



The Acehese Language Use in South Aceh Regency: A Sociolinguistic Analysis

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Abstract

Purpose

This study aimed to find out how the Acehese language is used by residents in the South Aceh Regency.

Method

This research used a qualitative approach with documentary studies, meta-ethnographic research, field studies, focus group discussions, and in-depth interviews. The instruments used comprised data analysis forms, observation forms, focus group discussion guidelines, and in-depth interview guidelines. Data were analyzed qualitatively using the theory and concept of sociolinguistics

Results/findings

This study demonstrated that speakers of the Acehese language in the South Aceh Regency came from distinct places than those in other Aceh regencies. The performance comprised performances in Acehese language with and without acculturation of other languages, performances in Acehese language with acculturation of the Aneuk Jamee language, performances in Acehese language with acculturation of the Kluet language, performances in Acehese language with acculturation of the Aneuk Jamee and Kluet languages, and performances in Acehese language with acculturation of the Indonesian language.

Conclusion

The performance resulted from the presence of Acehese speakers in multiethnic areas (Aneuk Jamee and Kluet tribes). Acehese speakers have been encouraged to integrate with these tribes through their living conditions. Seeking a language that enables them to communicate with one another was the outward manifestation of these adaptation efforts.

Keywords

Acehese language, South Aceh, Sociolinguistics

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Abstrak

Tujuan

Penelitian ini bertujuan untuk mengetahui bagaimana bahasa Aceh digunakan oleh penduduk di Kabupaten Aceh Selatan.

Metode

Penelitian ini menggunakan pendekatan kualitatif dengan studi dokumenter, penelitian meta-etnografi, studi lapangan, diskusi kelompok terarah dan wawancara mendalam. Instrumen yang digunakan terdiri dari formulir analisis data, formulir observasi, pedoman diskusi kelompok terarah, dan pedoman wawancara mendalam. Data dianalisis dengan analisis isi.

Hasil/temuan

Penelitian ini menunjukkan bahwa penutur bahasa Aceh di Kabupaten Aceh Selatan berasal dari tempat yang berbeda dengan penutur bahasa Aceh di kabupaten lain di Aceh. Performa terdiri dari performa dalam bahasa Aceh dengan tanpa akulturasi bahasa lain, performa dalam bahasa Aceh dengan akulturasi bahasa Aneuk Jamee, performa dalam bahasa Aceh dengan akulturasi bahasa Kluet, performa dalam bahasa Aceh dengan akulturasi bahasa Aneuk Jamee dan bahasa Kluet, dan performa dalam bahasa Aceh dengan akulturasi bahasa Indonesia.

Kesimpulan

Pertunjukan ini merupakan hasil dari kehadiran penutur bahasa Aceh di daerah multi-etnis (suku Aneuk Jamee dan Kluet). Penutur bahasa Aceh telah didorong untuk berintegrasi dengan suku-suku ini oleh kondisi kehidupan mereka. Mencari bahasa yang memungkinkan mereka untuk berkomunikasi satu sama lain adalah manifestasi lahiriah dari upaya adaptasi ini.

Kata kunci

Bahasa Aceh, Aceh Selatan, Sosiolinguistik

المخلص

الهدف

يهدف هذا البحث إلى معرفة كيفية استخدام لغة الأتشييه من قبل المقيمين في منطقة أتشييه الجنوبية.

الطريقة

يستخدم هذا البحث نهجا نوعيا مع الدراسات الوثائقية، والبحوث التلوية الإثنوغرافية، والدراسات الميدانية، ومناقشات مجموعات التركيز والمقابلات المتعمقة. وتتكون الأدوات المستخدمة من استمارة تحليل البيانات، واستمارة الملاحظة، ودليل مناقشة مجموعة التركيز، ودليل المقابلة المتعمقة. وتم تحليل البيانات باستخدام تحليل المحتوى.

النتائج

يوضح هذا البحث أن المتحدثين باللغة الأتشييهية في منطقة جنوب أتشييه يأتون من أماكن مختلفة من المتحدثين باللغة الأتشييهية في مناطق أخرى في أتشييه. يتكون الأداء من الأداء باللغة الأتشييهية مع التناقف مع اللغات الأخرى، والأداء باللغة الأتشييهية مع التناقف مع انويك جامي، والأداء باللغة الأتشييهية مع التناقف مع كلويت، والأداء باللغة الأتشييهية مع التناقف مع انويك جامي و كلويت، والأداء في أتشييه مع التناقف في اللغة الإندونيسية.

