

## A Cultural Acculturation: The Code-Mixing and Language Meaning in 'Geef Mij Maar Nasi Goreng' Song

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### ABSTRACT

This research explores the phrase "Geef Mij Maar Nasi Goreng" from the song of the same name by Aunt Lien as a lens into cultural acculturation between Indonesia and the Netherlands. By employing critical discourse analysis, the study investigates how the phrase reflects code-mixing, conveys cultural meaning, and contributes to identity construction. The research found that the phrase is a microcosm of cultural intersection, combining Dutch and Indonesian languages to express longing for Indonesian cuisine. It symbolizes the challenges of adapting to a new culture while maintaining one's heritage. Moreover, the song acts as a platform for Aunt Lien to navigate her Dutch-Indonesian identity, contrasting Indonesian flavors with Dutch culinary staples. Ultimately, the phrase serves as a potent symbol of the complexities of acculturation, demonstrating how language can be a vehicle for both connection and disconnection between cultures. This study contributes to understanding the role of language in cultural exchange and the experiences of individuals navigating multiple cultural identities

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## **INTRODUCTION**

The song "Geef Mij Maar Nasi Goreng" (Give Me Fried Rice), composed by Wieteke van Dort (Aunt Lien) in 1977, stands as a captivating emblem of cultural acculturation between Indonesia and the Netherlands. This musical composition encapsulates Aunt Lien's poignant yearning for her Indonesian homeland, particularly its culinary delights, following her relocation to the Netherlands. Its enduring popularity among both Dutch and Indonesian audiences, coupled with diverse interpretations by musicians, underscores its cultural resonance. Previous research has delved into various facets of the song. Fajri (2012) examined the song's lyrics and social context to illuminate its underlying meaning. Tour (2012) traced the history of fried rice and explored its popularization in the Netherlands through the song's influence. Osmond (2013) analyzed the song's lyrics and melody to discern its reflection of Aunt Lien's cultural identity.

This study aims to scrutinize the phrase "Geef Mij Maar Nasi Goreng" within the song through the lens of cultural acculturation. Specifically, it seeks to understand how the phrase embodies cultural exchange between Indonesia and the Netherlands, the cultural significance embedded within it, and its role in constructing Aunt Lien's Dutch-Indonesian identity. By unraveling the code-mixing of language and meaning within the phrase, this research endeavors to illuminate the complexities of cultural acculturation. Furthermore, it explores the symbolic, emotional, and social dimensions of the phrase's cultural meaning. Ultimately, the study aims to elucidate how Aunt Lien employs the phrase to forge her unique cultural identity as a Dutch-Indonesian.

This research anticipates contributing to a deeper comprehension of the intricate dynamics of cultural acculturation in multicultural societies. It seeks to illuminate the pivotal role of language in facilitating cultural exchange, the profound cultural meanings embedded within popular songs and music, and the strategies individuals employ to construct their cultural identities within the context of migration and diaspora.

The findings of this research are expected to yield an in-depth analysis of the phrase "Geef Mij Maar Nasi Goreng" within the framework of Indonesian-Dutch cultural interchange, a nuanced understanding of the phrase's cultural significance, a clear explanation of how Aunt Lien utilizes the phrase to shape her cultural identity, and valuable insights into the interplay of language and music in the process of cultural acculturation. The exploration of the phrase "Geef Mij Maar Nasi Goreng" is essential for several reasons. First, it offers a unique opportunity to examine the intricate interplay of language and culture in the context of acculturation. By analyzing the code-mixing within the phrase and its broader cultural implications, this research contributes to a more nuanced understanding of how individuals navigate multiple cultural identities.

Second, the study sheds light on the power of popular culture in shaping cultural perceptions and identities. By examining the song's enduring popularity and its various interpretations, this research reveals how cultural artifacts can serve as vehicles for cultural exchange and dialogue. Finally, this research contributes to the growing body of literature on the experiences of migrants and

diasporic communities. By exploring Aunt Lien's personal journey through her music, the study offers insights into the challenges and complexities of maintaining cultural heritage while adapting to a new cultural environment. Previous research on the song "Geef Mij Maar Nasi Goreng" has provided valuable insights into its cultural significance. Fajri (2012) emphasized the song's role in reflecting the social context of its time. Tour (2012) highlighted the song's impact on popularizing Indonesian cuisine in the Netherlands. Osmond (2013) focused on the intersection of language and culture in shaping Aunt Lien's identity.

