CULTURAL INVASION IN THE JAVANESE LANGUAGE ON SOCIAL MEDIA

Rizki Amalia Sholihah[1], Amir Ma'ruf[2], Aris Munandar[3]
[123]Doctoral Program of Humanities (S3 IIH), Gadjah Mada University, Yogyakarta; Indonesia
Correspondence email; rizki.amalia.s@mail.ugm.ac.id

Abstract	This paper aims to complement the shortcomings of previous studies by examining the existence of cultural invasion in general, namely by selecting specific communities, in this case, the Ponorogo Regency, for the use of regional languages and social media as the focus of the discussion. This paper is based on the argument that the cultural invasion also penetrated the regional languages as part of the culture with the means of shifting, namely on social media. Through a survey method conducted on the people of Ponorogo Regency to fill out a questionnaire about the use of language on social media, it was found that the respondents actively used social media consisting of social networking, namely Facebook and Twitter, photo sharing, namely Instagram, and interactive media, namely TikTok. This data collection was carried out within three months, from July to September 2022. All respondents used social media to use Indonesian and foreign languages. Of all the respondents, apart from using this language, 28 respondents also used Javanese. Another 72 respondents only use Indonesian and foreign languages when surfing social media. However, compared to foreign languages, the number of Javanese users on social media is still more significant. This shows that cultural invasion did occur in Ponorogo, namely with the Javanese language, which experienced a shift from the primary language in communication because more people used Indonesian as the national language. In addition, the increasing use of foreign languages in social media shows symptoms of an even greater cultural invasion.

INTRODUCTION

Culture and language are two things that are closely related. The relationship between them is always debated until the question arises of how language and culture are interrelated. Did culture come first or language? What is the difference between them? Can one of them exist without the other? Then comes the notion of culture as a combination of mindsets and characteristics of a group of people. The word culture comes from the Latin "colere" which means to grow something out of the earth so that when people interact, they grow together, forming their culture. Usually, the term culture is defined using external aspects such as language, tradition, religion, art, and cuisine. However, culture is something more profound than these factors. This refers to how we think and interact with the people around us. Then language is an integral part of a culture because it is considered a sociocultural product and is a container for social aspirations, activities, people's behavior, cultural expressions, and technology and contains the values of the speaking community (Sumarsono, 2002). Language is the source and essence of a culture, with strong relevance to its users in terms of tones, grammatical concepts, and the concept of levels in a language (Setyawan, 2011).

The relationship between language and culture, in general, has been explored by many researchers, including Boas (Boas, 1942), Kramsch (Kramsch, 2014), Hoijer (Hoijer, 1954), and culture in modern society is discussed by Battiste (Battiste, 2000). The local language, which is a part of the culture that is endeavored to be maintained, ed is seen from various sides, including in the realm of education (Setyawan, 2011), international high school in Yogyakarta (Sholihah & Suharti, 2015), school activities (Widianto, 2018), Sundanese lessons (Zulaeha & Hum, 2017) and the realm of government in the Special Region of Yogyakarta (Nurhayati, 2010), Simalungun (Damanik, 2009), and Dairi (Sitorus, 2014). Even though language preservation has been carried out, language shift as a form of cultural invasion is inevitable; this is evidenced by the many cases of language shift throughout Indonesia, for example, the language shift in Kuala Tanjung (Sahril, 2018), Palangkaraya (Budhiono, 2009), and Lampung (Putri, 2018).

Changes in a culture, of course, also impact a language, especially regional languages, which begin to experience a shift in their use. This manifests in marginalizing regional languages and glorifying other languages (Budhiono, 2009). The situation in which an old culture (the regional language in it) begins to be set aside and switches to a new culture is a form of cultural invasion (Budiarto, 2020). The social realms in which cultural invasion takes place are diverse. This cultural invasion also occurs in various ways, one of which is through social media as a means of exchanging culture, either directly or indirectly. As observed by researchers in Ponorogo Regency, there is a

phenomenon of the use of bilingualism like people in Indonesia in general, namely Indonesian as the official national language used in activities, such as in the teaching and learning process or the world of education, economic life, and government activities. The use of Javanese is also used in daily activities at home. In using the Javanese language, which has many dialects, the people of Ponorogo use the Javanese language, which can be said to be standard. But of course, there is a uniqueness that distinguishes it from dialects in other areas, namely the way of speaking, which tends to be straightforward, open, and no-nonsense; the Panaragan ethnicity seems ruder than Javanese society in general (Hilman et al., 2020).

The positive impact of using foreign language nations is that they can follow international developments smoothly and compete with other countries. At the same time, the negative impact is that foreign languages will gradually displace the local language. Therefore, in its use, both Indonesian and foreign languages need to be maintained in specific domains, so that this does not affect the cultures in the region (Java). Even though foreign languages are permanently attached to globalization, not all globalization positively impacts society, so it is necessary to filter or filter an incoming culture. Apart from that, we also have to start instilling a love for regional and Indonesian languages from an early age. As a language user, you should be able to distinguish between positive and negative influences on the development of regional languages from the presence of a foreign language.

