

**Proceeding of The 4<sup>th</sup> International Seminar on  
Linguistics (ISOL-4)**

**Language in Disruptive Technology**

**July 10-11, 2019  
Padang, West Sumatera, Indonesia**

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## **Preface**

International Seminar on Linguistics (ISOL) is an international platform for linguist to share and disseminate their thought and research finding. ISOL was been initiated on 2013 and regularly held biannual by Linguistics Society of Indonesia chapter Universitas Andalas (Unand) in collaboration with Linguistic Graduate Program of Universitas Andalas and Linguistic Society of Indonesia.

The current conference bring the issues on “Language in Disruptive Technology“ The rapid development of technology has led to the borderless community which may affect the social life, including language. By the era of disruptive technology, the issue of language use and how technology affect language arise as a critical aspect of human communication. The current ISOL-4 tries to bring the issues of Language and Disruptive Technology to academic discussion. We invite the expert, speaker, and participants from varies field to share and discuss their thought and knowledge about the following topics: Language and media, Natural Language Processing, Language and Artificial Intelegent, Corpus Linguistics, Language Education and Technology, Speech and Language Theraphy, Language and Cyber Threat, Language and Global Development, Language and Politics, Language and Gender, Language and Conflict, Language and Disaster Management, Language and Identity, Cross Cultural Communication, Language Preservation, Reasearch related to language and technology from various fields

The conference has done successfully by presenting speakers from different country, including Indonesia, Malaysia, Thailand, Japan, Philippines, Saudi Arabia, Australia, and many more. It has become a scientific platform to discuss the current issues on language and related studies. Besides, the conference has gathered many papers during the conference. This proceeding is a publication of selected papers from the conference which provide insight about the current issues of language and linguistics field.

**Editor**

## TABLE OF CONTENT

Title	Page
<b>Semantic Preferences of Indonesian Words <i>Hitam</i> and <i>Putih</i></b> <i>Aan Setyawan, Totok Suhardijanto, Setiawati Darmojuwono</i>	1
<b>The Stylistic Analysis of Indonesian Online News in The Five Websites</b> <i>Ayendi, Al Maghvirah Chan, Bahrizal</i>	13
<b>Proto Austronesian Language Sound Changes To Mandailing Language</b> <i>Dardanila, Isma Tantawi</i>	18
<b>The Use of Verb + Noun Collocations by English Learners of Indonesian</b> <i>Deodatus Perdana Putra, Totok Suhardijanto</i>	25
<b>An Examination of Islamic Verbal and Non-Verbal Communication in Retail Stores</b> <i>Dessy Kurnia Sari, Donard Games</i>	34
<b>Proto Malayic Reflection at Isolect of Malay Jambi Seberang and Malay Sabak at Jambi Province</b> <i>Diana Rozelin, Ulfatmi Azlan</i>	40
<b>Otographis Approach Toward Language Resilience Study on Japanese Language Lexicons in Indonesia Historical Documents</b> <i>Dini Maulia, Ria Febrina</i>	50
<b>The Cultural Values in The Culinary Ecolexicon of the Asahan Malay Society</b> <i>Dwi Widayati, Rosliana Lubis</i>	57
<b>Bioacoustics Analysis With Speech Analyzer Spectrogram As A Testing Method For Speech Ability Improvement of Dysarthria Patient</b> <i>Gusdi Sastra, Ike Revita, Handoko</i>	66
<b>Speech, Writing Disorder and Therapy of Dyslexic Patient</b> <i>Gustianingsih, Elmeida Effendi, Ali</i>	74
<b>The Variations of Speech in Opening and Closing TV Program Uttered by MTV Singapore VJ</b> <i>Helmita, Idrus</i>	82

<b>Delivering The Message of Local Spirit “Bakureh” Through The Language of Dance</b>	89
<i>Martion, Purnama Suzanti, Maizarti, Hendra Nasution</i>	
<b>Contribution of Biological Knowledge in Understanding the Ulterior Teaching of Life within the Minangkabau Poems and Proverbs</b>	99
<i>Muhammad N. Janra, Henny Herwina</i>	
<b>Social Practice In Facebook: Critical Discourse Analysis In The Process of Text Production</b>	105
<i>Hetti Waluati Triana, Gusdi Sastra, Reflinaldi</i>	
<b>Pakpak Dairi Language: Typology Study</b>	111
<i>Ida Basaria</i>	
<b>Speech Act of Advice toward the Victims of Domestic Violence in West Sumatera</b>	122
<i>Ike Revita, Rovika Trioclarise, Yantri Maputra</i>	
<b>A Fallacy Analysis on Political Statements in the Transcript of the First Indonesia Presidential Debate 2019</b>	129
<i>Jaka Satria Warman</i>	
<b>Are the Phonological Disorders of Down Syndrome Children the Same?</b>	136
<i>Joko Prowoto, Gusdi Sastra, Amel Yanis</i>	
<b>Genealogy of Tabot Ceremony at West Coast of Sumatra</b>	142
<i>Khanizar</i>	
<b>Language Politeness in Tirai Menurun: Local Wisdom of Javanese Society Facing The Industrial Era 4.0</b>	146
<i>Krishandini, Fachria Marasabessy</i>	
<b>Survival Ecolixon in The Environment of Plants in Traditional Medicine Taloki Language Era 4.0</b>	154
<i>La Ino, Akhmad Marhadi, Samsul</i>	
<b>Speech of Hateful Insults in The Mass Media of Forensic Linguistic Studies</b>	160
<i>Leni Syafyahya1, Efri Yades</i>	
<b>The Verbalizing Morpheme of Acheenese</b>	166
<i>Muhammad Yusdi</i>	
<b>Developing the Integrated Social Science (IPS) Teaching Material for the 7th-Grade SMP Students</b>	171
<i>Musnar Indra daulay, Azwar Ananda, Syafri Anwar, Siti Fatimah</i>	

<b>Phonological and Lexical Innovations in the Names of Food in Kapau Isolect</b> <i>Nadra Nadra</i>	178
<b>Noun Phrases with Suffix -nya as a Definite Marker in Colloquial Jakartan Indonesian</b> <i>Norma Gesita, Totok Suhardijanto</i>	183
<b>Adverb of Frequency Used in Local Print Media in Padang</b> <i>Noviatri, Reniwati</i>	196
<b>The Roles and Designs of Written English at Public Places in Indonesia</b> <i>Oktavianus</i>	203
<b>On the Use of Arabic in the Titles of Manuscripts by Minangkabau Ulema in the Early 20th Century</b> <i>Pramono, M. Yusuf, Sudarmoko</i>	213
<b>Moribund Language in Padangpariaman –West Sumatera</b> <i>Rahtu Nila Sepni, Rina Yuniastuti</i>	219
<b>The Calculation of Dialectoletri over Isolect of Minangkabau Language in the Origin of Region and Rantau Region</b> <i>Reniwati, Noviatri, Gusti Asnan</i>	224
<b>Lexicons Classics of Fishing in Minangkabau Community</b> <i>Rona Almos, Sonezza Ladyanna</i>	230
<b>Surau and Pesantren-based Museum for Ecolinguistic and Religious Tourism Development in West Sumatra: A Preliminary Study</b> <i>Sawirman</i>	236
<b>Illogical Transition in the Meaning of “Syahid”</b> <i>Shilva Lioni, Shelvi Ekariani, Dody Ichwana Putra</i>	241
<b>Illocutionary Speech Act in “Hidden Figures” Movie in Perspective Gender</b> <i>Siska Putri, Rina Marnita</i>	247
<b>Representation of Ulama Collocations in Online Kompas Media: Corpus-Based Critical Discourse Analysis</b> <i>Siti Sarah Sofyaningrat, Totok Suhardijanto, Untung Yuwono</i>	253
<b>Topics and Reasons for Violating the Maxim of Quantity when Implicature is Generated</b> <i>Stevanus Ngenget</i>	262

<b>Language Used of Tourism Advertisings and Information</b> <i>Sonezza Ladyanna, Rona Almos</i>	270
<b>Language Style of Contradiction andExaggeration in Minangkabau Language</b> <i>Yessy Prima Putri, Ike Revita</i>	277
<b>Multilingual as Movement of Globalization in The National Language Policy</b> <i>Zulfitriyani</i>	284

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# Semantic Preferences of Indonesian Words *Hitam* and *Putih*<sup>1</sup>

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## Abstract

Indonesian words *hitam* ‘black’ and *putih* ‘white’ may have literal and metaphorical meanings. The phrase *kuda hitam*, for instance, can (1) literally mean ‘a black horse’ and (2) metaphorically mean ‘an underdog that manages to thrive and outcompete favorite competitors’. In a traditional sense, the metaphorical meaning is commonly created when the construction cannot be inserted by other units, such as *kambing hitam*; while the literal meaning occurs when the construction allows some insertion, as in *kambing yang hitam*. This study aims to describe semantic preferences and semantic prosodies of Indonesian words *hitam* and *putih*. Semantic preferences are determined to identify collocational forms of *hitam* and *putih* with double meanings; (1) a literal one related to the color black and white, and (2) a metaphorical that has no relation whatsoever with such colors. By employing a corpus linguistic approach, the study uses data gathered from the corpus *Sketch Engine Indonesian Web* with a minimal MI score of 3. The analysis shows that semantic preferences to determine when the words *hitam* and *putih* will have literal meanings, and when they will have metaphorical ones. The literal meanings are created when the semantic preferences are within fields that are sensitive to eyes, such as body parts, animals, plants, food, and nature. The metaphorical meanings, on the contrary, are formed when the semantic preferences are within a field that cannot be perceived by eyes, such as politics, government, history, economy, and business. The construction *kambing hitam* will have a metaphorical meaning (‘scapegoat’) when it appears in semantic fields like politics, government, and life, and collocates with nouns like *kesalahan* ‘mistake’, *permasalahan* ‘problem’, *kegagalan* ‘failure’, and *kekalahan* ‘defeat’; and verbs like *jadi* ‘to become’, *menjadi* ‘to become’, *dijadikan* ‘to be made’, *mencari* ‘to look for’, *dikorbankan* ‘to be sacrificed’, *dipersalahkan* ‘to be blamed, to be accused’, *disalahkan* ‘to be blamed’, and *menyalahkan* ‘to blame’. Meanwhile, *kambing hitam* that literally means ‘a black goat’ collocates with nouns like *seekor* ‘a’, *pasar* ‘market’, and *hewan* ‘animal’; and verbs like *memelihara* ‘to take care’ and *menarik* ‘to pull’.

**Keywords:** *Semantic Preferences, Semantic Prosodies, Corpus Linguistics, Sketch Engine, Black and White*

## INTRODUCTION

Collocation is a relation between two or more words that frequently appears together. Collocational forms of a word can be traced using a linguistic corpus (Sinclair, 1990, 2003; Stubbs, 2007, 2009; and Partington, 1998). For instance, *kopi hitam* ‘black coffee’ and

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<sup>1</sup> This article is a part of the lead author's graduate thesis titled *Kolokasi Metaforis Hitam dan Putih dalam Bahasa Indonesia*.



*kampanye hitam* ‘black campaign’ are both collocational constructions of the word *hitam* ‘black’. Although containing the same word, its meaning is different in each word. In *kopi hitam*, the word *hitam* modifies *kopi* to form the meaning ‘black coffee’. However, in *kampanye hitam*, the word *hitam* does not modify *kampanye*, but forms a different meaning of a campaign that ‘employs improper and indecent means to defeat one's political opponent (black campaign)’.

In Indonesian, the words *hitam* and *putih* refer to the color black and white, respectively. In its daily use, however, those words are not only used to describe or refer to the corresponding color, but in a metaphorical sense to describe two opposite characteristics: *putih* for the good things and *hitam* for the bad things. This is, for example, seen in the contraposition between *sihir putih* ‘white magic’, which is usually used for good deeds, and *sihir hitam* ‘black magic’ that is usually utilized for wickedness. When used metaphorically, however, not all collocational constructions of *hitam* and *putih* have a completely contradictory meaning. For instance, in Indonesian the construction *kampanye hitam* exists while its hypothetical opposite form, *kampanye putih*, that is supposed to describe a campaign that employs a good and proper method, does not. On the other hand, for meanings that are related to colors black and white, both words commonly still appear with the same collocates, as in *kopi hitam* ‘black coffee’ and *kopi putih* ‘white coffee’ and *awan hitam* ‘black cloud’ and *awan putih* ‘white cloud’.

Semantic preference is the relation between a node and the semantic fields of its collocates that also interact as a colligation (Stubbs, 2009). This colligation is important to determine when *hitam* and *putih* have literal meanings and when they have metaphorical meanings, based on the verbs that they collocate with. When *hitam* creates a metaphorical meaning, the verbs it collocates with include *dijadikan*, *menjadi*, and *dikorbankan*; meanwhile, when it creates a metaphorical meaning, the verbs include *berpakaian* ‘to be dressed-up’, *mengenakan* ‘to wear’, and *memakai* ‘to use’. This is evident from the following concordance generated by Sketch Engine, in which the verbs collocating with *kambing hitam* indicate metaphorical meanings.

<p>karena bisa jadi dia adalah orang dekat kita . Mungkin Anda Pernah <b>dijadikan</b> ‘kambing ‘ musuh dalam selimut ‘ . Coba ingat-ingat , berapa kali Anda <b>dijadikan</b> ‘kambing bisa merebut perhatian di kanchah dunia . Minimnya anggaran , bukan <b>dijadikan</b> kambing huan . PLTGU Cilegon ketiadaan gas , dan PLTU Cilacap Sabotase pernah <b>dijadikan</b> kambing rduk semang utamanya adalah kucing . Sehingga seringkali kucing yang <b>dijadikan</b> kambing gelintir etnis Tionghoa menjadi kroni untuk melakukan KKN agar dapat <b>dijadikan</b> kambing 500 per kilogram . Musim penghujan tiba semestinya tidak <b>dijadikan</b> menjadi kambing</p>	<p><b>hitam</b> ‘ oleh rekan kerja atas kesalahan yang tidak dilakukan ? Atau , pernahkah rekan kerja me <b>hitam</b> ‘ olehnya atas sesuatu yang tidak Anda perbuat , atau berapa kali dia mencuri kredit atas didalam menumbuhkan Kekuatan Iptek , akan tetapi yang dibutuhkan adalah kesepakatan sebagai terganggu karena air laut surut . penyebab , sehingga alat negara seperti pihak Pe <b>hitam</b> ( padahal bukan kambing ) oleh dokter bila seseorang menderita toksoplasmosis . Di dali apabila pada suatu saat timbulil perlawanan dari rakyat Solusi “ masalah Tionghoa ” . Se <b>hitam</b> atas kenaikan harga beras . Moch Sanan Syam EN , Jakarta Timur . Proyek BKT Amburadul</p>
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**Fig. 1 Verb collocation of *kambing hitam*.**

This study aims to explain the difference between the literal meaning and the metaphorical meaning of *hitam* and *putih*. To this end, their semantic preferences are examined by identifying which verbs and nouns that collocate with such words.

### **Collocation, Semantic Preference, and Semantic Prosody**

Collocation is the manifestation of a syntagmatic relation. It deals with “the occurrence of two or more words within a short space of each other in a text” (Sinclair, 1991: 170). In line with this view, Hoey (1991: 7) further elaborates that “the relationship a lexical item has with items that appear with greater than random probability in its (textual) context”. From these accounts, it is clear that the notion of collocation is associated with words that co-occur in a relatively high frequency. Certain words tend to collocate with certain semantic fields. About this, Sinclair explains that “many uses of words and phrases show a tendency to occur in a certain semantic environment” (1991: 112). This tendency of a word to collocate with a particular semantic field is referred to as a “semantic preference”. Stubbs (2009: 125) defined semantic preference as “the relation of co-occurrence between the phrasal unit and words from characteristic lexical fields”. Similarly, Sinclair (2004: 142) also defines a semantic preference

as "the restriction of regular co-occurrence to items which share a semantic feature, for example, that they are all about, say, sport or suffering".

The notion of semantic prosody, on the other hand, was first introduced by Louw (1993) by borrowing to Firth's notion of prosodic sound. Semantic prosody, as described by Louw (1993: 157), is understood as a "consistent aura of meaning with which its collocates imbue a form". In other words, semantic prosody allows the transmission of meaning to a word from its collocates. It is reasonable then, that Partington (1998: 68) views semantic prosody as "the spreading of connotational coloring beyond single word boundaries", allowing the creation of a connotative meaning that can also serve as the pragmatic meaning. As Sinclair's claim (1999) that "when the usage of a word gives an impression of an attitudinal or pragmatic meaning, this is called semantic prosody." Both semantic prosody and semantic preference are possible to identify by examining a large set of data gathered using a corpus linguistic method (Bublitz, 1996; Louw, 1993; and Hunston 2002).

The following are some examples of semantic prosody from Louw (1993), Bublitz (1998), Sinclair (1990), and Stubbs (1995) as summarized by Bednarek (1990: 120).

**Table 1. Semantic Prosody**

Lexical Unit	Semantic Prosody
<i>completely, utterly, totally</i>	NEG
<i>perfectly</i>	POS
<i>break out, outbreak</i>	NEG
<i>bent on, symptomatic of</i>	NEG
<i>cause</i>	NEG
<i>provide</i>	POS

Meanwhile, the semantic preference refers to the relation between a node and the semantic field to its collocates. For example, the adjective *large* is associated with semantic field *number* and *size*. The following table shows some examples of semantic preference, as identified by Stubbs (2001) and Partington (2004).

**Table 2. Semantic Preference**

Lexical Unit	Semantic preference
<i>Large</i>	<i>quantities and sizes</i>
<i>Sheer</i>	<i>magnitude, weight, volume, force, strength, energi, persistence, strong emotion</i>
<i>Entirely</i>	<i>Absence, change of state, Independency</i>

## METHODS

The data were generated from the corpus *Sketch Engine Indonesian Web* for entries *hitam* and *putih*. The minimal frequency was set at two, and the minimal score of MI (Mutual Information) at three. These corpus data generated were first filtered by removing any data that contains Malay and any duplicate data resulting from plagiarism in the existing texts. In order to distinguish between collocations that allow and do not allow insertion, the collocational span is only set at *next\_left* (noun only) and *noun\_left*. The *Next\_left* setting would generate data containing all nominal collocates of the (*hitam* and *putih*) within only a 1-word span to the left, while the *noun\_left* setting allows the search of data containing all nominal collocates within a 5-word span to the left. From the collocations generated, further, searching was carried out for any collocates of *hitam* and *putih* within a 5-word span both to the right and left. For instance, based on the first search *kambing* was found to be a collocate of *hitam* that forms *kambing*

*hitam*. The second search was then carried out for any collocates of the construction *kambing hitam* within a five-word span to the right and left.