While these studies offer valuable perspectives, they do not fully explore the complex interplay of language, culture, and identity within the phrase "Geef Mij Maar Nasi Goreng." This research aims to build upon these foundations by delving deeper into the linguistic and cultural nuances of the phrase, as well as its role in constructing Aunt Lien's identity. By examining the phrase through the lens of cultural acculturation, this study offers a fresh perspective on the song's meaning and impact. It seeks to contribute to a more comprehensive understanding of the cultural dynamics at play and the ways in which individuals negotiate their identities in multicultural contexts.

### **Research Objectives**

This study aims to achieve the following objectives:

1. To analyze the phrase "Geef Mij Maar Nasi Goreng" as a reflection of cultural acculturation between Indonesia and the Netherlands.
2. To explore the cultural meanings embedded within the phrase, including its symbolic, emotional, and social dimensions.
3. To examine how Aunt Lien utilizes the phrase to construct her Dutch-Indonesian identity.

By accomplishing these objectives, this research seeks to contribute to a deeper understanding of the complex relationship between language, culture, and identity in the context of cultural acculturation. This research holds significance for several reasons. First, it contributes to the growing body of knowledge on cultural acculturation by examining the role of language and popular culture in shaping identities. Second, the study offers insights into the experiences of migrants and diasporic communities, highlighting the challenges and opportunities associated with navigating multiple cultural contexts. Finally, this research has the potential to inform cultural exchange and dialogue by illuminating the complex meanings embedded within seemingly simple phrases. By providing a comprehensive analysis of the phrase "Geef Mij Maar Nasi Goreng," this study aims to deepen our understanding of the cultural dynamics at play and the ways in which individuals negotiate their identities in a globalized world.

## LITERATURE REVIEW

Human migration is a historical reality, driven by various factors, and continues to shape societies worldwide. The challenges of adapting to a new culture, particularly when faced with language, dietary, and cultural differences, can hinder the acculturation process. Migrants' experiences vary widely based on individual circumstances, reasons for migration, and the company they keep. Each migrant brings a unique cultural background, including cultural capital, which differs from social capital though they share similarities. Cultural capital, encompassing objective, institutionalized, and embodied forms, plays a crucial role in acculturation. By understanding the influence of cultural capital, researchers like Dinesh Bhugra, in his 2020 article "Migration, Cultural, Capital and Acculturation," suggest that its strengths can be harnessed to mitigate post-migration challenges.

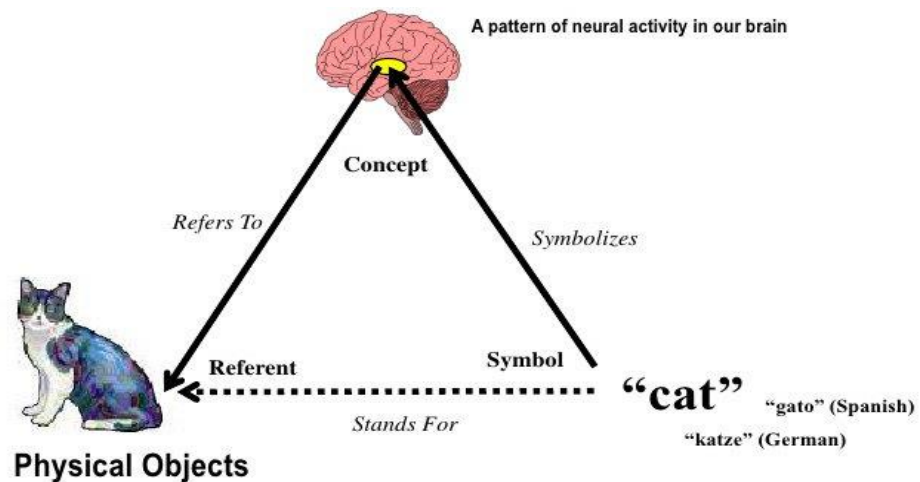
A language is a communication tool used to convey ideas, thoughts and feelings. The meaning of a language is not only determined by the definition of words, but also by the context in which they are used. In the acculturation process, language can become a medium for exchanging meaning and cultural identity. A song can be a medium for expressing cultural identity, including values, beliefs and traditions. A cultural meaning of a song can be constructed through the lyrics, melody, rhythm and instruments used. This research uses a framework that combines theories of cultural acculturation, language and meaning, and cultural meaning in a song. This framework helps in understanding how the phrase 'Geef Mij Maar Nasi Goreng' in the song 'Geef Mij Maar Nasi Goreng' reflects cultural acculturation between Indonesia and the Netherlands.