This paper aims to complement the shortcomings of previous studies by examining the existence of cultural invasion in general, namely by selecting specific communities, in this case, the Ponorogo Regency, for the use of regional languages and social media as the focus of the discussion. This paper is based on the argument that the cultural invasion also penetrated the regional languages as part of the culture with the means of shifting, namely on social media. This change occurs with the selection of languages other than regional languages as the primary language used by speakers of the language.

Theoretical Review

Cultural Invasion

When a strong culture comes into contact with a less powerful one, an **"attack"** is interpreted as new norms and values beginning to replace the original norms and values. This phenomenon is called cultural imperialism, one of six types of imperialism—the other five being economical, military, communicative, political**,** and social—as proposed by Galtung. Because language is an

essential part of the culture, and linguistic imperialism is part of cultural imperialism (Phillipson, 1992). This imperialism can be measured in terms of domination. A language dominates when it is preferred over other languages in a given domain. Generally, they are mutually impressed when a large language community meets a stronger language community. When a language has been dominated and begins to devalue the original language, the language community will create stronger group cultural norms and the dominant language. This can continue until a foreign language replaces the native or regional language (Rahman, 1998a). In most other situations, language death is caused by **foreigners'** imposition of a language and its adoption by the local population. Hari (Rahman, 1998b) explains that one such example is in the Hawaiian language when the Hawaiian language 'became a victim of linguistic genocide' as Hawaii itself came to accept the pre-eminence of the American and English way of life. Similarly, the Chamorro language is dying because the Chamorros highly **respect** 'Americans and American things. Indeed, the substitution of customary norms, be it courtesy or otherwise, can hardly occur if local trend-setting elites do not accept the mites. Thus, cultural imperialism does not presuppose only outside forces as invaders. The 'invasion' was actual enough, but the invader was not a foreigner, or at least not an alien himself, but his native allies. The values internalized by these allies lead to what Paulo Freire calls the cultural unauthenticity of those attacked in a process that goes as follows: For a cultural invasion to be successful, it is essential for those who are invaded to be convinced of their inherent inferiority. Since everything had its opposite, if those who were attacked thought themselves inferior, they would naturally have to acknowledge the superiority of the invaders. The values of the latter thus become patterns for the former. In line with **Freire's** thinking, the more invasion is emphasized, and those who invaded are alienated from their cultural spirit and themselves, the more the latter want to be like the colonists: walk like them, dress like them, talk like them.

Cultural invasion is not just cultural imperialism but a complex process that needs to be seen from the perspective of globalization (Kaisii, 2017). Life has been filled with foreign cultures, and cultural invasions exist daily. Therefore, it makes sense that it is necessary to think about the cultural invasion that is happening right now. Under the threat of being replaced by a foreign culture, it must be realized that the relationship between traditional culture and world culture is that the culture of a nation belongs to world culture; however, world culture does not belong to national culture. Over time, national culture has been left behind, so it is necessary to carry out cultural development, which is a promotion process, especially in the information globalization era, mixing all elements.

Of course, this kind of mutual improvement requires communication between different cultures; what should be paid more attention to is that during the communication process with other cultures, one must not enter into the trap of hegemonism and get lost in parochial nationalism. Only in this way can culture be reconstructed to grow and develop (Zhang, 2018).

Cultural invasion allows the establishment of colonial institutions that can maintain their power, control, and domination by forcing the minds of indigenous peoples with negative knowledge and demanding that they accept without protest, dissent, or resistance to colonial control, power, and resistance. For example, in colonial imperialistic discourse, there is no humane history of the Papuan people, except that they are part of the literary landscape explored by colonial writers for their own identity and cultural identity. There is now an indigenous self-expression associated with the social, political, cultural, and economic transition from a colonial territory to an independent state (Foley, 2000).

Then, about the cultural invasion of the cultural community of Ponorogo district regarding language at least it can be identified as follows: first, Ponorogo consists of 21 sub-districts which are divided into four corners with the designation Brang Kidul for South Ponorogo, Brang Wetan for East Ponorogo, Bang Kulon for West Ponorogo, and Brang Lor for North Ponorogo. The term Brang to denote the boundaries of this geographical area also makes the boundaries of the regional division of dialects (subdialects). Each Brang has a dialect (subdialect) that differs from the standard Javanese dialect (referring to the Javanese dialects of Solo and Yogyakarta) in terms of vocabulary and intonation in pronunciation. The Javanese Ponorogo-speaking community has its peculiarities in intonation, and several vocabularies differ from the standard Javanese (Solo and Yogyakarta dialects. Second, several educational institutions in Ponorogo, such as Islamic boarding schools and tertiary institutions, are magnets for fonts from various regions, making these educational institutions not only a melting pot but also a point for spreading the language.

Social Media Platform

The number of social media platforms is constantly increasing and growing, and well-known platforms such as Facebook, Instagram, Youtube, and Twitter are also following developments and adding new features. With so many needs, the presence of social media with several platform choices makes it difficult for users to choose which social channels to use. Social media is then categorized into five types: social networking, photo sharing, video sharing, interactive media, and *blogging/community building* (Bump, 2021). The three platforms dominate social media with the Social

Networking type with the most users: Facebook with 2.6 billion monthly active users, Twitter with 166 million daily active users, and LinkedIn with 160 million users in the US alone. Social networks are perhaps the most traditional form of social media. They are often called "network" platforms because they allow user accounts to interact with each other in various ways.