الخلاصة

هذا الأداء هو نتيجة لوجود المتحدثين باللغة الأتشييهية في منطقة متعددة الأعراق (قبائل أنويك جامي وكلويت). تم تشجيع المتحدثين باللغة الأتشييهية على الاندماج مع هذه القبائل بسبب ظروفهم المعيشية. إن البحث عن لغة تسمح لهم بالتواصل مع بعضهم البعض هو مظهر خارجي لجهود التكيف.

الكلمات الرئيسية

لغة أتشييه، أتشييه الجنوبية، علم اللغة الاجتماعي

INTRODUCTION

Aceh is a province in Indonesia which has a diverse geographical structure, ranging from coastal seas to highlands and valleys. Aceh also has a very varied ethnic wealth which has given birth to a variety of languages in Aceh society. The languages that exist in Aceh are Acehnese, Seumelu, Gayo, Aneuk Jamee, Teuming, Alas, and Kluet. The dominant language spoken in Aceh province is Acehnese (Bania et al., 2021).

Acehnese is the language spoken by the Aceh tribe. The distribution of Acehnese speakers covers all of Aceh except for areas that are dominated by speakers of other ethnic languages, such as the Gayo Lues area, Aceh Tamiang, Southeast Aceh, a small part of South Aceh and East Aceh. Each tribe in the region has its own language, but to communicate across tribes, they use Indonesian (Narhan, 2022)

The multi-ethnic and linguistic nature of society has influenced the use of the Acehnese language. The changes that arise from this influence are strongly influenced by the background of the social conditions of an area. Like the area inhabited by Acehnese speakers and side by side with Aneuk Jamee language speakers, they try to recognize each other, including the language used in communication. Such language use in this community can be studied and understood through sociolinguistics (Rahmi et al., 2021).

Sociolinguistics focuses on study that look at how language and society interact (Akbar, 2015), and its relation can influence a language speaker's ability to communicate in that language (Basir, 2015). It is a branch of linguistic studies that focuses on language users who are a part of a social group. It is a study and analysis of societal aspects of language, such as linguistic variations that are influenced by societal variables (Nababan, 1993). A sociolinguistic study can provide insight into a society's social structure through language learning and acquisition, show how languages change over time because of many causes, and emphasize the importance of studying linguistics as a phenomenon in human behavior (Rachma, 2020). How Acehnese people use their language and its variations in South Aceh becomes an interesting topic to investigate as it can expose the linguistic characteristics seen from the existing social phenomena. The study can present significant contribution to the development of local languages and Indonesian as the national language in Indonesia.

It is possible that changes in performance may occur organically, and speakers are less aware of them although they speak the same language but are distinct and different from one another (Rokhman & Surahmat, 2020). This distinctiveness has been made possible by the concrete influences of history, culture, and other things. Sociolinguistics also focuses on the aforementioned issues (Haryono, 2012). The Acehnese language is one language that can be studied from such a point of view. This research goes further into historical data to determine how it connects to language, specifically the phenomenon of language change that may be detected from a summary of a society's historical history (Baidrakhmanov & Doszhan, 2015).

To identify the ways and forms of historical phenomena of Acehnese language speaking that occurred in the South Aceh region, the researchers are interested in using a sociolinguistics to examine the Acehnese language in the territory of South Aceh. This study is a kind of linguistic phenomena included into a specialized social phenomenon (Fairclough, 1997). it covers language-related events in social interactions which are inextricably linked (Nuryani et al., 2021).

There were too many studies discussing similar topics with different points of view. A previous research on similarities and differences in the pronunciation of the Acehnese dialects showed that in the South Aceh and the North Aceh dialect some words having the same pronunciation produced the different meaning, and some words with differences in conveyed the same meaning (Nurpita et al., 2021). Differently, another research driven by linguistic anthropology investigated the problems of regional language use (Acehnese Speakers in Langsa City). The findings indicated that the community considered the decreasing usage of Acehnese in Langsa City, which had a heterogeneous population, to be

a common occurrence. However, the community remained hopeful that the Aceh language would remain in the community and continued to be maintained. (Humairah et al., 2019).

