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## THE ROLE OF STUDENTS' SPEECH BEHAVIOR IN THE PROGRESS OF LANGUAGE LOST OF *BASO PALEMBANG ALUS (BEBASO)*

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### Abstract

Based on the research that has been done with the informant who works as a teacher, Palembang language has two kinds: everyday language (market) and subtle language termed bebaso. Bebaso was earlier used as a tribute to the king of Palembang. Bebaso smooth Palembang is the oldest language from other languages, but never got the influence from Javanese, Malay, Arabic, and Chinese. Fine language of Palembang is rarely used among teachers. It's a little different among housewives. Bebaso is usually still used to greet older people, such as the in-laws, grandparents, especially those who do have such a peerage; Raden, Raden Ayu, Masagus, and Masayu, Kemas and Nyimas, Kgs and Nyiyayu which are genuine and true Palembang descent really mastered the fine or bebaso Palembang language. For now on, Palembang language (Bebaso) is rarely used among the people because it is rarely found native speakers, who are descendants of the original even many who did not know the subtle language of the Palembang. Generally, students in Palembang as Palembang language users do not produce Palembang language in every moment of their talks. There are still several items mixed with polite language of Palembang as we often hear. In terms of time, there is no mixed language in use. If there is something like that, then that is a generalization of the use of the language before language existed. Students' speech behaviour in Palembang, which is seen from the aspect of linguistic politeness that would eventually lead to the extinction of this language in the community of language users, still in good category. Nevertheless, the existing cultural values cannot be maintained properly. It is seen from some conversations among students showing that politeness using Palembang language particularly in a delicate area is slowly fading. From the findings, it can be concluded that linguistic politeness, which is reflected in the use of language in the scope of the speakers of Palembang language, in this case students, is limited. Therefore, it is not impossible if later the polite language of Palembang (*bebaso*) will remain only the name.

**Key Words:** *BEBASO*, students' speech behaviour

### INTRODUCTION

In the event of communication, there are several parties involved: the first person (speaker) and the second person (hearer). The relationship between speaker and hearer maybe familiar. Familiarity in communication could be determined by the fineness and accuracy of words or language used. Precise word choice reflects civility in communication. In such cases, speakers are subject to cultural norms. Procedures should be in accordance with the language elements of the existing culture. If someone does not speak the procedure in accordance with cultural norms, he will get a negative value, for example, accused of being arrogant, haughty, indifferent, self-centered, well-mannered, and even uncivilized.

Palembang culture has its own peculiarities which distinguish it from other areas of culture. Palembang is one of the dominant culture is the use of language that strongly influence social behavior society. Use of such language also affects the choice of words used by the public greeting Palembang related to the wearer's social level. This article will attempt to uncover the social values and behaviors that exist in the community of Palembang especially students in the society.

Someone's speech behavior in a social context reflects the character inherent in the speaker. Sometimes, the pattern of a typical speech into something can be understood by the community. Therefore, if speech behaviour is evolving in a particular language user groups and has been used continuously, then to restore the desired position in the new community, will have trouble.

Students as a group of speakers within a particular community who has its own peculiarities in language are enriching and strengthening relationships. So it is not strange if this group has a variety of utterances relatively wealthier than other groups. Variety of speech may violate any ethical local language it uses.

In Palembang language speech events, group of students as the dominant regional language users tend to make more familiarity among its members. Moreover, as far as the author's knowledge, the language used is the common language of Palembang or everyday language. This would further a lineate users of Palembang language to use polite language which is the deepest part of the cultural wealth of Palembang.

Considering the problem about the tendency of using Palembang language in the context of community among students, and the strengthening of Indonesian language, other languages from other areas due to migration of the language, and foreign languages, there should be an in-depth study to look at trends, while offering alternative solutions to the problem about the laziness of using local language with exemplary values. In the context of students' life, local language became a major regional language as a means of interpersonal communication. It is proper to be done preservation of local languages by first exploring and describing the behaviour of students in the language, especially the use of Palembang language as a communication tool. At the same time, it will determine the level and distribution of student mastery of subtle Palembang language. This needs to dig deeply to remember, grow up phenomenon, which is the Palembang language used by students was everyday language.