The second type is the Photo Sharing type, with the two most powerful platforms: Instagram, with 1 billion monthly active users, and Pinterest, with 367 million monthly active users. Instagram offers a visual feed with posts featuring photos and short videos followed by captions. Users can also post live videos or create Instagram Stories, which disappear after one day. Like the above social networking platforms, users can interact with others through tags, likes, comments, or direct messages.

Video sharing or video sharing is the following type of social media dominated by two major platforms, Youtube, with more than 2 billion monthly active users, and Vimeo, with 240 million monthly viewers. The next type of social media is Interactive Media with examples of platforms, namely Snapchat, with 229 daily active users, and TikTok, with 100 million monthly active users in the US alone. Apps like Snapchat and TikTok allow users to share photos and videos; they also have various unique interactive and experimental features by having AR/VR filters, music overlays, and interactive games targeting their Gen-Z audience base.

The last type of social media is Blogging/Community. Examples are Tumblr and Reddit, which allow users to post about specific topics of interest, such as memes, events, politics, and pop culture. When a user publishes a post, the platform allows others to share it or add to the conversation with their comments.

**Language Use in Social Media as a Symptom of Cultural Invasion**

In addition to the languages owned by the society, language is also private property. Language is a person's means of expressing freely to express feelings or something he feels. The language used in social networks is written and spoken, so it has its characteristics (Damayanti, 2018). The language used on social media differs from that used in direct communication (Damayanti, 2018). Social media, an "event" to communicate freely, often also makes its users unaware of the existence of language standards that must still be adhered to. The large number of language intakes presented by social media is also an excellent opportunity for foreign languages (other than regional and national) to be used as the primary language in communication. The speed at which information is captured from around the world is the main reason for using foreign

languages on social media.

Globally, the most used social media platforms, namely Facebook, Youtube, WhatsApp, Instagram, WeChat, Tiktok, and Twitter, are in 14th position in the order of the number of users. Data published by advertising source Meta shows that Facebook will have 129.9 million users in Indonesia in early 2022. Indonesia had 99.9 million active monthly Instagram users in April 2022. This number is the fourth largest in the world, after India, America, the United States, and Brazil. Based on their age, 31.6% of Instagram users worldwide are in the 25-34 year age group. As many as 30.1% of Instagram users are aged 18-24 years. Meanwhile, the proportion of Instagram users aged 65 and over is only 2.1%. Above it are users aged 55-64 years, with a percentage of 3.7% (Hannahcurrey, 2022).

The latest info on Google's advertising resources shows that YouTube had 139.0 million users in Indonesia in early 2022. This number means that YouTube's advertising reach in 2022 was equivalent to 50.0 % of Indonesia's total population at the start of the year. On the other hand, the advertising tool Meta shows that Instagram had 99.15 million users in Indonesia in early 2022, meaning that the reach of Instagram ads in Indonesia was equivalent to 35.7% of the total population at the start of the year. For TikTok, figures published on advertising source ByteDance show it was used by 92.07 million users aged 18 and over in Indonesia in early 2022. Other results show figures for Twitter showing that Twitter had 18.45 million users in Indonesia in early 2022, meaning that the reach of Twitter advertising in Indonesia is equivalent to 6.6 percent of the total population (*Digital 2022*, n.d.).

Figure 1. The Word's Most-Used Social Platforms
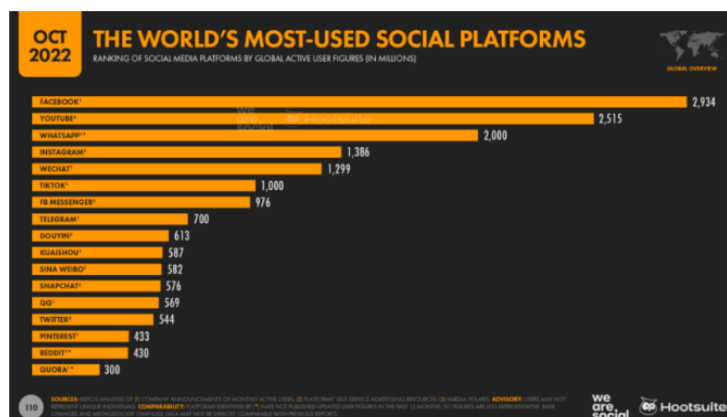
Figure 2. Favourite Social Media Platforms
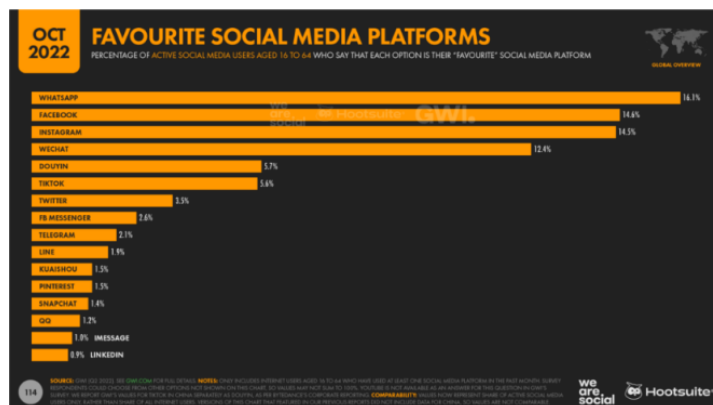
Based on the results of the We Are Social survey (Hannahcurrey, 2022) shown in figure 1 and figure 2, it is known that the most used social media platforms in the world from the top order are Facebook, Youtube, WhatsApp, Instagram, WeChat, TikTok, and the one that occupies the lowest position at number 17 is Quora. The most liked or favorite social media platforms from the top order are WhatsApp, Facebook, Instagram, WeChat, and in the last order Linkedin.