Research by Sagala and Riyadi (2020) examined colloquial language in schooling, which was the foundation for community development activities. The result showed that informal languages replaced official duties, allowing pupils to speak the local language but not appreciate its values. For local language sustainability, cultural and formal institutions should be strengthened to promote local language multicultural. Local language grows as an early provision for community development over time. The current study finds similar research inspired by Acehese language used by fisherman in Meureudu District, Pidie Jaya Regency was already conducted. The results showed that fisherman spoke a mix of Acehese commercial, familiar, and casual languages. Verbs, nouns, and adjectives are also part of Acehese fishing communities' vocabulary. These forms show that the Acehese language used by fishing communities in Meureudu District, Pidi Jaya Regency, has its own variety when communicating, especially with other fishermen. It can also be known in certain contexts or speech situations (Nurlaili, 2018). Research focusing on changes in the lexical aspect showed that lexical changes in Acehese language in the context of bilingual speakers have taken place and have the potential to continue to reflect social changes because of time (Alamsyah et al., 2022).

Previous research revealed a gap with no studies explicitly examining the use of Acehese in the South Aceh region. The gap is that earlier research only looked at language and its usage in relation to linguistic events that occur in society. However, these studies do not identify the mechanisms and variables that cause these alterations. Furthermore, these earlier studies lacked a sociogeographical examination of the Acehese community's population, therefore the context for changes in the performance of Acehese in the South Aceh region was not adequately highlighted. As a result, this study aims to fill that gap.

Different from the previous studies, the current study focuses on Acehese language used in South Aceh. It is more about the concept of locality concerning geographic limits. Locality refers to the culture that exists in a region and is fluid, dynamic, and flexible (Yulianto, 2017) It also focuses on the language performance, which is the actual use of language in conversation and is a mirror of the speaker's internal language system (Simanjuntak, 2015). Therefore, the researchers combine historical study with sociolinguistics to look at how the Acehese language system is expressed or reflected in the South Aceh region.

METHOD

This qualitative study used a descriptive research design with data collection procedure adopted from the method by Chananporn et al. (2015) in their research. This method has four stages to follow. The first stage was determining secondary data collection methods, such as documentary studies and meta-ethnographic research examining the usage of Acehese among the South Aceh District population. It employed content analysis and meta-ethnographic methods to analyze documents, reports, journals, audio-visual media, and other qualitative data. The second stage was collecting primary data on how Acehese was used by the population in South Aceh District. Field studies were conducted in five sub-districts, including Labuhan Haji Barat, Meukek, Sawang, Pasie Raja, and Kota Bahagia. They have many Acehese speakers and coexist with other languages. The third stage was detailing the uniqueness and differences of Acehese usage in South Aceh, requiring compilation and verification of these differences. This verification stage involved data collection through focus group discussions. The research utilized a focus group discussion guideline, and the qualitative data was analyzed and synthesized through content analysis. The fourth was conducting in-depth interviews with seven key informants from various fields, including academics, linguistic experts, local wisdom teachers, researchers, language reviewers, culturalists, and the community. This is done to get more accurate data analyzed to answer the proposed questions and draw conclusions.

FINDING AND DISCUSSION

There are various types of localities for Acehese speakers in the South Aceh region, depending on their incidence and history. This is what Acehese speakers' performances reveal. Other tribes living in the South Aceh region, such as the Aceh, Aneuk Jamee, and Kluet tribes, have an impact on this area (Alfida et al., 2016). Based on such a phenomenon and its association with South Aceh's historical facts, the study summarizes the findings of locality in the South Aceh region.