In his 2012 research, Fajri explored the lyrics of the song "Geef Mij Maar Nasi Goreng" and its social context to understand the meaning contained therein. The results of his research revealed that this song was an expression of Aunt Lien's longing for her homeland, Indonesia, especially for its culinary delights after she migrated to the Netherlands. More than just an expression of longing, this song also functions as a means for Tante Lien to build her cultural identity as a Dutch-Indonesian. Through this song, Aunt Lien seems to be emphasizing her dual cultural roots. A research Tour took in 2012 led us on a journey through the history of fried rice and the influence of the song "Geef Mij Maar Nasi Goreng" in popularizing this dish in the Netherlands. Tour believes that this song played an important role in introducing fried rice to the Dutch and at the same time improving Indonesia's image as a country with culinary riches to be reckoned with. In other words, this song is not only a personal expression of Aunt Lien, but also a kind of Indonesian culinary ambassador in the Netherlands.

Osmond, in his 2013 research, carried out a more in-depth analysis of the lyrics and melody of the song "Geef Mij Maar Nasi Goreng" to reveal Aunt Lien's cultural identity implied in it. The results of the analysis show that this song is a unique blend of elements of Indonesian and Dutch culture. The soulful lyrics express Aunt Lien's affection for her two cultures, while also implying the complexity of the identity of an individual living in two cultures. Van Dijk, an expert in critical discourse analysis, developed a theory that is very relevant for

analyzing texts such as song lyrics. In research on the song "Geef Mij Maar Nasi Goreng", Van Dijk's theory can be used to reveal how the phrase "Geef Mij Maar Nasi Goreng" is used to build Aunt Lien's cultural identity and her position in multicultural society in the Netherlands. In other words, this simple phrase turns out to contain a deeper and more complex meaning, which is related to issues of identity, power and social relations.

The semiotic theory developed by Barthes provides a very useful framework for analyzing the meaning of signs and symbols in culture. In the context of the song "Geef Mij Maar Nasi Goreng", Barthes' theory can be used to reveal the cultural meaning contained in the phrase "Geef Mij Maar Nasi Goreng", be it symbolic, emotional or social. Fried rice, for example, is not just food, but can also be a symbol of identity, longing, and even resistance.



Gambar 1. Framework Semiotic

## METHODOLOGY

This research uses a qualitative approach with critical discourse analysis methods. Critical discourse analysis is a research method used to analyze how language is used in social contexts to build and reproduce ideology, power and social relations. In this research, critical discourse analysis is used to analyze the phrase 'Geef Mij Maar Nasi Goreng' in the song 'Geef Mij Maar Nasi Goreng' to understand how the phrase reflects cultural acculturation between Indonesia and the Netherlands.

The research data in this study is the phrase 'Geef Mij Maar Nasi Goreng' and the context of its use in various media. The context in which this phrase is used includes the lyrics of the song 'Geef Mij Maar Nasi Goreng' by Aunt Lien, interpretations of the song by other musicians, and various publications, as well as discussions about the song.

The data collection technique in this research is documentation. Documentation was carried out by collecting various written sources, such as song lyrics, articles and books, related to the phrase 'Geef Mij Maar Nasi Goreng'.

The data analysis technique in this research is critical discourse analysis. Critical discourse analysis is carried out with the following steps:

1. **Reading and understanding the text:** The phrase 'Geef Mij Maar Nasi Goreng' and the context of its use in various media are read and understood carefully.
2. **Identification of linguistic elements:** Relevant linguistic elements in the phrase and the context in which they are used are identified, such as the words, sentence structure and meaning contained in the phrase.
3. **Relationship analysis:** The relationships between linguistic elements are analyzed to understand how the meaning of the phrase is constructed.
4. **Contextualization:** The phrase and the context in which it is used are connected to a broader social context, such as relations between Indonesia and the Netherlands, migration and the diaspora.
5. **Interpretation:** The interpretation of how the phrase 'Geef Mij Maar Nasi Goreng' reflects cultural acculturation between Indonesia and the Netherlands is made based on previous analysis.

