

## **Analysis of the Pidgin Language on Dat Stick by Rich Brian**

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### **Abstract**

Pidgin dialects are at risk for vanishing because of the impact of urbanization, globalization, and the strength of significant world dialects. The shift in language, migration, and the disappearance of traditional cultural practices all make it even more challenging to preserve and maintain pidgin languages. It is necessary to acknowledge the preservation of linguistic diversity, including pidgin languages, which are important for intergroup communication and represent distinct cultural identities. The examination philosophy utilized in this study includes a blend of information assortment from "Dat Stick by Rich Brian" and a thorough survey of pertinent writing. To research the job and use of pidgin language in a melody, a subjective methodology is taken on. The pidgin-indicated word is gathered using the Data Gathering Method using a table. There should be a few guidelines for the pidgin-language category of words. It must be the result of no less than two social cooperation and doesn't contain a codification meaning. The primary method that is being utilized in this research is a literature review. determining whether or not it can be found in any dictionary. The writer takes a qualitative approach and considers the social and linguistic aspects, using definitions from a number of experts. The essayist began this subjective investigation with an interest in the intricate interaction between language and music. It was especially fascinated by the meaning of pidgin language in social articulation in the tune "Dat Stick by Rich Brian." It is motivated by this curiosity to discover and decipher the presence of pidgin language in a specific song.

**Keywords:** Pidgin, Language of Variation, Dialect, Cultural



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### **INTRODUCTION**

Our thoughts, identities, and interactions are all shaped by language, which is a potent tool. Language contact and the rise of pidgin languages present unique communication challenges and opportunities in multilingual societies. Pidgin dialects emerge for the purpose of correspondence between speakers of various dialects who don't share a typical tongue. These dialects commonly foster in circumstances of exchange, colonization, or different types of contact between assorted phonetic networks. Because it sheds light on the dynamics of language contact, cultural exchange, and the development of communication systems, the study of pidgin languages holds significant significance. Pidgin dialects act as an intriguing peculiarity that exhibits the flexibility of human correspondence and the creativity of networks endeavoring to conquer phonetic obstructions.

Nonetheless, in spite of their inborn importance, pidgin dialects have frequently been minimized or derided in semantic exploration and more extensive society. The mind boggling and different nature of pidgin dialects presents difficulties regarding their documentation, examination, and understanding. In addition, more research is needed into the functions and socio-cultural ramifications of pidgin languages within particular communities. Additionally, pidgin languages are in danger of disappearing due to the influence of urbanization, globalization, and the dominance of major world languages. The loss of traditional cultural practices, migration, and the shift in language all make the preservation and upkeep of pidgin languages even more difficult. The preservation of linguistic diversity, including pidgin

languages, which represent distinct cultural identities and play a crucial role in intergroup communication, must be recognized.

To address these holes in information and advance an extensive comprehension of pidgin dialects, further exploration is fundamental. The complexities and significance of pidgin languages can be better understood by looking at their linguistic characteristics, historical contexts, sociocultural functions, and impact on intergroup communication. Our comprehension of the creative expressions and cultural representations of pidgin languages will also grow as a result of our investigation into their place in popular culture, literature, and music. We can help preserve and revitalize pidgin languages, promote linguistic diversity, and foster a more inclusive and nuanced understanding of language contact situations by conducting in-depth research on them. The purpose of this study is to contribute to the broader field of linguistics and sociolinguistics by shedding light on the complexity of pidgin languages, fostering appreciation for their distinctive features, and shedding light on their complexity.

## **LITERATURE RIVIEW**

### **Definition of Pidgin Language**

Pidgin language is a condensed form of communication that develops between individuals who do not speak the same language. It frequently occurs in multilingual settings, where speakers of various languages interact and must establish a basic line of communication. Various linguistic communities often come into contact through trade, colonization, or other means, leading to the development of pidgins. Simplified grammar, a smaller vocabulary, and the incorporation of words from various languages are all characteristics of pidgin languages. They frequently perform a small number of tasks and are mainly employed for simple communication requirements like greetings, straightforward requests, and simple instructions. Pidgins frequently lack intricate grammatical constructions and may use a slender word order. A pidgin language is defined as follows by Sebba (1997), a renowned linguist and authority on pidgin and creole languages: "A pidgin is a contact language that typically arises in situations of trade or colonization, where people without a common language need to communicate. No one speaks it as a first language, and there are no native speakers. Instead, it is a second language that is employed for interlanguage communication. A renowned linguist known for her in-depth studies on language contact and sociolinguistics, Suzanne Romaine is one of the leading authorities in the field of pidgin languages. A thorough definition of pidgin language can be found in Romaine's book "Pidgin and Creole Languages" (1988): "A pidgin is a contact language that arises when speakers of different languages come into contact and need to communicate. People who do not speak the same language can communicate using this condensed and simplified form of the language.