## **THEORETICAL BACKGROUND**

In 671 century "Kuloniki Sinten" began to be used in the kingdoms and in the 671 century, Sriwijaya Empire built a temple of Borobudur temple, which is located in the city of Yogyakarta. At that time the kingdom of Sriwijaya spread all over the island of Java and got its famous to China. The first Palembang language is the language of Javanese which is very smooth and decently well-known; this term is known as the language of "Kromo Inggil". The name of Palembang city itself was passed by Raden Panji, Datuk M. Akib, Kms. Agus Nur, Kms Mukmin as the heredity of Kerama Diradja descent. The word "Palembang" is divided into Pa which means Place, and Lembang means water that flows from Ulu to Ilir. The Sriwijaya kingdom was the central place of the kings of commerce and associations.

Baso Palembang Alus is almost like the Javanese language, and therefore many people assume that Palembang language is derived from Java. But basically it is not so, on the contrary, the identity of Palembang as the collaboration of two Malay-Javanese culture regardless of the history of Palembang it self. According to sources of local history, Palembang Sultanate emerged through a long process and is closely related to the great kingdoms in Java, such as the Kingdom of Majapahit, Demak, Pajang, and Mataram. Palembang (Malay/Sriwijaya) in the past was a forerunner to the establishment of the kingdoms in Java.

In a historical manuscripts of Palembang, it was told that a long time ago in Bukit Siguntang there was a king named king Sultan who had two sons, each named Alim and Mufti, Alim became

sultan after his father's death, while the Mufti became sultan in Mount Meru. After Sultan Alim died he was succeeded by his son without any consultation with his uncle Sultan Mufti. Therefore Sultan Mufti intended to retire Sultan Alim's son from his position as Sultan in Bukit Siguntang. When Sultan Alim heard the story, he and all the people and the army left towards Bukit Siguntang to Indragiri. They settled in an area that they "fence" as a defense. Then the place was named Pagaruyung (Padang, West Sumatra). After Sultan Mufti died, he was succeeded by his son with the central government in Lebar Daun holds up to seven Demang Lebar Daun down more. Demang Lebar Daun had a younger sibling titled Raja Bungsu.

Raja Bungsu moved to Java and arrived in Majapahit, had title as Prabu Anom Wijaya or Prabu Wijaya/BRAWIJAYA and also until seven generations. The last Brawijaya had a son named Aria Damar or Aria Dilah who was sent to the homeland of his ancestors, namely Palembang. He was married with the child of Demang Lebar Daun and appointed to be the king (1445-1486). He also got a Chinese princess who was pregnant, the father's wife who mandated him to nurture and care for her, the princess gave birth a son who was given the name or title Panembahan RADEN Fatah Palembang, who later became the first king of Demak.

When Raden Fatah became king of Demak (1478-1518), he managed to increase his power and made the first Islamic kingdom of Demak in Java. However, the kingdom of Demak was not able to last long because of civil war. After Demak kingdom declined and came Pajang Sultanate. The attack made by Pajang Sultanate caused a number of nobles of Demak moved to Palembang.

The group of Demak which consisted of 80 people lead by Ki. Ing Sedo Lautan (1547-1552) settled in Palembang Lama (1 Ilir) which was then under the leadership of Palembang Dipati Karang Widura, the descendant of Demang Lebar Daun. They set up a palace Kuto Gawang and mosque in Candi Laras (now PUSRI). The substitution of Pangeran Sedo Ing Lautan is his son, Ki Gede Ing Suro (1552-1573), after the death, he was replaced by Kemas Anom Adipati Ing Suro / Ki. Gede Mudo (1573-1590). Then replaced his brother Sultan Jamuluddin Mangkurat II Madi Alit (1629-1630), then Sultan Jamaluddin Mangkurat III Sedo Ing Puro (1630-1639), Sultan Jamaluddin Mangkurat IV Sedo Ing Kenayan (1639-1650), Sultan Jamaluddin Mangkurat V Sedo Ing Peserean (1651-1652), Sultan Jamaluddin Mangkurat VI Sedo Ing Rejek (1652-1659), His Majesty Sultan Abdurrahman Jamaluddin VII Candi Walang (1659-1706), Sultan Muhammad Mansur (1706-1714), Sultan Agung Komaruddin (1714-1724), Sultan Badaruddin Mahmud I (1724-1757).

