INNOVATIVE USE OF ENGLISH AMONG YOUNG PEOPLE
IN MAKASSAR CITY

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Abstract

This research is primarily aimed at analyzing and describing young people's typical ways of using words, phrases and sentences to convey something. The data were obtained by making an observation on some places and things, watching TV or movies, and reading magazines, newspapers, handouts, diaries and other sources found anywhere. The data collected were tabulated according to the sources, criteria, and the language representation they conveyed and analyzed by using the descriptive method. The findings show that words or sentences used by young people in Makassar city cover homophone, reduplication, code-mixing, literal translation, acronym, numeric and other symbols. Concerning the whole data forms, young people's good linguistic competence and linguistic performance become the main sources. That means such phenomena most firstly occurred were created by those with sufficient knowledge of English before being imitated, then popularized or even developed by others. It is expected however that understanding such a form of communication could be beneficial especially related to the teaching and learning of English outside the classroom.

Keywords: Innovative use of English words, English-like words,

A. BACKGROUND

In Makassar, young people especially those who are in junior or senior high schools, indicate a high tendency to use English in different ways or innovatively into words or sentences (Jana & Iveta, 2019). How and why they use English in such way as *to end the can, to C the rap, on the-on the* etc proves inseparable from Indonesian and the local languages used in Makassar. Those expressions mostly seem like English, but they are not English at all. The use of such messages by young people to meet their typical communicative needs is regarded to have a significant link. (Jana & Iveta, 2019) stated that the existing language and culture of non-native speakers of English influence their communicative competence. In connection with native speakers' perception of how English is treated so, (Fuangkarn & Rimkeeratikul, 2020) clearly stated that we may feel pride that our language is the one which has been so successful. But our pride may be tinged with concern when we realize that people in other countries may not want to use the language in the same way we do, and are changing it to suit their own vernacular as well as national languages, and they are considered norm-dependent because of their variety in English usage different from the standards set by the native speakers of English.

Similarly, (Kachru, 1990) stated that we are all sensitive to the way other people use our language. Conversely, "English has multiple identities… English represents a repertoire of cultures not a monolithic culture" for example, is one of those who have rather a tolerant viewpoint towards such matters. Basically, English created or used innovatively by the young people in Makassar city possibly indicates the influence of the psychological aspect, that is, a kind of self-actualization. In conjunction with this notion (Rwodzi et al., 2020) stated that learners differ in what they bring to the learning task, and how they proceed to learn, social media may facilitate this English learning process. In this sense the English created and used innovatively based on homophones by young people in Makassar city can also be regarded as one of their typical ways to reflect the sense of modernity or enhancement towards the message they are concerned. How they create such phrases, clauses or sentences whether Indonesian, Buginese, Makassarese or other by using English words and phrases to convey something meaningful, consisting of something which is not commonly known words but signs for words. Such types are used because the messages conveyed will be interpreted by the readers if that written forms come into being (Green, 2015). In the phonetic analysis of, for example, the expression "*U 3 C money and chair"*, we have "*yu:, sri:, si, mani, ēn, ĉer"* (in English) and "*yu, sri, si, mani, en, cer* (in Indonesia). So the expression "*U 3 C money and chair"* is used to mean "Yusri si mani encer" (Indonesia) meaning "Yusri is an important man", an idiomatic meaning. Here, "*U 3"* and Yusri are homophones. Some other examples commonly used by the young people in Makassar city are such as *No, what-what, Use run battu re 4 so, 2 pub B ring, No do it no, Cigarette,* and *corn tall.*

This kind of communication is successful because there is mutual understanding between the sender and the receiver. Making sense of an idea is an act of interpretation that depends as much on what we as readers bring to a text as what the author puts into it. Wardhaugh in (Dini Apriani Zainuddin, 2017) says that language variation is one way of characterizing certain variations is to say that speakers of a particular language sometimes speak in a different dialect of that language.

This kind of English usage to express a certain message in Indonesia spurs the writer to investigate the essence of phrases, clauses and sentences or any oral and written utterances created by young people in Makassar city. It is of course an unusual usage of English, but understandable among the young people in Makassar city. In this case, the points to be discussed in this paper are the types of English innovatively, the encoding/decoding process in that innovative use of English, and the reasons they use English in such a manner.