Before beginning research of Acehese language in South Aceh based on sociolinguistics, the researchers first reviewed the region's historical past. All of it may be traced back through history, just like other language changes around the world caused by the extensive blending of communal practices. The history of societal shifts, such as racial mixing, led to a massive cultural acculturation (Chudek et al., 2015). Acculturation is a social process that occurs when two human cultures combine or mix with a certain culture. It deals with elements of human groupings with various cultures and ethnicities (Koentjaraningrat, 2009). Acculturation was influenced by a variety of causes, including immigration. It has expedited cultural acculturation to where it influences how a language is spoken (Dussias, 2004; Major & Baptista, 2007). When cultures meet, they have a significant impact on a society's dominant cultural characteristics, including language (Byram & Morgan, 1994). In such a case, locals can progressively absorb and integrate this foreign culture into their own while keeping the communal group's particular cultural qualities (Bauto, 2016; Abrar, 2022). As a result, the group's communication style provides a rapid indicator of how culture has influenced language. Acculturation is a powerful predictor of vocabulary and similarity performance in engineering or ethnic groups (Razani et al., 2007). This also applies to code switching and mixing throughout a conversation. Code-switching and code-mixing are acts that allow one language to be used alongside another (Chaer & Agustina, 2004). The act of chatting and interacting with others makes a speaker more likely to use linguistic variety. This is consistent with prior research indicating that the environment influences people's gradual acquisition of languages in their environment, such as speech patterns, vocabulary, and code-mixing, and that acculturations that result in changes in language performance occur (Auchincloss et al., 2023). Acculturation may also lead to poor performance (Arnold et al., 1994). Some people may develop performance degradation and even language attrition. It is the process of losing or decreasing one's skill in a language. This phenomenon became a hot topic in acculturation research, notably in later studies on language loss (Bardovi-Harlig & Stringer, 2011; Gardner et al., 1987).

Such acculturation also occurs in Aceh, where numerous ethnic groups claim various regions of Aceh as their home. They settle in Banda Aceh, Aceh Besar, Pidie Jaya, Bireuen, East Aceh, West Aceh, Aceh Jaya, Nagan Raya, southwest Aceh, and southern Aceh. They also live in Banda Aceh, Aceh Jaya, and Aceh Jaya, all seaside villages. Another example is the Aneuk Jamee tribe, which lives alongside the Kluet tribe on the southwest coast. Aceh Province's population comprises several tribes who speak a range of languages and dialects. The majority of Acehese understand the phrases and clauses used in different dialects (Abrar, 2022). This acculturation causes changes in the community's communication style, including the use of their native language, as well as its way of life (Ayuna, 2023). As a result, each tribe that resides in a specific region impacts the languages of neighboring tribes, resulting in the formation of a locality.

To discuss the aspects that contributed to the formation of the Acehese language performance location in the South Aceh region, one must first understand the history and geography of South Aceh. Aceh's cultural heritage is broad, encompassing both native and foreign cultures such as Minang, Batak, Bugis, Javanese, and Malay. Other cultures include those from India, China, the Middle East, and Europe (Usman, 2003). These elements can all be tracked using historical data. Aceh is a province near the westernmost point of Indonesia, at the tip of the Sumatra Island. Aceh has direct borders with Thailand, North Sumatra, and the Indian Ocean (Hasan & Kamaruddin, 2013). It comprises

6,455 villages, 276 sub-districts, and covers 58,375.63 km², with Banda Aceh serving as the provincial capital (Maulana & Fadhliha, 2020). Nanggroe Aceh Darussalam province comprises 18 administrative districts: West Aceh, Southwest Aceh, Aceh Besar, Aceh Jaya, South Aceh, Aceh Singkil, Aceh Tamiang, Central Aceh, Southeast Aceh, East Aceh, North Aceh, Bener Meriah, Bireuen, Gayo Lues, Nagan Raya, Pidie, Pidie Jaya, and Simeulue. The five cities are Banda Aceh, Langsa, Lhokseumawe, Sabang, and Subulussalam (Hadi et al., 2014). Besides the Acehese language, which is the most commonly spoken language in Aceh, there are several other tribal languages. Every tribe has its own traditions and language, including Nias, Alas, Tamiang, Kluet, Devayan, Sigulai, Pakpak, Haloban, Gayo, Aneuk Jamee, and Acehese. People speak these languages all over Aceh, notwithstanding their concentration in specific districts and cities (Tihabsah, 2022).