In the 16th century in Palembang, there began to form and grew a pattern of Islamic government. Prince Aria Kesumo (Kemas Hindi) in 1666 being proclaimed Palembang Sultanate and his title of Sultan Abdurrahman Khalifatul Mukminin Imam (1659-1706). Thus, Islam has become the religion of Palembang Darussalam Sultanate and the implementation of an official under the provisions of Islamic law until the end of the Palembang Sultanate in 1823.

Thus, it is clear that the history of the Malay of Palembang in development is influenced by Javanese culture. We can still see what is remaining today, among others: Limas House, Custom Clothing, and language.

The relatives of palace/castle of Palembang Darussalam Sultanate communicated in three languages, namely Javanese language, Arabic, and Malay. Malay existed in this region, before the empire stood and trusted to be the language of the indigenous people. Having written through Pallawa letters, Malay language used in Kedukan Bukit Inscription (682 AD). The inscriptions found on the banks of the Batang River, on the west of Palembang, in 1920, this marked the founding of the Kingdom of Sriwijaya. Various historical findings of Sriwijaya empire including statues and stupas,

showed that Sriwijaya cooperated and communicated closely with merchants and religious leaders of China, India, and Arabic. This proves that the kingdom of Srivijaya was a big, influential, and considered.

The language used by the people "Wong Kito" of Palembang today is actually a Malay language and the vocabulary has been mixed with many languages in some areas around Palembang. While, the original language commonly used by older people, is rarely heard. The original language would be found when the parents hear conversations on certain occasions or big events such as weddings, celebrations, meetings custom. Language and culture of Palembang somewhat influenced by Javanese culture especially during the reign of the influence of the Islamic Mataram kingdom with its king named Sultan Agung Hanyokrokusumo, which covers the entire area of his power and extends Java to Sumatra (Jambi, South Sumatra, Lampung) and Kalimantan. Palembang sultanate made Islam as the state religion, the majority of the people of South Sumatra converted to Islam. In encouraging the return of 'bebaso' and indigenous customs and culture of Palembang, one solution is to build the palace of the Sultanate of Palembang Darussalam. Currently, Palembang Sultanate was established by Sultan Iskandar Mahmud Badaruddin and he was appointed based on genealogy of Palembang sultans. Sultan Iskandar Mahmud Badaruddin is descended from two (2) Sultans who had ruled in Palembang.

## **METHODS**

This research was a descriptive study with a qualitative approach. Therefore, the data collected in this study were in the form of descriptions of conversations among Palembang students that use the local language. It is descriptive because the data collected in the form of words, images, and not the numbers. Data collection was done by: (1) observation and (2) recording. Both techniques were implemented simultaneously. Thus, the data taken were more representative. Observation in this context is the researcher conducted field observations to make notes directly on communication activities. Recording field, the written record of what is heard, seen, experienced, and well thought out in order to reflect on the data collection and data in qualitative research. In addition to record the observations, the researcher used the tools of the digital camera equipped with 64MB mmc with the capacity duration of 5 hours. This tool is used to record data when interacting among students through verbal utterances. The results of the recording transcribed in written form. Furthermore, the recording was classified and coded based on recording time and subject.

## **RESULTS AND DISCUSSION**

### **On the Use of Palembang Fine Language (henceforth Bahasa Palembang Halus)**

Based on the research we have done, Palembang language has two kinds of language that is colloquial (market) and subtle language termed Bebaso. Bebaso or also called Baso Anggon, originally only used in the palace, then applied to all segments of society. In the past, it was very disgraceful and shameful when a young child was not good at Bebaso especially against those who were older and had a higher social status than that to talk.

Baso Palembang was always spoken in a gentle, spoken language, rhythm and song as well as the smooth feeling, so it could be understood by the listener. It was uncommon, if Baso Palembang was spoken in an angry mood. This suggests that cultural wong Palembang did not know the nature of anger, or at least should be able to restrain himself not to be angry with anyone. Feeling happy or less happy toward the person is usually expressed in the form of satire through rhymes, proverbs.

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### **The Role of Local Government in Local Language Preservation**

Palembang language which consists of everyday language (market) and subtle language termed bebaso, was used as a tribute to the king of Palembang. Bebaso Palembang is the oldest language from other languages, but never got the influence from Javanese, Malay, Arabic, and Chinese.