B. RELATED LITERATURE

Semiotics related to innovative use of language discusses not only the cluster of linguistic usages but also covers young people's acquaintanship with Receive Pronunciation (RP). Receive Pronunciation itself as a social accent is associated particularly with the upper-middle and upper classes and those who aspire to these classes. Since the object of semiotics can be anything, the interpretation of the same objects as roses, jasmine or natural events, are not always the same even in the mind of two men of the same social background, age, education, etc. (Mendoza-Collazos & Sonesson, 2021) asserted that something is a sign only because it is interpreted as a sign of something by some interpreters, revealing

the two supporting language components of the sign or symbol and sound which both forces interact (Rezeki & Sagala, 2021). It is said as a sign if it means something. A symbol represents the connection between a signifier and signified, it may be in form of an alphabetical letter, punctuation marks, words, phrases, sentences, numbers, Morse code, traffic light, and the national flag. Signs and symbols are used differently even both has the same meaning because their relations are tenuous (Rezeki & Sagala, 2021) and language has the form of sounds, letters, or signs. Therefore, the semiotic boundary's object of study is determined by the nature of the sign.

The existence of words or sentences as used by young people, more or less, is regarded beyond convention or out of the social norm in the mind of Makassarese in general. However, to its users, it is not always the case since that various types of artificially constructed language fulfil their communicative needs. In this case, both sender and receiver interact with each other on account of what is called action and reaction. Numbers or signs for words presented by tv advertisements i.e., *Telkom committed 2 U,* are inseparable from their creativeness related to the homophone, code-mixing, and other types of innovative English used among young people in Makassar City. Therefore, the sign is usually considered as the correlation between a signifier and a signified (or between expression and content) and so as an action between pairs. Furthermore, language in social behavior enters a realm and shows the norms for behavior.

Although the official status of English in Indonesia is merely a foreign language, the process of domesticating or nativising English does not remain stagnant at all. The evidence, especially for educated circles, is regarded to have a similar perception indicating their great dependence on English as an international tool for communication far beyond the official status of English itself as a foreign language.

Adopting or nativism English related to the need based on social condition is an indication of the process of changing perception towards English itself. Terms or words such as merger, capable, protectionisme, inconsistent proved to have high frequency in use among people in general.

Nativized English occurs in territories where it was not originally present, but it has been present for some time. The use of nativized English is not with full awareness of the users. For example *HP* as the acronym of *Hand Phone* seem to be nativized among Indonesian natiave speakers since the popularity of *HP* is overpowering the Indonesian term *telepon genggam* to refer to the same object.

What is noteworthy concerning nativized English in Makassar is that certain conditions. Monetary crises or general election tends to be the focus rather than others. Typically such a variety incorporates features of the regional language concerned, including the rhythm, the accent, the intonation, the grammatical structures and the words.

Johny   :   Apa itu *you* kok kelihatan *serious* banget *what's wrong* sih?

Nathan :   *It's okey* cuman masalah *misunderstanding*. Teman-teman pada *complain,* masalahnya pada Freddy dinilai kurang *transparent* terutama menyangkut bantuan terhadap setiap *consent* pemilu yang akan diperoleh sekitar bulan depanlah.

Johny   :   *Maybe,* tapi beliau itu kan *professional*, paham *how to manage, so* jangan *suspect*lah.

Nathan : *Yes, but in politics, sharing is vital. At least* program-program apa yang menyentuh orang banyak sesuai *condition*

Johny : *Alright*, saya akan coba me*lobby* masalah ini. Kita tidak bisa menghabiskan *energy* tanpa *something*.

Related to the innovative use of language, it is necessary to define the word innovative. In Oxford Advanced Learner's Dictionary of Current English by A.S. Hornby (1995) the word innovative or innovatory means introducing or using new ideas, techniques, etc. It means that the innovative English used by young people in Makassar city is the English treated by them in such ways based on certain techniques, i.e. homophonic words, reduplication, code-mixing, insertion of the preposition to convey something. (Aeni et al., 2020) said that as social behavior, and language enters a realm in which there are norms for behavior the non-native English speakers show different pronunciation characteristics because of their imperfect learning of English. They may be either transferring phonological rules from their mother language into English ("interference") or applying strategies that are similar to those used in primary language learning. They can also establish novel English pronunciations that are not present in the first language of the speaker. Such English they use is in this research referring to what is called innovative use of English due to the different way the native speaker performs. There is mutual understanding among the speaker using such kind of English.