There is a study in Meranaw, Philippines, regarding the language used on Facebook social media, which shows that if English is the dominant language used by participants and the reason for posting in English, most of the responses are because English is used globally/universally making it possible all audiences to understand the uploads made by participants. Apart from that, participants feel comfortable or confident in using English as the language in their uploads. Researchers believe that "language is culture", so the lack of use of the Meranaw language implies the lack of presence of the regional Meranaw language on social media platforms (Latip-Yusoph, 2016).

Meanwhile, in Indonesia, research has been conducted on the use of language on social media, Fakhruroji (Fakhruroji et al., 2020), regarding the language of religion on social media constructed by Popular Islamic accounts. Similar research discusses memes that are used on social media as well as a means and language for criticism that can be directed in the religious space by Nasrullah (Nasrullah, 2016), by Istiqomah (Istiqomah et al., 2018) about the use of slang on social media and by Damayanti (Damayanti, 2018) namely about the diction and style of the language contained in social media.

METHOD

This study used a survey method conducted among the people of Ponorogo district who lived in 21 sub-districts and were randomly asked to fill out a questionnaire about the use of language on social media. This data collection was carried out within three months, from July to September 2022.

This study's primary data/information sources were 100 respondents aged 17-65. In this study, the authors used the age periodization standard according to the Ministry of Health of the Republic of Indonesia in 2009, namely age 17-25, namely late adolescence, 26-35 years is early adulthood, 36-45 years is late adulthood, 46-55 is old age. (elderly) early and 55-65 years, namely the late elderly (Departemen Kesehatan RI, 2009). In addition, mapping was carried out based on work using the Badan Pusat Statistik (BPS) standards of the Republic of Indonesia. And finally, as a result of field findings, additional mapping was also carried out based on the educational background of the respondents. Secondary data comes from references and books that support this research. The research instrument used for data collection was a questionnaire covering age, last education, occupation, ownership of social media accounts, and the language used in social media. The data in this study were analyzed descriptively. In quantitative research, descriptive analysis is data analysis by describing or describing the data found as they are. Description in quantitative research is to describe data in the form of numbers with descriptions based on these data. Data in the form of results from the questionnaire are in the form of numbers (number) of language users, and the use of language is described clearly.

FINDINGS AND DISCUSSION

Findings

Based on the results of a survey conducted on 100 respondents regarding ownership of social media and use of language on social media, it was found that seven respondents did not have social media and 93 other respondents answered that they had at least one type of social media. The language used most in social media is Indonesian, then the regional language, Javanese, and foreign languages, English, Arabic, and Japanese. The types of social media used by respondents are social networking, namely Facebook and Twitter, photo sharing, namely Instagram; and interactive media, namely Tiktok. In detail, the character of social media users in Ponorogo Regency is described in the following discussion.

Table 1. Character Map of Social Media Users Based on Age Category

No	Age Category	Total	Have Social Media		Type Of Social Media	The Language Used
			Yes	No		
1	17-25 years	38	38	-	Facebook (34), Instagram (37), Twitter (9), Tiktok (4)	Javanese (16), Indonesian(38), English (7), Arabic (2)
2	26-35 years	41	41	-	Facebook (38), Instagram (29), Twitter (7), Tiktok (3)	Javanese (11), Indonesian(40), English (7), Bahasa Jepang(1)
3	36-45 years	12	9	3	Facebook (9)	Indonesian(9), English (1)
4	46-55 years	3	2	1	Facebook (2)	Javanese (1), Indonesian(2)
5	56-65 years	5	2	3	Facebook (2), Instagram (1)	Indonesian(2)