The validity of the data in this research is maintained by triangulating data sources and triangulating analytical methods. Triangulation of data sources was carried out using various data sources, such as song lyrics, articles and books. Triangulation of analytical methods is carried out using more than one analytical method, namely critical discourse analysis and semiotic analysis. Research ethics in this research are maintained by respecting the copyright and privacy of all parties involved in this research. All data sources used in this research will be listed clearly and accurately.

## RESULT AND DISCUSSION

### The Song Lyrics of 'Geef Mij Maar Nasi Goreng'

*Toen wij repatrieerden uit de gordel van smaragd  
Dat Nederland zo koud was hadden wij toch nooit gedacht  
Maar 't ergste was 't eten. Nog erger dan op reis  
Aardapp'len, vlees en groenten en suiker op de rijst  
(Chorus) Geef mij maar nasi goreng met een gebakken ei  
Wat sambal en wat kroepoek en een goed glas bier erbij  
Geef mij maar nasi goreng met een gebakken ei  
Wat sambal en wat kroepoek en een goed glas bier erbij  
Geen lontong, sate babi, en niets smaakt hier pedis  
Geen trassi, sroendeng, bandeng en geen tahoe petis  
Kwee lapis, onde-onde, geen ketella of ba-pao  
Geen ketan, geen goela-djawa, daarom ja, ik zeg nou*

*(Chorus)*

*Ik ben nou wel gewend, ja aan die boerenkool met worst  
Aan hutspot, pake klapperstuk, aan mellek voor de dorst  
Aan stampot met andijwie, aan spruitjes, erwtensoep  
Maar 't lekkerst toch is rijst, ja en daarom steeds ik roep  
(Chorus)*

The translation of the song 'Geef Mij Maar Nasi Goreng' into Indonesian is as follows:

*Saat kami dipulangkan dari Indonesia  
Kami tidak pernah tahu bahwa Belanda begitu dingin  
Yang paling buruk adalah makanannya, lebih buruk dari makanan yang kami dapat selama  
di perjalanan  
Kentang, daging dan sayuran dan nasi dengan gula.  
(Refrain) Beri saja aku nasi goreng dengan telur dadar  
dengan sambal dan kerupuk dan segelas bir  
Beri saja aku nasi goreng dengan telur dadar  
dengan sambal dan kerupuk dan segelas bir  
Tidak ada lontong, sate babi, tidak ada rasa pedas  
tidak ada terasi, serundeng, bandeng, dan tahu petis  
Kue lapis, onde-onde, tidak ada ketela pohon atau bakpau  
Tidak ada ketan, tidak ada gula jawa, jadi aku berkata*

*(kembali ke refrain)*

*Namun sekarang aku telah beradaptasi dengan kubis dan buncis  
hutspot (masakan khas Belanda), dengan parutan kelapa dan susu  
Stampot (masakan khas Belanda) dengan sayuran andijwie (endive), spruitjes (sejenis  
kubis dari Belgia), dan sup erwtens (ercis)  
apapun itu, nasi tetaplah yang terbaik. Jadi aku selalu berkata:  
(kembali ke refrain)*

### Linguistic Elements

Table 1. Words and Meanings in the Song 'Geef Mij Maar Nasi Goreng'

Words	Meanings	Words	Meanings
<i>Nasi goreng</i>	Fried rice dish, typical Indonesian food	<i>Trassi</i>	Fermented shrimp paste
<i>Geef mij</i>	Gave me (in Dutch)	<i>Sroendeng</i>	Roasted grated coconut
<i>Maar</i>	But (in Dutch)	<i>Bandeng</i>	Milkfish
<i>Telur dadar</i>	Fried egg	<i>Tahoe petis</i>	Tofu with shrimp sauce
<i>Sambal</i>	Indonesian spicy sauce	<i>Kwee lapis</i>	Typical Indonesian layered cake
<i>Kroepoek</i>	Prawn crackers	<i>Onde-onde</i>	Typical Indonesian 'onde-onde' cake
<i>Bier</i>	Beer	<i>Ketella</i>	Cassava
<i>Lontong</i>	Rice cakes wrapped in banana leaves	<i>Ba-pao</i>	Meatbun
<i>Sate babi</i>	Pork satay	<i>Ketan</i>	Glutinous rice
<i>Pedis</i>	Spicy taste	<i>Gula jawa</i>	Indonesian brown sugar