## DISCUSSION

### A. Collocational Constructions of *Hitam* with Literal and Metaphorical Meanings

There are ten collocates of *hitam* that can have a metaphoric meaning, but can also has a literal meaning, namely *kulit* ‘skin’, *kambing* ‘goat’, *lubang* ‘hole’, *mutiara* ‘pearl’, *kotak* ‘box’, *kuda* ‘horse’, *bayangan* ‘shadow’, *lumpur* ‘mud’, *noda* ‘stain’, and *lembaran* ‘sheet’. Among these ten collocates, *kulit* is the most frequent (755 appearances) and *lembaran* is the least frequent (29 appearances). Most of these collocates appear both within the noun\_left span and the next\_left span; only *kotak* and *noda* appear within only the next\_left span.

Table 3. Collocational Constructions of *Hitam* with Literal and Metaphorical Meanings

No.	Collocations	Next left	Noun left	Literal	Metaphorical
1.	<i>kulit hitam</i> ‘black skin’	755	778	61	717
2.	<i>kambing hitam</i> ‘black goat’	395	397	4	393
3.	<i>lubang hitam</i> ‘black hole’	304	307	8	299
4.	<i>mutiara hitam</i> ‘black pearl’	188	200	17	183
5.	<i>kotak hitam</i> ‘black box’	123	-	24	99
6.	<i>kuda hitam</i> ‘black horse’	101	108	71	37
7.	<i>bayangan hitam</i> ‘black shadow’	68	75	20	55
8.	<i>lumpur hitam</i> ‘black mud’	34	38	7	31
9.	<i>noda hitam</i> ‘black stain’	27	-	7	20
10.	<i>lembaran hitam</i> ‘black sheet’	24	29	4	25

The above table shows that collocational constructions of *hitam* have more metaphorical meanings than literal meanings. The collocates also appear more within the next\_left span, indicating a relation between such metaphorical collocations and their opacities. In other words, metaphorical meanings occur more when the collocations are not inserted with any other linguistic unit.

#### 1. *Kulit Hitam*

*Kulit hitam* metaphorically means African race or people, as seen in its frequent appearances with words like *Afrika* ‘Africa’, *ras* ‘race’, *negro* ‘negro’, *warga* ‘civilian’, *orang* ‘people’, *kaum* ‘community’, and *keriting* ‘curly’.

setelah ratusan tahun akhirnya seorang **kulit hitam** bisa terpilih menjadi presiden  
 Martin Luther King tokoh ras **kulit hitam** di AS juga mati dibunuh lawannya

*Kulit hitam* semantically prefers to appear in fields related to politics and describing an unfortunate situation, as marked by nouns like *perbudakan* ‘slavery’, *penindasan* ‘oppression’, and *rasis* ‘racist’ (including *rasial* ‘racial’ and *rasisme* ‘racism’). It is also affirmed by the use of collocative verbs waction which indicates resistance, such as *memperjuangkan* ‘to fight for’ and *menentang* ‘to oppose’.

On the other hand, *kulit hitam* can also have a literal meaning ‘dark or black-colored skin’. The skin here does not necessarily refer to human skin, but also animal and plant.

Potongan rambut saya pendek. **Kulit** saya **hitam** Wajah saya tidak cantik  
**kulit** beruang kutub sebenarnya **hitam** . Bulunya berwarna bening  
 maka cukuplah dengan mengenakan jaket **kulit** **hitam** plus kacamata warna serupa

**Table 4. Semantic preference of *kulit hitam***

No.	Form	Semantic preference	Verb	Noun
1	<i>kulit hitam</i> (literal)	a part of the body	memiliki 'to have', menjadi 'to become', mempunyai 'to have', berwarna 'to have a certain color'	<i>wajah</i> 'face', <i>wanita</i> 'woman', <i>jaket</i> 'jacket', <i>jerawat</i> 'pimple'
2	<i>kulit hitam</i> (metaphorical)	politics	<i>menentang</i> 'to oppose', <i>memilih</i> 'to choose', <i>membuat</i> 'to make', <i>dihapuskan</i> 'to abolish'	<i>budak</i> 'slave', <i>politik</i> 'politics', <i>muslim</i> 'Muslim', <i>kemiskinan</i> 'poverty', <i>perbudakan</i> 'slavery', <i>penindasan</i> 'oppression', <i>apartheid</i> 'apartheid'

## 2. *Kambing Hitam*

Metaphorically, *kambing hitam* refers to a scapegoat, i.e. a thing or person that is blamed for something. Verbs that collocate with *kambing hitam* are quite typical, such as *jadi* 'to become', *menjadi* 'to become', *dijadikan* 'to be made', *mencari* 'to look for', *mencari-cari* 'to look for', *dikorbankan* 'to be sacrificed', *dipersalahkan* 'to be blamed, to be accused', *disalahkan* 'to be blamed', and *menyalahkan* 'to blame'. Those verbs are generally transitive, meaning that there should be someone that blames and something that is blamed as the scapegoat (*kambing hitam*).

Ada beberapa hal yang kemudian **menjadi kambing hitam** terjadinya macet  
 Sistem pendidikan ini seringkali **jadi kambing hitam** rendahnya mutu sumber daya manusia  
 Nero dengan putus asa **mencari kambing hitam** Untuk dipersalahkan

*Kambing hitam* has a semantic preference to appear in many fields like politics, government, and life. This expression shows something negative as it is related to a certain problem. It is seen from the use of nouns like *kesalahan* 'mistake', *permasalahan* 'problem', *kegagalan* 'failure', and *kekalahan* 'defeat'.

Aside from its metaphorical meaning, *kambing hitam* can also have literal meaning, referring to a 'black-colored goat'. Nouns that collocate with *kambing hitam* when it has literal meaning are marked by the appearance of other collocates like *seekor* 'a', *pasar* 'market', and *hewan* 'animal'. Its verbal collocates also show actions that are related to the real goat, like *memelihara* 'to take care of' and *menarik* 'to pull'.

hal yang paling menarik pada seekor **kambing hitam** adalah jika ada selembur bulu putih  
 Nugraha Basoes pergi ke pasar hewan, jualan **kambing hitam**

**Table 5. Semantic preference of *kambing hitam***

No.	Form	Semantic preference	Verb	Noun
1	<i>kambing hitam</i> (literal)	pet	<i>Memelihara</i> 'to take care of', <i>Menarik</i> 'to pull'	<i>Seekor</i> 'a', <i>pasar</i> 'market', <i>hewan</i> 'animal'
2	<i>kambing hitam</i> (metaphorical)	politics, life, business	<i>jadi</i> 'to become', <i>menjadi</i> 'to become', <i>dijadikan</i> 'to be made', <i>mencari</i> 'to look for', <i>mencari-cari</i> 'to look for', <i>dikorbankan</i> 'to be sacrificed', <i>dipersalahkan</i> 'to be accused', <i>disalahkan</i> 'to be blamed', <i>menyalahkan</i> 'to blame'	<i>Kesalahan</i> 'mistake', <i>Permasalahan</i> 'problem', <i>kegagalan</i> 'failure', <i>kekalahan</i> 'defeat'

### 3. Lubang Hitam

*Lubang hitam* is metaphorically used to describe two different phenomena, namely (1) the outer space black hole phenomenon and (2) some unfortunate experience that someone has suffered from.

Pada saat itulah aku memasuki **lubang hitam** perjalanan hidupku  
 Tarikan gravitasi **lubang hitam** tersebut sedemikian kuatnya

Semantic preferences of *lubang hitam* are (1) the outer space phenomenon and (2) a life problem. *Lubang hitam* that refers to the black hole phenomenon collocates with nouns related to the outer space, such as *galaksi* 'galaxy', *bintang* 'star', and *gravitasi* 'gravity'. Meanwhile, the other *lubang hitam* used to describe life problems collocates with nouns like *kredit* 'loan', *feminisme* 'feminism', and *kebudayaan* 'culture'.

When appearing within the next\_left span, *lubang hitam* always has a metaphorical meaning. However, when it appears within the noun\_left span, it can have a literal meaning. This literal meaning refers a hole that has black color, indicating a hollow object that is part of something else.

**Lubang** tersebut besar **hitam** dan menyeramkan seperti gua  
 Pelipis kirinya berlubang. **Lubang** itu **hitam** oleh darah kering

**Table 6. Semantic preference of *lubang hitam***

No.	Form	Semantic preference	Verb	Noun
1	<i>lubang hitam</i> (literal)	place and shape	<i>dicat</i> 'to be painted', <i>dipasang</i> 'to be installed', <i>mendesis-desis</i> 'to hiss', <i>berlubang</i> 'to have a hole'	<i>dinding</i> 'wall', <i>kabel</i> 'chord', <i>gua</i> 'cave', <i>pelipis</i> 'temple'
2	<i>lubang hitam</i> (metaphorical)	1. outer space  2. unfortunate life	<i>menjadi</i> 'to become', <i>memasuki</i> 'to enter', <i>menyedot</i> 'to suck up', <i>menemukan</i> 'to find', <i>terbentuk</i> 'to be formed', <i>bertumbuh</i> 'to grow' <i>memasuki</i> 'to enter', <i>memerosokkan</i> 'to plunge someone into a bad place or situation'	<i>galaksi</i> 'galaxy', <i>bintang</i> 'star', <i>gravitasi</i> 'gravity', <i>tarikan</i> 'pull', <i>massa</i> 'mass'  <i>feminisme</i> 'feminism', <i>kredit</i> 'loan', <i>kebudayaan</i> 'culture', <i>agama</i> 'religion'

### B. Collocational Constructions of *Putih* with Literal and Metaphorical Meanings

*Putih*, compared to *hitam*, has less collocates that can have literal and metaphorical meanings. From the data, only four collocates are found, namely *kulit* 'skin', *bendera* 'flag', *bayangan* 'shadow', and *kambing* 'goat', three of which are found to also collocate with *hitam*.

**Table 7. Collocational Constructions of *Putih* with Literal and Metaphorical Meanings**

No.	Collocations	Next_left	Noun_left	Literal	Metaphorical
1.	<i>kulit putih</i> 'white skin'	733	849	129	720
2.	<i>bendera putih</i> 'white flag'	66	-	6	60
3.	<i>kambing putih</i> 'white goat'	14	23	17	6

## 1. Kulit Putih

*Kulit putih* is metaphorically understood as a white race that is usually associated with European, such as Dutch and British, and American.

Politik Apartheid diterapkan pemerintah	<i>kulit putih</i> 'white skin'	di Afrika Selatan sekitar awal abad 20 hingga tahun 1990
Kedatangan bangsa	<i>kulit putih</i> 'white skin'	antara lain Portugis, Belanda dan Inggris pada akhirnya mengakibatkan kemunduran Kerajaan Mataram

From the collocates of *kulit putih*, such as *supremasi* 'supremacy' and *apartheid*, it is seen that this expression has semantic preferences to appear in the fields of politics, government, and history. However, it is usually related to some unfortunate situation, as evident from other collocates that indicate a horrible deed committed by white people, such as *diskriminasi* 'discrimination', *jajahan* 'colony', *penindasan* 'oppression', *penjajahan* 'colonialism', *rasis* 'racist', and *rasisme* 'racism'.

*Kulit putih* can also mean literally a skin that has white color. The skin here does not only refer to a human skin, but also animal skin. *Kulit putih* that is related to human skin is usually used to describe a skin color that women desire.

berita gembira bagi kaum hawa yang mendambakan **kulit putih** dan halus  
**kulit sapi putih** lebih tebal daripada kulit sapi coklat

**Table 8. Semantic preference of *kulit putih***

No.	Form	Semantic preference	Verb	Noun
1	<i>kulit putih</i> (literal)	beauty	<i>mempunyai</i> 'to have', <i>memiliki</i> 'to own', <i>membuat</i> 'to make', <i>menjadi</i> 'to become', <i>berwarna</i> 'to have a certain color'	<i>hawa</i> 'women', <i>wanita</i> 'female', <i>wajah</i> 'face', <i>paha</i> 'thigh'
2	<i>kulit putih</i> (metaphorical)	politics	<i>dibandingkan</i> 'to be compared', <i>menganggap</i> 'to assume', <i>melayani</i> 'to serve', <i>melawan</i> 'to fight', <i>tertindas</i> 'to be oppressed', <i>diperlakukan</i> 'to be treated', <i>menentang</i> 'to oppose'	<i>apartheid</i> 'apartheid', <i>diskriminasi</i> 'discrimination', <i>jajahan</i> 'colony', <i>penindasan</i> 'oppression', <i>penjajahan</i> 'colonialism', <i>rasis</i> 'racist', <i>rasisme</i> 'racism'

## 2. Bendera Putih

Metaphorically, *bendera putih* is used to describe someone or something that does not put up a fight and choose to resign.

Suryadarma memilih untuk mengibarkan **bendera putih** dan menyerah  
 Friendster telah mengibarkan **bendera putih** kepada Facebook

From the above examples, although *bendera putih* is mostly used semantic field *war* or *battle*, as seen in its collocates like *senjata* 'weapon' and *gencatan* 'ceasefire', it is also in other fields like politics, business, and occupation, indicating a case of meaning extension.

*Bendera putih* can also have a literal meaning, that is, a white-colored flag used as a banner, which is particularly found in fictional texts.

Bisma, Sang sesepuh Wangsa Kuru, mengenakan jubah putih dan **bendera putih**  
 di utara 7 dengan bendera hitam, di barat ada 7 dengan **bendera putih**

**Table 9. Semantic preference of *bendera putih***

No.	Form	Semantic preference	Verb	Noun
1	<i>bendera putih</i> (literal)	war	<i>memimpin</i> 'to lead', <i>bertuliskan</i> 'to be inscribed', <i>menancapkan</i> 'to stick'	<i>pengikut</i> 'follower'
2	<i>bendera putih</i> (metaphorical)	history, politics, government	<i>mengibarkan</i> 'to wave', <i>menyerah</i> 'to surrender', <i>membawa</i> 'to bring', <i>memilih</i> 'to choose', <i>berlutut</i> 'to kneel down', <i>menjadi</i> 'to become'	<i>senjata</i> 'weapon', <i>gencatan</i> 'ceasefire', <i>penyerahan</i> 'surrender', <i>Yogyakarta</i>

### 3. *Kambing Putih*

*Kambing putih* is used metaphorically to describe a strategy of labeling someone in a positive way. This use is limited only to the field of politics, as seen in the following concordances:

puncak politik	<b>Kambing putih</b>	dan strategi penyelundupan adalah Amien Rais! Beliau digelari tokoh/pelopop reformasi
contoh politik	<b>Kambing putih</b>	Prof. Sumitro ( besan Soeharto ) : digelari Begawan Ekonomi , padahal anak-anaknya terlibat maha kejahatan

Nouns like 'strategi' indicate collocates of *kambing putih* that produce a metaphoric meaning in semantic field *politics*' and *politic* 'politics'.

In a literal sense, *kambing putih* refers to a goat that has white color. *Kambing putih* with such a literal meaning is characterized by its capability to be inserted by some spans. In cultural texts, its semantic preference is to appear in the context of animal offerings, while in other texts, it is just usually about a clean animal.

dilaksanakan pula upacara persembahan	<b>kambing putih</b>	kepada Muljadi Nabolon
terlihat kawanannya	<b>kambing putih</b>	yang terlihat suatu panorama alam yang indah sekali

**Table 10. Semantic preference of *kambing putih***

No.	Form	Semantic preference	Verb	Noun
1	<i>kambing putih</i> (literal)	pet	<i>berupa</i> 'to take a form of'	<i>persembahan</i> 'offering', <i>ikan</i> 'fish'
2	<i>kambing putih</i> (metaphorical)	politics	<i>dilaksanakan</i> 'to be carried out'	<i>strategi</i> 'strategy', <i>politik</i> 'politics'

## C. Semantic Preference and Semantic Prosody

### 1. Semantic Preference and Semantic Prosody of *Hitam*

As already mentioned, semantic preference is a relation between a word and semantic fields. In other words, semantic preference examines the semantic fields or domains of a word when such a word is used. Semantic preference can be used to distinguish literal meanings from metaphorical meanings, by taking account of two aspects: the semantic field and the collocates. First, literal and metaphorical meanings can be identified from the semantic fields used. For instance, the literal *kulit hitam* is expected to appear in semantic field *part of the body*, and the metaphorical one is in semantic fields *politics*, *government*, and *history*. Second, the collocates of *hitam* and *putih* can indicate whether the resulting expression is literal or metaphorical. For example, the literal *lubang hitam* collocates with nouns like *dinding* 'wall', *kabel* 'wire', *tanah* 'land', *gua* 'cave' and *pelipis* 'temple', while the metaphorical one collocates with nouns like *feminisme* 'feminism', *kredit* 'loan', *kebudayaan* 'culture' and *agama* 'religion'.

Collocational expressions of *hitam* that have literal meanings appear in semantic preferences that include anything perceivable by eyes, such as body, animal, shape, object, and jewelry. On the contrary, collocational expressions of *hitam* with metaphorical meanings occur in the semantic preferences including anything not perceivable by eyes, such as politics, government, economy, business, and history.

**Table 11. Semantic preference of *hitam***

No.	Collocates of <i>Hitam</i>	Semantic Preference
1.	<i>kulit hitam</i> (metaphorical) <i>kulit hitam</i> (literal)	(1) politics, government (2) part of the body
2.	<i>kambing hitam</i> (metaphorical) <i>kambing hitam</i> (literal)	(1) politics, government (2) animal
3.	<i>lubang hitam</i> (metaphorical) <i>lubang hitam</i> (literal)	(1) astronomy (2) shape, place
4.	<i>lubang hitam</i> (metaphorical) <i>lubang hitam</i> (literal)	(1) sports (2) jewelry, charm
5.	<i>kotak hitam</i> (metaphorical) <i>kotak hitam</i> (literal)	(1) transportation (2) shape
6.	<i>kuda hitam</i> (metaphorical) <i>kuda hitam</i> (literal)	(1) sports, politics, business (2) animal
7.	<i>bayangan hitam</i> (metaphorical) <i>bayangan hitam</i> (literal)	(1) ghost (2) object
8.	<i>noda hitam</i> (metaphorical) <i>noda hitam</i> (literal)	(1) politics, government (2) dirt
9.	<i>lumpur hitam</i> (metaphorical) <i>lumpur hitam</i> (literal)	(1) politics, government, life (2) nature
10.	<i>lembaran hitam</i> (metaphorical) <i>lembaran hitam</i> (literal)	(1) politics, government, life (2) object

Semantic prosody is a tendency of a word to appear in a semantic association that describes something positive or negative. *Hitam* has a negative semantic prosody. This is mainly evident from how this word is metaphorically used to associate something negative, as in *kambing hitam*; metaphorically meaning something or someone to blame, *kambing hitam* is usually associated with nouns like *kesalahan* 'mistake', *permasalahan* 'problem', *kegagalan* 'failure', and *kekalahan* 'defeat'. The following is the list of semantic prosody of *hitam* identified by considering the semantic preference of its collocate that is assumed to be the core element that forms the metaphorical meaning.