Table 2. Map of Characteristics of Social Media Users Based on Type of Work

No	Type of Work	Total	Have Social Media		Type of Social Media	The Language Used
			Yes	No		
1	The Household	3	2	1	Facebook (2), Instagram (2)	Indonesian(2)
2	ASN (PNS)	7	7	-	Facebook (6), Instagram (6)	Javanese (1), Indonesian(6), English (1)
3	Trade	5	5	-	Facebook (5), Instagram (5), Twitter (1)	Javanese (3), Indonesian(5), English (2), Arabic (1)
4	Farmers/planters	9	6	3	Facebook (5), Instagram (3)	Javanese (1), Indonesian(6)
5	Private employees	21	22	1	Facebook (21), Instagram (15), Twitter (5), Tiktok (1)	Javanese (6), Indonesian(21), English (4), Bahasa Jepang (1)
6	Entrepreneurs	8	7	1	Facebook (7), Instagram (3)	Javanese (6), Indonesian(7)
7	Housekeepers	1	1	-	Facebook (1), Instagram (1)	Javanese (1), Indonesian(1)
8	Carpenters	1	-	1	-	-
9	Village officials	2	2	-	Facebook (2), Instagram (1)	Javanese (1), Indonesian(2)
10	Teacher	15	15	-	Facebook (13), Instagram (12), Twitter (3), Tiktok (2)	Javanese (2), Indonesian(15), English (2)
11	Lectures	7	7	-	Facebook (6), Instagram (7),	Javanese (1), Indonesian(7), English (3)

No		Total			Type of Social Media	Language
					Twitter (2), Tiktok (1)	
12	Artisans	2	2	-	Facebook (2), Instagram (2)	Javanese (2), Indonesian(2)
13	Not yet working	5	5	-	Facebook (4), Instagram (3)	Javanese (2), Indonesian(4)
14	In college	12	12	-	Facebook (12), Instagram (12), Twitter (3), Tiktok (2)	Javanese (4), Indonesian(12), English (2), Arabic (1)

Table 3. Map of Characteristics of Social Media Users Based on Education Level

No	Level of Education	Total	Have Social Media		Type Of Social Media	The Language Used
			Yes	No		
1	Elementary	6	2	4	Facebook (2), Instagram (1), Twitter (1)	Javanese (2), Indonesian (2), English (1)
2	SMA	34	31	3	Facebook (29), Instagram (18), Twitter (3), TikTok (1)	Javanese (6), Indonesian (30), English (3), Japanese (1)
3	College	14	14	-	Facebook (13), Instagram (14), Twitter (4), TikTok (2)	Javanese (5), Indonesian (14), English (2), Arabic (1)
4	Bachelor's degree	33	33	-	Facebook (30), Instagram (24), Twitter (5), TikTok (3)	Javanese (11), Indonesian (32), English (4), Arabic (1)
5	Master's degree	13	13	-	Facebook (13), Instagram (13), Twitter (4), TikTok (2)	Javanese (3), Indonesian (13), English (5)

Discussion

Based on the distribution of age categories in Table 1, social media was used by all respondents in the age range of 17-25 years and 26-35 years, using either Facebook, Instagram, Twitter, or Tiktok, with a total of 79 respondents. In the age range of 17-25 years, Instagram is the most popular social media because it is used by 37 out of 38 respondents, so there is only 1 respondent who does not have Instagram social media. Facebook is used by 34 respondents, Twitter by 9 respondents, and Tiktok by 4. Respondents aged 26-35 make Facebook the most used social media, 38 out of 41 respondents. For social media, Instagram was used by 29 respondents, Twitter

by 7 respondents, and Tiktok by 3 respondents. 7 respondents use TikTok social media with an age range of 17-35 years. This is because this social media has just been released and is used more to share photos and videos, and TikTok also has a variety of unique interactive and experimental features by having AR/VR filters, music overlays, and interactive games that target their audience base, namely Gen-Z.

For respondents in the range of 36-45 years and 46-55 years, respondents who have social media accounts only have Facebook social media. For respondents with an age range of 56-65 years, 2 indicated the use of 2 social media, namely Facebook and Instagram, and both only used Indonesian as the language used in social media. Respondents who do not use social media are 36-65 years old, so age is one factor that influences a person's need and ability to use social media. The use of language on social media is also influenced by age when viewed from the data, which shows that if there are 18 respondents with an age range of 36-65 years, there is only 1 respondent who uses English and Javanese, the majority of respondents choose to use Indonesian. As the national language, Indonesian is considered the appropriate language of instruction for communication on social media.

Based on the type of work (Table 2), 100 respondents were divided into 14 job criteria. There are 9 job criteria where all respondents have social media, namely ASN, trade, housekeepers, village officials, teachers, lecturers, artists, and respondents who still need to work and are in college. Respondents belonging to 5 other job criteria, namely taking care of the household, farmers/planters, private employees, self-employed, and artisans, it is known that 7 respondents do not have social media. There is 1 respondent each who does not have social media in the field of household work, private employees, entrepreneurs, and carpenters, and 3 respondents from farmer/planter work who do not have social media.

Respondents with work backgrounds 'taking care of the household', as many as 2 respondents, claimed to be active on 2 social media, namely Facebook and Instagram and only used Indonesian when social media. The following field of work is farmers/planters; out of 6 respondents who have social media, they admit to using Facebook and Instagram. The language used is Indonesian by all respondents, and there is 1 respondent who also uses Javanese in social media. Of the 22 respondents with a 'private employee' work background, there was 1 respondent who did not have social media, and all 21 respondents admitted to using social media Facebook and also using other social media, namely Instagram 15 respondents, Twitter 5 respondents, and 1 respondent

admitted also use social media Tiktok. For the language used, all respondents used Indonesian in addition to Javanese, 6 people, 4 spoke English and 1 Japanese. Of respondents with 'self-employed' backgrounds, 7 respondents all use social media, Facebook, and other social media, namely Instagram, which 3 respondents also use. In using their language, apart from Indonesian, 6 respondents claimed to use Javanese as the language of social media. This number is the most among respondents with other work backgrounds.