Innovative English is flexible in the sense that it can be used with a speaker's native language as in code to convey ideas. For example, this sentence was spoken by a high student in Makassar / *You lucky to gaet dia..., cute-cute tawwa/.* In this sentence,

gaet is an Indonesia word *meng(gaet)* meaning to attract (to have her love). *Dia* means her (she) the direct object of the verb attract. *Cute-cute* is an adjective reduplication for emphasis meaning, *very cute. Tawwa* is a Makassarese word (a local language in Makassar City) meaning indeed. The sentence can be translated into English as /*You are lucky to get her love,... indeed she is very cute/.*

D. METHODOLOGY

The method used in this research was descriptive through which the data were described and analyzed under semiotic analysis to the object viz innovative use of English symbolically among young people in Makassar City. The data were obtained from public vehicles, written materials, TV advertisements, school writing tables, walls of buildings, streets, and public places. The data were confirmed for their usage by interviewing and making natural conversations with the 74 research respondents: 21 High School students, 9 street car/bus drivers, 28 University students and 15 respondents of other professions. The data on innovative use of English were classified into types: homophone, reduplication, literal translation, and acronym. Code mixing, numeric and alphabetic symbols. They were then analyzed according to to form, interpretation, and meaning including semiotics and pragmatics. The form and interpretation refer to the sense that the English-like words or phrases were analyzed lexically and the meaning they conveyed concerning other words respectively.

E. DISCUSSION
1. *Innovative use of English*

The encoding and decoding process of English words or expressions used innovatively are explained related to the characteristics of the language in which they are used. The analysis is in form, interpretation and meaning.

The innovative use of English in both Makassarese and Buginess is characterized by the segment such as /2/, /Re/, /C/, and /Pa/ used along with words or phrases to represent the basis of English-like words or phrases. The innovation used is generally based on the homophonic case of correct English words or morphemes.

Examples:
1) *2 Re 2 Nigh*
2) *2 Money P*
3) *Pun Re Ta*

Re is readbale both /ri/ and /re/ as in *2 Ma Re So.* Such Things depend on the ideas and homophomic aspects within the data. For this reason, some Buginese and Makassarese glossaries enunciated [re] and [ri]. *Re* also functions to change *2 Nigh* sense viz *look hum/her down* into positive especially in Buginese construction. Conversely, 2 represents *to* or *two* which based on local accent is enunciated [tu] for the person who is treated by as in ***2 Re 2 Nigh***. In this case, *2 Nigh* becomes an order in Buginese and Makassarese which bad connotation. *Nigh* it self sounds similar with the word /*nai*/ *meaning* /*who*/ in Makassarese. It is a homophone term to refer to a word pronounced like another word but different in meaning or spelling (Hornby: 1995). It indicates therefore that certain sounds in English either the individual like [a:], [u], [i] or the blended ones such as [mi:], [nai] are common in Buginese and Makassarese, as depicted in Hyman (1995) that since the sounds are the product of human anatomy and psychology, it is not surprising to find similarities across languages.

If the expression *2 Re 2 Nigh* is arranged in a different order, it may produce two other data. One is conveyed in Buginese viz *2 Nigh Re 2* for *look him down* and another one is *Nigh Re 2 2* referring to *who is asked for*. *Nigh Re 2 2* itself is a code-mixing of Makassarese and Buginese. In short, this datum underlying phonetic segment is clearly [tu:ri:tu:nai] but its phonetic segment that is socially pronounced is usually [turituna:i] in the sense of varieties in length.

Similarly, in *2 Money P,* the *2* has the same connotation as that in *2 Re 2 Nigh,* but the *Money* enunciated [ma:ni] in the local referring to *sperm.* However, the *money* means different in other data such as *P 2 Money* to *seven left only* and *Money P* varies in sense viz *thin, not thick, broke* or even *a man with not many relatives*. The *Money* also refers to a name of a district in Sinjai Regency in which the local word *Manipi is* encoded *Money P,* it is acceptable. Examples in a sentence are such as *Ia tu Manipi or Inakke tu Manipi (I am from Manipi).*

The expression *Pun Re Ta* be enumerated [Panrita] to mean *Holy person or priest* and [Panre Ta] to mean *a skillful person to whom people may ask for help for certain skill-needed occupation.* [Panre] itself means *a skillful person in a certain field.* It is similarly depicted in *Panre Ulaweng* to refer to *gold smith, Panrita Ada* for *an orator.* In this case, what differentiates among them is a matter of diction. The table below demonstrates some components of *Pun Re Ta.*