Acehese, the majority language in Aceh, is not without variation and individuality. The South Aceh district, one of the oldest districts in the province, is characterized by its cultures (Rauziah, 2022). It covers an area of 4,173.82 km² and is surrounded by various districts, including Aceh Barat Daya, Gayo Lues, Aceh Tenggara, Subulussalam city, Aceh Singkil, and the Indian Ocean (Karmila & Risma, 2022). The district has 18 sub-districts, with 260 villages. However, some sub-districts, like East Kluet, Central Kluet, and North Kluet, have more Aneuk Jamee speakers (Nurpita et al., 2021). In ten more districts, predominantly Acehese speakers are found. The town is composed of several tribes, with the Aceh tribe making up the majority with 60% of the population, followed by the Aneuk Jamee tribe with 30% and the Kluet tribe with 10% (Adnan et al., 2022). The diversity of ethnic groups and languages is the main reason for the existence of a separate locality for Acehese speakers in the South Aceh Region.

The Aceh tribe, also known as *Ureueng Aceh* in Indonesian, is the most prevalent tribe in the Aceh region. Originating from the Indian area, Andaman, Nicobar, and the north of Aceh, they reside from Langsa to Trumon (Abrar, 2022; Alfian, 2023). They primarily reside in the lowlands, where farming and agriculture are their primary income sources. Coastal villages are more densely populated than interior communities, and there are predominantly Acehese speakers in ten districts. The town comprises several tribes, with the Aceh tribe making up most of the population. The diversity of ethnic groups and languages makes the existence of a separate locality for Acehese speakers in the South Aceh Region a significant reason (Sari et al., 2021). The Acehese language, native to the Acehese people, is part of the Austronesian language family. The Banda dialect is the most important of Aceh's numerous dialects, which include Peusangan, Bueng, Daya, Pase, Pidie, Thnong, Seunagan, Matang, and Meulaboh. This dialect is spoken in Banda Aceh. The sign *eu* is usually employed with the dash *bunye e* in Acehese's phonetic system, despite it does not recognize endings to form new words in its grammar (Sufi et al., 1998).

Many Acehese words contain only one syllable. This occurs when two-syllable nouns lose one vowel, such as *turun* to *tron*, or when the first syllable is lost, such as *daun* to *di* (Rahma, 2020; Saraswati, 2008). Furthermore, numerous words share similarities with eastern Indonesian (Sufi et al., 1998). Acehese, as a primary language of instruction in educational institutions, Islamic boarding schools, and primary schools, a source of pride, and a language of instruction in health services such as family planning counseling and sanitation construction, both at health centers and in community meetings with village officials, is still an essential language for communication in community and family life (Hasibuan et al., 2022; Alamsyah et al., 2011). Because of the population's diversity in ethnic backgrounds, customs, habits, and cross-tribal ties in the South Aceh region, everyone who speaks Acehese has created their own distinct accent. It emerged as a result of language acculturation among numerous tribes, particularly the Aneuk Jamee and Kluet tribes. The Aneuk Jamee are the second tribe to inhabit in South Aceh. The Aneuk Jamee tribe's history is rarely documented in texts. However, oral traditions that the Aneuk Jamee tribe descended from the Minangkabau tribe, specifically from the Rao, Pariaman,

Lubuk Sikaping, and Pasaman regions. Beginning in the 17th century, the Minangkabau tribe moved to Aceh's west coast (Umar & Hermaliza, 2011). The arrival of the Minangkabau people on the west coast of Aceh During the Padri war, which raged in West Sumatra from 1805 to 1836, people fled to the west coast of Aceh (Pasir Karam) to avoid the devastation of the civil conflict. They settled there and established Jada plantations. Tapak Tuan and Meulaboh (Sufi et al., 1998) are examples of coastal residents. These Minangkabau tribes were viewed as Acehnese guests who progressively assimilated. This assimilation process went smoothly because their different religions, Islam, are so close. The assimilated people claim to be Aneuk Jamee, Acehnese for guest children, and to have their own language and culture. They no longer identify as Minangkabau or Acehnese (Erwandi 2018).

The Aneuk Jamee group lives on Aceh's southern shore and a small piece of its western coast (Sidiq & Ashfa, 2016). Aneuk Jamee's neighborhood is not limited to a particular location, since residents may be found throughout several South Aceh Regency sub-districts, including Susob District, Manggeng, Labuban, Haji, Samadua, and Tapak Tuan. It appears that the Aneuk Jamee community is also found in the West Aceh Regency's Kaway XVI District and Kuala District. The Aneuk Jamee population in South Aceh is primarily concentrated along the highway and seaside due to its location on the bay's coast. Fishermen work in these areas, while those along the main road tend to their gardens or rice fields. The Aneuk Jamee sub-districts are located in the lowlands of Aceh's South coast, bordered by the Bukit Barisan Mountain range. These sub-districts, populated by various ethnicities, are connected by the Acehnese and Kluet in South Aceh (Wizanalia, 2020).

