

A CORPUS SEMANTIC STUDY OF THE TERM '*LAJU*' VARIATIONS IN PALEMBANGNESE

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ABSTRACT

This study employs a semantic corpus to investigate the linguistic patterns of the term "*laju*" in the Palembangnese. The main objective is to identify and analyze the varied meanings and contextual uses of "*laju*," emphasizing its syntactic patterns and cultural significance in Palembangnese. The study uses *WhatsApp* text data of the daily written Palembangnese communication compiled into a corpus comprising 1.406.134 tokens. The semantic corpus analysis focuses on "*laju*" concordances involving the word frequency and its collocations to understand how the word functions in the Palembangnese interactions. The study highlights the multifaceted nature of "*laju*" and its adaptability across different linguistic and cultural contexts by identifying the concordances. The findings reveal that recurring collocates of "*laju*" include "*dak*" (no), "*gek*" (later), "*nak*" (want/will), "*aku*" (I), "*nah*" (particle/affirmative), "*dio*" (she/he), "*ngapo*" (why), "*nian*" (really/very), "*ke*" (to - preposition of direction), and "*kan*" (emphasis particle or question marker); and imply a wide range of "*laju*" meanings in Palembangnese, like cause-effect marker, permission, comparison/similarity, excessive behavior, and even the meanings 'to go' or 'to die'. The findings also provide scientific evidence that although "*laju*" is identical orthologically in Indonesian, it differs from Palembangnese use. It shows that cultural expression contributes to the complexity of word meanings.

Keywords: *Corpus, linguistic variations, Palembangnese, semantics*

INTRODUCTION

Palembang is not only a big city in Indonesia but also a cultural identity strongly bound in the collective memory of the people of South Sumatra Province. The term "Palembang" is often uttered by the nomads from South Sumatra to introduce themselves, though they are from different regions in South Sumatra. Not all the nomads confessing from Palembang are from Palembang city. It is because this province of Indonesia is not merely home to Palembang citizens, but also diverse ethnic groups, like Palembang Malay, Musi, Komerling, Ogan, Semendo, Empat Lawang, Sekayu, Banyuasin, Tionghoa, Minangkabau, and other ethnic groups. Each group speaks a different language. It shows that the diversity of ethnic groups reflects the richness of local languages and dialects used in daily life communication.

Amidst the plurality of cultures and local languages, Palembang Malay still occupies a special position as a lingua franca in South Sumatra. The language is used by cross-ethnic groups in everyday social interactions and is known as the Palembang language or Palembangnese. This language is a part of the Malay ethnic group, but it is unique, differentiating it from the standard Malay and Indonesian. Amin et.al. (2010) said, "Palembangnese is the dominant Malay language used in Palembang. As the national language of the unitary Republic of Indonesia, it is one of the unifying basic languages that later evolved and expanded." As an existing local language in a multilingual environment, Palembangnese has intensive contact with local dialect variations, which form the dynamic meaning of its words.

Interestingly, some Palembangnese words are similar to Indonesian words orthographically. One of the words is "*laju*". In Indonesian, the word "*laju*" is a lexical item that can be *laju* (fast), *kelajuan* (speed), and *melaju* (drive) (Kamus Besar Bahasa Indonesia VI-ed). In contrast to the Palembangnese, the word "*laju*" differs from the Indonesian use. Moreover, "*laju*" in Palembangnese is used as a sample of linguistic efficiency, and a frequent lexicon with varied functional uses. The diverse functional use of the word "*laju*" is interesting to dig into a deep analysis to discover its use in the South Sumatra language franca.

Thus, corpus semantic analysis is required to provide information about the terms of "*laju*" since terms include denotative (literal meaning) and connotative (association and culture contextual meaning)

(Cruse, 1986; Lyons, 1977; Stubbs, 2002). Through discovering the meaning aspects, the terms of "*laju*" can be obtained by looking at the conversation contexts in Palembangnese. For the understanding to be valid and scientifically accountable, big authentic communication data that represents the natural use of the Palembangnese is necessary. Rich and varied data are important, considering word is constrained to speech units that have semantic patterns that emerge from repeated language behaviour in distinguished contexts. The language contexts exist because of language and communicative competences. Those competencies are obtained because of repeated language environments. The repetition action unconsciously makes a language habit which makes the language users flexible to deliver what they mean and understand what they listen. Therefore, taking into consideration the analysis steps that require large amounts of natural communication data, this study focuses on corpus semantics to uncover information about the language context of "*laju*". As Stubbs (2002) said that "corpus semantics examines how words are used in text and discourse; and needs observations of use as evidence of meaning". So, the semantic corpus suggests that language is used in a natural aspect of social activities and cultural relationships.