**Table 12. Semantic prosody of *hitam***

No.	Form	Semantic Preference	Semantic Prosody	Collocate
1.	<i>kulit hitam</i>	politics, government	negative	<i>penindasan, apartheid, rasis, diskriminasi</i>
2.	<i>kambing hitam</i>	politics, government	negative	<i>kesalahan, permasalahan, kegagalan, kekalahan</i>
3.	<i>lubang hitam</i>	astronomy life	negative negative	<i>radiasi</i> <i>feminisme, kredit macet, kebudayaan, agama</i>
4.	<i>mutiara hitam</i>	sports	neutral	<i>tim, pendukung, tanah</i>
5.	<i>kotak hitam</i>	transportation	negative	<i>kecelakaan, kasus</i>
6.	<i>kuda hitam</i>	sports, politics, business	positive	<i>kandidat, tim, sepakbola, TV-One</i>
7.	<i>bayangan hitam</i>	martial arts	negative	<i>pertarungan, menyambar</i>
8.	<i>noda hitam</i>	politics, government	negative	<i>sejarah, politik, hati, dosa</i>
9.	<i>lumpur hitam</i>	politics, government, life	negative	<i>terendam, tenggelam</i>
10.	<i>lembaran hitam</i>	politics, government, life	negative	<i>tragedi</i>



## 2. Semantic Preference and Semantic Prosody of Putih

Constructions of *putih* that have literal meanings are expected to appear in semantic fields of anything perceivable, such as body, beauty, and animal. Meanwhile, semantic preferences of collocational constructions of *putih* that have metaphorical meanings are politics, government, and business. It is also the case with the semantic preferences of metaphorical collocational constructions of *hitam*.

**Table 13. Semantic preferences of putih**

No.	Form	Semantic preference
1.	<i>kulit putih</i> (metaphorical)	(1) politics, government
	<i>kulit putih</i> (literal)	(2) part of the body, beauty
2.	<i>bendera putih</i> (metaphorical)	(1) politics, government, war, business
	<i>bendera putih</i> (literal)	(2) war
3.	<i>kambing putih</i> (metaphorical)	(1) politics, government
	<i>kambing putih</i> (literal)	(2) pet

*Putih* has various semantic prosody depending on the semantic preferences of the constructions. For instance, *putih* in construction *kulit putih* that is related to the skin color has a positive prosody, because it is related to beauty. On the contrary, when such a construction has a metaphorical meaning, the prosody is negative, as it appears on unfortunate situation. It is similar with semantic prosody of *kulit hitam* that has a negative association such as *apartheid*, *penindasan*, and *diskriminasi*.

**Table 14. Semantic prosodies of putih**

No.	Form	Semantic preference	Semantic prosody	Collocate
1.	<i>kulit putih</i>	politics, government	negative	<i>apartheid, diskriminasi, jajahan, penindasan, penjajahan, rasis, rasisme.</i>
2.	<i>bendera putih</i>	politics, government	negative	<i>senjata, genjatan, penyerahan,</i>
3.	<i>kambing putih</i>	politics, government	negative	<i>strategi, politik, penyelundupan</i>

From this analysis, it is fair to say that the semantic preference of a word is an important aspect to consider when determining its semantic prosody.

## CONCLUSION

Literal and metaphorical meanings of the collocational constructions of *hitam* and *putih* can be determined by identifying their semantic preferences. Semantic preferences determine in which semantic fields *hitam* and *putih* are used, by taking a look at their collocates. In general, metaphorical constructions cannot be inserted with any other linguistic unit. However, some are found to allow insertion, such as *lembaran hitam* that becomes *lembaran yang hitam* or *lembaran sejarah hitam*. Consequently, this characteristic alone is not enough to identify whether a collocational construction is literal or metaphorical. For this, it is also necessary to consider their semantic preferences.

Semantic preferences of *hitam* and *putih* when they are used in literal constructions are anything that is perceivable by eyes, such as part of the body, nature, beauty, object, and place. On the contrary, semantic preferences of metaphorical constructions of *hitam* and *putih* are

anything that is not perceivable by eyes, such as politics, government, history, economy, and business. Therefore, *hitam* is literal when it appears within semantic fields that can be perceived by eyes and metaphorical when it appears in semantic fields that cannot be perceived by eyes.

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# The Stylistic Analysis of Indonesian Online News in The Five Websites

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## Abstract

The aim of the research was to know all common language stylistic features of the online news of the five Indonesian websites - detik.com, kompas.com, tribunnews.com, liputan 6.com, and antara.com in Indonesia. The online news data consisted of 100 news in which 20 news for each online media. The 100 online news was taken from around Mei to August 2018. The finding of the research indicated that the average number of words per the news is 389 words, and the number of words for the average title is 9 words. The title and the move of the 100 online news have various compositions or structures. Common personal deixis that is used following verbal expression after direct quotation is nickname (44) times and *-nya* (18). Verbal expressions closing quotes include *mengatakan* (13), *menurut* (12), *ujarnya* (18), and *kata* (32). The present of adverbial conjunctions is not significantly used when compared to the length of news. That online news generally has elements of lead news who > what > when > were (with general time: *some time ago*, *last weekend*). That online news also places the descriptions of the location and time of reportage after the first direct quotation. That online news generally has a short paragraph consisting of one or two single sentences and complex sentences with one to three dependent clauses. There is space between one passage and another passage. The forms highlighted on the news are: Online media name and location, the name of the person being spoken to which is colored, the name of the topic discussed on the news online. Typically one photo per the news is listed. Then there are photo illustrations that contain elements of who, what, where, and when.

**Keywords:** *Stylistic analysis, online news, five websites*

## INTRODUCTION

Style is the use of language in different ways, all for the purpose of achieving a common goal - to negotiate meanings. Style is also defined as the description and analysis of the variability forms of linguistic items in actual language use (Ogunsiji, at all, 2012). This study wants to study the language habits or styles and writing patterns of online news from the top five websites – detik.com, kompas.com, tribunes.com, liputan6.com, and antara.com. The researchers are interested to examine all features such as graphology, the lexico-semantic and syntactic features of those top five websites.

The theoretical value of conducting this research is to know and get an understanding of all language features of online news in recent times of the top five websites, such as their graphology, lexicon, semantics, syntax, and move or genre or generic structure. Meanwhile, the practical value is these research findings can be used by newly assigned reporters as a guideline to make new online news.

The first article is by Prof. Abdul Bari Khan<sup>1</sup>, Prof. Sumera Batool, M. Afzal Sandhu, Mukhtar Ahmed, Sumya Batool from Department of English: University of Lahore, Sargodha Campus. This article is a stylistic analysis of Blake's poem "Night". For this analysis, stylistics devices are used and the analysis is made under the aspects of graphological, syntactical, semantic and phonological patterns. This analysis would be helpful in understanding the basic concepts of the poem that is actually a contrast between this world, in which nature is red in tooth and claw, and a "New World" in which distinctions between predator and prey cease to exist.

The second article is A Linguistic-Stylistic Analysis of Newspaper Reportage by Innocent Ejimofor Agu, Ph.D. from the Department of English and Literary Studies, Federal University Wukari—Nigeria. This article examines the language of newspaper reportage. Its central concern is on the corruption story about the unspent three hundred million naira of the Federal Ministry of Health in 2007 which seriously indicted the daughter of former President Obasanjo. Three daily newspapers: Daily Sun, Daily Trust and Leadership published between 1st and 31st May, 2008 are selected. Five reports are subjected to three levels of linguistic analyses: graphological, lexical and syntactic with the semantic implication of each level highlighted. It is discovered that some journalists report objectively, distancing themselves from the stories while some bring personal biases and emotions into their stories. In the end, the paper recommends that journalists should consider the linguistic competences of their readers while making their choices of words and structures in the different stories they write.

The last paper is a stylistic analysis of montage by Shirley N. Dita, (2010). This study presents a stylistic analysis of Ophelia Alcantara-Dimalanta's Montage by providing a syntactic and lexical investigation of the poem. It attempts to investigate the style and the language of the poem by focusing on the overall structure of the poem and the grammatical structure of the sentences thereby leading to a deeper understanding of the text. The analysis focuses on the syntax, specifically the structure of sentences, and the vocabulary of the poem. Some pedagogical implications are then drawn towards the concluding remarks of the study.

Crystal and Davy, 1969, Fowler, 1975 and Wales, 2001 stated stylistics has continued to attract intellectual attention of varying degrees since its emergence as a significant academic field within the scope of linguistics in the 1960s. Several meanings and theories of stylistics exist in linguistic scholarship. While Bradford, 1997 mentioned some see stylistics as a branch of linguistics that deals with the study of varieties of language, its properties, principles behind the choice, dialogue, accent, length, and register. Meanwhile Turner, 1973, Birch, 1995 and Fowler, 1998 described others insist that it attempts to establish principles capable of explaining the particular[style] choices used by individuals and social groups in their use of language.

Crystal and Davy (1983) opine that style is the "effectiveness of a mode of expression". Style relates to communicative performance, which is the demonstration of the speaker's or writer's language capacity in generating and understanding specific communicative contexts. Stylistics, therefore, is the study of style.

From the explanation above it can be seen that stylistics attempt to discover the artistic choice a writer has made. As a useful tool in the interpretation of texts, stylistics functions as a mode of analysis for learning the language to work systematically towards the effective interpretation of a text. This knowledge leads to an objective rather than a subjective conclusion. The knowledge of stylistics results in the proper analysis of speaking and writing habits to discover patterns which characteristically differentiate one variety of language from the other.

Stylistics looks at many features of a text (Ogunsiji, at all: 2012) such as: First, Graphological Features: Through these features, stylistics can reasonably explore and give descriptions of the

physical appearance of a literary text. Second, Syntactic Features: The focus of syntactic analysis here is the identification of the effects created by the various sentence types in a text. Such aspects as ellipses, parataxis, hypotaxis, right, and left-branching sentences, etc are considered significant. For instance, dislocation in syntax is occasionally used to demonstrate the dislocation in human thoughts (a stream of consciousness) and this is highly manifested in James Joyce's novels. Third, Lexico-Semantic Features: The stylistic use of words here may produce denotative, connotative, collocative, affective, thematic, or stylistic meanings based on the speaker's or writer's intention.

## **METHODS**

The steps in conducting this research are collecting the data, analyzing the data, and presenting the results of the analysis. The online news data consisted of 100 news in which 20 news for each online media. The online news was taken from around Mei to August 2018. All of the data are analyzed by using the theory of stylistics by Ogunsiji, at all.

The researchers follow some steps in analyzing the data. First, the writer read online news repeatedly. Then, the researcher identified and analyzed the peculiar language features related to the graphology, lexical, and syntax of the online news texts. Lastly, in presenting the result of data analysis, the researcher provided the examples and described them using verbal language.

## **DISCUSSION**

The average number of words per news analyzed from the five online websites is 389 words, and the number of words for the average title is 9 words, with the common size letter 11.5, 12, and 13. The fonts of the title usually used are Calibri, Helvetica, Times New Romans, and Arial with some usual letter sizes of 22.5, 31,5, and 37,5. The titles have more than 30 various compositions or structures, with the forms of phrases, simple and complex sentences.

Each online news website has its own move for its news, but with slightly different orders. The typical move is *Title > Day, Date, Time > Photo > Online Media Name, Photographer Name > Photo Illustration > Online Media Name, Online Media location, News Lead > News Contents > Author Name > Editor's Name*.

The typical personal deixis following verbal expression after the direct quotation in the news are from the commonest ones are a nickname, ex: *ujar Setnov, -nya (his or her)*, and job and complete name. The typical verbal expressions used to close the quote, from the highest frequency to the less, are *Kata dan Ujar (said)* because they are the general ones. Then, the usual verbal expressions used in the reported speech of the news from the most common to appear are *Mengatakan, Menurut, dan Menyebut*. *The reason to use those verbal expressions is possibly they are also the general one*. Because the news needs to be reported soon, so the authors immediately chose those verbs.

The appearance of adverbial conjunctions used to connect passage or paragraphs in the online news less or not significant compared with the length of the news. Theme or rheme in the previous passage is used most frequently to make the news run smoothly without interruption to think hard about what adverb conjunctions would be used. Besides, that style is used to make the news not too formal or having a rigid form like essays.

The news lead in those five websites generally has elements of lead news *Who > what > when* (general time: some time ago, last weekend). It is almost the same with news in offline news. It is advised to make like that so that readers could get it directly.

The type of sentence structure of the online news passages generally has a short paragraph consisting of one single sentence or a complex sentence with one or two dependent clauses. There is no space between one passage and another passage. The purpose of having a shape like that compared with the essay having a long paragraph is to make the readers easy to follow and to understand because it needs to come directly to the point when it is read by using handphoned or computers. Then about the display of date form on four online media news, namely: Tribunnews.com, Liputan6Com, Kompas.com, and detikNews, they the similarity by mentioning of date, month, and year by using numbers separated by slashes and closed with two parentheses.

Regarding the foregrounding of the online news, the forms highlighted are usually like: Reporters and journalist names, Online-location media names, and the topic told. They are written with all capital letters or different styles and colored differently. Moreover, the photo description in online news is one photo per story that is typically listed. Under the picture is written the name of online media and photographer. Then there are photo illustrations that contain who, what, where, and when, and are left-aligned. The font type used is Arial measuring 9. Sometimes information about photos only says Illustration. Online news in Liputan6Com can typically list one to three pictures per news. There are some illustrations which contain elements of who, what, where, and when, and are written on the left. The font type used is Arial measuring 9. After photo information, it is followed by writing the name of online media and photographers.

Lastly, the closing information in the online news from the five websites is generally to conclude the previous information, and the margin for the five online media, Tribunnews.com, Liputan6Com, Kompas.com, detikNews, and ANTARA News, all of them have left flat margins.

## **CONCLUSION**

The styles used by five online websites are different for the purpose of achieving each own common goal - to negotiate meanings of the reporters and websites' intentions. The description and analysis of the variability forms of linguistic items in recent online news of the top five websites – detik.com, kompas.com, tribunes.com, liputan6.com, and antara.com. show the linguistic habits of a mode of expression and also the communicative performance. The style analysis done can explore and give descriptions of the physical appearance of the online news text, and can identify the effects created by the various sentence types in the news.

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# Proto Austronesian Language Sound Changes To Mandailing Language

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## Abstract

The alteration of the Proto Austronesian language into Mandailing language is a change of sound based on place, including the change of Apheresis, Sinkop, Apokop, Protheses, Epentisis, and Paragog. This paper uses spoken data and written data. The collection of oral data is done by a proficient method, which is a research conversation with speakers. Furthermore, the selection of writing data is done with write/proficient data by listening to the author's interviews with speakers. The methods and techniques of data analysis were used by collecting 200 vocabularies and dubbed into Mandailing language and describing various changes in sound. The theory used is comparative historical studies. Results found that the changes in the language of Proto Austronesia into Mandailing language lowers the sound changes based on the place, namely the change of Apheresis, Sinkop, Apokop, Prothesis, Epenthesis, and Paragog.

**Keywords:** *Change of sound, Proto Austronesian language, Mandailing language*

## INTRODUCTION

The sound change is one of the smallest element change markers in the language. Kinds of sound changes can be described with various types of sound changes that are more varied with the change of sound individually that is merely a question of the proto sound without relating to it with other phonemes in the environment Enters. On the contrary, sound changes are based on certain sound relationships with other phonemes in a segment, or in a wider context. The changes in sound are based on places such as Metathesis, Apheresis, Sinkop, Apokop, Prothesis, Epenthesis, and Paragog. The change of sound (which then depicts the connection of the sound between the languages) is not a coincidence.

The change was governed and determined by all the principle regularity (Bynon, 1979:25). Based on the concept above, it can be said that any changes in regular sound that could also be known condition (condition) of the environment that caused the change. Besides, nature and substance have a difference of preminencing, contributing to the difference in manifestation and also the change. So, based on the theories used can be concluded, this research only reaches the field of sound change. The changing aspects of the sound are examined, including the Proto Austronesian language change into the Mandailing language.

Proto language is a general assembly designed by establishing a language system that has a historical relationship through the rules of the conventions in a straightforward way and is intended to be built and reassembled as a picture of the Past about a language (Bynon, 1979:71).

Austronesian is the name of a language family in the plains of southeast Asia. These clumps are related to other clumps located in the plains of southeast Asia. Austro-Asiatic Grove. The grouping of Austronesian languages is: Western Austronesia language (Indonesian/Bahasa Indonesia) divided into western Indonesian languages, including Malagasy, Formosa, Filipina, Bisaya, Minahasa, Gayo, Batak, Mandailing, Nias, Jawa, Sunda, Madura, Dayak, Minangkabau, and eastern languages include Eastern African language, Sula-Bacan, South Halmahera-West Irian, and eastern Indonesian (Keraf, 1984).

Mandailing language is a language communication tool used by the Mandailing tribe in conveying information to fellow Mandailing people. Mandailing is one of the indigenous peoples inhabiting the regency of Mandailing Natal.

## **METHODS**

This research is done by implementing the inductive thinking stage. It includes a number of linguistic phenomena from the field that are analyzed with the appropriate theories. This study applied a qualitative and quantitative approach. Qualitative approaches relate to dynamic dimensions or the dimension of language innovation in time travel. An exclusively shared change that finds the innovative lingual device, containing the meaning that every derived language is closely assumed to have innovative traits that are also inherited, and not in language or language groups Other relatives.

The location of this research is the observation area, whose inhabitants use the Mandailing language in Mandailing Natal. Data sources are obtained from literature and field research materials. The source of the literature is derived from the books relating to the comparative historical linguistics and the Mandailing language book. The Data used in this study was 200 vocabulary, which was parsed from the 800 of Gorys Keraf's vocabulary. Data is derived based on vocabulary parsing by limbs, household appliances, herbs, animals, etc. The Data is then dubbed into a derived language by the informant. The data source of the field research is obtained from the informant who is a native speaker of Mandailing language.

In this study used oral data and write data. Collection of oral data using proficient methods. Proficient methods are obtained from conversations between researchers and informants. In the implementation of proficient methods, researchers are directly involved in the research area, meeting the informant to obtain data. The basic technique used is the fishing tackle technique. The fishing technique begins with the researcher stimulating the informant to bring out the symptoms of the researchers' expected linguistic. Further use of proficient techniques, namely the direct conversation between researchers and informants face-to-face. The conversation is guided on a list of questions that researchers have prepared before. Then, using the recording technique and note-taking technique, because of the limited researchers to remember. The recording technique is to record and record the oral data obtained from the informant for classifications.

Write data acquisition in this study using the check method. The method of reading is the method of data collection by listening to the use of language (Mahsun, 1995:98). This method was developed with a SADAP technique with the advanced technique of note-taking technique. The note-taking technique is to record some forms that are relevant to the study of the written language. After the informant provides information about the language of PAN that has been translated into derived language (Mandailing language), then the researcher recorded the data.