The Aneuk Jamee community speaks a language called Jamee or Jamu, which has a vocabulary that is more Acehnese than Minangkabau. Every person in each subdistrict speaks a unique dialect of the same language. Geographical reasons and the influence of other languages in the region both contribute to dialect variation (Yulsafli & Suhanda, 2019). Most Acehnese who live in the Aneuk Jamee residential areas can comprehend and speak Jamee. Jamee is easy for Acehnese in South Aceh to understand because it still belongs to the Malay language family. Aneuk Jamee cannot understand or speak Acehnese. If observed, Acehnese individuals tend to speak Jamee when speaking with Aneuk Jamee, though Indonesian is more commonly used when Aneuk Jamee reprimands Acehnese people. Aneuk Jamee's shame at making so many lexical errors when speaking Acehnese has little bearing on this. Acehnese, Aneuk Jamee *babasa*, and Indonesian are regularly used together. (Yulsafli et al., 2021).

The Aneuk Jamee community acknowledges the kinship structure within their family, which includes a vocabulary of kinship phrases that represent gender, age, and status inequalities. This system includes relationships with blood relatives and spouses. The initial form uses multiple names to identify those equal above and below two degrees of couplets, such as, *abang* for older brothers, *uning* and *upo* for older sisters, *umak* for mothers, *ayah* or *bapak* for fathers, *maktuwo* for older brothers of fathers and mothers, *makteh* or *maklok* and *pacut* or *mituo* for the younger siblings and brothers of the parents, *anak* for one's children, *kemanakan* for one's brother's children, and *cucu* for grandchildren (Sufi et al., 1998).

The second form of family speech system is the relationship between a person and his or her spouse's or partner's family. If an individual's in-laws, all genders, do not greet each other, they are addressed as *tuan*. If he addresses both of them, he will say *umak* to the mother-in-law and *bapak* or *ayah* to the male in-law; otherwise, if they are not directly facing each other, they will say men-in-law to the child's husband or wife, followed by his name if they are. If the husband and wife do not face each other, the term *ipa* refers to the husband or wife's brother-in-law. When two *semenda* individuals are not facing one another and are hence not husband and wife or blood relations of the other, they are referred to as *makyen* when there is marriage (Sufi et al., 1998). Gender, age, physical traits, skin tone, and generational status influence the choice of welcoming terms. Aneuk Jamee

language speakers employ kinship greetings based on their vertical generation level, or the level above and below the ego. The Aneuk Jamee language has three layers beneath the ego and four levels above it (Sukma & Harianti, 2021).