Regarding the semantic corpus approach, this study can contribute to local linguistic knowledge by providing how the word '*laju*' expands its meaning variations in the social interaction and its use-culture. Although orthographically "*laju*" is identical with Indonesian, the use and the meaning significantly differ from Palembangnese that needs to be discussed scientifically. Based on that, this research is designed to answer three main questions about: (1) How is the frequency of occurrence of the word "*laju*" in written Palembangnese corpus? (2) "How do collocational patterns of the word '*laju*' reflect its semantic functions in various communicative contexts?" and (3) What are the semantic meanings and cultural nuances contained in the use of the word "*laju*" among Palembangnese speakers?

METHODOLOGY

This study used a semantic corpus method to study language data from large text collections as the primary evidence for the uses and meanings of words and phrases by the relation between words in the lexicon (words in the language system) and words in texts (words in use) (Stubbs, 2022, p. 20). The data was a Palembangnese corpus compiled from 100 written Palembangnese utterances, which were *WhatsApp conversations* taken at the beginning of 2025. *WhatsApp* was selected as the data source because it was the dominant communication platform used by the sample in daily interactions, so the data collected was authentic and not fabricated as in line with Dash (2008: 34) that one of the corpus characteristics is the authentic utterance data.

The corpus tokens were 1.715.022 before being cleaned from emoji, symbol, link, date, time, and usernames; and the final corpus tokens were 1.406.134. In analyzing the large data, corpus linguists suggest that linguistic typical and repeated patterns show the visible concordance of language use's repetitive and routine nature (expected, predictable, usual, normal, and typical utterances), and then being analyzed with the computer help (Stubbs, 2002, pp. 240-241; Stubbs & Meyer, 2004, p. 1; Baker, 2006; McEnery & Hardie, 2012: 727; Jones & Walker, 2016: 5-6). It observes the concordances by discerning the frequency and collocation (Puspitasari, 2024, p. 169; Karlina, 2023: 168), analyzed with the help of AntConc software and the concordance tool known as KWIC (Key Word in Context) (Anthony, 2019).

The analysis process identified the most dominant collocations of the word "*laju*". The concept of collocation, the linguistic environment of a word, often clarifies or even determines its meaning—the frequency of occurrence of the word "*laju*" and its colloquial phrases to picture its significance. The KWIC feature displays each occurrence of the word "*laju*" along with the linguistic context on the left and right sides. The KWIC analysis-software-assisted analysis reveals the various nuances of meaning and functions of the word "*laju*".

ANALYSIS

This study compiled a written Palembangnese corpus from 100 respondents' *WhatsApp* conversations. The initial corpus consisted of 1.715.022 tokens. Before analysing the corpus, this study cleaned data from irrelevant elements like link, date, time, emoji, and name, so the tokens decreased to 1.406.134. The filtered tokens were still large and representative for linguistic analysis, specifically semantic corpus analysis, to investigate the term "*laju*" in Palembangnese natural contexts.

How is the frequency of occurrence of the word "*laju*" in written Palembangnese corpus?

Regarding the first question about the frequency of "*laju*" in the written Palembangnese corpus, data analysis shows that "*laju*" registered 1.691 occurrences. The occurrence numbers counted it as a sufficiently frequent word used by Palembangnese speakers in their daily written communications. However, "*laju*" was not a top ten frequent word in the corpus. The dominant word in the corpus from the top ten list was "*apo*" (what) with 4.234 occurrences, to "*Lah*" (local language particle) in the first list for 7.548 occurrences. It means that "*laju*" (1.691 occurrences) was significantly lower than local language particle ("*Lah*", "*Bae*"), nouns ("*Aku*", "*Ak*"), negation ("*Dak*", "*Dk*"), and basic functional words, such as "*Nak*" (want), "*Itu*" (the), "*Ado*" (exist), and "*Apo*" (what), which dominate the top ten frequency list. The list of words is grammatical words with a structural part fundamental to the utterance.