### Sentence Structures

1. The sentences in song lyrics are generally short and simple.
2. The use of the repetitive phrase 'Geef Mij Maar Nasi Goreng' to emphasize desire.
3. The use of conjunctions 'maar' to compare Indonesian and Dutch food.
4. The use of negative sentences of 'Geen lontong, pork satay, and niets smaakt hier pedis' to show the dislike for Dutch food.
5. The use of affirmative sentences 'Ik ben nou wel gewend, ja aan die boerenkool met worst' to show adaptation to Dutch food.

### **Meanings**

1. The phrase 'Geef Mij Maar Nasi Goreng' expresses Aunt Lien's longing for typical Indonesian food.
2. The song's lyrics draw a comparison between Indonesian and Dutch food, with an emphasis on the typical spicy flavors and spices of Indonesian cuisine.
3. This song also shows Aunt Lien's adaptation process to Dutch culture and food.

### **Connection Analysis**

The meaning of the phrase 'Geef Mij Maar Nasi Goreng' is constructed through several connections;

1. Contrasting connection: This phrase contrasts delicious, spicy Indonesian food with bland, non-spicy Dutch food.
2. Symbolic connection: Fried rice is a symbol of Indonesian cultural identity for Aunt Lien.
3. Emotional connection: This phrase expresses Aunt Lien's longing and discomfort towards her new culture in the Netherlands.

### **Contextualization**

The phrase 'Geef Mij Maar Nasi Goreng' must be understood in the context of cultural acculturation between Indonesia and the Netherlands. Aunt Lien, as a Dutch-Indonesian, experienced an identity struggle when she moved to the Netherlands. This song became a medium for her to express her longing for the homeland and her difficulties adapting to a new culture.

### **Social Relations**

The song 'Geef Mij Maar Nasi Goreng' can also be seen as a reflection of the complex social relations between Indonesia and the Netherlands. This song shows how migration and diaspora can influence cultural identity and the way individuals adapt to a new culture.

### **The Combination of Language and Meaning in the Phrase 'Geef Mij Maar Nasi Goreng'**

The phrase 'Geef Mij Maar Nasi Goreng' is an interesting example of the combination of language and meaning in the context of cultural acculturation. This phrase combines Dutch words 'Geef Mij Maar' with Indonesian words 'fried rice'. This combination of languages reflects Aunt Lien's experience as a Dutch-Indonesian woman living in two different cultures.

The meaning of the phrase 'Geef Mij Maar Nasi Goreng' has also shifted from the literal meaning of 'Give Me Nasi Goreng' in Dutch, to a more complex meaning in the Indonesian cultural context. This phrase not only expresses Aunt Lien's longing for typical Indonesian food, but also conveys her cultural identity as a Dutch-Indonesian who is connected to both cultures.

### **The Cultural Meaning in the Song 'Geef Mij Maar Nasi Goreng'**

The song 'Geef Mij Maar Nasi Goreng' contains various cultural meanings related to acculturation between Indonesia and the Netherlands. These meanings can be identified through analysis of the song's lyrics, melody, and the social context in which the song was created and sung.

Table 2. Cultural Meaning in the Song 'Geef Mij Maar Nasi Goreng'

<b>The Cultural Meaning</b>	<b>The Descriptions</b>
Longing for hometown	The song's lyrics express Aunt Lien's longing for Indonesia, especially its cooking after she moved to the Netherlands.
Mixed-cultural identity	The phrase 'Geef Mij Maar Nasi Goreng' symbolizes her cultural identity as a Dutch-Indonesian who is connected to both cultures.
Culinary fusion	This song introduces fried rice, a typical Indonesian food, to Dutch people.
Childhood nostalgia	The cheerful and simple melody of the song reminds Aunt Lien of her childhood in Indonesia.
Symbol of unity	This song is a symbol of unity for Indonesian and Dutch people living in the diaspora.