### **Factor that Supports Pidgin Language**

Romaine's definition is a trustworthy and authoritative source for understanding the nature and characteristics of pidgin languages because her work is well known and frequently cited in the field of pidgin and creole studies. Flexibility and adaptability are two important characteristics of pidgin languages. Pidgins are able to quickly change and adopt new vocabulary, idioms, and grammatical constructions from the local tongues. Because of their adaptability, pidgins can act as a link between various linguistic communities, promoting interaction and basic communication. Pidgin languages are different from creole languages, it is important to note. Creoles are pidgins that have been fully developed and expanded in their functions, becoming the main language of a community with native speakers. Compared to pidgins, creoles typically have larger vocabulary ranges and more intricate grammatical

structures. Overall, pidgin languages have cultural and historical significance in the communities where they are used and are essential for facilitating communication between various linguistic groups. Several factors that make it easier for communities of people with different linguistic backgrounds to communicate with one another are to blame for the rise and development of pidgin languages. These elements include:

1. **Language Contact:** When speakers of various languages come into contact with one another, pidgin languages frequently develop. Circumstances like exchange, colonization, and movement establish semantic conditions where a common method for correspondence becomes fundamental.
2. **Language Barrier:** A practical way to get around the language barrier in situations where people don't speak the same language is to use a simplified form of communication like pidgin.
3. **Simplification and Reduction:** Pidgin languages typically have simple sentence structures, limited vocabulary, and simplified grammar. The requirement for quick and easy communication in multilingual settings necessitates this simplification.
4. **Lexical Borrowing:** Vocabulary from the languages of the speakers involved in the contact situation is frequently incorporated into pidgin languages. The pidgin system uses words and phrases from other languages to meet the needs of communication.
5. **Intergroup Communication:** Interaction and communication between various linguistic and cultural groups are made easier by pidgin languages. They act as a scaffold, empowering people with various local dialects to comprehend and speak with one another.
6. **Cultural Adaptation:** Additionally, cultural adaptation and accommodation may be reflected in pidgin languages. They frequently consolidate social terms, articulations, and ideas from the networks in question, mirroring the mixing of social components in the correspondence cycle.
7. **Social and Economic Factors:** Pidgin dialects oftentimes arise in settings where there is a requirement for exchange, work, or participation between different gatherings. Monetary and social variables can add to the turn of events and dissemination of pidgin dialects as a functional method for correspondence in these unique situations.

It is essential to keep in mind that, despite the fact that each of these elements contributes to the development of pidgin languages, the particular circumstances and historical contexts of language contact play a significant role in shaping the characteristics and usage patterns of each distinct pidgin language.

### **Pidgin Language in Indonesia**

In Indonesia, pidgin dialects have arisen as need might arise among different semantic networks. Pidgin dialects in Indonesia, usually alluded to as "Bahasa Serumpun" or "Exchange Malay," play had a huge impact in working with intergroup correspondence, especially in exchange, oceanic, and pilgrim settings. These pidgin dialects, affected principally by Malay and neighborhood dialects, have worked on language, decreased jargon, and essential sentence structures. They enable native speakers of Indonesian, Javanese, Minangkabau, Acehnese, and a variety of other languages to communicate with one another. In Indonesia, pidgin languages have been used for trade, transportation, and everyday interactions in multilingual environments. They frequently incorporate phrases and vocabulary from the various languages spoken by the communities involved, resulting in a distinctive linguistic blend that reflects cultural adaptation and accommodation.

"Betawi Malay" or "Jakartan Malay," which emerged in Jakarta's bustling cultural melting pot, is one example of a pidgin language in Indonesia. Betawi Malay consolidates components from Malay, Javanese, Sundanese, Chinese, Arabic, and different dialects spoken by the assorted networks living in Jakarta. Creole languages, such as the Malay-based creole spoken in Ternate, also known as "Ternate Malay" or "North Moluccan Malay," have also been influenced by Indonesian pidgin languages. These pidgin dialects have added to the rich etymological scene of Indonesia, advancing correspondence and social trade between various ethnic gatherings and networks. While they might have generally been related with explicit settings like exchange or expansionism, they keep on being utilized in different areas of day to day existence, exhibiting the strength and flexibility of language in Indonesia's multicultural society.

## RESEARCH METHODS

The research methodology employed in this study involves a combination of data collection from "Dat Stick by Rich Brian" and a comprehensive review of relevant literature. To investigate the role and usage of pidgin language in a song, a qualitative approach is adopted. Data Gathering Method is using a table to gather the word with pidgin indication. The category of word that belongs to pidgin language should follow several points. It has to be the product of at least two cultural collaboration and does not contain a codification meaning. Literature review is the main method that is being employed during this research. Analysing, is it can be found on any dictionary or not. Using the definition from several experts, the writer conduct a qualitative approach and consider the social and linguistic aspects.

