



Cultural Diplomacy Between Indonesia-Japan :

"EFFORTS TO MAXIMIZE SOFT POWER AS A MAIN BASE OF DIPLOMACY"

Topics:

- Reinventing Public Administration Based on Local Culture
- Optimization of Soft Power Through Cross Cultural Communication
- Revitalization of Social Capital in the Global Diplomacy
- Role of Local Politics in the Global Diplomation
- Role of Culture in the Optimization of Diplomatic Relations
- Japan Policy Toward Asian Countries



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THE ACCULTURATION SYSTEM OF JAPANESE-INDONESIAN CULTURE
BY THE ADAPTATION IN THE USE OF INDONESIAN SENTENCE OF
HYBRID MODEL: A Case Study in Jember and Banyuwangi Regency, East
Java, Indonesia

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ABSTRACT

Indonesian is a plural nation e.g. multiethnic, multi-culture, multi-language, and multi-religion. As a plural nation, Indonesian is open to foreign culture, including Japanese culture. After independence Day, Indonesian people do not like Japan very much, including its language. As a time goes by, Indonesian people, including Jember and Banyuwangi community, unconsciously use Japanese terms or words in their daily life. Names of Japanese products have been familiar to them and seem to be in use of Indonesian language and marks. In global era, Indonesian people seemingly perform Japanization through the use of words of terms in hybrid forms as actualization of acculturation of Japanese-Indonesian culture and as a trend in particular community and acceptable to all communities. The objectives of this article are: (1) to describe the language forms or norms as an actualization of acculturation of Japanese-Indonesian culture; (2) to describe formation patterns of cultural acculturation culture through language adaptation of hybrid model; and (3) to describe the background factors of cultural acculturation by adaptations of hybrid model. The methods were observation, interview, and descriptive-analytical method. The cultural acculturation of Japanese-Indonesian can in form of use of language forms in the various fields of life to make an impression of being like in Japanese, e.g. farming, traditional snacks, furniture, shopping places, restaurants, clothes, movie industry, electronic devices, and automotives. The patterns of word forms of hybrid models were Japanese-Javanese, Japanese-Indonesian, Javanese-Javanese (low-level + low level language, low level + high level language), Javanese-Indonesian, Indonesian-pronounced Javanese. The factors that set cultural acculturation were: impression of being like Japanese, prestige, uniqueness, and interest.

Keywords: cultural acculturation, Japanese-Indonesian, words, hybrid

1.Introduction

Indonesia is a heterogeneous or plural nation that consists of multiethnic, multi-culture, multi-religion, and multi-language. As a plural nation, the people are quite open to foreign culture, including Japanese culture. Therefore, by either internal (interethnic) or external (international), a cultural acculturation will occur.

Acculturation is a process of combination of two or more cultures which meet and effect each other. This can be through language adaptation i.e. the result of language meeting between members of two speech communities which are indicated by borrowing or bilingualism.

Bilingualism is an ability of a speaker to use two languages with the same quality. This term is known as native-like control of two languages (Bloomfield, 1958). Besides, Haugen (1968) states that bilingualism is a knowledge of two languages. This means that a bilingualist does not have to master two different languages actively.

Gertz (1992:112) claims that adaptation is a process that correlates a cultural system with its environment. Thus, speaking of adoption will always relate to particular environment. In line with this, hypothesis of Sapir-Whorf (1998:216) that culture is closely related to language. By language, human can express through to create and act.

Indonesia is a bilingual society, that is the society whose members master two or even more languages i.e. local language as a mother tongue and Indonesian language as a national language. Besides, a part of them belong to multilingual since they master not only local and national languages but also a foreign language (English) passively, though.

In line with the advancement of technology in the communication era, Indonesian people have been familiar with other foreign languages performed on TV monitor. This makes their knowledge develop that they can use in accordance with their needs, which then leads to adaptation. This is in line with Alwasillah's (1985:82) statement that adaptation activities are functional, so that all societies are able to find ways of expressing their aggressive motivation in utilizing a language as a way of communicating with the environment.