Respondents from the following fields of work are known to all have social media. First, 7 respondents with 'ASN (PNS)' backgrounds, there was 1 respondent who claimed to use Javanese and English. In addition to using Indonesian in social media for social media, they used Facebook and Instagram with 6 respondents 2 respondents only used 1 social media each. In the second line of work, 'trade', 5 respondents have social media Facebook and Instagram, and even one respondent also has social media Twitter. Regarding language use, 3 respondents claimed to use Javanese and other languages, namely Indonesian, and foreign languages, namely English and Arabic. Third, 1 respondent with a 'household helper' job claimed to use Facebook and Instagram social media in Javanese and Indonesian. In the fourth job, 'village officials', 2 respondents claimed to use social media on Facebook, and 1 other also used Instagram. Indonesian for all respondents, and 1 respondent also used Javanese as the language they use. The next field of work is 'teacher', with 15 respondents entirely using Indonesian in addition to English and Javanese by 2 respondents. For social media users, 3 respondents used Facebook, 12 people used Instagram, 3 respondents Twitter, and 2 reused respondents TikTok. The sixth field of work, namely 'lecturer' with 7 respondents, they have social media Instagram in addition to social media Facebook with 6 respondents, Twitter with 2 respondents, and TikTok with 2 respondents. In using language, all of them used Indonesian, besides 3 respondents using Javanese and 1 person using English. 2 respondents with work backgrounds as 'artists' each use two social media, namely Facebook and Instagram with their two languages of choice, namely Indonesian and Javanese. The last two fields of work are the classification of respondents who have not worked with two divisions, 1 criterion is true 'not yet working' and the other criterion is 'currently studying'. The total number of respondents who have not worked is 5 who claim to use Facebook, 4 respondents, and 3 who also use Instagram. The language used, namely Indonesian by 4 respondents and Javanese by 2 respondents. The last respondent's criterion is 'college', several 12 respondents with the social media used by all respondents, namely Instagram and Facebook. 3 respondents also use Twitter social media, and 2

also use TikTok. In using language, all of them used Indonesian besides other languages, namely Javanese for 4 respondents, English for 3 respondents, and Arabic for 1 respondent.

The grouping of respondents based on their level of education in Table 3 is divided into 5 criteria: elementary, high school, college, bachelor's degree, and master's degree. In the elementary education criteria, there were 6 respondents, consisting of 4 respondents who did not have social media, so only 2 respondents had social media, and their language use was known. Of the 2 respondents who have social media, both use Facebook social media. There is 1 respondent who also uses Instagram and Twitter. In terms of language use, the two respondents used Javanese and Indonesian. There is 1 respondent who uses English in social media, so he states that he uses 3 languages when using social media. Only 1 respondent on the criteria for junior high school education has social media, namely Facebook and Instagram and only uses Indonesian in social media.

In the high school education category, 31 respondents had social media, and 3 others did not. Regarding respondents who have social media, 29 respondents use Facebook as social media, 18 use Instagram, 3 use Twitter, and 1 use Tiktok. Of all the respondents, there was 1 respondent who used 4 social media at once and only used Indonesian when social media. 2 respondents use 3 social media, 15 respondents use 2 social media, and 13 respondents use 1. For the language used in social media, 6 respondents said they used Javanese, 30 used Indonesian, and 4 said they used foreign languages, namely 3 in English and 1 in Japanese. 14 respondents were still in college, and all said they had social media. This ownership is divided into 13 respondents with Facebook social media, 14 with Instagram accounts, 4 using Twitter social media, and 2 with Tiktok social media. The number of social media accounts owned by each respondent also varied; there was 1 respondent who had 4 social media, 4 respondents had 3 social media, 8 respondents had 2 social media, and only 1 respondent had 1 social media. Regarding language use, 5 respondents used Javanese, 14 used Indonesian, 2 used English, and 1 used Arabic.

In the undergraduate educational background, out of 33 respondents, all have social media accounts consisting of 2 people having 4 social media accounts, 4 people having 3 social media accounts, 14 people having 2 social media accounts, and 13 people having 1 social media account. The most owned social media is Facebook, namely 30 respondents, Instagram 24 respondents, Twitter 5 respondents, and 3 respondents have Tiktok social media accounts. The language used on social media with an undergraduate educational background is dominated by the use of Indonesian,

namely 32 respondents, then Javanese 11 respondents, English 4 respondents, and Arabic 1 respondent.

For respondents with the highest education level, namely Masters, all respondents have Facebook and Instagram social media, 4 people have Twitter social media, and 2 have TikTok social media. The use of language on social media for respondents with **master's** degree graduates entirely uses Indonesian, 5 respondents use English, and 3 people also use Javanese.