According to the speakers of regional or informants under this study, the use of Bebaso Palembang language is rarely used. Local people use the common language, because everyday language is easier to use than the subtle language (bebaso). However, Bebasois still used by certain communities located in traditional areas of Palembang. This is especially around the Agung Mosque and group members who use Bebaso. This means Bebaso still used even though only a few users.

According to the informant (Mr. Kms. H. Andi), the cause of the scarcity of Bebaso use of this is the influence of a group of migrants from other regions or cities that use different languages and easy to use, so that people are affected by the arrival and use of language. In addition, subtle Palembang language is not cultivated. Lack of teaching materials is also a factor. Supposedly, Bebaso local content could be used in primary schools and in Junior high and Senior high schools, because it contains norms. Bebaso manners could avoid violence and misunderstanding of the meaning in language. Bebaso is also good to hear, because it is polite and has smooth delivery, the voice is not high, slow, and with a condescending attitude.

As one of the cultural wealth of Palembang and the identity of Wong Kito (Malay-Palembang), Bebaso is now almost extinct. The need to preserve and document them as a form of a concern, including by organizing courses or books, publishing dictionary., and inserted into the local content as the subject in the school so that it can be practiced any time.

Considering the use of language that is used by certain region speakers, between the speakers with other speakers of the language in use, there is no difference, all are similar. However, this was used in certain situations. For example, when meeting with fellow native speakers of the area, gathered with fellow administrators, even during traditional ceremonies or events conducted in the empire.

Then, if the two languages are connected; Palembang Fine Language (bebaso) with colloquialisms (the market), it has a very close relationship, namely as a communication tool unifying language of the people of South Sumatra. Therefore, the subtle use of language Palembang (Bebaso) is still used by speakers in certain areas although in limited quantities.

### **The Status of Palembang Fine Language as to its circumstances and Speakers**

Palembang language consists of a fine or the Malay Palembang language and everyday Palembang language. This Palembang Fine Language is very rarely used because there is only limited native speakers. The language is only used in the family or in the extent of the Sultanate of Palembang. Palembang language is the language used by certain groups, namely group **Wong Jeghu** which is the nobles or kings *zuriat* Palembang.

Palembang Fine Language used in conversations with community leaders, elders, or people who are respected, especially in traditional ceremonies. This language stems from the Java language because Palembang kings came from the kingdom of Majapahit, Demak Kingdom, and the Kingdom Pajang. That's why refined vocabulary of Baso Palembang has many similarities with vocabulary, pronunciation, and meaning in Javanese. While the day-to-day Palembang language used by the people of Palembang and mostly rooted in the Malay language. Community groups who use the language everyday Palembang called *wongJabo* or Palembang people in general. As used by children



to parents, in-laws to the laws, student to teacher, or between speakers of the same age with a view to mutual respect, because it means speaking Bebaso polite and refined. In everyday practice, the Palembang usually mix this and Indonesian language (choice of words based on the condition and coherence) so that the use of language Palembang become an art in itself.

The language used in the city of Palembang. Palembang language, especially in bank of the river areas. The residents around Palembang river use everyday language in communication. Some areas use the language of the region of Palembang Seberang Ulu I, II Seberang Ulu to the villages in the area of 16 Ilir Barat II, and Ilir Timur II. But keep in mind also the language in South Sumatra is very diverse, even every region has its own language which is sometimes very different. Palembang language is influenced by a number of neighboring languages used by the people who exist in certain areas in South Sumatra, such as the Musi language, Komering language, Ogan language (Malay Pegagan) and others. Some words are commonly use in everyday conversation through Palembang language. Since the migration to certain areas outside the city of Palembang, Palembang language usage is also used in certain areas. Some areas use the language of Palembang is the Baturaja area, MuaraEnim, Lahat, Muara Duo, Tebing Tinggi and Empat Lawang area.

