh persatuan dan kesatuan warga negara Republik Indonesia. Kehadiran faktor-faktor eksternal mempengaruhi kekuatan penerimaan dan penyesuaian diri terhadap bahasa dan budaya yang datang dari luar. Dalam menyerap budaya dan menerima pengaruh eksternal setidaknya menghasilkan dua aspek : pertama, pengaruh luar memperkaya modal budaya dan bahasa daerah ; dan kedua, bisa juga terjadi bahwa yang terjadi justru sebaliknya adalah pengaruh luar yang datang untuk mengurangi, bahkan berpotensi menghilangkan keberadaan budaya dan bahasa daerah.

Kata Kunci: Ragam, Bahasa, Budaya

1. INTRODUCTION

In terms of language and culture, Banda Aceh is not a homogeneous (integrated) area. Banda Aceh City is the capital of Aceh province which is included in the territory of the Republic of Indonesia. Banda Aceh City is also located in a strategic position around the Malacca Strait which is the gateway to sea route traffic in terms of commerce and culture. Around the 17th century during the reign of Sultan Iskandar Muda, the influence of Islamic religion and culture was so great for the people of Aceh, that this community received the nickname Serambi Mekkah. Banda Aceh City is included in the medium category with an area of about 61.36km² which is divided into 9 sub-districts, 17 settlements and 90 gampong (villages). In this land of Rencong, there are at least two major cultural groups, namely Acehnese culture which is the identity of the majority of coastal communities in several coastal areas (regencies), both along the east coast and west coast. Another group is the Gayo culture which is the culture of the people in the central region of Aceh Province, whose topography consists of mountains and valleys, and the atmosphere of inland life is still quite familiar with the people. Judging from the aspect of ethnicity and language, there are 9 ethnic groups and their respective languages, namely in addition to the ethnic group and the Acehnese language itself with the highest number of speakers, there are also cultures and languages of Gayo, Tamiang, Alas, Aneuk Jamee, Kluet, Singkil, Defayan, and Sigulai. The last two so-called ethnic groups reside on the island of Simeuleu. In addition to the nine ethnic groups, there are also groups of migrant communities from various parts of Indonesia.

In Aceh, there are various ethnicities, including the Gayo Ethnicity which is the second majority after the Acehnese Ethnicity. Gayo ethnic groups inhabit many areas of Central Aceh, Bener Meriah, Gayo Lues, and Southeast Aceh. There are some differences in the dialects of their Languages and cultures. As a consequence of this ethnic diversity, in addition to language diversity, in Aceh there is also cultural diversity. Not just in physical culture and the arts, but also in value systems. Among ethnic Acehnese, Hadih Maja, which is also often called Narit Maja, is a set of values – nila embraced by the Acehnese. Meanwhile, among the Gayo ethnic groups their value system is gathered in a collection of sayings called Peri Mestike. Based on tracing the history of language in Aceh, A. Hasjmy in Darwis (2003) stated that the official used in the Kingdom of Aceh Darussalam in the 16th century was Acehnese, Malay and Arabic. All three languages have become widely used communication tools with different dialects.

2. METHODOLOGY

This research uses Literature Study based on its main sources from literature research, with various types, forms, and variations of information. The author makes extensive and intensive use of several relevant sources of information, from books and journals and the like as well as various articles on language and culture. Acehese identity is heterogeneous. To regard Aceh as a homogeneous society is a fallacy. From the abbreviation of the name Aceh alone, it appears and is recognized by the Acehese, that Aceh is heterogeneous. Kutaraja (now Banda Aceh), has long been a center of trade and knowledge, so inter-ethnic assimilation took place there. The reality is that Aceh is very diverse. Due to the existence of ethnic heterogeneity in the Aceh region. Since a long time ago, there has been an assumption that Acehese stands for Arab, Chinese, European and Hindustan. This assumption has given rise to local languages, national languages and International languages. Therefore, the use of various languages in Aceh, is common. Despite the findings in the Aceh study that language is not significant to measure the nationalism found in the linguistic world in Aceh related to nationalism, the regional languages in Aceh are under strong pressure from the national language. The claim that Aceh is one, is only a political claim. The two major ethnic groups in Aceh, namely Aceh and Gayo, each of which gave birth to many speakers. The Acehese language is considered the closest to power because Banda Aceh is the seat of government in Aceh and the local language in Banda is Acehese. Not only in Banda Aceh, but in the markets also widely spoken Acehese, because the Pidie people, part of the Acehese ethnicity are nomadic traders who are relatively spread in the Aceh region. The Gayo language on a local scale became the second majority that received considerable attention for the Gayo people. Especially after Prof. Dr. M. Yunus Melala stated that the Gayo Language was approaching extinction, this statement was able to arouse the spirit of the Gayo people. Spearheaded by artists, literati, teachers, and supported by local governments, it seeks to revitalize its language and culture. So even though the Gayo language is not expansive, but where they are, the ethnic Gayo people are proud to speak Gayo.

3. FINDINGS AND DISCUSSIONS

Acehese culture is often identified with Islamic culture, some even say that the Aceh kingdom was once one of the top five Islamic kingdoms in the world. Aceh was a cosmopolitan region before the Western colonialists arrived. Various nations and ethnicities can coexist in the Aceh royal capital, as long as they do not conflict with

Islamic law. If they are Muslims or later become Muslims, they are automatically recognized as Acehese (ureung Acehese). Even the culture it brings can enrich Acehese culture. Another thing that also enlivens the dynamics of Acehese society is the development of the world situation with globalization. Technological advances that bring the distance between locations closer and the widespread dissemination of information for mpatterns of social mobility of the community, also play arole in the changes that occur in Aceh. Thus, the problem of heterogeneity is structurally in separable from the internal dynamics in Aceh, relations with the Indonesian government and globalization.

4. CONCLUSIONS

Aceh is a multicultural society. The local language and culture found in Aceh, will always be in a state of process, conflict with each other and compete with each other between each other. The language and culture of the ethnic minority local culture, consciously or unconsciously, hyphenates the language and culture of the minority present in its environment. In the cultural sphere, the competition between local cultures is not very noticeable. Each local ethnicity remains creative with its culture and maintains the existing culture without friction with other ethnic cultures. Local ethnic cultures synergize with each other into Acehese culture.

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