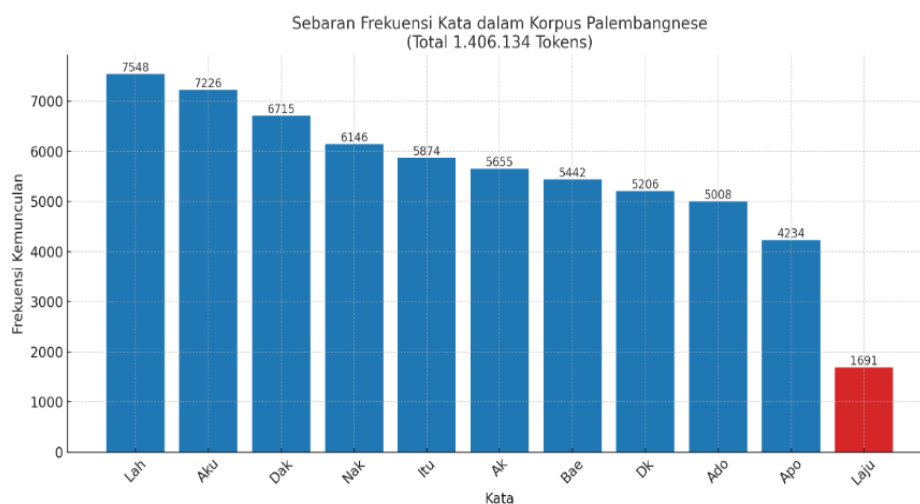


Figure 1. Top-ten Frequent List of written Palembangnese Corpus

Based on the top ten list data, some aspects can be deduced. First, the dominant particles "*lah*" (rank 1) and "*bae*" (rank 7) were Palembangnese particles that assert the local language nuance to emphasize or maintain the flow of an interaction. The high frequency of "*lah*" indicated that the particle was the key element in daily Palembangnese utterances. For example, *Bu aci ngomong sebarke lah kriterianyo di group mpk tu* (Maam Aci said spread the word in the MPK group). Interestingly, "*lah*" can be meant to be an auxiliary verb to express something that has been done, as in the data *"Katek lagi. kebun lah di ambek jeme"* (There are no gardens because people have taken them). The particle data indicate linguistic markers, but the markers do not have strong propositional meaning; they still function to structure discourse, express speakers' attitudes, manage turn-taking, and facilitate social interaction (Schiffirin, 1987; Fraser, 1996; Ajimer, 2002; Hopper & Traugott, 2003).

Second is the pronoun of "I" in Palembangnese data, which is "*aku*" or "*ak*." The calculated pronoun of the two words would have high-frequency data. The dominant pronoun use reflects the personal and egocentric nature common in informal conversation. The same case also occurs in the negation word in Palembangnese "*dak*" and "*dk*". Short forms such as "*ak*" and "*dk*" also indicate informal communication. Crystal (2006) emphasized that social context involving platforms, formalities, and speaker relations impacts linguistic style.

The presence of other functional words such as "*nak*" (want), "*itu*" (demonstrative), "*ado*" (exist), and "*apo*" (what/interrogative) was common in word frequency lists in general, because these words are the foundation in sentence formation and interaction. In line with Biber, Conrad, & Reppen (1998); McEnery & Wilson (2001), "the most frequently occurring words are function words (pronouns, particles, prepositions, conjunctions, negators, etc.) that form the grammatical framework of the language, rather than more topically specific content words". Although "*laju*" was not included in the top ten words, the initial frequency analysis provides insights into the lexical knowledge and prominent linguistic features in the Palembangnese corpus, which could not be isolated from the meaning analysis of "*laju*".

"How do collocational patterns of the word *"laju"* reflect its semantic functions in various communicative contexts?"

To answer this second question, this study performed a collocation analysis in line with Stubbs (2002: 45), "words should be studied, not in isolation, but in collocations". The collocation analysis of this study was conducted across five spans on the left and right of "laju". The linguistic corpus method does not have a definite left or right span because the choice span depends on the study's objective (McEnery & Wilson, 2001; Hunston, 2002). However, this study employed the five spans on the right and left of the word "laju," assuming that the collocation span encapsulates sufficient co-text to analyze meaning and function (Sinclair, 1991; Pertington, 1998; Stubbs, 2002; Gries, 2013).

The collocation analysis with five spans to the right and the left indicated 47 collocations of "laju" in the analyzed corpus. Sorting by frequency (scaled) of the AntConc software analysis shows the top ten collocations are "dak" (no), "gek" (later), "nak" (want/will), "aku" (I), "nah" (particle/affirmative), "dio" (she/he), "ngapo" (why), "nian" (really/very), "ke" (to - preposition of direction), and "kan" (emphasis particle or question marker). The collocation of "laju" slightly provides its patterns in Palembangse utterances by looking at its associated words that frequently occur together, as shown in the explanations below of its top three collocates.

Association with "dak" (not)

A typical pattern seen is "laju" with its association "dak" [Predicate/Condition]. In this context, "laju" indicates that a previous situation or action resulted in or led to a negative consequence or the non-occurrence of something expected. The data samples are

- "Operasi Bae lah ma,, gek lamo2 Amen **dak** di angkat. **Laju** Buto total nian... Katarak" [Mom, it is better to take eye surgery, if it is not done, it will get him totally blind... Cataract]
- *nehh cak mano kau rakk **laju dak** di boleh lagi kau nak sanaoo* (nehh, you are, then you will not be allowed to go there anymore)
- *"garagara manual laju dak di cairkan tu"* (because of the manual, then it is not given)

Based on the above sentences, "dak" as the association of "laju" clearly describes that "laju" leads to a risk of an action (consequence).

Association with "gek" :

The second collocate of "laju" was "gek" (later). "Gek" indicates a linguistic marker of a future action as the conditional consequence. In other words, "gek" signals the reader to prepare for a future or conditional event or condition, and "laju" then introduces the anticipated result or development. So, the dominant pattern of "gek" can be (Initial Condition/Situation) + **gek laju** [Consequence/Result in the Future] as follows from corpus data.