In addition to communication tool, language has other functions i.e. personal, interpersonal, directive, referential, metalinguistic, and imaginative (Finocchioro, 1974 in Alwasillah, 1985:94).

If oriented to speaker, the language function is personal, so it is emotive and affective. This means that a type of language or meaning style is characterized by high emotional connotations and spontaneous creations. If oriented to listener, language has a directive function, that is setting behavior of listener or watcher. In this case, they do something, act or say, and do an activity in accordance with what speaker or writer planned. Haliday (1973 in Alwasillah, 1985:94) calls this as instrumental function i.e. a tool to move and manipulate environment and or cause an event to occur. In line with this, Jacobson (1980) claims this as a rhetorical function, that is a language which is specifically used by sellers to influence interlocutors, or called connative function.

In societal life, social facts show that human as social creature must obey social norms and, on the other hand, must follow linguistic norms that altogether present on individual. This is in accordance with Corder's (1973:23) opinion that humans can communicate each other because they have a set of behavioral ways which have been "agreed". Language, in this case, is a property of a social group; a set of rules absolutely required to enable all its members to make contacts each other.

Since Independence Day, Indonesian people have been resistant to colonialist nations, including Japan. As the time goes by, development in all sides experience a rapid growth, either economically or socially, which causes Indonesia to be in need of other nations since not all needs can be self-fulfilled. As an example, electronic and high-technology equipments for developing transportation, agriculture can mostly be obtained from developed countries, including Japan. Slowly but sure, many Japanese products come into Indonesia.

Due to the rapid development, in new order era (exactly in 1972), Indonesia issued a rule or norm of the correct and good use of Indonesian language, either by Indonesian people or foreigners in naming products, shops, corporations, and persons, which leads to huge language adaptation in foreign

names, products with foreign language, and foreign corporations; in subsequence to adoption, they are adapted into the so-called correct and good use of Indonesian language (EYD). When reforms era came, a great change occurred in cultural acculturation through the language adaptation in many areas and from various foreign languages such English, Arab, Chinese, Italian, and Japanese.

Communities in Regencies of Jember and Banyuwangi as communities in East Java are dominated by ethnics of Java, Madura, Using, China, Arab, Sunda, which are dynamic communities. Not only do they master Javanese, Indonesian, and Madurese languages, but also have knowledge of English and Japanese languages. Through various activities, especially in commerce, they freely make language creations to accelerate their business, including those which tend to combine Javanese language and Indonesian language with, or closely similar with Japanese Language (hybrid model). What form of language and term indicate acculturation Japanese-Indonesian culture; what patterns form cultural acculturation through language adaptation or the so-called hybrid model; and what factors set cultural acculturation through language adaptation of hybrid model will be answered by observation and in-depth interview methods.

2. Language Forms as Manifestation of Acculturation of Indonesian-Japanese Culture Which Have Been Intergrated with Indonesian Language

In general, communities of Jember and Banyuwangi have long adopted Japanese language by the intoiduction to names of products that they need every day, eithr tranportation equipments, farming tools, household equipments or electric device. The names of Japanese products have been able to erase anti-Japan mentality while remembering the cruelty of Japan in putting its imperialism on Indonesia for 3,5 years. Those names are not considered as derived words, meaning that have been intergrated into Indonesian language.

a) **Words of names of transportation equipments**

- 1) *Sepeda motor **honda**.*
[səpeDa mətɔr honDa]
'honda motor cycle'
- 2) *Sepeda motor **Yamaha**.*
[səpeDa mətɔr yamaha]
'yamaha motor cycle'
- 3) *Sepeda motor **Kawasaki**.*
[səpeDa mətɔr kawasaki]
'kawasaki motor cycle'
- 4) *Sepeda motor **Suzuki**.*
[səpeDa mətɔr suzuki]
'suzuki motor cycle'
- 5) *Mobil **Isuzu**.*
[mobIl isuzu]
'Isuzu motor'
- 6) *Mobil **Toyota**.*
[mobIl toyota]
'toyota motor'
- 7) *Mobil **Mitsubishi**.*
[mobIl mitsubishi]
'mitsubishi motor'
- 8) *Mobil **Daihatsu**.*
[mobIl Daihatsu]
'daihatsu motor'