Generally, the people who do not understand the language of Palembang only know that they just replace the letter "a" at the end of the word with the letter "o". Though this is not as simple as that, there is a merger of words and the words of a particular and very different affixes. Palembang language is the language used by the people of Palembang by the number of native speakers estimated 500,000 people. Palembang language understood at this time is very minimal due to lack of socialization and formal education is not taught in school. Palembang language is used generally only in a family environment and surrounding communities. Unlike the Java language is taught in schools and is included in the curriculum of learning. Other barriers also affect the use of underdevelopment in Palembang language which is also due to the views of people who think Palembang language is not so important, especially for children in the region of Palembang. The lack of interest in the appreciation of Palembang language itself can lead to the extinction of Palembang language. Along with the times, in this era as well as the influence of other languages that there are more roles which can cause people neglect Palembang language. Then in the end it is not impossible Palembang language will be lost, if the dwindling number of native speakers.

### **Politeness in Palembang Language**

Politeness is the rules of conduct which are established and agreed upon by a given society as well as a pre-requisite that politeness is agreed by the behaviour society. Therefore, politeness is called manners.

Based on such understanding, politeness can be seen from various aspects in daily life. First, politeness demonstrates the value of good manners or etiquette in daily life. When people say politely, what is reflected in a person's value or the value of good manners is good etiquette in society where someone was taking part as members. Second, politeness is very contextual, prevailing in society, a place or a particular situation, but not necessarily true for people, places or other situations. When someone meets close friends, he may use a rather rude word out loud, but it was not polite when addressed to the guests or someone new. Third, politeness is reflected in how to speak (language).

In speaking, we should always consider the social distance between us and the hearer (the person spoken to). Politeness is not in diction, but rather lies in the level of familiarity or social distance. Some evidence suggests that politeness in Palembang language, in this case Palembang

subtle use of language, is rarely heard. This happens because the language was not cultivated anymore; people prefer to use everyday language Palembang (Palembang coarse language) rather than Palembang Fine Language. Parents are accustomed to using everyday Palembang language, influence his son, so the son is also used to using everyday language and do not use language Bebaso again now. Besides, some of the factors that influence is, first the parents who cannot bebaso, do not teach it to their offspring. Second, most children are not taught the value of the old culture, the third, the rapid developments taking place in the city of Palembang, one with the arrival of people from outside the area. Fourth, government or educational environment less attention to cultural values, so that the child is now really do not know anymore the original Palembang language.

Other findings showed that in Palembang family there has set up *MangCek* and *Bik Cek*. In social activities, members of this, should speak Palembang Fine Language or Bebaso, but sometimes many members also do not use it.

In the process of development, the preservation of these remains Bebaso done, but a bit heavy and slow, because this activity should be seriously supported by community, government, education and socio-cultural. Empowerment of the finer Palembang language to students once done by spreading the dictionary Bebaso to schools, but there is no progress of the effort and just stop. Couple years ago, the government of Palembang will insert language into the school curriculum and the results remain the same as before, there is no progress.

Further, we need to know that the language is very far from roughness elements of language that caused an uproar even fight. This is possible because the diction and grammar he said gently delivered. In bebaso, there is no level of the language that will eventually explain one's position in society. In civility or speech, all remain the same. Only, if in a particular community, language is no longer generated, because it is not conserved Bebaso. People are much more likely to use everyday language and do not use that language anymore, but some still do use, but only on certain groups. Based on the cultural elements that exist in society, politeness smooth Palembang language speech community can be evaluated from several aspects of daily life. This can be seen in the following excerpt example.

1. If a mother is angry with her, the sentence that appears in Palembang language is refined as follows:

*"Payo nak niko niki jangan tekak nian, gek keno gebuk", or "tekak nian, oy nang berentila gino megelke ati nih".*

In the sentence above, take a look at the mother who is angry with his son through Palembang language are fined, it still sounded not to be polite to talk. When viewed at a glance, it could be considered normal, but if we examine the level of courtesy, it is considered to be impolite.

2. If you have guests or family from out of town, the usual way of welcoming is as follows:

A: napi kabar niku cek? Ay laenlah caro wong datengan ni.

B: "....."

A: payo mampir dulu, la lamo dak makan model samo pempek. Kapan niku niki ke Palembang?

B: "....."

A: Oh, niku niki nak tilem di pundi? Disini bae cek. Nak di hotel kan mahal.

When talking to friends or family who has come from other regions end to use language that is a mixture of day-to-day Palembang language and Palembang Fine Language. This situation can lead to civility in language does not appear, instead there is likely no. From the conversation above shows that civility in language has been contaminated. The use of such language is common because it is considered reasonable for.