Based on this description, it can be seen that respondents with educational backgrounds in college, S1, and S2 all use social media. The social media respondents use in these 3 educational backgrounds is Facebook, with the most enthusiasts, then Instagram, Twitter, and Tiktok, with the fewest users. For respondents with an educational background in college, social media Instagram is a "must" social media to have by showing that all respondents have this social media account. The same thing also appeared for respondents with a Master's degree background, as indicated by all respondents having Instagram and Facebook social media accounts. Social media Twitter is most in demand by respondents with an undergraduate educational background, namely several 5 respondents. This number exceeds the number of TikTok account owners across all educational backgrounds, namely 3 respondents.

Respondents with elementary education backgrounds, both have Facebook social media accounts. However, one of these 2 respondents simultaneously has 3 social media accounts, namely Facebook, Instagram, and Twitter, so educational background allows a person to own and utilize social media to communicate and express themselves. For the use of language on social media, Indonesian is still the language most often used when exploring the online world across all respondents' educational backgrounds. Javanese is in second place in its use of social media, and the highest number of uses is among respondents with an undergraduate educational background. Respondents mainly use foreign languages with a Master's degree background, namely several 5 respondents. 2 other foreign languages are also used by respondents, namely Arabic and Japanese, but only 3 use them. Based on these results, it can be concluded that local languages use more than foreign languages on social media. This is, of course, influenced by several things, including the topics being discussed, the interlocutor (audience), the message to be conveyed, and the speaker's ability to use a foreign language. This is undoubtedly a good thing for the existence of regional languages during the onslaught of foreign influences by bringing globalization into them. There is a sense of pride and loyalty in using the regional language even though it is in a realm related to

many foreign matters, making it able to survive well amid fears of cultural invasion, especially foreign languages.

The Fate of Regional Languages in Social Media

Javanese, a regional language in Ponorogo Regency, is the second most used language by respondents on social media. Most respondents use Indonesian, of course, not without reason, but because Indonesian is considered the most commonly used language of instruction in communication and with a broader range. Based on the respondents' answers, the Javanese language on social media shows a better position than the use of foreign languages. This can undoubtedly be considered a breath of fresh air for the fate of regional languages which are feared to be left out when foreign languages become the language of choice for some users in various communication fields. One form of cultural invasion is in the realm of socio-culture and language in it (Phillipson, 1992). The use of foreign languages in social media becomes one of the "seeds" of this cultural invasion. However, this has not broadly impacted the Javanese language in Ponorogo.

From the findings, it is known that respondents use Javanese, Indonesian, and foreign languages (English/Arabic/Japanese) when on social media, so it can be said that Javanese is still chosen as one of the languages used, even though no respondents use Javanese as the primary language. And the only one used in his communication on social media. The use of regional languages on social media is quite a dilemma because its reach is certainly more limited than Indonesian. When using the local language on social media, there are specific aims and objectives to be achieved aside from having the habit of using the local language. Among these goals is to convey something only local language users want to understand, show their regional side, preserve culture, and attract other people who have different languages. Other social media users (who want to communicate) must also understand the language used in social media and if the local language is used. The existence of social and emotional closeness factors is also the reason for using local languages on social media. Parties who know each other and come from the same region and tribe feel more familiar when communicating with the local language. Conditions like these make the fate of regional languages in social media survive well.

Many social media users still speak regional languages even though they use Indonesian and foreign languages . Even though it cannot be denied that the use of foreign languages on social media is also related to the many foreign terms used arbitrarily by language users. Social media, which is a foreign "product", will still bring foreign influence on it. The culture "brought in" from social media

originates from outside Indonesia, such as lifestyle, consumerism, and mindset. In practice, the use of foreign terms "*by the way*", for example, which is then written briefly as "*btw*", then read and written non-standardly into "*betewe*" by language users on social media, also shows signs of cultural invasion in the form of the use of foreign languages.

CONCLUSION

The use of language on social media which is mapped based on age, occupation, and level of education, shows that cultural invasion in the form of transitions or shifts to the replacement of regional languages into foreign languages does not occur in total. Of all the respondents who use social media, 28 admit that they use Javanese as one of the languages they use on social media. In addition, 18 respondents claimed to use foreign languages other than regional languages and Indonesian. This shows that cultural invasion did occur in Ponorogo, namely with the Javanese language which experienced a shift from the primary language in communication, because more people used Indonesian as the national language. In addition, the increasing use of foreign languages in social media shows symptoms of an even greater cultural invasion.

REFERENCES

Battiste, M. (2000). Language and culture in modern society. *I am reclaiming Indigenous Voice and Vision*, *192*.

Boas, F. (1942). Language and culture. In *Studies in the history of culture: The disciplines of the humanities* (pp. 178–184). Banta.