- *"aku tadi nak nanyo cak itu jugo kok tapi gek laju gawe duo kali"* (I wanted to ask the same thing earlier, but later the work will be doubled)
- *"klo dak mkan gek laju nambah parah"* (if you do not eat, it will be worse) illustrates that "laju" can be a possible risk in the future as a continuation of the current condition or action.
- *"geek laju depresi pule"* [it can make depression depression later]

In brief, the consequences marked with "gek laju" can be a warning or something to be avoided.

Association with "nak" (want/will):

The association of "laju" with "nak" can appear in several patterns, generally indicating a relationship between an intention/desire/plan and a result or subsequent action.

- Pattern *Nak* [Verb1/Plan], *laju* [Verb2/Consequence]: The marker "nak" can be an initial marker for introducing what then happens or is done as a result or condition. For the example in the corpus, *"nak melok drama mrka, laju Kito yg tejingok jahat"* (want to join their drama, then people will see us evil) or
- Pattern *Nak* [Auxiliary verb/will], *laju* [affirmative particle]: *"Nak kemano kalian metu lajulah, aku dak metu di rumah bae"* [wherever you go, I will stay at home]. The sentence shows "laju" as an affirmative particle to "nak".

- Pattern *laju* [Verb1/Action] *nak* [Verb2/Purpose]: "*Laju*" introduces an action or state, and the "*nak*" explains the further purpose or intention of the action. Example: "*Laju ngasih kado tu nak bebales nian cak itu na*" (Then giving a gift signals to be repaid).

Overall, the contexts of "*laju*" with "*nak*" describe how a desire or plan develops into a new action or situation.

Furthermore, other collocates of "*laju*", such as "*aku*" and "*dio*", reveal that "*laju*" was used in personal narratives or when recounting the development of events involving the speaker or others, where "*laju*" indicates "then I/he..." did or experienced something. Meanwhile, "*nah*", a discourse particle in Palembangnese, was most likely used to draw attention to a consequence or a result of a cause action. Then, "*ngapo*" [why] shows that somehow Palembangnese reconfirm the cause by putting a question word as the data "*ngapo laju mak itu gawe, kau ni bengak nian pulo*" [Why has happened? How stupid you are! Besides, "*nian*" [very] was an intensifier, e.g, "*Laju nian apo acara itu?*" [Are you sure about the event?]. A particle "*ke*" indicates "*laju*" can precede a place or direction adverb, indicating a movement or outcome leading to a place, examples: "...*laju ke pasar dio tadi*" (later he went to market); or "*laju ke nian oy, jangan idak ngucak ni*" [do not be canceled! Do not mess up! The last "*kan*" was at the end of a sentence to ask for confirmation. The pattern "...*laju* [result], *kan?*" means the speaker is stating a consequence and asking for agreement or affirmation from the interlocutor.

Based on the collocate analysis, the word "*laju*" in the Palembang written corpus predominantly functions as a discourse particle that marks consequences, results, or continuation (resultative/consequential discourse marker). Thus, "*laju*" in Palembangnese differs from the Indonesian contextual meaning; its meanings do not stand alone as a word but as word units with the colloquial words.

(3) What are the semantic meanings and cultural nuances contained in the use of the word "*laju*" among Palembangnese speakers?

Although the colloquial association analysis of the word "*laju*" predominantly registers to cause and effect clauses. "*Laju*" has a richer semantic spectrum than just a simple consequence marker for capturing the true intention of the Palembang people. Analysis of the form "*laju*" variation from KWIC AntConc data supports it.

The word "*laju*" in the Palembangnese corpus has 31 types with a total frequency of occurrence of 864 words. The most common type consists of the basic form "*laju*" which appears in various written variants, such as *lajuu*, *laju*, *lajuu*, *lajuuuh*, *lajuuuu*, and *lajuuuuu*. The second variant is the "*lajulah*" form, which includes writtens such as *lajula*, *lajulaa*, *lajulaaa*, *lajulaaaah*, *lajulh*, *lajuhlah*, and *lajulahh*. The third type includes affixation forms "*belajuan*" semantically parallel to *belaju*, *belajuu*, *belajuuu*, and *belajuuuu*; and the fourth form "*lajukelah*" is equated with written word like *lejuke*, *lejukeee*, *lejukel*, *lajukela*, and *lajukanlah*. Among all the types, "*laju*" form is the most dominant, with a total frequency of 753 occurrences, followed by "*lajulah*" with 87 occurrences. (Shown in the Table 1)