3. When there will be an event and want to invite the neighbors, a form of communication that occurs is as follows:

- Bu Erna : Winten bikcek?  
Bu Lisna : “.....”  
Bu Erna : kulo ayun ngulemi niko bik, tanggal 4, anak kulo si indun ayun keduri ngantenke.  
Bu Lisna : “.....”  
Bu Erna : ari jum’at akad nikah, minggu prayaan, nano dak dateng.  
Bu Lisna : majeng, insyaallah.  
Bu Erna : oh, man cak itu, kulo nyatu alem cek.

The above dialogue shows that the use of language in everyday life there is still decency in its use. In a conversation between neighbors are also fading in politeness. They seem not to care about whom they are talking with. From the talks, we could see the language used was a bit impolite or rude.

### **The Use of Palembang Language between Teacher-Student in Teaching and Learning process**

Based on the research that has been done with the informant who works as a teacher, Palembang language has two kinds of everyday language (market) and subtle language termed bebaso. Bebaso is used as a tribute to the king of Palembang earlier. Bebaso smooth Palembang is the oldest language from other languages, but never got the influence from Javanese, Malay, Arabic, and Chinese.

Palembang subtle use of language among teachers is rarely used. It's a little different from among housewives. Bebaso usually still used to greet older people such as the in-laws, grandparents, especially those who do have such a peerage and Raden Raden Ayu, Masagus, and Mas ayu, Kemas and Nyimas, Kgs and Nyiayu which is genuine and true descent Palembang really mastered the fine or bebaso Palembang language.

For now on, Palembang language (Bebaso) is rarely used among the people because it is rarely found native speakers, who are descendants of the original even many who did not know the subtle language of the Palembang. Furthermore, nowadays, local people who live in the city of Palembang tend to use day-to-day Palembang language than Bebaso, because it is easier to use. This subtle language is very rarely used. However, Bebasois still used by certain communities, such as those who are still descendants of the kingdom. This means Bebaso is still used even though only by a few users.

Palembang fine first language was only used by certain people, such as the king's heredity and used as a tribute to the king, but this subtle Palembang language is in general use among the community, just a bit, this is due to people who do not understand the language and consider the difficult spoken language so they prefer to use day-to-day Palembang language. It was also difficult for teachers (teacher) to teach the language as the local content subject.

Among teachers, bebaso is hard to be used as teaching material for teachers who understand the limitations of language Palembang. In 2004 there was competition held in a Palembang Fine Language, but not too many participants who followed this competition. According to the informants that we meet, they form a community that members of the community most of the teaching force. They who preserve and cultivate Palembang Fine Language made small dictionary of Palembang Fine Language, and it sounds unsuccessful. In 2007, there was a course conducted for Palembang Fine Language. This activity was totally free of charge and only lasted for four months, after which the activity is not running smoothly again. Recently there has been held at 2-3 Ulu Palembang, the course



of Palembang Fine Language in the area, but even this activity was also short lived. This is due to lack of teachers who understand the language of the Palembang.

### **Students' Speech Behaviour in Community Context**

#### ***Students' Greetings and Speech Behaviour through Palembang Fine Language***

Some forms of greeting often used by students in Palembang include: word replace the first, second, name ourselves, greeting families, and title.

#### ***Forms of greeting for the first person pronoun***

Greetings for the first person that is often use dare as follows: *Aku, Kulo*. *Aku* is greeting form from the market (everyday language). The public address system in Palembang is used in the form of unequal relationship sand familiar. At no parallel relationship (power) this can be seen in older than, richer than, stronger than, or relationships that are already familiar.

The first person pronoun is *Kulo*. This is a vocabulary word of Palembang Fine Language. Consider the following example.

Indonesian Language	Day-to-day Palembang Language	Palembang Fine Language
Botol saya	Botol aku	Gudu kulo
Hidung saya	Idung aku	Cangur kulo
Ibu saya	Ibu aku	Mè? kulo
Mata saya	Mato aku	Mato kulo
Orang tua kawan saya	Uwong tuo kawan aku	Wong tuo jiro kulo

#### ***Forms of greeting for the second person pronoun***

*Kau/Awak* is a kind of Palembang language that is used daily in the general communications. This can vary with Palembang Fine Language with respect to several factors, including factors of older, richer than, stronger than, and so on.