The Acehese language can become acclimated to the Aneuk Jamee tribe's language, allowing residents of South Aceh to feel emotional connected despite differences in racial and linguistic backgrounds. This leads to speakers of Acehese inadvertently blending dialects and imitating Aneuk Jamee speech patterns, coexisting alongside people who speak other languages, and resulting in Acehese speakers having their own location based on the variety of ethnicities and languages in South Aceh. The Kluet Tribe is a prominent tribe in South Aceh, residing in the North Kluet and South Kluet sub-districts. They are bordered by the Krueng Kluet river, which flows upstream of Mount Leuser and exits into the Indian Ocean. The tribe is part of the Aceh region's diverse population. Before Law No. 5/1979, each district in Aceh was historically organized into regions and villages. The Kluet people occupied four out of the ten communities in the two sub-districts. The four communities are Makmur and Perdamaian in the South Kluet sub-district, and Meunggamat and Sejahtera in the North Kluet sub-district. Acehese and Aneuk Jamee make up most of the other four settlements' populations. Folklore, another type of oral history, states that when a horrible fight erupted in Aceh, some people split aside to defend themselves. Some went to the tiny kingdom of Chik Kilat Fajar in Aceh's south, while others fled to other inland locations in the same region. The people of Chik Kilat Fajar's realm later built their own hamlet at the foot of Mount Kalambaloh. They also formed their own colonies elsewhere, resulting in language similarities between the people of South Aceh (Chik Kilat Fajar) and several other locations, notably North Sumatra's Singkil and Tanoh Alas (Aklima, 2018). Except for persons who live abroad, Kluet is the most commonly utilized language for communication. The Kluet language is spoken in three dialects: Paya Dapur, Meunggamat, and Krueng Kluet. The Paya Dapur dialect is widely spoken in the Peace and Prosperity zones. This dialect contains no extra language blending. The other two dialects have been blended with other languages, except for the Paya Dapur dialect. Acehese and Aneuk Jamee have influenced the Meunggamat language. The people of Meunggamat speak it. Acehese-affected people in the Krueng Kluet region speak the Krueng Kluet dialect as well. Overall, it may be said that the Kluet and Alas languages have many similarities (Tihabsah, 2022). Conversely, the Kluet language has influenced the Acehese language, resulting in Aceh speakers who have adopted its dialects (Usman, 2003). The study's findings (Nurpita et al., 2021) show similarities and variances in word and phrase pronunciations between the Acehese dialect of South Aceh and the Aceh dialect. Although the sound is identical in the South Aceh dialect and the Aceh dialect in general, the meanings differ. For example, the South Aceh dialect pronounces *perkakas* as *alat*, but the general Aceh dialect pronounces *perkakas* and *bumbu masak*. *Barôh* means northward in the general Aceh dialect, but down in the South Aceh dialect. Boh *mamplam* is pronounced similarly to *mango*, but the fruit in the South Aceh dialect is smaller. In the broader Aceh dialect, boh *mamplam* is pronounced mango. *Se-umurak* means *shout* in the Aceh dialect, as well as *cheer* in the South Aceh dialect. Even if the pronunciation is the same, the meanings are different. Due to geography, the meanings differ. While the Aceh dialect pronounces *teungeut* as *sleepy* the South Aceh dialect pronounces it as *sleep*. In the South Aceh dialect, *weue* is pronounced *weueh*, while in the Aceh dialect *weue* is pronounced sad. While the Aceh dialect as a whole pronounces the term *alis* with the pronunciation *bulèe keunèng* the South Aceh dialect pronounces it as *alis* Although the pronunciation is different, the meaning is the same. The word *top* is pronounced in the South Aceh dialect with the *in*.

The term *berat* is pronounced *brat* and *beurat* in the Aceh dialect, with the South Aceh dialect pronouncing it *berat* without the *eu* sound. While the Aceh dialect pronounces the word *jengkol* as *boh jèngkol* the South Aceh dialect pronounces it as *boh jrèng* Although the pronunciation varies, the meaning remains the same. While the Aceh dialect pronounces the word *jeruk* as *boh limo* the South Aceh dialect pronounces it as *boh jeuruk*.

Although the pronunciation varies, the meaning remains the same. Although it is infrequently used, the South Aceh dialect also includes the pronoun *boh limo*. The South Aceh dialect of the word *kedondong* is pronounced *boh keudundông*.

The Acehese language performance in the South Aceh region can be categorized into five categories: Acehese language performance without acculturation of other languages, Acehese language performance with acculturation of Aneuk Jamee language, Acehese language performance with acculturation of Kluet language, Acehese language performance with acculturation of Aneuk Jamee and Kluet language, and Acehese language performance with Indonesian language acculturation. This categorization is based on geographical factors and population settlements, which are crucial for analyzing cross-ethnic language interaction. Thus, potential code-mixing actions or other phenomena can affect the performance of Acehese speakers. The presence of other tribes from outside Aceh has become a major factor affecting Acehese speakers' performance in the region, leading to the locality of Acehese language use.

The first is Acehese language performance without acculturation of other languages. It is based on data showing that there are still groups of people that use the Acehese language, regardless of its characteristics, grammar, or Acehese language system. Historically, Acehese language speakers who perform like this are Acehese tribes who live in the South Aceh area, as well as Acehese tribes who come and settle there. This category is based on the information that the inhabitants of South Aceh who speak Acehese maintain the purity of the Acehese language. There are still groups of people who use Acehese as their primary language of communication when interacting with family and others, without mixing codes, dialects of other languages, or language styles other than Acehese, such as intonation and adding sounds at the end of each sentence. This group of Acehese speakers maintains their performance due to environmental considerations, as they remain the majority of Acehese speakers, or the surrounding people is Acehese. As a result, they are continually speaking Acehese throughout this performance. Besides these elements, there is the community's consistent use of Acehese inside their own households. This has a direct impact on the preservation of the Acehese language through their offspring, the next generation of Acehese speakers. However, this does not imply that this group is free of behaviors that degrade the performance of Acehese language speakers. This action is relatively little in their area, which reinforces their determination to always speak Acehese.