The procedure in this data analysis is 1) collecting 200 vocabularies and in the language of Mandailing. 2) describing various sound changes. 3) Analyzing the Proto Austronesia language change into Mandailing language.

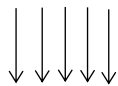
Example :

PAN	BM	Glos
*qasap	asap	asap

/\*qasap/ to lower the sound of apheresis → /asap/ in Mandailing language

Sound \*/q/ lost in Mandailing language → /Ø/

\*q a s a p



Ø a s a p

## RESULT AND DISCUSSION

### A. Analysis of the sound changes in Mandailing Proto Austronesia language

To finish the accumulated data is by analyzing various sound changes based on the relation of certain sounds with other phonemes in a segment or in a wider environment. The procedure in this data analysis is 1) collecting 200 vocabularies and in the language of Mandailing. 2) describing various sound changes. 3) Analyzing the Proto Austronesia language change into Mandailing language.

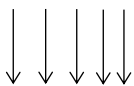
**The apocope is a sound change which includes a phoneme or more at the end of the word.**

PAN	BM	Glos
*pilih	pili	select
*babah	baba	mouth
*tanah	tano	land
*dilah	dila	tongue

In the above data /\*select decrease the sound apokop → /pili/ in Mandailing language.

Sound \*/h/ lost in Mandailing language → /Ø/

\*p i l i h

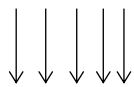


p i l i Ø

In the above data /\*babah decrease the sound apokop → /baba/ in Mandailing language.

Sound \*/h/ lost in Mandailing language → /Ø/

\*b a b a h



b a b a Ø

In the above data /\*land/ decrease the sound apokop → /tano/ in Mandailing language.

Sound \*/h/ lost in Mandailing language → /Ø/

```

*t a n a h
  ↓ ↓ ↓ ↓ ↓
  t a n o Ø
  
```

In the above data \*/dilah/ decrease the sound apokop V /dila/ in Mandailing language.

Sound \*/h/ lost in Mandailing language → /Ø/

```

*d i l a h
  ↓ ↓ ↓ ↓ ↓
  d i l a Ø
  
```

**The change of apheresis is the sound changes in the form of a phoneme or more at the beginning of the word.**

PAN	BM	Glos
*di	i	of

On the data \*/di/ decrease the sound apheresis → /i/ in Mandailing language.

Sound \*/d/ lost in Mandailing language → /Ø/

```

*d i
  ↓ ↓
  Ø i
  
```

**Syncopé sound is a sound change in the form of a phoneme or more in the middle of a word.**

PAN	BM	Glos
*duwa	dua	two
*jahit	jait	sewing
*tumbuh	tubuh	grow
*rumput	ruput	grass
*aku	au	I

On the data \*/duwa/ decrease the sound Syncopé → /dua/ in Mandailing language.

Sound \*/w/ lost in Mandailing language → /Ø/

```

*d u w a
  ↓ ↓ ↓ ↓
  d u Ø a
  
```

On the data \*/jahit/ decrease the sound Syncopé → /jait/ in Mandailing language.

Sound \*/h/ lost in Mandailing language → /Ø/

\*j a h i t  
 ↓ ↓ ↓ ↓ ↓  
 J a Ø i t

On the data /\*tumbuh/ decrease the sound Syncope → /tubuh/ in Mandailing language.  
 Sound \*/m/ lost in Mandailing language → /Ø/

\*t u m b u h  
 ↓ ↓ ↓ ↓ ↓ ↓ ↓  
 t u Ø b u h

On the data /\*rumput/ decrease the sound Syncope → /ruput/ in Mandailing language.  
 Sound \*/m/ lost in Mandailing language → /Ø/

\*r u m p u t  
 ↓ ↓ ↓ ↓ ↓ ↓ ↓  
 r u Ø p u t

On the data /\*aku/ decrease the sound Syncope → /au/ in Mandailing language.  
 Sound \*/k/ lost in Mandailing language → /Ø/

\*a k u  
 ↓ ↓ ↓  
 a Ø u

**The change in Sound prosthesis is a Sound change in the form of one phoneme or more at the beginning of the word.**

PAN	BM	Glos
*anak	danak	child
*dabuh	madabuh	fall
*inum	minum	drink

On the data /\*anak/ decrease the sound prosthesis → /danak/ in Mandailing language.

\*+ a n a k  
 ↓ ↓ ↓ ↓ ↓  
 d a n a k

On the data /\*dabuh/ decrease the sound prosthesis → /madabuh/ in Mandailing language.

\*+ d a b u h +  
 ↓ ↓ ↓ ↓ ↓ ↓ ↓  
 m a d a b u h

On the data /\*inum/ decrease the sound prosthesis → /minum / in Mandailing language.

*+	i	n	u	m
↓	↓	↓	↓	↓
m	i	n	u	m

**Changes in sound epenthesis is a sound change in the form of the addition of one phoneme or more in the middle of the word.**

PAN	BM	Glos
*malu	maila	shy

On the data /*\*malu*/ decrease the sound epenthesis → /*maila* / in Mandailing language.

*m	a	+	l	u
↓	↓	↓	↓	↓
m	a	i	l	a

**Changes to the Sound Paragoge are Sound changes in the form of adding one or more phonemes at the end of the word.**

PAN	BM	Glos
*sa	sada	one

On the data /*\*sa*/ decrease the sound paragoge → /*sada* / in Mandailing language.

*s	a	+	+
↓	↓	↓	↓
s	a	d	a

## CONCLUSION

Based on the results of the study of changes in Proto Austronesian Sound in Mandailing language, comparative historical linguistic studies, it can be concluded that the change in Sound of Proto Austronesian languages has a variety of Sound changes based on the place can be derived into Mandailing language. The kinds of Sound changes based on that place are apocopes, namely Sound changes in the form of removing one or more phonemes at the end of words, apharesis is a Sound change in the form of removing one or more phonemes at the beginning, syncope is a Sound change in the form of removing one or more phonemes in middle of the word, the hypothesis is a sound change in the form of adding one or more phonemes at the beginning of a word, epenthesis is a sound change in the form of adding one or more phonemes in the middle of a word, and paragoge is a Sound change in the form of adding one or more phonemes in the middle of the word. One of the sound changes from Proto language that is not found from 200 words of the Mandailing language is the change in Sound metathesis, which is the change in Sound that is tangible to change places in one word.

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# The Use of Verb + Noun Collocations by English Learners of Indonesian

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## Abstract

Although subtle and problematic, the research related to verb-noun collocations is still rare. Additionally, learners find more difficulties on verbs rather than nouns, so the verbs should get more attention. This article reports on an exploratory study that analyzes the use of verbs in the oral production of verb-noun collocations. To analyze the data, the researcher extracts all verb-noun combinations that occurred. Then, collocations were sorted out from free combinations and idioms. Finally, they were grouped into two types: well-formed and erroneous collocations. The results showed that learners tend to use various collocations, but they used verbs excessively. Of the 116 collocations produced, there were 19 verbs made up more than 60% of the total collocations. Furthermore, there were 21.5% erroneous collocations with 56% occurred from the wrong choice of verbs, 32% from grammatical errors, and the rest were from the wrong choice of nouns.

**Keywords:** *Verb-noun collocations, collocation misuses, English learners of Indonesian*

## INTRODUCTION

Collocation is the tendency of several words to co-occur in a language, with one or more other words in a particular domain (Nation, 2001; Nesselhauf, 2003). However, determining which words can be collocated with is not an easy task. For example, In the Indonesian language, the word *binatang* (animal) can co-occur with *kebun* (garden) to form *kebun binatang* (zoo) but cannot co-occur with *dokter* (doctor). Even though the word *binatang* is the equivalent of *hewan*, it turns out that they cannot replace each other when collocated with another word. For native speakers, these combinations of words are natural, but for language learners, it often makes them feel frustrated (Wray, 2002; Wang, J.T. & Good, R.L., 2007). Therefore, mastery of collocation is an essential aspect of second language acquisition. The importance of skill of collocation can be seen from two perspectives, that is the production of native-like languages and a good understanding of the target language.

Regarding the production of languages that resemble native speakers, learners' less natural speech is not related to the incorrect use of grammar but often related to collocation (Fox, 1998; Men, 2018). Also, the native-like level of language is impossible to achieve without knowledge of collocation (Cowie, 1992). Thus, it can be said that the proper use of collocation is a feature of languages that resemble native-like speakers. Collocation is very important since natural language production cannot be separated from it. Moreover, failure in using collocation will divert the attention of the interlocutors (Howarth, 1998a). Also, mastery of collocation could have a positive impact on learners' understanding. When a large number of collocations have been stored in the mental lexicon, learners can understand the meaning of a text without having to pay attention to each word carefully (Hunston & Francis, 2000). With a quick understanding,



learners' reading and listening skills will increase. Besides, with good collocation mastery, language learners can re-construct the meaning of the word even though they miss a few words in a speech.

Scholars agreed that collocation could be divided into lexical collocation and grammatical collocation. Lexical collocation consists of a combination of content words such as nouns, verbs, adjectives, and adverbs, for example, *building relationships* (verbs + nouns) and *study hard* (verbs + adjectives). Meanwhile, grammatical collocation is a combination of certain words and prepositions, for example, *different + from*, *interested + in*, and so on. In the context of the Indonesian language, one research shows that lexical collocation occurred more frequently (Imran, 2009). Besides, second language learners often find difficulties to acquire lexical collocation (Howarth, P. 1998a; Nesselhauf, 2005). The understanding of collocation and the use of lexical collocation are interrelated (Ebrahimi-Bazzaz et.al, 2015). Hence, mastery of lexical collocation could have a positive effect on native-like language production.

Although it is important to be mastered, collocation is not easy to acquire. One reason is that collocations are word combinations representing syntactic and semantic relationships between lexical items, and sometimes they co-occur arbitrarily. Some studies have concluded that mastery of collocation is one of the most challenging tasks for language learners, even for advanced learners (Nesselhauf, 2005; Yamashita & Jiang, 2010). When producing language, language learners tend to use collocations that are rarely or never used by native speakers. According to Wray (2002), this is because second language learners usually practice rules that have been learned to make new expressions, rather than using natural lexical phrases. In other words, because they already have a complete set of vocabulary and rules from their first language, second language learners tend to see formulaic sequences in the target language as separate words rather than seeing those words as a holistic unit. This tendency is in line with the principle in producing collocations: the open choice principle and the idioms principle (Sinclair, 1991). The open choice principle results in the selection of individual words when producing collocations while idioms principle involves the process of selecting two or more words at once, based on the appearance of these words simultaneously.

To date, most studies examined competency and collocation acquisition have only focused on English language learners. Besides, most of these studies carry out analysis based on data obtained from written language. Analysis based on oral language still rarely gets researchers' attention. This study attempts to shed some light by investigating verb-noun collocations produced by English learners of Indonesian in Indonesian classes for diplomats. This study focused on the verb-noun collocation since it is the most frequent collocation as well as being a source of difficulties for second language learners. Verbs in the collocation of verbs produced by advanced learners were investigated. The choice of verbs as a focus in this research is based on the assumption that nouns determine the choice of verbs and most mistakes made by language learners are more often caused by the selection of verbs (Men, 2018). Finally, the implications of the results for collocation teaching are discussed. From the pedagogical implications, learners are expected to have sufficient knowledge of collocation which will help them to be more fluent. This article is divided into four parts, namely defining collocation, research methodology, results and discussion, and conclusions.

## **Defining Collocation**

Collocation often appears in spoken and written languages. However, defining collocation is not easy because experts define collocation in a variety of ways. Scholars define collocation through two main approaches, i.e. frequency-based approach, and phraseology approach. The frequency-based approach emphasizes the emergence of two or more words in a certain range. This approach is used by many corpus linguists who analyze collocation based on frequency, distance, and range. Based on a frequency-based approach, collocation defined as a tendency of certain words to co-occur regularly in a language (Baker, 1992). Furthermore, the space of collocation often set with the term "a span of 4: 4" which means that most collocations can be found in the range of four words before and after the node (Sinclair, 1991).

Meanwhile, the phraseology approach emphasizes syntactic and semantical relations between elements of a collocation (Nesselhauf, 2005). As a result, the identification and analysis of collocation in the phraseology approach is based on the grammatical structure and degree of the semantic transparency of a collocation. Word combinations based on two criteria: transparency and commutability (Howarth, 1998a; Nesselhauf, 2005). Transparency refers to whether the meaning of the whole combination can be deduced from the meaning of the individual elements while commutability refers to the restriction of co-occurring words. Based on transparency and commutability, four categories of word combinations are proposed in a collocation continuum model as shown in Table 1 (Howarth, 1998a).

**Table 1. Howarth's continuum model**

	<b>Free Combination</b>	<b>Restricted Collocation</b>	<b>Figurative Idioms</b>	<b>Pure Idioms</b>
Verb-noun collocations	<i>blow a trumpet, pay a bill</i>	<i>blow a fuse, pay a visit</i>	<i>blow your own trumpet, pay the price</i>	<i>blow the gaff, pay the piper</i>

Meanwhile, another researcher simplifies this continuum by using only one criterion i.e. combinability. The word combinations could also be categorized into three types: free combinations, restricted collocation, and idioms (Nesselhauf, 2003). This study adopted this category with a focus on restricted collocation.

Regarding the type of collocation, most scholars agree that collocation can be divided into lexical/semantic collocation and grammatical/syntactic collocation (Schmitt, 2000). Lexical collocation is a combination of words consisting of two relatively equivalent words such as noun + verbs (*the wind blows*), verbs + nouns (*riding horses*), and adjectives + noun (*strong coffee*). In lexical collocation, the two words play a role in shaping meaning (see Table 2 for classifications of lexical collocations). Meanwhile, grammatical collocation is a combination of words consisting of dominant words and function words, for example, *consist of, equal to, different from*, and so on.

**Table 2. Classifications of lexical collocations**

<b>Types</b>	<b>Examples</b>
Verb + noun/pronoun (or prepositional phrase); with the verb denoting <i>creation</i> and/or <i>activation</i>	<i>Come to an agreement, make an impression, compose music</i>
Verb + noun; with the verb denoting <i>eradication</i> and/or <i>nullification</i>	<i>Reject an appeal, lift a blockade, break a code</i>
Adjective + noun	<i>Strong tea, warm regards, reckless abandon</i>
Noun + verb	<i>Adjectives modify, alarms go off, bees buzz</i>
Noun + of + noun	<i>A herd of buffalo, a pack of dogs, a bouquet of flowers</i>
Adverb + adjective	<i>Deeply absorbed, strictly accurate, sound asleep</i>
Verb + adverb	<i>Affect deeply, amuse thoroughly, argue heatedly</i>

A study has compiled a list of 381 Indonesian language collocations. Lexical collocation is used more frequently than grammatical collocation, which is 93% and 7% consecutively (Imran et al., 2009). Verb-noun collocation also becomes a major source of difficulties encountered by second language learners (Howarth, 1998a; Nesselhauf, 2005). To help learners to deal with this type of collocation, this study investigated the use of verb-noun collocations by English learners of Indonesian focusing on verbs. In this collocation production process, learners have to make a choice of the correct verb to collocate with the noun that has been previously chosen (for example *hit by the disaster* but not *\*punched by the disaster*).

## METHODS

This study investigated the use of verb-noun collocations produced by English learners of Indonesian in Indonesian language classes for diplomats. The subjects of the research were selected using purposive sampling where the researcher chose those subjects based on the similarity or distinctiveness they possessed. In selecting the subjects of the research, the researcher considered several variables, i.e. ages, levels of Indonesian language, and language background. The subjects in this study were learners who were aged eighteen and above and worked as diplomats at the Embassy in Jakarta. Their Indonesian is at an advanced level. Advanced students are chosen because their level of oral language production is quite high. Also, they have sufficient knowledge about Indonesian language collocations. Then, the first language of all subjects of the research is English.

The data in this study were obtained by recording the speech produced by the research subjects in the Indonesian classes for diplomats. These classes take place privately, face-to-face learning between one teacher and one learner. Oral language production with a total duration of five hours was randomly collected through discussion of certain topics, role-playing, and conversation in the classes. Oral language production was recorded and transcribed manually by the researcher. Furthermore, the analysis of this research data is divided into three stages. In the first stage, the researcher extracts all verb-noun combinations that appear from the transcription. At the next stage, the researchers sorted out collocation from free combinations and idioms. Collocation was determined based on the combinability criteria. A word combination is categorized as collocation when fulfilling at least one criterion, namely (1) the sense of the verbs (or nouns) is so specific that only allows its combinations with restricted nouns (or verbs), or (2) the verbs (or nouns) cannot be used in the same meaning with all nouns (or verbs) even though the combination is syntactically and semantically possible (Nesselhauf, 2005). For example, the phrase *taking a book* is a free combination because both verbs and nouns in the phrase have an infinite combination of word occurrences. Meanwhile, the phrase *taking decisions* is classified as collocation because verbs that can be collocated with the noun *decision* are limited.

After the collocations were extracted, at the last stage, all the verb-noun collocations were grouped into two types: well-formed collocations and erroneous collocations. The judgment of these types of collocation is carried out using a 'restricted sense' method, i.e. viewed collocations through three sources: dictionaries, Indonesian language corpora, and native speaker judgment (Nesselhauf, 2005). Collocation produced by the subject of research is called well-formed collocation if it appears in the same form and meaning in the Large Indonesian Language Dictionary (KBBI) V, two corpora of the Indonesian language: the Leipzig corpus and SEALANG corpus, and accepted by native speakers. Collocations that do not appear in the dictionary or language corpora viewed as well-formed collocation after consulting with the native speakers. Consultation is carried out by presenting verb-noun collections to native speakers. These collocations were displayed in its context so that it can be assessed according

to the intended meaning of the research subjects. The assessor is then asked to provide a score related to the acceptability of the collocation through a five-point Likert scale, starting from very unacceptable (1), unacceptable (2), unsure (3), acceptable (4), to very acceptable (5). Collocation is considered acceptable when the assessor scores (4) or (5). When the assessor scores (1) to (3), they were also asked to provide alternatives or other options that can be used to express the intended meaning of the research subject. Furthermore, collocations not found in dictionaries and corpora and given a score of 1 to 3 by native speakers are grouped into erroneous collocations. The application to the data of the three steps outlined above thus resulted in a database of verb-noun collocations occurrence and classifications of collocation misuses.

## **RESULT AND DISCUSSION**

### **Overall Tokens of Collocations**

Overall, there are 185 combinations of verbs that appear produced by learners. Of these, collocation appeared 116 times or 1.9%. This number shows the small proportion of collocations produced by second language learners. The percentage of collocations produced in this study is different from other studies which produced a percentage of collocation usage of 0.8% and 4% consecutively (Men, 2018; Howarth, 1998b). The difference in the proportion of collocation between this study and Men and Howarth studies can be caused by several factors, i.e. the definition of collocation, the method of data elicitation, differences in the learner's proficiency level, and the number of corpus data.