**The Critical Discourse Analysis: Deconstructing the Ideology and Power**

The critical discourse analysis of the song 'Geef Mij Maar Nasi Goreng' can reveal how this song is used to build ideology and power in the context of cultural acculturation.

Table 3. Ideology and Power in the Song 'Geef Mij Maar Nasi Goreng'

The Ideology	The Power
Nationalism	This song can be seen as an expression of Aunt Lien's nationalism towards Indonesia and its culture.
Diaspora	This song can be used to build identity and solidarity among Indonesian people in the diaspora.
Cultural hybridity	This song shows how mixed Indonesian-Dutch cultures can produce a new culture.
Culinary stereotypes	This song can strengthen the stereotypes of delicious and exotic Indonesian cuisine.

**Discussion**

The above findings suggest that the animated film, despite using language that is easy to understand by children, contains many vulgar and unnecessary expressions. The vulgar content in the children's animation on the channel "Santoon TV" indicates an inconsistency between branding and content. It is important for children's content creators to ensure that their names and content are very consistent with positive educational and moral values. Given the significant impact it can have on children's development, stricter monitoring and good regulation are needed to protect young audiences or children from inappropriate content. Here are some points that can be discussed further:

- 1. The negative impact of the use of vulgar language**  
 The use of vulgar and rude language in children's movies has a negative impact on the child's emotional and social development. Children tend to emulate what they see and hear, and improper use of language can form disrespectful behaviour and disregard for others.
- 2. Humiliation of the authority of the teacher**  
 But the scene where a mother strikes a teacher with rough words shows a lack of appreciation for the authority and role of the teacher in education. It can teach children to disrespect the teacher and underestimate the authorities of education.
- 3. Negative influence on children's social interactions**  
 When children see that behavior and rude speech are justified or even supported in animations, they may assume that such behaviors are

acceptable in real life. It can affect the way they interact with peers, parents, and other authorities.

**4. The role of parents as examples**

The behavior of a mother in this animated film shows that parents have a major role in shaping the attitudes and behaviors of children. If parents use rude and humiliating language, then children tend to imitate such behavior. Although it's just an animated drama that has been made, kids tend to find it often in the real world if they think it is true.

**5. Positive and appreciative language emphasis**

Animated films for children should use positive and appreciative language, to teach good values such as respect for others, speak politely, and resolve conflicts in constructive ways. The conclusion that can be drawn from the Results and Discourse described above is a clear result that vulgar and rude discourse in children's animated films can have a negative impact on child development. Therefore, it is important for creators of animated content whether it lasts more than an hour or less than one hour to consider the impact of the language they use and ensure that children's films teach positive and encouraging values. Thus, animation can serve as an effective educational tool and build a good character in children.

## CONCLUSION

The song 'Geef Mij Maar Nasi Goreng' is an interesting example of cultural acculturation between Indonesia and the Netherlands. This song combines language, music, and culture to express longing, identity, and unity. This research shows how this song can be analyzed through various approaches to understand the meaning contained in it.

This research contributes to the understanding of cultural acculturation in multicultural societies. Additionally, this research shows how language, music, and popular culture can be used to bridge different cultures and create new meaning. Furthermore, the impact of this research is to increase understanding of the Dutch-Indonesian experience, enrich knowledge about cultural acculturation in music, and encourage dialogue about cultural identity and the diaspora.

Then, based on the research on a cultural acculturation in the song 'Geef Mij Maar Nasi Goreng', the following are several recommendations in regard to further research that can be carried out;

1. Analyzing the reception and interpretation of the song 'Geef Mij Maar Nasi Goreng' among Indonesian and Dutch society today.
2. Examining how this song is used in various social and cultural contexts, such as performances, festivals, and mass media.
3. Explores how this song can be used to promote intercultural dialogue and understanding between Indonesia and the Netherlands.

Research on cultural acculturation through songs still has a lot of potential for development. It is hoped that the suggestions above will inspire researchers to conduct more in-depth and comprehensive research on this topic. By understanding how cultural acculturation is represented in music, we can increase our understanding of intercultural relationships, identity, and meaning in multicultural societies.

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