b) **Words of names of farming tools**

- 1) *Disel **Kubota**.*
[Disəl kubota]
'Kubota dicel'

c) **Words of names of electronic devices**

- 1) *TV **Toshiba**.*
[tivi tosiba]
'tosiba television'

2) *Kulkas Sanyo.*
[kUlkas saño]
'sanyo kulkas'

3) *Radio Sony*
[raDiyo sɔni]
'sony radio'

4) *Jam Tangan Seiko.*
[jam taŋan Seiko]
'seiko wristwatch'

5) *Kulkas Daichi.*
[kUlkas Daici]
'daichi refrigerator'

d) Words of names of furniture

1) *Dipan Sakura.*
[dipan sakura]
'Sakura bed or chair'

e) Names of movie

1) *Aktor film Doraemon.*
[aktɔr film Doraemon]
'Actor of Doraemon film'

2) *Aktor film Sincan.*
[aktɔr film siŋcan]
'Actor of Doraemon film'

Those derived words generally have been known by almost all of Indonesian people, including communities of Jember and Banyuwangi. They know those words through labels of things that they own or know. In adopting the words, they do not think of the meaning of the words. Since the writing and pronunciation are not far different from Indonesian language, they do not feel that the words are actually from Japanese language.

Linguistically, Japanese language, as shown on the data above, has open syllables. It means that the all syllables are open ended with vocoit sounds either ultima (the last syllable) or penultima (the second last stillable).

3. Patterns of Formation of Acculturation of Indonesian-Japanese Culture through Language Adaptation of Hybrid Model.

The formation of words or phrases (groups of words) by combining or mixing two language is what is referred to as hybrid model in this case. In Jember and Banyuwangi within the last 7 years, development has happened in many fields, including commerce. Particularly in naming a business or *warung* (a kind of food stall which is smaller than cafeteria or restaurant), people have broken the rules issued in New Order era, that is obligatorily applying the correct and good Indonesian language; they mostly use English language in accordance with sponsors of the products they sell, and not few of them use Indonesian language and Javanese language.

Among sellers, there are some who are different from other sellers. By spontaneously playing words, they name their business by combining two words which sound like Japanese language since the words are available in Japanese dictionary in patterns of Javanese-Javanese, Javanese-Indonesia, and Japanese-Javanese.

a) Cultural acculturation in Javanese-Javanese patterned word

- 1) *Iki wae.*
[ikiwae]
'Just take this'
- 2) *Niki Sae.*
[nikisae]
'it is good'
- 3) *Niki Mura*
[nikimura]
'it is cheap'
- 4) *Isakuiki.*
[isakuiki]
'I can do it'

The word form of '*iki wae*' on data (1) above is taken from '*iki*' in Javanese language and '*wae*' which also from Javanese. The word '*iki*' in

Javanese means ‘this or it’ and, in Japanese language, means ‘breath, area, spirit’. The word ‘*wae*’ mean just. That is why, the phrase ‘*iki wae*’ meaning ‘just take this’ can be normally understood by communities in Jember and Banyuwangi. Tourist from Japan can recognize the phrase ‘*iki wae*’ by reading the words on banner even though only one word to make the happy or close to the words when they are at a shop or restaurant, so that they buy things sold in there. The phrase ‘*iki wae*’, as the name of a shop or restaurant owner means through those words are shown by the following examples of sentences.