In the Men's study, even though the definition of collocation used the same approach, collocation in that study was obtained by PowerGREP software which only identified combinations of verb-noun collocations in span 1, that is, one word to the right of the node. Unfortunately, verbs and nouns are not confined to the immediate linear sequences but can even transcend a sentence. For example, collocation *solving all problems* was not included in the Men's study but it was included in this study. Another difference is that it remains unknown that the students in the Men's study and this study have the same proficiency level and there are different language contexts. In addition, Men's study has a much larger database, which is around 600,000 words.

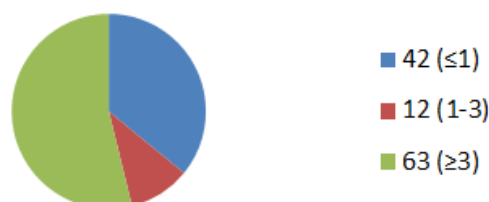
Meanwhile, in Howarth's study which examined about 25,000 words, the larger occurrence of collocations was due to the broader definition of collocation. Moreover, the learners in his study were highly proficient learners. In his study, free combinations and idioms included and the research subjects were full-time students postgraduates of Linguistics and English Language Teaching who study in English-speaking countries. As a result, the proportion of collocations produced was far greater.

Although the proportion of collocation in this study is different from several other studies, it can be seen that the proportion of student collocation production is relatively small. Compared to the proportion of collocations produced by native speakers, the production of collocations by learners is much smaller. A study shows the percentage of native speaker collocation production as much as 38%, almost ten times more than collocations produced by language learners (Howarth, 1998b). The large difference in the proportion of this collocation has been widely acknowledged and empirically tested. The small percentage of collocation produced by learners shows that students use open choice principles rather than idiom principles.

### **Collocation Frequency Distribution**

Of the 116 collocations produced by learners, there were 108 types of collocations that occurred. That is, the majority of collocations only occurred once. Only five collocations have occurred more than once, i.e. *melindungi perbatasan* (protect the borders), *memberikan informasi* (give information), *\*memperbesarakan bisnis* (extend the business), *memperkuat sistem* (strengthen the system), and *menggunakan kesempatan* (use the opportunity). These results indicate that language learners tend to use varied collocations. The variation in the use of collocation also shows the phraseological competencies of the learners. These results are in line with the studies which concluded that more advanced second language learners produce more varied collocations than less advanced students (Zhang, 1993; Gitsaki, 1999).

A further look into the verbs used in collocations shows that learners use verbs excessively. From 116 types of collocations, there were 60 verbs produced with 19 verbs that occurred more than once: *memberikan* (11 tokens): to give, *meningkatkan* (8): to increase, *mengatasi* (6): to overcome, *memenuhi* (4): to fulfill, *memperkuat* (4): to strengthen, *mendapatkan* (4): to get, *menerima* (4): to receive, *mengelola* (4): to manage, *melihat* (3): to look, *menangani* (3): to handle, *mencapai* (3): to achieve, *mendukung* (3): to support, *menurunkan* (3): to decrease, *melindungi* (3): to protect, *\*melamar untuk* (2): to apply for, *membangun* (2): to build, *\*memperbesarakan* (2): to extend, *mengendalikan* (2): to control, *menghadapi* (2): to face, and *menggunakan* (2): to use. Figure 1 shows the number of verbs that were divided into three groups according to frequencies: those with a frequency of 1 ( $\leq 1$ ), those between 1 and 3 (1-3) and those with a frequency of 3 or more ( $\geq 3$ ).



**Fig. 1: The frequency distribution of verbs in verb-noun collocations**

As is shown in Fig. 1, it is seen that the verbs used more than once dominate the use of collocation by language learners. Amongst those verbs, there were 19 verbs made up more than 60% of the collocations produced by English learners of Indonesian. This shows that in producing collocation, learners tend to depend on a limited number of verbs. This phenomenon shows the limitations of the vocabulary mastered by students so they tend to rely on verbs they have mastered to use in various types of collocations. The overuse of a limited number of verbs reinforces the view that second language learners tend to use language elements that they have mastered repeatedly because they are still in the process of interlanguage development. In addition, the limited number of verbs used also indicate "collocational teddy bears" where learners tend to use verbs that are frequently used by native speakers in their daily lives instead of using less frequent verbs (Nesselhauf, 2005). Using Leipzig Indonesian corpus as a reference, the frequency class of those 19 verbs ranges from class 5 to 10. In other words, all the verbs that are often produced by learners are verbs that have high frequencies.

### Collocation Misuses

Of the 116 types of collocation produced, there were 25 (21.5%) types of erroneous collocation that occurred. This percentage of erroneous collocations is smaller than the results of other studies that recorded a percentage of erroneous collocation of one-third of the total collocation produced (Nesselhauf, 2005; Laufer & Waldman, 2011). This number difference can be caused because of the different approaches in determining the well-formed collocation. In both studies, the researchers also used corpus-based dictionaries, that is, Oxford Collocations Dictionary for

Students of English and British National Corpus, as well as a noncorpus-based dictionary, that is, BBI Combinatory Dictionary of English as a reference to determine well-formed collocations. However, the determination of the well-formed collocation in this article only refers to KBBI, Indonesian language corpora, and the native speakers' judgment. Because Indonesian language corpora have a collocations database which is much smaller than English corpora, the determination of collocation depends more on the subjective judgments of native speakers. In addition, the difference in the proportion of erroneous collocations also occurred because those two studies include more types of errors in classifications, such as verbs, phrasal verbs, nouns, determiners, etc. On the other hand, the proportion of errors in this study is in line with another study that found a fourth of the verb-noun collocation errors. Therefore, this study is similar to the previous L2 verb-noun collocations (Howarth, 1996).

**Table 3. The distribution of the types of collocation misuses**

Types of Mistake	Number of Mistakes	Mistakes per Collocations produced
Grammar	8	6.9%
Verbs	14	12.1%
Nouns	3	2.6%

Furthermore, out of 25 types of erroneous collocations, 14 (56%) errors occurred due to the wrong choice of verbs, 8 (32%) occurred due to grammatical errors, and the rest occurred due to errors in the selection of nouns. As can be seen in table 3, the wrong choice of verbs dominates the collocation errors produced by learners. This is because the verbs in collocation have a restricted sense that makes it difficult for learners to use them properly. For example, *\*mengendalikan mobil* (control a car) was corrected by a native speaker to *menyetir mobil* (drive a car), *\*merusak undang-undang* (destroy the law) was corrected to *melanggar undang-undang* (break the law), and *\*memenuhi S2* (fulfill the master degree) was corrected to *mengambil S2* (take the master degree). Interestingly, errors in verb selections also occur as a result of the use of less frequent verbs by learners. Even though they have mastered the more frequent verbs, it turns out they are eager to use less frequent verbs. This phenomenon again shows the open choice principle that is applied by learners in which they make a choice of verbs from the words they have mastered to create a collocation.

## CONCLUSION

As the present study has shown, even advance English learners of Indonesian still find difficulties in the production of collocations. Moreover, the proportion of student collocation production is relatively small. Among text analyzed, only about 1,9% collocations produced by learners, thus manifesting a preference for the open choice principle on the part of L2 learners. Also, these figures indicate weak collocational links in the mental lexicon of L2 learners. In addition, language learners tend to use varied collocations but they use verbs excessively. This shows that in producing collocation, learners tend to depend on a limited number of verbs and use verbs that are frequently used by native speakers in their daily lives instead of using less frequent verbs. Furthermore, concerning collocation misuses, the wrong choice of verbs dominates the collocation errors produced by learners. One possible cause is the verbs in collocations have a restricted sense that makes it difficult for learners to use them properly.

Considering those difficulties found by learners, thus to be able to teach collocations effectively, the teachers should make learners more aware of the existence of a large number of diverse collocations. It is also a necessity to teach certain types and rules of collocations explicitly to advance language learners. They need to be taught the subtle differences among many verb

synonyms, especially verbs that share the same meaning, informing appropriate collocations. Also, they need to practice using these verbs in various appropriate combinations. In addition to explicit teaching, teachers should also focus on helping advanced learners build a vast language repertoire of more sophisticated and abstract verbs suitable for different language contexts. However, it also needs to be considered that these collocations should be taught in entire combinations rather than teaching verbs as individual units. Further research is essential to increase our understanding of the collocational acquisition by second language learners.

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# An Examination of Islamic Verbal and Non-Verbal Communication in Retail Stores

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## Abstract

Retail store is an important place for consumers to make a purchase decision. In Muslim countries, verbal and non-verbal communications are often used in retail stores. However, not all retail stores can deliver their messages effectively. This paper examines the effectiveness of Islamic verbal and non-verbal communication in a retail store in West Sumatra, Indonesia. This is a descriptive study used SPSS to see how verbal and non-verbal communication were implemented in 212 Mart. A self-administrated questionnaire was distributed to 210 respondents with 100 percent response rate. The findings indicate that the Islamic verbal and non-verbal communications have been implemented in 212 Mart as respondents found to appreciate the fact that 212 Mart adopts an Islamic value and employs the people who can serve them in an Islamic way. The managerial implication would be relevant for marketers who targeted Muslim consumers in Muslim countries.

**Keywords:** *Islamic Verbal Communication, Islamic Non-Verbal Communication, Retail Stores, Purchase Decisions, Muslim Consumers*

## INTRODUCTION

The development of business in the era of globalization shows very rapid changes in many aspects. One of them is the change in the world of retail business. Changes in the market system marked this. The difference in the system has an influence on consumers' considerations in shopping where consumers now prefer practical and inexpensive shopping patterns and the availability of many types of products offered.

Traditional retail stores need to compete with online stores to attract people to buy products. Online retail stores offer more convenience for consumers and also have lower prices (Hunston & Francis, 2000). Traditional retail stores, therefore, need to make extra efforts to attract consumers to enter the store and spending more money. Salespeople need to be able to treat the consumers well. Once consumers get into a store, they would have access to the stores' environment (Baker et al., 2002) such as lighting and colors of the stores, music played in the stores, the smell of newly baked bread and its mouth-watering look. Chocolates and candies are often placed at the corner of the aisle, close to the cashier in a retail store. The expectation is that consumers would make their last-minute decisions to buy those products.

Verbal and non-verbal communications in a service encounter were also found to be very important, mainly in face to face service interactions (Schmitt, 2000). In a retail store environment, rules, and norms of social interaction are applied (Benson et al., 2010). Consumers' interpretation of social interaction is related to consumers' overall evaluation of service providers.

Kotler and Armstrong (2012) define a store image as what consumers think about a store, including perceptions and attitudes of consumers that are based on the sensation of stimuli on their five senses (Yamashita & Jiang, 2010). Islamic Store Image means that a store does not only provides Muslim products but also pays attention to Islamic values in carrying out its business. Generally, an Islamic retail store's mission is to provide Muslim-made products from trusted sources (Alserhan, 2010; Ebrahimi-Bazzaz et al., 2015). Based on Fauzi et al. (2016), the Islamic store image has some dimensions such as Muslim products, Islamic store atmosphere, humanistic, and Islamic value (Imran et al., 2009).

In Indonesia, the Islamic retail store image was established around 2017, which was pioneered by the Syariah cooperative 212 (Howarth, 1998b). This concept was born behind the peaceful action on 2 December 2016 in a case of (what they believe as) blasphemy of Islam by one of Indonesia's Governor. This movement is becoming more intense. People who join the movement began to establish an Islamic retail network under the Syariah cooperative 212 (Detik Finance, 2018). They named the retail outlet with 212 Mart, which was first opened in May 2017 in Bogor, one of the biggest cities in Indonesia. This retail network has been able to grow in Indonesia with more than 100 outlets in 9 months in all over Indonesia (Detik Finance, 2018). By carrying out the Islamic concept, 212 Mart is expected to be able to compete with modern retailers who have previously attended and mastered the retail market in Indonesia.

The general manager of 212 Mart, Abdussalam, claims that the retail stores offer something different to their consumers (CNNIndonesia, 2018). 212 Mart offers a strong sense of Islamic value through the Islamic communication process with their consumers. The General Manager believes that the store is the only one that greets the consumers with "Assalamualaikum" instead of "Good Morning" or "How are You". The symbols, signage, and languages used in the stores are also in line with the Islamic religious teaching and offer religious shopping environment to Muslim consumers (Baker, 1992).

Islamic retail store image is considered necessary in influencing consumer buying interest. Purchase intention can be interpreted by the tendency of consumers to buy a brand or take actions related to purchases that are measured by the level of likelihood consumers make purchases (Assael, 2001). Consumer buying interest is a consumer's desire to buy, choose, use, and consume a product based on their experience with the product (Yamashita & Jiang, 2010). The objective of this paper is to examine the effectiveness of Islamic verbal and non-verbal communication in 212 Mart.

## **METHODS**

This study is designed to examine the effectiveness of using verbal and non-verbal communication in a retail store. 212-mart was chosen to be evaluated because this mart positioned itself as a retail store that belongs to Muslim people with Muslims' friendly environment and adopts specific verbal and non-verbal communication techniques in attracting the market. A study by Fauzi, Muhammad, Mokhtar and Yusoff (2016) is used to evaluate verbal and non-verbal Islamic communication used in 212mart Padang, West Sumatera, Indonesia (Imran et al., 2009).

The number of samples that were used in this study is 210 respondents. The chosen sample is people who know about the store environment of 212-mart in Padang city, West Sumatra, Indonesia, whose ages started from 16 years old.

This study used SPSS as an analytical tool. This study evaluates the effect of implementing verbal and non-verbal communication on the purchase intention of Muslim consumers in West Sumatera, Indonesia.

## RESULT AND DISCUSSION

### Islamic Store Atmosphere



Fig.1 Islamic dress-code in 212 Mart

Islamic store atmosphere that is a part of the analysis consists of 4 attributes such as Islamic appeals, Islamic aesthetic value, Islamic religious activities and Following Islamic dress code. In 212 mart, the frontline people have the commitment to dressing up like a good Muslim based on Islamic teaching, as can be seen in Figure 1. At 212-mart, the salespersons are asked to follow Islamic teaching such as wearing hijab and saying Assalamualaikum every time they greet their consumers in the stores, as can be seen in Figure 1.



Fig. 2 Billboard of 212Mart Retail Store

At 212mart, the Billboard, signage, and the supporting facilities available in the retail store was also in line with Islamic teaching and supported the Islamic environment as can be seen in Figure 2. The sign needs to be recognizable even from outside the store.

**Table 1 Consumers Response on Islamic Store Atmosphere of 212Mart**

No	Indicators	Responses					N	Mean
		SD	D	N	A	SA		
1	Islamic appeals	1	2	27	87	93	210	4.28
2	Islamic aesthetic value	1	2	40	92	75	210	4.13
3	Islamic religious activities	0	3	40	91	76	210	4.14
4	Follow the Islamic dress code	3	0	20	86	101	210	4.34
Mean score for Islamic Store Atmosphere								4.22

*SD=Strongly Disagree, D=Disagree, N=Neutral, A=Agree, SA=Strongly Agree*

Table 1 shows that 212 Mart has a strong commitment to follow the Islamic dress code as part of its non-verbal communication to consumers. Consumers agree (4.34 out of 5) that this is the strongest point in 212Mart. The respondents also evaluate the Islamic appeals in 212 mart as the next great aspect in 212Mart. It means that consumers see 212 mart as a retail store that has a strong commitment as an Islamic retail store. This is good news for 212mart because Fauzi et al. (2016) and Hashim et al. (2014) also found that the Islamic store image would have a strong link to consumers' purchase intention (Imran et al., 2009).

### Humanistic

The finding of this study indicates that respondents believe that 212 marts have strong humanistic values (4.22). Humanistic values are related to verbal and non-verbal communication from salesperson to consumers on their interaction in the store. More specifically, respondents believe that the salesperson communicates very well with consumers in verbal and non-verbal interaction. Table 2 shows that salespeople deliver their messages quite effectively. Respondents compliment the salespersons as “honest” individuals (4.37), show tolerance during the transaction (4.32) and interaction (4.26) and also able to deliver excellent service (4.26)

**Table 2. Respondent Responses on the Humanistic Value of 212mart’s Salespersons**

No	Indicators	Responses					N	Mean
		SD	D	N	A	SA		
1	Honest with consumers	0	1	25	78	106	210	4.37
2	Friendly	1	1	30	104	74	210	4.18
3	Service is excellent	0	2	34	81	93	210	4.26
4	Quick Responses	0	4	35	94	77	210	4.16
5	Courteous store personnel	0	1	35	90	84	210	4.22
6	Toleration during interaction	1	1	28	92	88	210	4.26
7	Knowledgeable store personnel	0	2	42	97	69	210	4.10
8	Toleration during Transaction	0	1	26	86	97	210	4.32
9	Entertain the consumer well	0	2	42	76	90	210	4.20
10	Gives a full attention	0	1	40	101	68	210	4.12
Respondents’ Feedback on Humanistic values in 212Mart								4.22

*SD=Strongly Disagree, D=Disagree, N=Neutral, A=Agree, SA=Strongly Agree*

The finding of the present study is in line with the study of Abu and Roslin (2008) and McDanniel and Burnett (1990) that religious people tend to evaluate salespersons' behavior and their connection with their religious teaching (Sinclair, 1991; Abu, 2008). This is also in line with the study of Alserhan (2010) that found implementing Islamic values in business is considered as a good deed for Muslim people.

## CONCLUSION

The present study found that 212Mart has successfully drawn attention from their target market through both verbal and non-verbal communications. This has indicated that the Islamic store image and humanistic approach in 212 Mart have been implemented, and consumers are aware of them. The successful communication process during the transaction in the stores is appreciated because consumers evaluate salespersons that interact with them as "honest" people. Respondents also appreciate the use of Hijab as an Islamic symbol and saying "Assalamualaikum" as the way salespeople welcome their consumers. These approaches may lead to increased purchase intention and marketers should be aware of the effects of these communication techniques.

Managers need to carefully follow the Islamic teaching in the way they manage the 212 Mart. Consumers evaluate the Islamic store environment continuously, so stores that have decided to implement both verbal and non-verbal communication need to implement them consistently. Further, managers need to evaluate the sales growth related to consumers' decision to buy products in the store as a representation of having a successful retail store.