## RESEARCH RESULT AND DISCUSSION

In leading this subjective exploration, the essayist started with an interest for the complex transaction among language and music. It was particularly intrigued by the significance of pidgin language in cultural expression in the song "Dat Stick by Rich Brian." It is set out to discover and decipher the presence of pidgin language in a particular song, guided by this curiosity. Rich Brian is a well-known Indonesian rapper from Surabaya. His first success came from a viral song-rap video on the internet. He is popular in Hollywood and the American music scene due to his uniqueness and ability to write lyrics. It is carefully selected a song that promised to incorporate pidgin language elements to begin the research. The song's representation of a particular genre and cultural setting was in line with the study's goals. With the verses as my essential wellspring of information, It is set out on the fastidious course of deciphering and dissecting them, giving close consideration to occasions of pidgin language use. The specialist found a few words that is reasonable with pidgin classification. Numerous words that defy codification are used in the song's lyric.

12 in the morning, pop shells for a living  
And berry gon' smell blood trail every minute  
Rogue wave on you **niggas**, no fail when I hit 'em  
Every time I see a pig, I don't hesitate to kill 'em  
Ain't nobody give a fuck about a rule  
Either get diplomas or a tool, I'ma cool with my youngins  
No bool when I'm sprayin', this K at you fuckers  
Fuck a gang affiliated with nothing but my name  
Man, I don't give a fuck about a motherfuckin' po'  
I'ma pull up with that stick and hit your motherfuckin' do'  
Man, I don't give a fuck about a motherfuckin' po'

I'ma pull up with that stick and hit your motherfuckin' do', yeah  
People be starving  
And people be killing for food with that crack and that spoon  
But these rich motherfuckers they stay eatin' good  
Droppin' wage, livin' good  
Holdin' steel Glocks, but you been a bitch, suck a thick cock  
Fuck a Crip walk, hit the strip like in Bangkok  
Never ever see me ever trip 'bout a lil' broad  
See me on the TV screamin', "Bitch, you a damn fraud"  
And you don't wanna fuck with **a chigga** like me  
When I pull up in that Maserati  
Better duck 'fore ya brain splatter on the concrete  
I'ma hit you with that .45, bullet hit yo neck round the bow tie  
Lookin' like a thriller, film a bitch  
I'ma go right back with the clip and I know you be shakin'  
Don't test me or I might just click at your noggin  
Man, I don't give a fuck about a motherfuckin' po'  
I'ma pull up with that stick and hit your motherfuckin' do'  
Man, I don't give a fuck about a motherfuckin' po'  
I'ma pull up with that stick and hit your motherfuckin' do', yeah

The characteristics of a pidgin word are apt for the terms "niggas" and "chigga." Those terms are associated with a particular race. The word "niggas" does not belong in a dictionary. The word "niger" gives the phrase its cultural meaning, representing black people in the United States during the time of slavery. Then again, chigga is a blend of Chinese and Nigga. The unwritten definition associates black people with Chinese culture. In the United States of America, this lyric also causes social unrest between the black and Chinese communities.

## CONCLUSION

Taking everything into account, this subjective examination has effectively recognized and broke down the presence of pidgin language inside the chose melody's verses. Examples of pidgin language usage were meticulously documented through transcription and analysis, revealing the incorporation of distinct vocabulary, grammar, and phonetic features that belong to the category of pidgin words. The discoveries exhibit the rich semantic embroidery woven inside the tune, displaying the inventive and expressive utilization of pidgin language. The presence of pidgin words adds profundity, social legitimacy, and an extraordinary flavor to the melody's verses, improving its general significance and reverberation. In addition, the examination discoveries line up with laid out attributes of pidgin language, like rearrangements, lexical getting, and transformation. The linguistic creativity that arises in multilingual contexts is exemplified by the identified pidgin words, which depict the contact and interaction between various linguistic communities. The investigation of the tune's verses, combined with meetings and discussions with the lyricists and artists, gave important experiences into the goals and social importance behind consolidating pidgin language. The story encompassing the utilization of pidgin language in the melody arose, displaying its job in catching social character, cultivating intergroup correspondence, and improving imaginative articulation. This song's identification and analysis of pidgin language contribute to a deeper comprehension of how language and music interact. It demonstrates that music can serve as a medium for cultural representation and language diversity preservation. The discoveries

likewise stress the job of pidgin language as a dynamic and living etymological peculiarity, propagated and celebrated through innovative articulations like tunes. Overall, this study demonstrates the cultural and artistic value of the pidgin language and highlights its significance in music. It welcomes further investigation and enthusiasm for the phonetic complexities and social subtleties that arise when pidgin language interweaves with melodic articulation.

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