Table 1. Components of *Pun Re Ta* in Buginese

Components of *Pun Re Ta*	Buginese	The ideas	
		Other words	English
Pun Re	Panre		to feed
Tun Re	Tanre		tall
Ta Re	Tare	Tari	dancing
Re Ta	Rita	Rita	name
Ten Re	Tenri	Tenri	name
Ta Re Punk	Taripang	Taripang (Ind)	traditional cake
Nun Re	Nanre		Rice
Be Punk	Bipang		traditional cake

As slightly touched previously that *Re* is both readable with [ri] and [re]/ They are based on the idea(s) within the data/ *Pun* and *Ta* which are regarded similar to phonetic repre4sentation of Buginess and Makassarese for [pan] and [ta] in [panri:ta] are meaningless if each of *Pun* and *Ta* stands individually. However, as English words, they are vice versa since *Pun* refers to the humorous use of words that have two meanings or of different words that sound the same. *Re* is a prefix used widely with verbs and related nouns, adjectives, and adverbs. Whereas, *Ta* is a British informal form of doe *thank you.*

In short, *Pun Re Ta* is merely uttered [panrita] by local people to refer to holy people, a man with great skill in traditional boat buildings, from which nine expressions are created as shown in the table above. *Pun Re* for example enunciated [panre] like *Pun Re Ta* is used to indicate a person wirh certain skill such as *Panre Ulaweng* which refers to gold smith, *panrita adat* for an orator, etc. In this case, what differentiates them is a matter of diction.

As *2 Re 2* and *2 money P, a* similar analysis on *Pun Re Ta* will also be implemented to comprehend more about what John expressed that no reader or speakers, including the young people speaking English, knows every single word by sight. For the words unknown by sight, they can figure out them in one or more of these five ways: 1) decoding, 2) analogy to known spelling patterns, 3) using context clues, 4) using structural analysis, and 5) using a dictionary or glossary (John, 2014). Concerning the expression *Pun Re Ta* usually spoken by the young people of Makassar, it may refer to what is called a language game, created for fun, hiding something addressed to a certain group of people in order not to be generally known by others outside their circle. *Pun Re Ta* three of the seven consonant letters which become the context of *Pun Re Ta* are vowels. The arrangement of the three vowels viz *u, e,* and *a* with the seven consonant letters in such ways within *Pun Re Ta* make the same sound with *[panri:ta]*.

Both omission and recording of all certain parts of the analyzed datum context may produce new data. In this case, ten data are produced. Three of them are *Ta Re Pun, Ta Re,* and *Re Ta.* They are different from the other seven. *Ta Re Pun* is not only used in Buginese and Makassarese but in Indonesian as well for a kind of cake made of sticky rice, flavour, palm sugar, salt, and other ingredients whereas the other two*, Ta*

Re and *Re Ta*, are female names created in the opposite of each other.

2. The Reasons Makassarese Young People Using The English Language Innovatively

It is of common habit that the application of something is in many cases backed up by certain intentions such as self-actualization, group identity, and the like. The use of innovative English easily found in some places such as on the wall, bus or truck bumpers, school desks, trees, becak, and pete-pete seems to be out of the ordinary case. Most of the respondents with whom the writer has natural conversation as well as light interviews claimed that they use such innovative English without any certain intentional purposes. Many of them they use are not with internalization, especially the real sense conveyed in English. They use them because of the homophonic aspect of Indonesian terms.

Some innovative words of English come into being through a trial and error process, like those undergone by Senior students when joining English lessons at school. The term *"no what what"* for example first appeared due to the inability of the students to find the correct English words to convey the meaning of "*tidak apa apa*". The term expressed is a literal translation of *"tidak apa apa"*.

Trial and error also appear in the case of genital expression. *2 the new,* for example, is one of this sort. It was first a junior student who coined the term accordingly when his English teacher read a sentence ... will go to the new place...! The sentence was internalized by the student and then he expressed it jokingly to his girlfriend with his version homophonically alike as /tude nu pliz/ standing for to the new, please. Later on, the term was written and found its

fame among young people in Makassar City in the form of *2 The New, Please.*

The description above clearly depicts the phenomenon that the role of English in the development of creative efforts of young people in Makassar is quite great. Apart from the fact that many of the innovative use of English is not in the ethical sense, we then catch the conventional message that English is used by the new generation intensively for reasons of their own.

a. Secret Purpose

The rationale backing up young people in Makassar using English innovatively or initially cannot be disconnected from the need to communicate and to express their ideas as well as their thoughts without being known by others except those to whom the message is addressed. In this sense, the innovative use of English is put on the scope of secret coverage.