Differently, the second is Acehese language performance with Aneuk Jamee language acculturation. This performance results from acculturating the Acehese language with the Aneuk Jamee language. Acehese pronunciation is unique or localized because of this acculturation, with the style, accent, and code mixing with the Aneuk Jamee language. Because Aneuk Jamee has Minangkabau roots and is also known as Padang language, its pronunciation has a tone and intonation similar to Minangkabau language. While the third is Acehese language performance with Kluet language acculturation. Such a language performance has resulted in variations in tone of voice and code mixing in the communication process carried out by Acehese speakers who live alongside the Kluet tribe community. The Kluet language, which is closely related to the Alas and Singkil languages, has affected Acehese speakers' speech styles, such as redaction of language combined with the Kluet language, tone at the end of each phrase, and so on. In addition, together both Aneuk Jamee and Kluet languages influence Acehese language performance. The impact of the Aneuk Jamee and Kluet languages has created a distinct locality for Acehese speakers in the South Aceh region. This performance is formed because Acehese speakers live in a region dominated by the Anek Jame and Kluet tribes. Acehese speakers attempt to adapt to these tribes through communication, including adopting the two tribes' language and speech manner. This final performance is shaped by Acehese speakers' reluctance to use their vocabulary in communication, or to engage in code-mixing with Aneuk Jamee and Kluet languages. However, they choose to utilize Indonesian as an acculturated language within Acehese. As a result, when speaking with

Aneuk Jamee or Kluet speakers, they frequently swieth and mix Acehese with Indonesian. This performance has no noteworthy peculiarity because Indonesian has its roots in Malay. Acehese people is also well familiar with Malay (Daneshgar, 2021).

These findings prove that language is constantly changing. These changes are influenced by the environment in which the speakers of a language are located (Beckner et al., 2009). This also happens in the use of Acehese by the people of South Aceh. They have a variety of unique qualities that distinguish the Acehese language they use from other Acehese. Thus, the use of Acehese in the South Aceh region has undergone changes because of ethnic and cultural mixing with other tribes that inhabit the area.

CONCLUSION

This study demonstrates that speakers of the Acehese language in the South Aceh region come from distinct places than those in other Aceh regions. They have their own Achenese language performance with or without acculturation of other languages, such as Aneuk Jamee language, Kluet language, or Indonesian. Such a language performance results from the presence of Acehese speakers in multiethnic context (Aneuk Jamee and Kluet tribes). Acehese speakers have been encouraged to integrate with these tribes through their everyday lives. Seeking a language that enables them to communicate with one another is the outward manifestation of these adaptation efforts.

The research limitations lie on the lack of primary data supporting elaborating changes in using the Acehese language and the factors behind them. However, this study is crucial because it can demonstrate changes or shifts, and the loss in the pure and accurate use of Acehese has reduced the number of speakers, making Acehese increasingly endangered.

As a result, further research is required to investigate the same problems seen from different perspectives. It is hoped that further research would produce solutions for conserving the Aceh language in the South Aceh region. Aside from that, preserving the Acehese language requires the attention of policymakers at all levels of government, including municipal, provincial, and national. Because only teamwork and constructive collaboration can have a substantial impact on the preservation of the Acehese language. The community's awareness of the need to conserve the Acehese language must also be increased so that the community can play an active role in preventing its extinction.

ACKNOWLEDGMENT

The authors would like to thank all those who assisted this work, particularly the Faculty of Adab and Humanities, State Islamic University of Ar-Raniry, for providing all support for this work.

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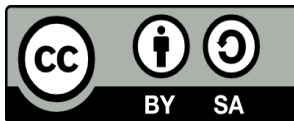
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Received (08-08-2023)

Accepted (29-03-2024)

Published (31-03-2024)