1a. *Tuku barang iki wae neng toko iki*
[*tuku baran iki wae nEn toko iki*]
‘Just buy this thing at this shop’

1b. *Pilien barang iki wae*
[*piliyan baran iki wae*]
‘Choose this thing or please take this thing’

The phrase ‘*niki wae*’ on data (2) above is from high level Javanese language ‘*niki*’ which means ‘this’ and the word ‘*sae*’ is also taken from high level Javanese that means ‘good’. The word ‘*niki*’ is also available in Japanese language which means ‘diary’. In this case, the shop owner hopes that Javanese community decide to buy at that shop because the goods have quality. On the other hand, the shop owner expects that tourist from Japan who pass through the shop are eager to drop and spend some money on the offered goods. The implied meaning of that shop name can be expressed in the following sentences.

2a. *Barang-barang onten toko niki sae.*
[*baran-baran ontan toko niki sae*]
‘The goods available in this shop are good’

2b. *Barang-barang niki sae kagem oleh-oleh.*
[*baran-baran niki sae kagam olEh-olEh*]
‘These things are goods for gift’

The phrase from ‘*niki mura*’ on data (3) is taken from high level Javanese ‘*niki*’ which means ‘this’ and ‘*mura*’ (from Javanese “*murah*”) which means ‘cheap’ or ‘not expensive’. The word ‘*niki*’ in Japanese language means ‘diary’. The phrase was shown on a banner of a *warung* in the area of Jember. The

warung was actually named “*warung sederhana*” since the stall was in simple form made of a set of bamboo woods, and the food sold was very simple. It has changed its name become “*niki mura*” for the last 7 years. Since then, the *warung* has progressed rapidly, which means that it is in a high sale. What the *warung* owner (Mbak Ani) meant to get was that by reading the banner entitled “*niki mura*” of her own, public were interested to drop and buy the food were not worried about the lack of money when paying for the food because the name sounded “*murah*” (cheap). Moreover, the *warung* owner expects that foreign tourist, especially from Japan, drop at her *warung* and buy the food. The word “*mura*” is derived from Javanese “*murah*” whose the last phoneme /-h/ has been hidden on its last syllable for making it sound elite (not village or rural class), different from others, and be as if it were Japan.

The phrase “*isak iki*” which means ‘I can do it’ on data (4) is derived from low level Javanese “*isaku*” whose meaning is ‘I can’ and the word “*iki*” (low level Javanese language) which means ‘this’. The implication of the name of *warung* is to show the simple and limited things offered caused by lack of ability of the owner.

b) Javanese-Indonesian Pattered

- 5) *Kukasimura*
[*kukasimura*]
‘I give a cheap price’

The form of “*kukasimura*” on data (5) is derived from the word “*kukasi*” (Indonesian “*kukasih*”) which means ‘I give’ and the word ‘*mura*’ (Javanese “*murah*”) which means ‘cheap’ or ‘not expensive’. The point of that form is that whoever passes through the *warung* is expected to drop and eat there with reachable or cheap price. Foreign people or tourist hopefully think that there is a *warung* owned by Japanese person, so that they drop and eat at that place.

c. Japanese-Indonesian Pattered

- 6) *Takhasimura*
[*takasimura*]
‘I give you a cheap price’

7) *Honda Supra*

[*honDa supra*]

'Honda is the best'

8) *Yamaha Yupiter*

[*yamaha yupiter*]

'yamaha is the best/the highest'

9) *Toyota Kijang*

[*toyota kijang*]

'toyota (run fast) like a deer'

The form of "*Takhasimura*" on data (6) shows that the word is formed from the word "*takhasi*" (commonly used for 'name of person' in Japanese Language), which is derived from Indonesian "*tak*" whose meanings is 'no', and the word "*mura*" is derived from Javanese "*murah*" whose "-r" sound is blurred to make it sound elite, unique, and like in Japan which means 'not love'. The form of "*takhasi*" can also be pronounced as Javanese "*tak*" which means "I" in Indonesian language and Indonesian "*kasih*". The word then means 'I give'. The point of "*takhasimura*" can also mean 'not give a cheap price' meaning 'expensive' as well as 'I give a cheap price'. The point of the *warung* name, according to the owner (Bapak Sudarmono) as a Chinese citizen, was that public passing through the *warung* wanted to drop and ate the food served as well as did not need to get worried because the food was relatively cheap. The foreign tourist passing through it hopefully queried and dropped at since his *warung* sounded Japanese owned despite the fact that Japanese people would get confused of and did not know the word "*takhasimura*". In their own language, the word "*takhasi*" is usually used for name of person, but they do not know the word "*mura*"