The secret messages are usually used to communicate something taboo or at least cannot easily be guessed by those outside the circle of communication (Green, 2015). In this case, terms such as em el, smoking, and sal, are some that are very secret but also very common to certain young people for they all refer to sexual intercourse. *Em el* the acronym for *making love* is so familiar not only to young people but also to other levels of ages since printed media often expose it. Realizing that the term has become well known widely, many young people use another term to refer to the same purpose as that *em el,* that is s*moking.* This term is a mimicry that other people who hear or read when sent via SMS will think that it is only *smoking* in its real sense. As confessed by some young people usually visit Losari Beatchm the term is not for enjoying cigarettes bu sexual intercourse instead. Nevertheless, uttering the term does not always mean activity. Many young

people use the term merely as an expression and are only limited to the expression.

b. Security

The secret is also related to something that is not taboo in general but to others except between the encoders and the decoders themselves. Asking for change to buy cigarettes or candies is so usual among young people that those outside their circle will not understand if the one who asks does not have any because besides using the term of their own they also expressed it jokingly. Examples of this sort are *white aqua* for an alcoholic drink and *black cake* for a cigarette

c. Trendiness

Trendiness is another reason why young people use such English-like words innovatively in communication. It is reasonable that the term on *the-on the* will be more attractive instead of *onde-onde* to refer to the same object. Thus, attractiveness itself is not beyond the English language power since on *the-on the* is full of English nuance. Above all is the attitude of the young people in Makassar towards things related to the English language. In this sense, terms found easily anywhere are not only English-like words or phrases but real English instead such as *fuck you, killer, extreme, jnmping, etc.*

d. Simplicity

Simplicity and joking are two other reasons young people in Makassar use such terms. The letter /U/ for *you, /N/* for *and* or *end, /D/* for *the, /Y/* for *why,* number *2* for *to* or *two,* number */4/* for *for* and *four* are some which are included to this simplicity coverage. Message through HP (SMS) done by young people usaing Englishg seem to be simpler instead. */D/* for *the, /R/* for *are, /O/* for *love,* and */ur/* for *your,* are several examples.

e. Joking Expression

Joking expressions are so common in the innovative use of English among young people in Makassar (Dini Apriani Zainuddin, 2017). The presence of such a term is not totally for joking but in the certain case as mentioned earlier is a result of one's inability to find the correct English term to express it. Among the joking expressions are *no what-what* for *never mind,* shy-shy cat *for quasi shy,* and the like. Other joking expressions which do not result from the inability to find the actual English but purely joking are *www.minggir/ co., www/Nantang. Co., www. E Re Co., Key Re The Punk, etc.*

The term *WWW* which has been used o frequently by many Makassar young people especially the pete-pete drivers occurred based on the fact that those who use it appropriately to refer to *Wordwide Website* often spell it in the Indonesia way. So it sounds *we, we, we* which is the same or homophonous when it is used to make an emotive call by Makassarese or Buginese people.

It is important to put forwards here that most of the data found through the research have been exposed to several respondents to ask for confirmation whether they could or did not catch the messages conveyed in the innovative use of the English language. The respondents confirmed were dominated by Losari Beach visitors from whom some new terms such as *"skul", "SAL", "white aqua",* and *"black cake"* were identified. Other new terms were *long dress, lone tone,* and *long dean.* However, most respondents could not understand well the message conveyed by the English-like terms.

F. CONCLUSION

Some conclusions drawn related to the innovative use of English by the young people in Makassar City are as follows:

1. The type of innovative use of English among young people in Makassar City is a homophone, reduplication, code-mixing, literal translation, and insertion of numeric and alphabetic symbols. Within these types, a homophone is the most dominant followed respectively by numeric, alphabetic symbols, literal, translation, acronym and code-mixing.

2. Encoding/decoding process in the use of English innovatively to communicate something meaningful at least within the young people could run smoothly because of sufficient English as well as Indonesian, Makassarese, and Buginese competence of the young people. Although the actual meaning or origin of some terms commonly used within their social gang is not well known, the coinage and the existence of such English-like words have motivated them to do more in that new terms for new purposes will remain to appear.

3. The reasons put forwards by the Makassarese young people related to the innovative use of English are of various purposes. Among them are communicating secret purpose, security factors, trendiness intention, simplicity factors and joking expressions.

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