Tabel 1. Laju variations in the Palembangnese Corpus

Type	Rank	Freq	Range	NormFreq	NormRange
<i>laju</i>	1	691	69	791523.482	0.342
<i>lajulah</i>	2	67	29	76746.850	0.144
<i>lajuu</i>	3	31	9	35509.737	0.045
<i>lajuuu</i>	4	14	7	16036.655	0.035
<i>lajuh</i>	5	11	2	12600.229	0.010
<i>lajula</i>	6	10	6	11454.754	0.030
<i>lajuuuu</i>	7	6	4	6872.852	0.020
<i>lajulaa</i>	8	4	2	4581.901	0.010
<i>lajulaaa</i>	9	3	3	3436.426	0.015
<i>belaju</i>	11	2	1	2290.951	0.005
<i>belajuuu</i>	11	2	1	2290.951	0.005
<i>belajuuuu</i>	11	2	1	2290.951	0.005
<i>lajukan</i>	11	2	2	2290.951	0.010
<i>lajulaaaah</i>	11	2	1	2290.951	0.005

lajulh	11	2	2	2290.951	0.010
lajuuuuu	11	2	2	2290.951	0.010
belajuan	19	1	1	1145.475	0.005
belajuu	19	1	1	1145.475	0.005
lajuan	19	1	1	1145.475	0.005
lajuhlah	19	1	1	1145.475	0.005
lajukalah	19	1	1	1145.475	0.005
lajukanlah	19	1	1	1145.475	0.005
lajuke	19	1	1	1145.475	0.005
lajukeee	19	1	1	1145.475	0.005
lajukel	19	1	1	1145.475	0.005
lajukela	19	1	1	1145.475	0.005
lajukelah	19	1	1	1145.475	0.005
lajulahh	19	1	1	1145.475	0.005
lajuuuuuuuu	19	1	1	1145.475	0.005

a. Laju

As the most common form of "*laju*" in the Palembangese written corpus, the word "*laju*" indicates different context variations. However, most have a function as a consequence marker, such as "*maka akibatnya*" [consequently], "*kemudian*" [later then], "*berlanjut*" [not be cancelled], "*sama*" [similar], and *mati* [die]. Palembang people utter the word "*laju*" for showing a continuous action as the consequence of an impact action. The KWIC of *laju* expands the high semantic meaning of "*laju*" in Palembangese.

Tabel 2. The Sample KWIC Data of "*laju*"

Left Context	Hit	Right Context	Meaning
sangat penting yaa infonyaa	Laju	nak beli stroberi aku gawe bungek tadi	cause-effect marker
Cacac Pacak keseleo rahang makan jagung bae	Laju	nak berobat ke ortopedi, Nah masuk	cause-effect marker
Biaso be, namo nyo masa remaja. Jng	Laju	dk bekawan. Gara gara lanang.	cause-effect marker
Dem ayuk isya dulu y....	Laju	nak tiduh....tiduklah. kunci kmr jngn lupu	Later than/After (a preposition or time/event sequence marker)
ak td smpt nak makan	Laju	tu pegi ke sekolah	Later than/After (a preposition or time/event sequence marker)
apodioo uji kau, kito beli bakso kudai	Laju	ke rumah cik ita	Later than/After (a preposition or time/event sequence marker)
Lasudah yang joe, Alhamdulillah klu cak itu kk.,	Laju	cak nye e, Ape maseh nak nunggu cuaca dlu...	Continue/ not be cancelled
krn uji kepek itu semntaro. Maluan dg wali murid aku.	Laju	cak plin plan kito, Iyo yuk men	similar to somebody/something (like)
Aii Dide ak nak ngatarkan Yo.. mahap Bae.	Laju	di ampuk wong nian mama tuh.	similar to somebody/something (like)
Ado kabar ado wong tuo anak kelas bibik tu	Laju	karena sakit	Die
Jelah nian amen lah parah nian caknyo	Laju	dak lamo lagi, oy kasieen nian	Die

In Palembangese utterances, like in KWIC contexts, "*laju*" with its written form can be varied in meanings.

- Variation was dominantly used as a consequence marker (Cause-Effect Marker). It bridges between a cause/event/initial information with the result/reaction/subsequent event as following examples:
 - Example 1: "*sangat penting yaa infonyaa laju nak beli pelangi aku gawe bungek tadi*" (The information is very important, so I want to buy strawberries because Bungek earlier). Here,