The phrase form of "*Honda supra*" on data (7) is derived from Japanese "*honda*" that is used as a name of motorcycle and four-wheel vehicle. The word "*honda*" has been integrated into Bahasa Indonesia, and the word "*supra*" in Indonesian language which means "super" or "the best". The whole meaning is that "*honda*"- marked motorcycle has very good quality. Therefore, the sellers hope that Indonesian people in general, and communities in Jember and

Banyuwangi in particular, like the product, so that they are excited to buy and own it. The same thing occurs to the phrase “*Yamaha Yupiter*” which means that Yamaha is at the top or highest level on data (8) and the phrase “*Daihatsu Zebra*” on data (9).

d) Indonesian-pronounced Javanese word

10) *Tempura*

[*təmpura*]

‘A kind of food made of fish-flour which is backed and then is fried’

The word ‘*tempura*’ on data (10) above is taken from Javanese language which meaning is ‘a type of traditional cake made of colorful rice-flour, which has been baked and give coconut and sounds [*təmpurɔ*].

In addition be found of Japanese words was expressly adoption in Indonesian by Jember and Banyuwangi communities (ex. *nayaki*, *harajuku*, *mushashi*, *takakura*).

e) Adoption of Japanese words in Indonesia.

11) *toko Nayaki*.

[*toko nayaki*]

‘*nayaki* market’

12) *Toko Harajuku*.

[*toko harajuku*]

‘*Harajuku* market’

13) *Swalayan Mushashi*.

[*suwalayan musasi*]

‘*Mushashi* swalayan’

14) *Keranjang (sampah) Takakura*.

[*kəraŋjaŋ (sampah) takakura*]

‘*Takakura* wastebasket’

The *nayaki* word in sentence of (11) is a word of Japanese, the name of person (*Nayaki Beruhatsu*). The *harajuku* word ad sentence (12) ia a name of

market of small beads woman models or the name of street (of *Harajuku*). The *mushashi* word ad sentence (13) is a name of shape in novel (*Miyamoto Mushashi*) periode of federal army. The *takakura* word ad sentence (14) is a name of wastebasket.

It can be say that for \pm 69 years (1945-2014), east Java community (specially Jember and Banyuwangi) has forgotten the violence of Japan and changes to happy and proud of using Japanese words.

4) Factors That Prompt Cultural Acculturatiion through Adaptation of language of Hybrid Model

Based on information that has been investigated by the researcher, there were several reason that prompted the use of word game joked language of hybrid model to name a shop (Souvenir), rice *warung* and restaurant. The reason are: (1) to add the *warung* attractiveness, (2) to rise interest of foreign tourist, particularly from Japan, (3) prestigious value, (4) elities, (5) cheapness, and (6) quality.

5) Conclusion

Cultural acculturation through language adaptation of hybrid model can be in form of total adoption of Japanese words, either written or oral, and adoption of hybrid model. The patterns of language adaptation in form of hybrid model can be Javanese-Japanese pattern, Javanese-Indonesian pattern, Japanese-Indonesian pattern, and adoption of Japanese words in Indonesia. Those names are shown on transportation products; farming tools; shop names, rice *warung*, restaurant, names of furniture, and electronic devices. Factors that set the use of e forms of hybrid language are: (1) to increase *warung* attractiveness, (2) to rise interest of foreign tourist, especially from Japan, (3) prestigious value (like to be Japanese-like), (4) elite, (5) cheapness, and (6) quality. With culture acculturation, indicate that Jember and Banyuwangi communities at beginning resistant become to contented or happy.

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