Consider the following example:

Bahasa Indonesia	Bahasa Palembang Sehari-hari	Bahasa Palembang Alus
Ibumu	Ibukau	Mè? niku
Rumahkamu	Rumahkau	Rompo? kamo?

#### ***Name of one self***

Palembang people do not have a first name, middle, and surname as the name of the people of Europe. Palembang people just have a name, although it consists of one, two, or three words. Palembang person's name is not associated with the name of the father/family. All use of the name in Palembang society can be grouped in to two major groups. The first group of addressees only greeted by name only because he has the power, and the second group of speakers greeted by name only because it was familiar.

#### ***Greetings based on their position in the family***

Palembang society kinship system is quite different from other community kinship systems. In Palembang people greeting system depends on where one's position in relation to kinship.

Some words that refer to the greeting associated with one's position in the family ties among others are as follows:

Bahasa Indonesia	Bahasa Palembang Sehari-hari	Bahasa Palembang Alus
Abang (kakak laki-laki)	Ka?	Kangas
Abang/kakak dari istri	Uwa?	Uwa?
Abang/kakak dari suami	Uwa?	Uwa?
Abangnya ayah/ibu	Uwa?	Uwa?
Adik	Ade?	Ade?
Adik dari istri	Ipar	Ipar
Adik dari suami	Ipar	Ipar
Adik laki-laki ayah/ibu	Mamang	Mamang
Adik perempuan ayah/ibu	Bibi?	Bibi?
Anak abang/kakak	Kəponakan	Kəponakan
Anak adik	Kəponakan	Kəponakan
Anak dari abang/kakaknya ayah/ibu	Səpupu/ Misan	Səpupu/ Misan
Anak dari adiknya ayah/ibu	Səpupu/ Misan	Səpupu/ Misan
Anaknya cucu	Buyut	Buyut
Besan	Besan	Besan
Cucu	Cucung	Cucung
Isteri/suami dari abang/kakak	Ayuk ipar / kakipar	Ayuk ipar/ kakipar
Istri /suami dari adik	Ipar	Ipar
Kakak perempuan	Ce?	Ce?
Kakaknya ayah/ibu	Mangce?	Mangce?
Kakek	Yai	Yai
Menantu	Mantu	Mantu
Mertua	Mərtuo	Mərtuo
Nenek	Nyai	Nyai
Orang tua kakek/nenek	Buyut	Buyut

For more behaviour conducted by students in interaction with the community, it can be explained as follows. From the research found that there are four kinds of speech behaviours done by students, they are representative, commissive, directive, and expressive. Some points included in the act are language representative stated, denial, affirmation of intent, convey information, and shows. Commissive also appeared in the transactions of a thing, which is language pledge / promise something and the bid / offer. Speech behaviourist as a representative and commissive, directive is also spoken by the students. Language of the event of communication such directive asking, commanding, forbidding is also included. Variety of speech behaviours found is an expressive act, that is blame, dissatisfaction, humor, thank you, pleasantries, and seduce.

The pattern of multi transaction spoken among students is found by using speech closest partner. Speech closest partner in the transaction between the students (in school) consists of 13 utterances closest pair, the pair question and answer, question and answer pair acceptance, rejection debriefing couples, couples question reversal, reversal of rejection couples, couples reasons complaint, spouse solicitation question, mate approval and rejection, and rejection request bids spouse, partner bid rejection and reversal, reversal questions and offer couples, couples rejection demand and supply, and the couple behind the greeting.

Aspects of language in the students' transaction could be known from the diction and expression learners use. Type of diction or choice of words found in the transaction among students

include: common word choice and specific word choice, concrete word choice and abstract word choice, connotative and denotative word choice. The phrase found such as in the transactions of acceptance and rejection expressions that are part of the offerings expression in a speech behaviour or acts of speaking (speech behaviour).

Procedures in transactions between students in expressing a language follow the stages in communication. The survey results revealed that the procedure in the transaction among students (in the Student Cooperative) was divided into three stage procedures which consist of beginning, middle and end transactions. Initial stage consists of: (1) A student chooses goods, (2) student B asks required, (3) students provide input on student B A, and (4) A student began asking price early. Middle stage consists of: (1) find the goods and (2) a bargain price. Final stage consists of: (1) the final price agreement, (2) acknowledgments, and (3) goodbye.