- "sangat penting"* and *"gawe bungek"* were the triggers, and *"laju"* introduces the consequence, namely *"nak beli strawberries"*.
- Example 2: *"Cacac Pacak keseleo jo makan jagung bae laju nak berobat ke ortopedi"* (Wow, I could have a sprained jaw just from eating corn, the result/so I want to go to an orthopedic doctor). *"Keseleo jo"* was the cause, *"laju"* indicates the effect, which is "want to get treatment".
 - Example 3: *"Jng laju dk bekawan. Gara gara lanang."* (Do not let it be that later/as a result we do not become friends, because of men). Here, *"laju"* indicates the potential negative result *"dak bekawan"* (not being friends) of a situation ("because of men") that should be avoided (*"Jng"* - do not).
2. Besides, *"laju"* also functions as a time/event sequence marker (Later/After). This variation indicates a temporal sequence or the next step in a series of actions.
 - Example 5: *"Dem ayuk isya dulu y.... laju nak tiduh..."* (Okay, brother, I pray Isya first... after that/then I want to sleep...). *"Laju"* describes the completion of the Isya prayer with the desire to sleep as the next activity.
 - Example 6: *"ak td smpt nak makan laju tu pegi ke sekolah"* (I had time to eat, after that/then I went to school). *"Laju"* indicates that "going to school" is the action that follows "had time to eat".
 - Example 7: *"kito beli bakso kudai laju ke rumah cik ita"* (We bought meatballs first, after that/then we went to Cik Ita's house). The sequence is clear: buy meatballs, then go to Cik Ita's house.
 3. Another meaning of *"Laju"* expresses continuation/Not Canceled action (Continue/not canceled). In this context, *"laju"* indicates that a plan or process will continue or be continued, often after certainty or discussion.
 - Example 8: *"Lasudah yang joe, Alhamdulillah klu cak itu kk., laju cak nye e, Ape maseh nak tunggu Cuaca dlu..."* (It is already done, Joe, Alhamdulillah for it, so it seems not to be cancelled anymore, or you still wait for the weather). After there is clarity *"Lasudah"* [already done], *"laju"* here implies that the plan is "done" or "will be continued".
 4. *"Laju"* can introduce an effect or condition that is then described as "similar to" something, usually with the help of the word *"cak"* (like).
 - Example 9: *"krn uji plin plan itu semntaro. Maluan dang wali mahasiswa aku. laju cak plin plan kito"* (Because the principal's words are temporary. I am embarrassed by the parents. As a result, we seem to be indecisive). Here, *"laju"* is still a marker of effect ("we become..."), and *"cak plin plan"* is a description of the effect, namely *"cak plin plan kito"* [like indecisive]. So, *"laju"* refers to the condition, and *"cak"* provides the comparison.
 - Example 10: *"Aii Dide ak nak ngatarkan Yo.. mahap Bae. laju di ampuk wong nian mama tuh."* (Aii I will not deliver it.. I am sorry, it seems they underestimate you, mom). In this example, the interpretation of similar to is less appropriate without *"cak"*. It is more seen as a marker of direct effect: *"dide aku nak ngatarkan yo"* means not delivering as the implicit cause of the rejection because someone underestimates mama.
 5. A broader context may not be seen here, or the interpretation of die in the following, such as examples no. 11. *"Laju "* has a very specific and strongly context-dependent meaning, usually related to sad news or a serious illness.
 - Example 11: *"Ado kabar ado wong tuo anak kelas bibik tu laju kareno sakit"* (There is news that the parents of the child in the aunt's class have died due to illness). In the context of sad news and the cause of illness, *"laju"* here is understood as "has passed away" or "died".
 - Example 12: *"Jelah nian amin lah parah nian caknyo laju dak lamo lagi"* (It is clear that if it is very serious, it seems like the consequences will not be long). The phrase *"dak lamo lagi"* (not long anymore) after *"laju"* in the context of serious illness is a common euphemism for die in Palembangese.

b. **Lajulah****Tabel 3 The Sample KWIC Data of "lajulah"**

Left Context	Hit	Right Context
kalu skrg km ado keperluan..tp yo sdah,kalu deka lah nk mjam nian	lajulah	Idak yuk, ak tuh cuma konfirmasi
lo, coba wa yg Laen, Amen mrka stuju.	lajulah	Ikut bae yuk
kalo ado waktu siso kalo ado yang nak nyumbang laggu	Lajulaaa	Tapi seharusnya diumumkan dari sore
Au lah..kele umgkan makitu bai.. men nk ngurus lajulah .	Lajulaa	Die bai dipotong oleh cicilan lame be dk glk aplgi nk berurusan
men lah galak nian dak tetahan lagi,	lajulaaah	men pendapatku kenal lebih dalam lg,
Mama dkd milu Adak buk uji nye tpi Amen Rafa nk milu lajulh	Lajulh	Ooohhh aaaaauuuu

The KWIC contexts in table 2 clearly illustrate the primary meaning function of the form "lajulah" (along with its written variations like "lajulaaa", "lajulaa", "lajulaaah", "lajulh") in Palembangse, which is to express permission, agreement, or to allow someone else to act.