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# Proto Malayic Reflection at Isolect of Malay Jambi Seberang and Malay Sabak at Jambi Province

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## Abstract

This dialectology research analyzed the development of isolect at six villages in Seberang and Sabak. These areas are the Malay language user but different regencies. Sabak belongs to Tanjabtim regency, and Jambi Seberang belongs to Muaro Jambi Regency. They are compared to find out which area still uses the vocabulary of its ancestors, and which region that experience of innovation. The position of Jambi Seberang near Jambi city around 7 minutes, but Sabak regency was far away from Jambi city around two hours. The purposes of this research were to describe the different words, identifying isolect status of every area, describing relic and innovation. It was found that the people at Sabak, especially at Kampung Laut, still used their ancestor's words at their nuclear family than other villages. Besides that, the people at Kampung Laut were rare going to the Jambi city or other cities, so that the influence of words of another tribe was not so high. There were some words that the same with the Proto language, but also there were different. It happened because of intermarriage and contact communication with the various tribes. The results of this research were: *first*, zero (59 data), the lexical difference (60 data), and phonological difference (81 data); *second*, the status isolect is sub-dialect; *third*, relics (96 data) at Kampung Laut and innovation (135 data) at Parit Culum.

**Keywords:** *Dialectology, Isolect, Phonological, Lexical*

## INTRODUCTION

Indonesia is a rich country since it has many cultures, religions, and also languages. Those languages are consisting of many dialects that spread out from Sabang until Merauke. Language describes human behavior; it could explain how people are interacting with each other. Language is dynamic because it can change by time and era. It can spread and make a new sense of development. Martinet (1987, p. 19) stated that linguistics is a scientific study of human language. It showed that linguistics analyzes human language, not only in a word but also in the form of body language. Language is a means of communication. It describes the differences between one group with another group, through the language people had interacted with. Language in the world has different accents; they are pronounced differently by people from different geographical places, from different social classes, different ages, and different educational backgrounds. The word 'accent' is often confused with 'dialect' to refer a variety of language, which is different from others not just in pronunciation but also in such matters as vocabulary, grammar, and word- order.

Jambi Province is the place where society uses the Malay language. Native speakers of Jambi Province is the people who lived in Jambi Seberang. They have a little bit different in pronouncing "R" if compare with the society who lived in Jambi city. The divergent not only

a vocabulary but also a custom. Based on Rozelin's research (2013, p. 5) showed that the status isolect of Jambi Seberang Malay was dialect and subdialect. It means the community along Batanghari river had a closed relationship. The focus areas of the research are Arab Melayu, Mudung Laut, and Tanjung Johor. Jambi has some regencies and those regencies have their own characteristics in their vocabulary. One of the regencies that will be the place for this research was Tanjabtim or Sabak. Sabak is a multicultural regency because society is coming from a different culture. Example: Java, Banjar, Malay, and Bugis. It will be interesting because the assimilation of some vocabulary is coming from different cultures.

Concerning the mentioned phenomena above Andre (1987, p. 148) stated, "*dunia kini dibagi dalam berbagai badan politik yang masing-masing pada umumnya secara resmi menggunakan sebuah bahasa tertentu. Konsekuensinya, orang cenderung menganggap bahwa semua individu yang menjadi bagian dari satu bangsa yang sama membentuk satu masyarakat bahasa yang homogen dan tertutup.*" It showed that language would be used in a community where the natives and immigrants do not know each other. Immigrants will use the native's language in their daily life. The focus of the research at Sabak was Kampung Laut, Teluk Dawan, and Parit Culum. The researcher wanted to know the status isolect of 6 (six) villages. Therefore, this research was not only analyzing isolect status but also the PM (Proto Malayic) of their words. However, this research also used 200 basic words of Swadesh (Effendy, 2011; Patriantoro, 2017; Dewi, et al. (2017); Nova Rina, Mariati, 2018; Widayati, 2018). These were some examples from Proto Malayic (used Adeelar's book-1992) that found in Sabak place.

**Table 1. Data of Sabak Malay**

Glossaries	Informant			
	T.Dawan	P.Culum	K.Laut	PM
Tangan	[taŋan]	[taŋan]	[taŋan]	*taŋan
Tertawa	[tetawo]	[ketawo]	[ketawaʔ]	* tawaʔ
Belok	[beloʔ]	[babeloʔ]	[beloʔ]	*biluk, pusiŋ

The examples above showed that there was no significant difference between PM and the three observation areas. The word TANGAN has the same syllables with the word of PM, it means that the people in Sabak still maintain their ancestors' vocabularies. It is a little bit different from number two in which the word TERTAWA different from each other, it could be categorized as innovation. T.Dawan and P.Culum /t-k/; T.Dawan and K.Laut /t-k; o-a/ and there was added /ʔ/ at the end of the word. The gloss of BELOK at T. Dawan, P.Culum, K.Laut had two different of syllables, they were /b-Ø; a-Ø/. After that, the gloss of BELOK compared with PM \*biluk, pusiŋ, so the analysis was /b-Ø; a-Ø; e-i; ɔ-u/. Due to that reason, the researcher was interested to analyze it deeply and to find out the status of isolect for each village.

Weber in Ling (2000: xxviii) stated that a dialect refers to a variety of a language, spoken in one part of country (regional dialect), or by people belonging to a particular social class (social dialect or sociolect), which is different in some words, grammar, and or pronunciation from other forms of the same language. So, it can be said that dialect is the typical characteristics a group of society has.

This research used three villages in Jambi Seberang and 3 villages in Sabak. Both of these places used the Malay language. The three villages from Jambi Seberang are the place that has a high score of PM relic. Therefore, the objectives of this research were 1) to describe lexically the words of Malay in Parit Culum, T. Dawan, Kampung Laut and three villages in Jambi Seberang; 2) to know the status isolect of Parit Culum, T. Dawan, Kampung Laut, and three



villages in Jambi Seberang; 3) to know the status of relic of PM each area. The results of this research were hoped useful for 1) In the dimension of knowledge (theoretical), the result is beneficial for the development of linguistic (geography dialect), in addressing the problems of the realm of language at Malay peoples. 2) In the dimensions of use (practical), the information from this research is beneficial for speakers who live in Parit Culum, Kampung Laut, and Teluk Dawan in order to understand and appreciate the difference.

There were some researchers who conducted dialectology research, they were Nova Rina and Mariati. (2018). This research found that Minangkabau Tapan Language and Kerinci Sungai Penuh Language have closed language relationship in phonological and lexical, base on analysis calculation language relationship between Minangkabau Tapan Language and Kerinci Sungai Penuh Language have 92,16%, this percentage shows that Minangkabau Tapan Language and Kerinci Sungai Penuh Language in category dialect of languages. Patriantoro (2017)- *Dialektologi Bahasa Melayu di Bagian Tengah Aliran Sungai Kapuas Meliputi Kabupaten Sanggau dan Sekadau Kalimantan Barat*. Jurnal Magistra, Vol. 100, TH XXIX, Juni 2017: 66-77. The result of his research was lexical variation at Sanggau and Sekadau Regency had 4 dialect and 4 isogloss lines lexically. Indrariansi, Eva Ardiana dan Yuninda. (2017). *Kajian Kontrastif: Dialek Bahasa Jawa Pesisir dan Pegunungan di Kabupaten Pematang*. Jurnal Bahasa Lingua Scientia, Vo.9, No.2, November 2017. They found there were similarities and differences of words for both villages. Diana Rozelin (2014) - Dissertation - analyzed *The Isolect of Orang Rimba in Three (3) Provinces*. She found that isolect of Orang Rimba in Jambi consists of dialect, subdialect, and different in speech. Orang Rimba in Padang is a different dialect and Orang Rimba in Palembang also different dialects.

Based on the rationales mentioned above, this study aimed to answer some research question; they were:

1. How is the difference between lexical and phonology for each village of the research?
2. How is the status isolect for each village of the research?
3. Which village that still maintains its proto-language through relic and innovation?

## METHODS

There were two types of research used in this research: qualitative and quantitative. This research was used alternately. In the initial stage, qualitative research was used to describe the data related to lexical and phonological. In the next stage, the result of observation would be tested using quantitative research through the dialectometric formula.

To determine the status of isolects in East Tanjung Jabung exactly in Muara Sabak it uses the formula dialectometry. Ayatrohaedi states that dialectometry is a statistical measure to see how far the differences and similarities in the vocabulary contained observations by comparing the material collected from the study. The formula used to calculate the following:

$$\frac{(S \times 100)}{N} = D\%$$

Description:

S = the number lexicon that is different from another observation area

N = number of maps to be compared

D = distance vocabulary in percentage

Furthermore, he said that the percentage of the observation area is further correlated with the percentage calculation to determine its position in the structure of the language, In the field of lexicon ratings as follows:

- 81% and above: considered differences in language
- 51- 80%: considered different dialects
- 31- 50%: considered the difference subdialect
- 21-30%: considered differences in speech under 20%: considered no difference

Lincoln (in Muhammad, 2011, p.11) stated that qualitative research is multi-method in focus, involving an interpretive, naturalistic approach to its subject matter. This means that qualitative research in their natural setting, attempting to make sense of or interpret phenomena in terms of the meanings the people bring to them.

Qualitative research was research that shows the existing problems in the field as it is. According to Miles and Huberman (1992, p.20) qualitative research describing the data naturally in the field by observing the condition of the language spoken by the informant at the interview or in their daily activities. The data collected is a collection of words and not a series of numbers. The qualitative research also intends to study the problems experienced by the informants either in the form of behavior, culture, language, motivation and so on.

The quantitative research employed a comparative method in which the data obtained in the field then it was compared between a group of Parit Culum, Kampung Laut, Teluk Dawam, and three villages from Jambi Seberang. This quantitative research used the dialectometry technique to determine the isolect status of each observation area.

The data source of this research consists of 4 parts, they are: informants, events or activities, places or locations, documents and archives" (Sutopo, 1996: 48-51). This study uses informants, places or locations, documents, and archives as data sources. This research chose 1 information for each village, so there are 6 informants for this study. The information is chosen by using purposive sampling. According to Spradley (1980: 12), *the informant is King*; the informant is someone who helps the writer to collect the data. Informants should know what the writer wants. There are some criteria of informants. Mahsun (2005: 134); Chambers and Trudgill (1998: 33) said that "the majority of informants has in all cases consisted of nonmobile, older, and rural males." The informants could be man or woman; its age around 25-65 years old; proud of their own language or their mother tongue; and Physical and spiritual health.

Furthermore, a technique for collecting data, they were documentation, interview, note technique, and recording. The technique of recording in linguistics studies is very important. If the writer feels doubt with the data, he or she could check the data through two techniques; note technique, and recording. In analyzing the data, the writer used the comparative technique, because the data will compare each other to find the status isolect every place.

## **RESULT AND DISCUSSION**

Tanjung Johor, Arab Melayu, and Mudung Laut were the places that have a high score at PM relic words based on Diana's research (2013). When those places compare again to Kampung Laut, Teluk Dawan, and Parit Culum to PM the position changed. Based on analyzing of 200-word lists of Swadesh (Mualita, 2015) are found: Zero (59); DL (60); and DF (81). DL (different in lexical) and DP (different in phonology) are shown through the table below:

**Table 2. Zero Data**

<b>Glossaries</b>	<b>T.Johor</b>	<b>A.Melayu</b>	<b>M.laut</b>	<b>T.Dawan</b>	<b>P.Culum</b>	<b>K.Laut</b>
BERENANG	[berenaŋ]	[berenaŋ]	[berenaŋ]	[berenaŋ]	[berenaŋ]	[berenaŋ]
KOTOR	[kotɔR]	[kotɔR]	[kotɔR]	[kotɔR]	[kotɔR]	[kotɔR]
DEBU	[debu]	[debu]	[debu]	[debu]	[debu]	[debu]

The data above showed that there was no distinction at each syllable in every place. It means that the position of words is similar. Because there is no distinction between one word with another word, so those words include to the zero group. The word DEBU in Tanjung Johor [debu] was the same with the word in Arab Melayu, Mudung Laut, Teluk Dawam, Parit Culum, and Kampung Laut. Therefore, those were categorized as zero groups. It also happened in the words BERENANG and KOTOR. Tanjung Johor, Arab Melayu, and Mudung Laut from the same regency, Jambi Seberang. Teluk Dawan, Parit Culum, and Kampung Laut from Sabak Regency.

These were some examples of words that include different lexical and phonological. The examples were:

**Table 3. Lexical Data**

<b>Glossaries</b>	<b>Tanjung Johor</b>	<b>Arab Melayu</b>	<b>Mudung Laut</b>	<b>Teluk Dawan</b>	<b>Parit Culum</b>	<b>K. Laut</b>
TELINGA	[kupɛŋ]	[kupɛŋ]	[kupɛŋ]	[kupɪŋ]	[kupɪŋ]	[taliŋaʔ]
KAKI	[kaki]	[kaki]	[kaki]	[kaki]	[kaki]	[betɪs]
JALAN	[ŋɛrayau]	[jalan]	[jalan]	[jalan]	[jalan]	[jalan]

The data above showed that there was a group that had the same word with another group but also there was a group that had a different word with another group. The gloss TELINGA in Tanjung Johor [kupɛŋ] in which it was the same with the gloss at Arab Melayu and Mudung Laut. Teluk Dawan and Parit Culum [kupɪŋ] were different in one syllable with Tanjung Johor, Arab Melayu, and Mudung Laut that was /ɪ-ɛ/. Besides that, the gloss from Kampung Laut dissimilar with another place that was [taliŋaʔ]. Those places different in 6 syllables /k-t; u-a; p-l; ɪ-ɛ; a-Ø; ʔ- Ø/

When those words are comparing in dialectology it belongs to phonological different but when the word [taliŋaʔ] from Kampung Laut appears it belongs to different lexical. It happens because of the word [kupɛŋ] and [kupɪŋ] just different in one syllable but when it compares with [taliŋaʔ] different six syllables. If the word just different in 1 until 3 syllables it belongs to phonological different, but if the word different in more 3 syllables it belongs to different lexical.

The gloss KAKI in Tanjung Johor, Arab Melayu, Mudung Laut, Teluk Dawan, and Parit Culum were the same, the word was [kaki]. The gloss KAKI in Kampung Laut was [betɪs] different from others. When the word [kaki] compares with [betɪs] will find 4 different syllables they were: /k-b, a-e, k-t, Ø-s/, it belongs to different lexical.

The gloss JALAN at Arab Melayu, Mudung Laut, Teluk Dawan, Parit Culum, and Kampung Laut had the same word, [jalan] but Tanjung Johor became [ŋɛrayau]. If it compared would

find 5 different syllables, they were /j-ŋ; Ø-e; Ø-r; l-y; n-u/. So, this word belongs to different lexical.

**Table 4. Phonological Data**

Glossaries	Tanjung Johor	Arab Melayu	Mudung Laut	Teluk Dawan	Parit Culum	K. Laut
BAHU	[bau]	[bau]		[bau]		[bahu]
BERPIKIR	[bepeker]	[bepeker]		[bepeker]		[bepiki]
KEPALA	[kepala]	[kepala?]		[kepala?]		[kepalo]

The table above shows phonological data; it means the words just different in one to three syllables. The gloss BAHU or the word [bau] was found in Tanjung Johor, Arab Melayu, Mudung Laut, and Parit Culum. Teluk Dawan and Kampung Laut used [bahu]. The words [bau] and [bahu] just differ in one syllable [h], so this group includes different phonology. The gloss BERPIKIR has the same word, [bepeker], at Tanjung Johor, Arab Melayu, Mudung Laut, and Parit Culum. The word [bepiki] was found at Teluk Dawan; meanwhile, the word [bepikɪr] was found at Kampung Laut. When three words were comparing so it would find 3 different syllables, they were /e-i; ε-I; r-Ø/; so this group included to different phonology.

The isolect status for each area was the same: different subdialects, but the count was different. The lowest value when Kampung Laut was compared with Arab Melayu and Parit Culum the grade was 48,33%. It means their language relationship was close, just a little bit different in words. The words of Jambi Malay that related to PM had been divided into two kinds: innovation and relic. Based on the data, it was found that the highest score of the relic was Kampung Laut (96 data); Arab Melayu (70 data); Tanjung Johor and Teluk Dawan (68 data); Parit Culum (65 data); and Mudung Laut (78 data). The highest innovation was Parit Culum (135 data) and the lowest was Kampung Laut (104 data).

So the place that still maintains the vocabulary of his ancestors is Kampung Laut and the place that shifts their vocabulary was Parit Culum. The examples of relic and innovation were below:

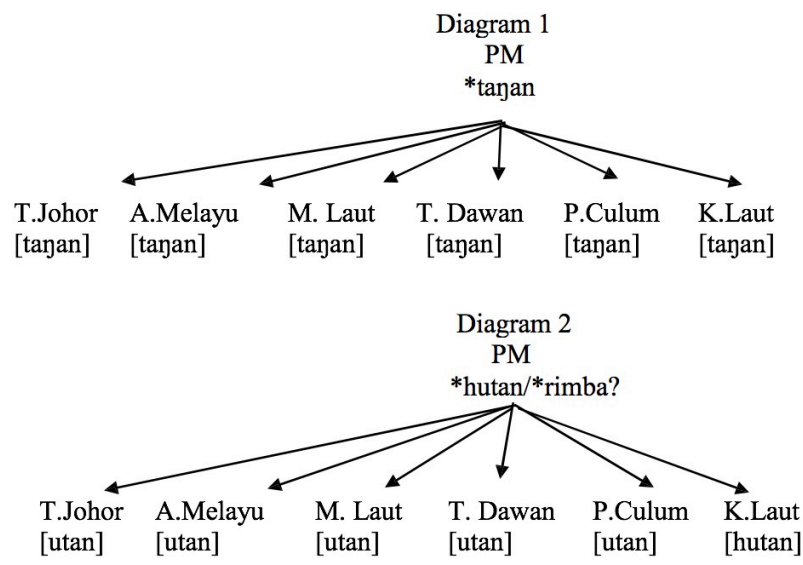


Diagram 1 showed that all places had the same word [tajan] with their PM \*tajan, it means there was no innovation at that word in all areas. Diagram 2 showed innovation. The innovation happened in all places except Kampung Laut. The deletion of syllable [h] found in every area

except Kampung Laut. Kampung Laut had the same word with PM, it means the society at Kampung Laut still maintains their ancestor word.