Budhiono, R. H. (2009). BAHASA IBU (BAHASA DAERAH) DI PALANGKARAYA: PERGESERAN DAN PEMERTAHANANNYA. *Adabiyyāt: Jurnal Bahasa Dan Sastra*, *8*(1), 195. https://doi.org/10.14421/ajbs.2009.08110

Budiarto, G. (2020). Dampak Cultural Invasion terhadap Kebudayaan Lokal: Studi Kasus Terhadap Bahasa Daerah. *Pamator Journal*, *13*(2), 183–193. https://doi.org/10.21107/pamator.v13i2.8259

Bump, P. (2021, July 21). The 5 Types of Social Media and Pros & Cons of Each. *Hubspot.Com*. https://blog.hubspot.com/marketing/which-social-networks-should-you-focus-on

Damanik, R. (2009). *Pemertahanan Bahasa Simalungun di Kabupaten Simalungun*.

Damayanti, R. (2018). Diksi Dan Gaya Baahsa Dalam Media Sosial Instagram. *WIDYALOKA IKIP WIDYA DARMA*, *5*(3), 261–278.

Departemen Kesehatan RI. (2009). *Sistem Kesehatan Nasional*. Departemen Kesehatan RI.

Digital 2022: Indonesia. (n.d.). DataReportal – Global Digital Insights. Retrieved November 11, 2022, from https://datareportal.com/reports/digital-2022-indonesia

Fakhruroji, Moch., Rustandi, R., & Busro, B. (2020). Bahasa Agama di Media Sosial: Analisis Framing pada Media Sosial "Islam Populer." *Jurnal Bimas Islam*, *13*(2), 203–234. https://doi.org/10.37302/jbi.v13i2.294

Foley, W. A. (2000). The languages of New Guinea. *Annual Review of Anthropology*. https://doi.org/10.1146/annurev.anthro.29.1.357

Hannahcurrey. (2022, October 20). *THE GLOBAL STATE OF DIGITAL IN OCTOBER 2022*. We Are Social Singapore. https://wearesocial.com/sg/blog/2022/10/the-global-state-of-digital-in-october-2022/

Hilman, Y. A., Dwijayanti, E. W., & Khoirrurosyidin, K. (2020). Identitas Lokal Masyarakat Etnik Panaragan. *Sospol : Jurnal Sosial Politik*, *6*(1), Article 1. https://doi.org/10.22219/sospol.v6i1.8948

Hoijer, H. E. (1954). *Language in culture; conference on the interrelations of language and other aspects of culture.*

Istiqomah, D. S., Istiqomah, D. S., & Nugraha, V. (2018). *ANALISIS PENGGUNAAN BAHASA PROKEM DALAM MEDIA SOSIAL. 1*, 10.

Kaisii, A. (2017). Globalization, hybridization, and cultural invasion: Korean wave in India's North East. *Asian Communication Research*, *14*(1), 10–35.

Kramsch, C. (2014). Language and culture. *AILA Review*, *27*(1), 30–55.

Latip-Yusoph, S. (2016). Language Trends in Social Media: Manifestations of Meranaws' Use of English on Facebook. *US-China Foreign Lang*, *14*(7), 480–490.

Nasrullah, R. (2016). *Meme dan Islam: Simulakra Bahasa Agama di Media Sosial*. 16.

Nurhayati, E. (2010). *MODEL PEMERTAHANAN BAHASA JAWA PROVINSI DAERAH ISTHVIEWA YOGYAKARTA.*

Phillipson, R. (1992). *Linguistic imperialism*. Oxford University Press.

Putri, N. W. (2018). Pergeseran bahasa daerah Lampung pada masyarakat kota Bandar Lampung. *Jurnal Penelitian Humaniora*, *19*(2), 77–86.

Rahman, T. (1998a). *Cultural Invasion and Linguistic Politeness Among English-using Pakistanis*.

Rahman, T. (1998b). *Cultural Invasion and Linguistic Politeness Among English-using Pakistanis*.

Sahril, N. F. N. (2018). Pergeseran Bahasa Daerah Pada Anak-Anak di Kuala Tanjung Sumatra Utara. *Ranah: Jurnal Kajian Bahasa*, *7*(2), 210–228.

Setyawan, A. (2011). *Bahasa Daerah Dalam Perspektif Kebudayaan dan Sosiolinguistik: Peran dan Pengaruhnya dalam Pergeseran dan Pemertahanan Bahasa*. http://eprints.undip.ac.id/53927/

Sholihah, R. A., & Suharti, S. (2015). Sikap Dan Pemertahanan Bahasa Indonesia Siswa Kelas X Sma Internasional Budi Mulia Dua Yogyakarta. *LingTera*, *2*(2), 169. https://doi.org/10.21831/lt.v2i2.7375

Sitorus, N. (2014). *Pemertahanan Bahasa Pakpak Dairi di Kabupaten Dairi*.

Sumarsono, S. (2002). *Sosiolinguistik*. Sabda.

Widianto, E. (2018). Pemertahanan bahasa daerah melalui pembelajaran dan kegiatan di sekolah. *KREDO: Jurnal Ilmiah Bahasa Dan Sastra*, *1*(2), 1–13.

Zhang, Y. (2018). *Views on the Cultural Invasion*. *199*(Saeme), 162–168. https://doi.org/10.2991/saeme-18.2018.30

Zulaeha, I., & Hum, M. (2017). Strategi pemertahanan bahasa daerah pada ranah pendidikan. *Jurnal Peradaban Melayu*, *12*, 40–46.