1. Example 1: "*kalu deka lah nk mjam nian lajulah*" (If Deka wants to borrow it, go ahead/okay then). Here, after some initial consideration ("kalu skrg km ado keperluan" - if you have needs now), the speaker ultimately grants Deka permission to borrow, signified by "lajulah". It is a form of assent or giving the green light.
2. Example 2: "*Amen, Mrka stuju. lajulah Ikut bae yuk*" (If they agree, okay then/go ahead join, sis). "Lajulah" appears after a condition ("if they agree") is met. "Lajulah" is a form of conditional permission, allowing the addressee to participate.
3. Example 3: "*kalo ado yang nak nyumbang laggu lajulaaa*" (If anyone wants to contribute a song, please do!/go right ahead!). The "laju" form was a more enthusiastic form of open permission or encouragement (indicated by the elongated vowel "aaa"), inviting anyone to contribute.
4. Example 4: "*men nk ngurus lajulah . lajulaa*" (If [you] want to take care of it, go ahead then/do it). In this context, following a slightly resigned or indifferent tone ("Au lah.." - Oh well..), "lajulah" grants permission or delegates the responsibility of handling something to the other person. The repetition "lajulaa" reinforces this granting of permission.
5. Example 5: "*men lah galak nian dak tetahan lagi, lajulaaah*" (If [you] really like it and cannot hold back anymore, alright then/go for it!). This is a form of granting permission or conceding, perhaps after seeing someone's strong desire, even if advice might follow ("men pendapatku..." - in my opinion...). The elongated "aaah" adds emphasis.
6. Example 6: "*Amen Rafa nk milu lajulh*" (If Rafa wants to join, let him/go ahead). This is a concise form of permission (with the variant "lajulh") for Rafa to join, even if another person (Mama) is not.

The base word "laju" itself often carries the meaning of progression, consequence ("so," "then," "therefore"), or "to proceed." When the pragmatic particle "-lah" is appended, its function shifts significantly. The particle "-lah" in Malay languages (including Palembangse) is frequently used to soften commands, add a gentle persuasive force, or signify assent and acceptance. The combination of "laju" (implying 'to go on,' 'proceed') with "-lah" as a linguistic particle effectively creates meanings such as **please proceed, alright then, you are permitted, or okay, go ahead.**

Therefore, "lajulah" is distinctly different from other contexts where "laju" (without "-lah") might mark a sequence of events ("*Dio jatuh, laju nangis*" - He fell, then he cried) or, in very specific contexts, mean "to go" or "to die." Adding "-lah" steers the interpretation decisively towards granting permission or expressing agreement within social interaction. The written variations, such as vowel elongation or slight spelling changes (like "lajulh"), are typically informal written representations of this same function, often with an added layer of emotional nuance or emphasis.

c. Belajuan

The "Belajuan" group including *"belaju"*, *"belajuu"*, *"belajuuu"*, and *"belajuuuu"* are semantically parallel. The KWIC data provides some clues about their meaning:

- Example 1: *"na suda belaju idak yuk, ak tuh cuma konfirmasi"*
The context is ambiguous. *"Na suda belaju"* could be interpreted in Palembangse as "Did you go?" The next sentence, *"Idak yuk..."* clarified it. The word *"belaju"* here refers to *go* in English. However, *"belaju"* depends on the context since it can go somewhere or be used as a die idiom.
- Example 2: *"Jangan cak belajuan itu, biaso bae"* states to do normal, not overact. The phrase *"jangan cak belajuan itu"* means "Do not be overacting' showing excessive, and following phrase *"biaso bae"* emphasizes doing normal. This strongly suggests that the core meaning of "belajuan" is to act or behave excessively, beyond the bounds of reasonableness, or excessively. The prefix *"ber-"* and the suffix *"-an"* in Malay often form words that mean reciprocal actions or actions that are carried out intensely/excessively.
- Example 3: *"Nahhh kamu ni cak mano ini bajuuuu Dio ngamukk cacam"*. Assuming *"bajuuuu"* is a typo of *"belajuuuu"*, the context of *"Dio ngamukk"* (He went berserk) supports the meaning of *"to act excessively"*. So, *"belajuuuu"* here most likely means "(he) acted berserk excessively". The vowel *"-uuuuu"* lengthening emphasizes the intensity or level of excessiveness.

Tabel 4. The Sample KWIC Data of "belajuan"

Left Context	Hit	Right Contetx
na suda	belaju	Idak yuk, ak tuh cuma konfirmasi
Jangan cak	belajuan	Itu, biaso bae
Nahhh kamu ni cak mano ini	bajuuuuu	Dio ngamukk cacam

The group of words *"belaju," "belajuan," "belajuuu"*, etc. seems to have a primary meaning related to excessive actions or attitudes.

c. Lajukelah

The *"Lajukelah"* group includes *"lajuke"*, *"lajukeee"*, *"lajukel"*, *"lajukela"*, *"lajukanlah"* states like following contexts in KWIC Table 5.