In addition to the findings in the field, here a some simple sentences presented for comparison.

Bahasa Indonesia	Bahasa Palembang Sehari-hari	Bahasa Palembang Alus
Agar lulus ujian kamu harus belajar	Kalu nak ujian kau harus belajar	Agar lulus ujian niku harus belajar
Ayah membelikan baju untuk saya	Ayah belikə baju untuk aku	Moh numbas kəlambi kulo
Ayah membelikan saya baju	Ayah belike aku baju	Kulo ditumbas abah kəlambi
Bacalah buku itu	Bacolah buku itu	Bacolah buku niku
Baju dibeli ayah untuk saya	Baju dibəli ayah untuk aku	Kəlambi ditumbas abah untuk kulo
Biarkan saja dia bermain di luar	Biarkəlah dio maen di luar	Talakkəlah dio maen di jobo
Bilamana kamu pergi	Kalu kamu pəgi	Mak pundi niku pəgi
Hari ini terlalu panas		Mak ini ari kəlewat panas
Hujan turun hingga sore	Ujan turun nyampe sore	Hujan turun sampe sore
Ia menangis karena dipukul	Dio nangis karəno di goco	Niku nanggis oleh digəbuki
Jika tidak tahu, harap bertanya	Kalu idak tau bətanyo	Kalu nano wil kanta kənnədo
Kakak pergi ke sekolah	Kak pəgi ke sekolah	Kak ceknyo pəgi sekolah
Kakak sudah pergi	Kakak sudah pəgi	Kak ceknyo sudah pəgi səkolah
Kakaknya bodoh, tetapi adiknya pandai	Kakaknyo bodoh, tapi adeknyo pinter	Kak ceknyo buyan adeknyo calak
Kalau menolong jangan kepalang	Kalu nolong jangan kəpalang	Kalu nolong jangan kəpalang
Kambing itu hampir mati	Kambing itulah nag mati	Kambing niku pidəm
Kamu boleh ikut asalkan membayar	Kau boleh melok asak kəbayar	Kamu angsal asak bayar
Mengapa ia terlambat?	Ngapo ia təlambat	Ngapo niku təlat?
Mereka tak pernah berkelahi	Məreka idag pərnah begoco	Kamu nano pərnah tukaran
Negara kita berdasarkan pancasila	Nəgara kito bərdasarkə pancasila	Nəgara kito bərdasarkan pancasila
Pak bupati tidak datang sehingga upacara dibubarkan	Pak bupati dak jadi datang səhinggo upacara dibubarke	Pak bupati nano rawo səhinggo upacara di bubarkan
Rumah itu besar sekali	Rumah itu basak nian	Rompok niku agəngnəan
Saya dibelikan ayah sebuah baju	Aku dibəlikə ayah sikok baju	Kulo ditumbaskən abah kəlambi
Saya tidak suka pisang	Aku dak sənəng pisang	Kulo nano ayun
Sejak pagi tadi mendung	Dari pagi tadi məndung	Dari pagi tadi məndung
Siapa itu	Siapo itu	Sintən niku
Untuk siapa baju itu?	Untuk siapo bajui tu	Untuk sintən kəlambi niku?

## CONCLUSIONSAND SUGGESTIONS

### Conclusions

From the above explanation, it can be concluded that the value of social/societal level of as speakers will greatly influence the choice of language/words that will be used in communications with a partner he said. In this option Palembang people not only affect the use of language, but also influence the choice of words in greeting partner he said. The use of language and greeting in

Palembang society, especially students, determines the social behaviour of native speakers. He cannot arbitrarily use the language as well as the greeting on the partner he said. He will always consider its position in language and speak hello. Position and familiarity factors play an important role in determining the choice of greeting. Palembang greeting system is closely related to kinship systems in this blood relationship.

### Suggestions

Suggestions that could be considered, among others, in speaking activities, are the use of language forms that vary according to the situation said, participants said, where speech and speech topics. The findings of this study as one example for teaching Indonesian language and literature, particularly in the teaching of speech behaviours, the pattern over statement, diction and expression procedures are also speaking. This advice is recommended in order to develop students' creativity to the subject matter.

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