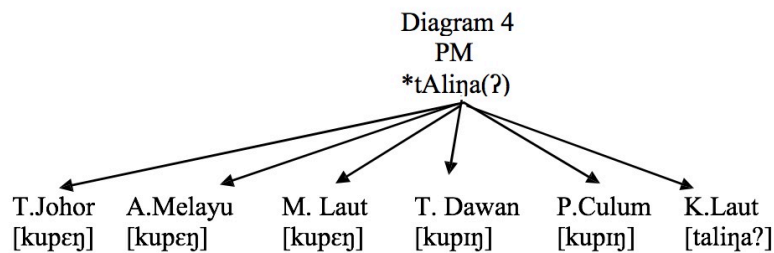
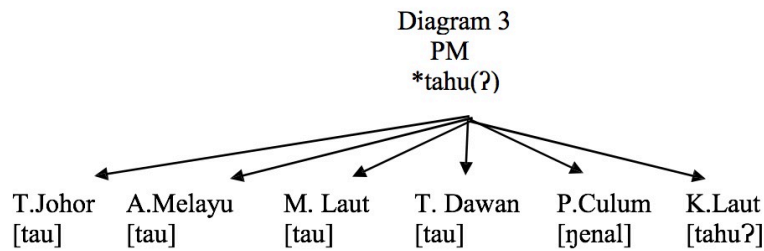


Diagram 3 showed that the word PM\*tahu(?) was found at Kampung Laut; there was no deletion of a syllable. The main point was no deletion of the syllable, the meaning of symbol ( ) is optional, it means the position of (?) may appear may not. it means the society at Kampung Laut still maintains their ancestor word. Meanwhile, there was a delation of syllable [h] at Tanjung Johor, Arab Melayu, and Mudung Laut. One village that so different was Parit Culum, the word was [ɲenal], it belongs to innovation. PM \*tAlina(?), the syllable A at PM was the same meaning or function with syllable /a/ at [taliŋa?]. Tanjung Johor, Arab Melayu, Mudung Laut, have innovation become [kupɛŋ]; Teluk Dawan and Parit Culum become [kupɪŋ]. The place that still maintains their ancestors at the word TELINGA was Kampung Laut.

## CONCLUSION

Based on the research, there were some results: *first*, the writer found zero (59 data), different lexical (60 data), and different phonology (81 data); *second*, the status of isolect for every area was the same, they were subdialect. Tanjung Johor, Mudung Laut, and Teluk Dawan got 50%, while Parit Culum, Arab Melayu, got 48,33%. Although the percentage was different, their number included subdialect 31- 50%. It means their status isolect were the same as subdialect. *Third*, the highest score of relics (96 data) at Kampung Laut and the lowest at Parit Culum. It means the people at Kampung Laut still used their original words from their ancestors, while Parit Culum people tend to use a new word because of marriage and communication with other ethnics. The highest score of innovation was 135 data at Parit Culum, and the lowest of innovation at Kampung Laut was 104 data.

## Limitation

*Firstly*, this study focused on phonology difference, lexical difference, dialectometry status, and not talk about morphology. The morphology case was wide; it needs more time to analyze this study. The reflection of proto-language can be analyzed through lexical and phonology. *Secondly*, the areas of study take three villages at Sabak and three villages at Jambi Seberang. The reason to choose three villages at Jambi Seberang based on Diana's research 2013 about Proto language at Jambi Seberang. Her finding, those places were the places that had a high

score at relic words and lower at innovation words. It means the people who live in those places were the people who like to maintenance their ancestor words. The reason to choose three villages at Sabak because the position of those places was the place near the river.

### **Future Studies**

*Firstly*, Based on the questions research, the result of the study, and limitation of the problem the writers suggest to another researcher who is interested in analyzed dialectology may include morphology case, *Secondly*, future studies can analyze the difference in syllable for each village. The informants could more than 1 person for every village, so the data more complex and varied.

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# Otographis Approach Toward Language Resilience Study on Japanese Language Lexicons in Indonesia Historical Documents

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## Abstract

Japanese lexicons were brought into Indonesia during colonialism, and nowadays, the lexicons represent the political facet in introducing the Japanese language to foreign countries. In Indonesia, this political practice was conducted through the application of policies to make the Japanese language as the main language to be used. As a result, there are numbers of Japanese lexicons that are recorded in Indonesia historical documents. Some of the lexicons remain as their original forms, but others experience changing. This research describes the changes in those Japanese lexicons by applying the orthographic approach. The results show that the Japanese lexicons that are recorded in the historical documents of Indonesia are unable to survive, as shown in abridgment and sound change of the lexicons.

**Keywords:** *Lexicons, Japanese language, language resilience, sound change*

## INTRODUCTION

Indonesia's historical documents contain words that are taken from foreign languages, and there are numbers of them. This state has become proof that Indonesia had been colonized by other nations in which words from Dutch and Japanese are the most common findings within the narrative of Indonesia's revolution history. Both countries have a different period in dominating Indonesia; it was recorded that the Netherlands had a more extended colonialized period in Indonesia, although Japan also had a significant impact on Indonesia's history. The used of words and terms from foreign languages does not mean the limitation of Indonesian words in expressing things, it happened as the result of language forcing implementation by the conqueror as part of their controlling strategy.

During the colonialization of the Netherlands and Japan, the languages were used as one of their political force. The Netherlands has forced the civilian to use Dutch as language instruction at teacher training schools (Supriadi, 2003). Meanwhile, the Japanese language is implemented to eliminate the remaining influence of the Netherlands colonization in Indonesia. The language political approach by the Japanese government includes *prohibiting the use of Dutch and expanding the use of Indonesia and the Japanese language*; the same implementation had also been applied by Japanese in conquering Korea. Japan took deliberate steps to build a foundation for colonial rule. It adopted the diffusion of the Japanese language as an educational policy of primary importance (Rivera, 2002).

Japanese colonialization in Indonesia had long been ended. However, the Japanese lexicons can still be found in some of Indonesia's historical documents. Lexicon is 1) language

component that accommodates the entire information about meaning and the use of words in language, 2) the collections of words by a speaker, writer, or language; it can also be understood as vocabulary, and words repertoire, and 3) list of words that have been listed like a dictionary with brief and practical explanations (Kridalaksana, 2008). What makes this research interesting is the fact that the lexicons that are recorded on Indonesia historic documents have an orthographic system that differs from the current Japanese language application. There are great changes in the written lexicons within the historical documents that make those words hard to be identified as the original form and meaning.

Maulia, et al. showed that the changing in Japanese lexicon is caused by the implementation of an oral teaching method without being accompanied by writing<sup>4</sup>. The Japanese language would change, disappear, and extinct since it was no longer used in Indonesia. Moreover, there is also no motivation among Indonesian people to speak Japanese since the language is not categorized as an international language. Some lexicons that were introduced during colonial times have survived until today, as they were recorded on Indonesia historical documents. The Japanese lexicons on those historical documents will be explained through the orthographic approach, the comparison of the orthographic indicates the realization of sound transcription as it is explained by Tsujimura (1997) and Crowley (1987).

## **METHODS**

This research is classified as descriptive research; the data of the research are taken from the Japanese lexicon recorded on Indonesia historical documents. Library method is applied to collect the entire data, where the documents are collected from the local libraries and museums throughout West Sumatra.

The data are collected through the conversational method and non-participant technique. The additional techniques, including note-taking techniques.

The Japanese lexicons that have been gathered are then analyzed and compared with the current orthographic, comparative method is also applied in analyzing the data in which the Japanese lexicons that are found in Indonesia historical documents are compared with the original use of Japanese language. During data analysis, the comparative method was applied; it is done to measure the lexicon tenacity on the historical documents and compare them with the lexicons that are listed on a dictionary. The purpose of examining the data is to figure out the resilience forms and meanings. An informal method is also applied in presenting the result of analysis in the form of word descriptions, while signs and symbols are part of formal presentation.

## **RESULT AND DISCUSSION**

In Indonesia historical documents, some of the Japanese lexicons that are written-ly recorded on the documents showed changes from their original form in the Japanese language; several causes result from the transformation:

### **1) Sound Shortening**

Shortening on the Japanese lexicon orthographic system is found in historical documents, it presents continuously and regularly. It usually appears during the acoustic process, one of the phenomena that relate to this occurrence was previously explained that when a sound acoustically in between two phonemes is presented in a phonetic context where only one of the two phonemes makes a word, it tends to be heard as the one that makes the word (Ganong, 1980). There are long sounds in the Japanese language which bear phonemic character. If the

long vocal is being realized as a short sound, it will eventually change the meaning of the words. Some of the orthographic shortenings that can be found within the historical document of Indonesia are:

- (1) *Gakko* 'school'
- (2) *Senso* 'war'
- (3) *Hozo* 'broadcast'

Data (1)—(3) show sound shortening on the Japanese orthographic system. *Gakko* lexicon on data (1) means 'school' is originally spelled as *gakkou* it is then pronounced as [gak:o:]; it means that the long vocal at the end of the lexicon is shortened in writing. It has also occurred in data (2) in which *senso* has original form *sensou*, which means 'war', the shortening happens on *senso* sounds which should be written as *sensou* and pronounced as [senso:]. In both (1) and (2) the shortening happens at the end of the lexicon; however, sometimes it can also present in the middle of the lexicon as it is written in data (3) where *hozo* should be spelled as *housou* and pronounced as [ho:so:].

Beside the sound shortening on /o/ long vocal, it also occurs on vocal /u/ as it is presented on the following data.

- (4) *Syu* 'state'
- (5) *Tyugakko* 'elementary school'
- (6) *Tyuo* 'centre'

Data (4)—(6) show sound shortening on /u/ vocal. *Shuu* lexicon is realized as *syu*, It is pronounced as [ʃu:] in which the original form of the word means 'state'. It also presents in data (5) in which *chuugakkou* is pronounced as [ču:gak:o:], which means 'elementary school', but it is then realized as *tyugakko*. Data (6) shows that *chuuo* lexicon is pronounced as [ču:o] is then shorten into *tyuo*. Those three data implied the should shortening on /u/ as long vocal. It also appears on the following data:

- (7) *Tshushinsokyoku* 'communication and broadcasting office.'

Data (7) is the orthographic lexicon of *tsuushinsoukyoku*, which is pronounced as [tsu:ʃinsou:kyoku]. There are two sound shortening cases on the lexicon in which the first sound of *tsuu*, which should be written as *tshu* and *sou*, which appear in the middle of the word spelled as *so*; they imply sound shortening on double vowel *uu* and *ou*.

## 2) Sound Changing

Kiparsky assumed that sound changed to originate through synchronic variation in the production, perception, and acquisition of language, from where language learners internalize it as part of their phonological system<sup>9</sup>. The presence of Japanese lexicons on historical documents cannot be separated from the fact that native Indonesian people could also speak Japanese, although the use of the language dominated during Japanese colonial only. At the end of the colonialism phase, Indonesian people begin to lose access to the language, as well as the fact that the Japanese language is not part of the international language makes the use of the Japanese language in Indonesia sparse. It also leads to the sound change as the Japanese lexicons that were rarely spoken and listened then rewritten on historical documents. Some of the Japanese lexicons that experience omission, friction, and replacement are:

- (8) *Shyakusho* 'municipal office.'

Data (8) *shyakusho* is a lexicon that is originally written as *shiyakusho*, which is pronounced as [šiyakušo] means 'municipal office'. There is an omission of /i/ vocal on the orthographic of the lexicon. Crowley stated that sound often changing as a form of phoneme omission on the vocal sound that presents in the middle of the lexicon that is also identified as *syncope* (Crowly, 1987). This change occurs as [i] sound is close to semi vocal [y], in consequence, Indonesian people omit the use of i on the lexicon.

Not only does omission present on the data, but also shifting of sound as it is presented on data (3)

(3) *Hozo* 'broadcast.'

*Hozo* is an orthographic realization of *housou*, which is pronounced as [ho:so:] that means 'broadcast'. The lexicon happens to have a double vowel. Additionally, it also implies sound shifting, as seen in the following example.

(9) *Syutyokan* 'sheriff.'

(10) *Syooi* 'lieutenant.'

Data (9) and (10) indicate the shifting sound of *sh* and *sy*. *Shuuchoukan*, which means 'sheriff' and pronounces as [šu:čo:kaŋ] is then written as *syutyokan*. Not only does the oncoming sound on [šu:] and [čo:] that are realized as *syuu* and *cho*, but also shifting on sound like *sh* to *sy*. It is similar to data (10) as lexicon *shoui* that sounds [šo:i] means 'lieutenant' is written as *shooi*. As [š] sound in Indonesia is derived initially from Arab language as *sy*, the Japanese lexicons that are written as *sh* are transformed into *sy* form.

Changes in Japanese lexicons that are found in Indonesia historical documents also show the dissipation process of sound, as shown as follow:

(11) *Sityo* 'mayor'

(12) *Sigai* 'suburbs'

Data (11) *sityo* is an orthographic form of *shichou* that is pronounced [šičo:] means 'mayor' as the sound of [š] sink to [s]. it occurs since the Indonesian language has no consonant group of *sh* to form [shi], so the lexicon is written *si*. It also happens in data (12) as the original lexicon of *shigai*, which is pronounced as [šigai] is later written as *sigai* on the data.

Dissipation of sound presents on several lexicon as follow

(5) *Tyugakko* 'elementary school'

(6) *Tyuo* 'centre'

(13) *Guntyo* 'district headman'

Data (5), (6), and (13) imply the sound change in which [chu] is realized as [tyu]. *tyugakko* on data (5) is a lexicon orthographic realization *chuugakkou* that sound [ču:gak:o:]. It indicates the oncoming in sound as well as change in [cu] which is realized as *tyu*. It is similar with data (6) as *chuo* pronounces as [ču:o] means 'centre' is then realized as *tyuo*. The orthographic change is also present at the beginning of lexicon *chu* to *tyu*. On data (13), the sound change of [chu] to [tyu] presents at the end of the lexicon. Besides, data *guntyou* is the orthographic form of *gunchou* pronounces as [gunčo:] means 'district headman'. The *ty* orthographic form is originally based on Van Ophuijsen spelling that represents /c/ phoneme<sup>10</sup>.

Besides the transformation of [chu] to [tyu], there is also another form of transformation as follow

(14) *Tsisjokan* 'land office'

Data *tshisjokan* is the orthographic realization of *chishokan* pronounced as [čišokaŋ] means 'land office'. This data represents a significant change in sound, at the beginning of the lexicon, which is originally written as [chi] is replaced by *tsi*. While [sho] is transformed as *sjo* that is classified as an irregular sound transformation on orthographic.

last sound change on the recorded documents is in the form of interpolation on sound, it is known as anaptyxis, it is shown as follow

(7) *Tshushinsokyoku* 'communication and broadcasting office.'

Data (7) shows the oncoming of sound with interpolation at the front part of lexicon /tsu:/ in which *tsuu* is realized as *tshuu*, indicating the addition of *h*.

Based on the change of sound from the Japanese lexicons, which are gathered from Indonesia's historical document, it can be concluded that Japanese lexicons tend to change and unable to remain as its original form. The transformation can be explained by the theory that correlates to the sound change in language.

*First*, abridgment on vocal words /o/ and /u/ happens regularly for double vowels such as *ou* and *uu* on data (1) to (7), because the Indonesian language has no long vowel. In consequence, vocal letters like /o/ and /u/ on Japanese lexicons experience transformation, from the use of a double vowel to a single vowel.

The omission of vocal /i/ on data (8) has been explained by Crowley, who argued that the transformation or change in sound mostly the omission of a middle phoneme. It happened as the sound of [i] is almost similar to semi vocal [y], so Indonesian people omit the [i] phoneme on the data.

*Third*, data *housou* that is realized as *hozo* because the sound of [s] and [z] are categorized as frictional consonants of lamino-alveolar. The shifting of [s] causes sound shifting from [s] to [z] as noise sound to [z] as noiseless sound, which is produced when the active articulator which is the sides of the tongue intersects with the passive articulator gum. Indonesia transforms the noise sound into the noiseless sound like the result of their psychological reasoning, as they tend to choose the sound which is easier to be pronounced; it leads to the orthographic transformation on *housou*.

*Fourth*, the transformation of sound from *sh* to *sy* on data (9) and (10) is caused by the Arabic language that has a solid role in Indonesia since the majority of the civilians are Muslim. On several Arabic lexicons that are absorbed into the Indonesian language, there is [sy] sound, but no [sh]. It also supported by the theory of sound changing that believes the sound is produced as the result of communal habit, as the Indonesian people are more familiar with the pronunciation of [sy].

*Fifth*, [š] slip away into [s] on data (11) and (12) because Indonesian people do not become familiar with group consonant *sh*, so [š] sink into [s].

*Sixth*, the shifting of [ch] that is realized into [ty] on data (5), (6), and (13) is influenced by the van Ophuijsen spelling by Indonesian people during the colonial time, as the use of *tj* replace the [c] sound; for example, *tjara* is read as [cara]. Also, the transformation of *tj* into *ty* occurs because of the sound sphere that produced, [h] on phoneme [ch] disappears in the

Indonesian language since the people do not become familiar with the group of consonants that makes [ch] change into [c].

*Seventh*, the sound of [sho] is realized as sjo is classified as irregular orthographic transformation. It only presents on special occasions that rarely relate to the theory of language, which correlates to the change of sound. The sound appears as the result of the acceptance factor from the civilian, in which the received sound is different significantly from its original form. Besides, the Indonesian speaker did not confirm the form of sound that they produce, so the received sound is believed to be accurate that leads to the distinction change toward the sound sphere.

The transformation of sound in Indonesian historical documents does not only occur on the Japanese language, as Indonesia also absorbs other foreign languages such as Arabic, Chinese, Sanskrit, and English. The Arabic language mostly corresponds to religious words, since Arab nations have long influenced Indonesia as they introduced Islam. Both Chinese and Sanskrit are adopted into the Indonesian language in terms of arts and cultures, which were introduced before the coming of Islam. While the adoption of the English language mostly correlated with technology that widely grows in Indonesia, as the people update the cutting edge technology from abroad, that makes the English lexicons are absorbed into the Indonesian language.

It is also similar to the Japanese language; the lexicon from this language is not immediately absorbed into the Indonesian language. They experience changing to adjust the sound in the Indonesian language or other sounds that are easier to pronounce by Indonesian people. This phenomenon occurs as the result of similarity in sound sphere and position. Besides, it can also be happened because of the symmetrical pattern of the sound that correlated from one and another. As a result, the changing of sound mostly presents on similar sounds or those that have contiguous pronunciation to maintain the security of foreign language use in Indonesia both orally and written-ly.

## CONCLUSION

Sound changing in Japanese lexicon as presented in Indonesia historical documents could conclude that at least 7 type of sound transformations have happened including (1) regular vocal abridgement on /o/ and /u/ toward group of vowels *ou* and *uu*; (2) vocal omission on /i/; (3) sound shifting from [s] to [z]; (4) dissipation of sound from [š] to [s]; (5) sound shifting from [ch] to [ty]; (6) the irregular transformation from [sh] to [sj], and the addition of [h], from [tsu] to [tshu]. The sound was changing present as the result of their written position and similar sound spare as well as the symmetrical pattern that correspond to one another.