Tabel 5. The Sample KWIC Data of "belajuan"

Left Context	Hit	Right Contetx
Au payolah, cak mano	lajuke	apo, jangan gek nyesal
Mak mano nian ni	lajukelah	apo idak usah
kalo ado waktu siso kalo ado yang nak nyumbang laggu	lajukelah	Jangan iyo, jangan idak

- Example 1: *"Au payolah, cak mano lajuke apo, jangan gek nyesal"*
The context is a discussion about plans (*"cak mano"*—how). *"Lajuke apo"* likely means "continue," implying a decision to move forward or continue something. The statement *"jangan gek nyesal"* [do not regret!] gave a warning not to regret doing the action.
- Example 2: *"Mak mano nian ni lajukelah apo idak usah"*
The sentence includes a question statement *"Mak mano nian ni"* [How should this be?] followed by a choice *"lajukelah apo idak"* [continue or not]. *"Lajukelah"* represents the option to continue or go ahead with a plan or action instead of canceling it *"idak usah"*. The particle *"-lah"* adds a Malay nuance.
- Example 3: *"kalo ado waktu siso kalo ado yang nak nyumbang laggu lajkelah Jangan iyo, jangan idak"*
Assuming *"lajkelah"* is a variant of *"lajukelah"*, the context gives an opportunity *"kalo ado waktu siso kalo ado yang nak nyumbang laggu"* [if there is still time and still anyone wants to sing]). *"Lajukelah"* here functions similarly to *"lajulah"*, namely giving permission or strong encouragement to continue or do the action. Meanwhile, the phrase *"Jangan iyo, jangan idak"* [do not yes, do not no] probably reinforces this encouragement, meaning "do not hesitate".

In brief, "*lajukelah*" with its group ("*lajuke*", "*lajukelah*", etc.) seems to be a combination of the basic "*laju*", the possible transitive element "*-kan*" (which may have melted or changed to "*-ke*" colloquially), and the particle "*-lah*". Its main function is to express that an action will or should be continued, not cancelled, or encouraged to be carried out immediately ("go ahead and do it").

Overall, the word "*laju*" in the Palembang presents an interesting case study of how language, as a reflection of society (Fishman, 1997) and an adaptive communication tool (Croft, 2000), develops unique meanings and functions that go far beyond its standard lexical definition. This phenomenon underscores "*laju*" in Palembang, which is more than just a word; it is a linguistic-cultural phenomenon. The diversity of its meanings and functions—from consequence markers to permission speech acts—is evidence of language adaptation to communicative needs in the Palembang socio-cultural context. This study empirically supports the theories of functional linguistics, pragmatics, and sociolinguistics (Austin, 1962; Stubbs, 2002; Kecskes, 2019), which emphasize that the meaning of language is closely related to users, context, function, and cultural competence. Understanding "*laju*" in its entirety requires a deep understanding of Palembang speakers and their language use, which differs from the meaning of "*laju*" in Indonesian.

Furthermore, the diversity of meanings of "*laju*" contributes to the language gap and requires Palembang cultural competence (Kecskes, 2019). Moreover, the Palembang corpus's emergence of various forms of "*laju*" writing, such as *laju*, *lajulah*, *belajuan*, and *dan lajuke*, emphasize that meaning is not inherent only in words. However, it is formed through the surrounding phrases, communicative intentions, and cultural context. The addition of the particle *-lah*, for example, in the form "*lajulah*", is a standard pragmatic marker in Malayic languages (Lim & David, 2023; Wijayanti & Susanto, 2023), and functions to emphasize, refine, or strengthen the meaning of speech in the Palembang context. This variation in form is not random, but reflects a structured pattern of expressivity, especially in digital and verbal interactions, in line with the findings of Ziegler & Yus (2024) regarding the language creativity of Indonesian youth in CMC (computer-mediated communication). Furthermore, the shift in the meaning of "*laju*" from the basic meaning of cause-and-effect expression to a containing *laju* is an example of the process of semantic expansion in the Austronesian language family as discussed by Ross (2023). Meanwhile, the selection of the local form "*laju*" can also be read as a marker of ethnic or regional identity in a multilingual community (Joseph, 2004; Goebel, 2022). Thus, based on corpus analysis, the word "*laju*" in the Palembang is clear evidence that the meaning of language is formed in a complex way by structure, function, context, and culture (Stubbs, 2002; Karlina, 2023, Puspitasari, et. al., 2024).

CONCLUSION

This corpus semantic research examines the differences in meaning and function between the word "*laju*" in the Palembang language and Indonesian and finds very significant differences. Collocation analysis shows the general use of "*laju*" as a cause-effect marker. However, analysis of written form variations ("*laju*", "*lajulah*", "*belajuan*", "*lajuke*", etc.) through KWIC reveals much more diverse meanings. It is revealed that "*laju*" and its variations can mean: 1) indicating consequences ("*laju*"); 2) stating "go" or even "die" ("*laju*" or "*lajuke*") in specific contexts; 3) giving permission or approval (generally "*lajulah*"); 4) stating excessive action ("*belajuan*"); 5) affirming that something will continue/not be cancelled ("*lajuke*"). The diversity of meanings is highly dependent on the form of variation used, the context of the sentence, and the cultural competence of Palembang speakers. In brief, "*laju*" is a complex polysemic word in the Palembang language. Its meaning proves that language is not just words, but units of meaning that are influenced by phrases, context, and shared cultural understanding.

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