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# The Cultural Values in The Culinary Ecolexicon of the Asahan Malay Society

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## Abstract

This paper aims to describe the cultural values in the culinary ecolexicon of the Asahan Malay (AM) Society. The concept of ecolinguistics and cognitive anthropology is used to interpret the cultural values of culinary ecolexicon, such as *anyang bajaronggi*, *anyang buas-buas*, *anyang jantung pisang*, *anyang kopah*, *gule lomak*, *nasi lado*, *bubur podas*, *pajri nonas*, *aluo botik*, *karas-karas*, *kue nasidah*, *kue buah malako*, and *kue kombang loyang*. From the analysis it was concluded that the value of AM culinary culture embodies various functions, including (1) cultural functions, (b) social functions, and (c) health functions. The cultural function shows the identity and characteristics of Malay society. The social function describes brotherhood, family, and neighboring harmonies, and also working hard, caring for the environment, politeness, patience, positive thinking, mutual cooperation, and unity. Moreover, the health function, the ingredients are believed to provide health, such as flowing breast milk, healthy heart, healthy body. It is also believed to cure several types of diseases, such as stomach ache, cholesterol, stiff, toothaches, and asthma.

**Keywords:** *cultural values, ecolexicon, culinary, Malay*

## INTRODUCTION

Ecolexicon or environmental vocabulary is a recording of some nuances of culture and the natural wealth of the environment, both human, cultural, and community. The treasure of the ecolexicon of a society usually describes its natural and environmental demographics, both the condition of the natural environment and socio-cultural environment. The community that owns the ecolexicon is very familiar with its ecological conditions, so various kinds of meanings can be revealed through the ecolexicon. For example, the phrase "jam karet" is only known by Indonesians as a figure of speech to express 'someone / an event that is often late'. The meaning of rubber, which "can be elongated," is a very appropriate metaphor to express this. Moreover, Indonesia is very rich in rubber trees, which is the production of one type of plantation in Indonesia.

Likewise, the behavior of the community as a mirror of its culture is inseparable from its environment. Culture becomes a pattern of all the behavioral arrangements adopted by society as a way of solving all problems in their society. Traditionally culture is considered capable of solving the problems of its members (Moeljono. 2003). Culture is any habit that becomes a special value for the community. In other words, culture is an essential concept in understanding people and groups of people because the culture is born because of the meaning and collective understanding of society towards their environment.



One of the ecolexicon domains that can uncover the values of the culture of its owner is the culinary ecolexicon. The study of the culinary ecolexicon as part of the Malay language environment vocabulary tries to uncover the various spiritual and physical properties of the community (Fill and Muhlhauser, 2001). Each lexicon refers to culinary references and also the necessary ingredients for making the culinary. The treasures of the ecolexicon are stored in the cognitive of each speaker and have social and cultural meanings that can express the richness of cultural values as a form of intangible local wisdom. Meanwhile, the types of culinary are classified as tangible cultural heritage. This cultural heritage, until now, still strives to be maintained even though not every opportunity is raised.

The richness of the tangible cultural heritage abstracted in several ecolexicons is believed to have cultural values that are still stored up to now and are believed to have various functions by the owner's community. Asahan Malay Society, which has a variety of culinary types, also believes in the functions contained in the culinary, including social functions, cultural functions, and health functions. Cultural diversity, in its various functions, is presented in this paper.

## **METHODS**

Theoretically, a language that is in a certain area has a close relationship with its environment and its community. Haugen explains that living languages exist only in the human brain and mind, and are manifested in social interactions between members of the same person (Haugen, 2001). The dimensions of space (area) or physical environment becomes important, especially special environments (bioregion and ecoregion) that have special wealth in their natural environment. From that natural environment manifests language, expressions, and distinctive words.

The phenomenon of sub-ethnic or subculture based on environmental wealth is a symptom of the relationship between language, culture and environment (Cassirer, 1987). The reciprocal relationship between humans and the surrounding nature can be characterized by the lexicon device used. From the perspective of cognitive anthropology, a set of lexicons used are objects, events, and signs of essential activities in their environment (Mbetse, 2009; Fill and Muhlhauser, 2001).

The culture inherent in society also has wisdom because it arises from the values contained in it. According to Sibarani, the types of local wisdom contain cultural values, among others: (1) welfare, (2) hard work, (3) discipline, (4) education, (5) health, (6) mutual cooperation, (7) gender management, (8) cultural preservation and creativity, (9) environmental care, (10) peace, (11) politeness, (12) honesty, (13) social solidarity, (14) harmony and conflict resolution, (15) commitment, (16) positive thoughts and gratitude (Sibarani, 2012).

The description of cultural values in the treasures of the culinary ecolexicon is done by content analysis. An in-depth discussion was carried out on each item of the culinary ecolexicon, especially in the effort to interpret and describe. This analysis also links a lexicon to the environment in which the lexicon lives, both the natural environment and its social and cultural environment, so that the values of cultural wisdom contained in each type of Malay culinary along with the lexicon of the basic ingredients can be concluded from in-depth interviews.

## **RESULT AND DISCUSSION**

Culinary, which is one of the identities of a community is not only present as an effort to fulfill survival, but also has certain cultural functions and values that are present because of the

meaning and understanding of the community itself. Cultural culinary describes the local identity of cultural support that characterizes the environment and habits. It also defines the representation, regulation, consumption, and production. Culinary is a representation of resistance from the community with various kinds of meaning (Wurianto, 2008). For example, at certain events, rituals, or ceremonies, certain foods must be present to complete the event. For example, the Batak people serve *ikan mas arsik* as special dishes during wedding ceremonies. Meanwhile, the Javanese people at various salvation ceremonies served *nasi tumpeng*.

Culinary, besides describing cultural functions, also describes social functions. Culinary in the form of a type of food can be an important means in the efforts of humans to build social relations with each other. Intimacy in family relationships occurs at breakfast or dinner together. They do that to maintain harmony.

To foster harmonious relationships in the neighborhood as a feature of social intimacy, it is also often exchanged between neighboring foods (Almatsier, 2006). Besides having social relations functions and cultural, culinary, or food symbols, they also have health functions that are traditionally understood by the community. This understanding exists because of the learning process from the lives of the community, both formally and informally. In this case, the concept of understanding traditional society towards health is also inseparable from the influence of elements of trust and tradition inherited verbally or inherited from generation to generation.

One of the habits of Malay people in welcoming the fasting month is to serve *anyang* as a special dish, one of which is *Anyang Bajaronggi*. This *Anyang* is a complimentary meal when breaking the fast. The meaning of togetherness cannot be separated from this culinary. Bajaronggi plants become living pharmacies for people with back pain. In terms of understanding health, the *asam limo* (*Citrus × aurantiifolia*) that ingredients in anyang can be a good source of vitamins for the body. However, this is a source of food that is avoided for people with gastric pain. Besides, *kalapo* (*cocos nucifera*) in culinary ingredients are believed by the Malay people to be able to overcome rematik 'rheumatism' and can also be used as hair fertilizing oil.

In the context of the embedding of the culture of its community, *Anyang buas-buas* (*Premna serratifolia*) is a typical Malay dish that is usually present to complement certain events or rituals, such as thanksgiving, kenduri, wirid, lebaran, and circumcision. *Anyang buas-buas* is also a menu of choice as a daily meal. The meaning that is present for Malay people towards this food is as a form of identity for Malay Malay society and tools in strengthening the brotherhood. It can be seen from the presence of culinary in various events to bind and strengthen the relations of neighbors and brothers. People who cook or provide food often share it with relatives and neighbors around the house. Besides, *daun buas-buas* that have the Latin name *Prema serratifolia* are believed to have various properties by the Malay people who are in North Sumatra. People believe that eating *daun buas-buas* can reduce stomach health problems and also hypertension. Along with *Katumbar* (*Coriandrum sativum*), these leaves are believed to be able to restore the body's freshness.

In daily life, Malay people make *anyang karabu/ anyang jantung pisang* as their food. This culiner is believed to be able to nourish the stomach and be able to flow breast milk. The ingredients contained in anyang jantung pisang are *jantung pisang*, *kopah* (*Polymesoda erosa*), *ayam* (*Gallus gallus domesticus*), *asam limo* (*Citrus × aurantiifolia*), *kalapa* (*Cocos nucifera*), *boras* (*Oryza sativa*), *asam potong* (*Garcinia atroviridis*), *katumbar* (*Coriandrum sativum*), *cabe merah* (*Capsicum annum* L), *alio* (*Zingiber officinale*), *bawang merah* (*Allium cepa* var.

*Aggregatum*), *tomu paoh* (*Curcuma amada*), *daun pagago* (*Centella asiatica*), dan *daun sikontut* (*Paederia Foetida*). The *Jantung pisang* is one ingredient of *anyang kerabu* can treat headaches. Some leaves are used as medicine for flatulence and heart. The leaves are *daun pagago* and *daun sikontut* which are ingredients contained in *anyang karabu*.

Another culinary experience at Malay community events is *gule ayam bumbu putih*. This *gule ayam bumbu putih* is served at parties, circumcisions, and welcoming of the fasting month. The *gule ayam bumbu putih* as a culinary present at these events serves as a means to establish a friendship.

*Kamiri* (*Aleurites moluccanus*) which is one of the ingredients found in white spices *gulei* is believed to be able to overcome hair problems. *Kamiri* is believed to be able to make children's behavior good by grinding the *kamiri* 'candlenut' and putting it on the crown of the child's head. There is also *Gule lomak*, which is a food that is often served during parties, *wirid*, and daily meals. *Gule lomak* which is made from fish or meat accompanied by spices and *santan* 'coconut milk' is a Malay culinary specialty. Coconut trees are very much grown in coastal areas. Therefore, the Malay community is very familiar with coconut milk, so there is an expression *biar rumah ondak runtuh yang ponting gule lomak*. This expression can be interpreted as denotation or connotation. Denotation means that the life of coastal communities in the research area is generally the middle to lower classes. However, *gule* culinary is not an expensive meal for them because everything is available in their environment. As for the city community, *gule* culinary expensive because all must be purchased. Connotation means 'even though life is difficult, others cannot know'. It aims at a family that fights for the life of his family without ignoring the environment in which he lives.

Furthermore, *nasi lado* is culinary that is served at the reception of the newborn baby and welcoming people who have just returned from the pilgrimage. The ingredients contained in *nasi lado* have various health and cultural benefits for the Malay community itself. These ingredients are *beras*, *pulut*, *kelapa*, *daun buas-buas*, *tomu paoh*, *katumbur*, *lado putih*, *bawang merah*, *bawang putih*, *langkuas*, *alio*, *ayam panggang*, *daun pandan*, *daun si kontut*, *daun tapak leman*, dan *daun mangkudu*. During the Qur'anic ceremony and adopting children, *Pulut* is usually present to complete the meal. Giving *pulut* on these events is a form of gratitude and prayers to be blessed by God Almighty.

In everyday life, the Malay community provides *acar nonas* (*Ananas comosus*) as a complementary dish. There are also *pajri nonas*, which are used as complimentary dishes for weddings and festivities of the Malay community. This additional menu has indeed become a common dish for comparing fat-containing foods that are quite high, such as *gule santan* and various shellfish/seafoods.

Another culinary that shows how familiar the Malay people are to their environmental conditions is *bubur podas*. All Malays almost know this type of culinary in the East Coast of Sumatra. It's just that the type of material and the method of processing are somewhat different. This *bubur podas* is loaded with various spices and processing methods. The ingredients for spicy porridge are at least 44 ingredients. This means, indirectly, this culinary is shaded by a number of lexicons of nouns and very many verbs, more than any other type of culinary.

The *bubur podas* dominates all the lexicons of *anyang* ingredients. With the addition of *daun sikontut* (*Paederia Foetida*), the *podas bubur* is a mainstay of how rich the Malay spice lexicon is. The richness of the ecollexicon of *bubur podas* consists of a **lexicon of herbs**, namely *cabe merah* (*Capsicum annum* L), *bawang merah* (*Allium cepa* var. *Aggregatum*), *kunyit* (*Curcuma*), *langkuas* (*Alpinia galanga*), *lado* (*Piper nigrum*), *sore* (*Cymbopogon citratus*), *katumbur* (*Coriandrum sativum*), *cokur* (*Kaempferia galanga*), *alio* (*Zingiber officinale*),

tepung beras yang digongseng (*Oryza sativa*), daun bawang pre (*Allium ampeloprasum* 'Leek Group'), daun sop (*Apium graveolens* var. *Dulce*), daun joruk purut (*Citrus hystrix*), daun jambu bol muda (*Syzygium malaccense*), daun sikontut (tomu paoh (*Paederia Foetida*)), kincong (*Etlingeria elatior*), garam, santan (milk coconut), kalapo parut yang digongseng (*Cocos nucifera*); **lexicon of tubers** namely ubi rambat (*Ipomoea batatas*); ubi kayu (*Manihot esculenta*), kaladi (*Colocasia esculenta*), kantang (*Solanum tuberosum*); **vegetable lexicon**, namely daun mengkudu (*Morinda citrifolia* L); daun tapak leman (*Elephantopus scaber*); daun ubi (cassava leaves); kangkung (*Ipomoea aquatica*); kol (*Brassica oleracea* var. *Capitata*); daun pagago (*Centella asiatica*); kacang panjang (*Vigna unguiculata* ssp. *Sesquipedalis*); jagung (*Zea mays*); toge (*Phaseolus aureus*); buncis (*Phaseolus vulgaris*); labu lomak (*Cucurbita moschata*); labu air (*Lagenaria siceraria*); jipang (*Sechium edule*); wortel (*Daucus carota*), daun bajarannggi; timun (*Cucumis sativus*); **various marine biota**, such as Sotong basah dan sotong kering (*Teuthida*); Ikan tongkol (*Euthynnus affinis*); Ikan tamonong (*Rastrelliger*), Ikan cincaro (*Megalaspis cordyla*); dan Ikan ogak 'Sardinella Aurita', udang basah dan udang kering (*Palaemonidae*), korang (*Anadara granosa*); **coupled with mi kuning** 'yellow noodles' pisang abu mongkal (*Musa acuminata* × *balbisiana*, kacang tanah (*Arachis hypogaea*), kacang hijau (*Vigna radiata*), daging ayam (*Gallus gallus domesticus*), daging lembu (*Bovinae*) make culinary bubur podas is very good for health, the Malay people of the East Coast of Sumatra generally consume this type of culinary especially during the month of Ramadhan, this culinary is considered a symbol of united diversity, this is similar to *Bhinneka Tunggal Ika* 'different but has unity'. This culinary has many functions, including health functions because this porridge contains a lot of spices, a social function because various unified basic ingredients reflect the diversity of the population who are united in building their region. The function of culture is a characteristic of culinary which is only owned by Malay people.

The culinary of *Anyang Kopah* is familiar with the Asahan Malay community as food without fire. That is, it is processed with *anyang* spices (as described above) without being cooked. In this culinary verb is not known as *dicolur* or *dirobus*. It is precisely what is well known is dikupas 'peeled', mantah 'raw', dan diporasi asam limo 'mixed with lemon juice'

In addition to the main food, there are also sweets and cakes which have a role in the context of understanding Malay culture. *Aluo Botik* 'candied papaya' for example, is culinary that is served during the event for bride and groom and Eid day, which is believed to be the heart cooler. The tradition in Eid day is forgiveness to family, neighbors, and people in their environment, and everyone must be able to forgive each other and forget the anger in the past. In terms of health, *Aluo Botik* has a function as an enhancer of nutrition for those who consume it. The community understands that the ingredients contained in aluo botik also have various benefits for their health. These ingredients are *botik*, *gula putih*, and *kapur sirih*. Based on a simple understanding, if a person suffers from a difficult bowel disease, *Aluo Botik* can be the initial solution. Papaya is believed to be good for digestion. It can be proven medically because papaya fruit contains high enough fiber. There is also *kapur sirih* which is the complementary ingredient of *Aluo Botik*. It is very common indeed that *kapur sirih* is close to the context of Malay culture

Malays often use *kapur sirih* as an instrument in certain traditional rituals. One of the traditions of the Malay community is to mix *kapur sirih* while eating *daun sirih*. Apart from the reasons for customs and traditions, *kapur sirih* is consumed with cultural assumption that by consuming this can eliminate excessive body odor.

Meanwhile, other ingredients in the form of white sugar which are the staple ingredients for sweets have a specific cultural context for the community. Sugar is believed to be able to make

children have good words if done by giving sugar to baby children who will enter the house. The sugar is smeared on the baby's lips.

*Karas-karas* is a culinary treat that is served at thanksgiving and weddings. In making this cake, it is quite difficult, so patience is needed. The cultural meaning in *karas-karas* cakes in a family is so that the husband and wife have the patience in their household life and as parents have patience in educating their children.

The *nasidah* cake is served during festivities, circumcisions, and breaking the fast. The *Nasidah* cake is transparent white. This cake is a symbol of a clean heart. This cake is a cake that must be present in a wedding ceremony as an expression that both husband and wife must have a clean heart. Another function is that the husband and wife are always open, full of patience as difficult as any in living the household life. That is, both must have a patient and a clean heart. The ingredients contained in *Nasidah* cake have various health and cultural benefits for the Malay community itself. These ingredients are onion, white sugar, fried onions, wheat flour, water, and cooking oil. Shallots used are believed to be able to treat aches and to bloat.

*Buah Malako* is one of the culinary that is served during festivities and events for children who are just learning to talk. This *buah malako* is believed to be a symbol of strengthening relationships in the family. This closeness is seen in teaching children to talk when children who are just learning to talk. Both parents must work together (unite) in educating children so that children become knowledgeable and wise people in speaking. The ingredients contained in *buah malako* have various health and cultural benefits for the Malay community itself. These ingredients are *pulut*, *garam*, *gula merah*, *kelapa*, *dan air* salt. *Pulut* is usually also used in the Qur'anic events, welcoming people who have just returned from the pilgrimage (Hajj) and the appointment of adopted children. Sticky *pulut* is a symbol of unity for parents in educating children. Salt serves to remove odors by watering around the house. Salt is also used as a toothache remedy. *Gula merah* (Brown suga)r can prevent asthma.

*Kombang loyang* is a culinary dish that is served on Lebaran. The *Kombang Loyang* cake is a symbol of a flower. Flowers grow and develop from pistils to flowers and spread fragrant. This symbolization is manifested in the culinary *kombang loyang*. From the cake that was served, it gave meaning so that the life of the household continued to increase its sustenance and remained fragrant even though there were problems. This *Kombang loyang* cake is also a picture of fragrant flowers in the nuclear family and the surrounding community.

The richness of the kitchen herbs lexicon described above indirectly represents that the Asahan Malay culinary culture is very distinctive. This is in line with what is explained by Odum (1996), Mbeté (2009), Fill and Muhlhausler (2001), and Widayati et.al (2017) that humans as users of language and environment as a living space for language influence each other.

Based on the explanation above it can be concluded that the Culinary Ecollexicon of the Asahan Malay Society located on the East Coast of North Sumatra has cultural values categorized in:

- (1) Culture functions
- (2) Social functions
- (3) Health function

These three functions support the local culinary wisdom of the Malay people of the East Coast of North Sumatra. The following three functions are presented in the table:

**Table 2. Malay Culinary Cultural Values**

No.	Types of Culinary	Cultural Value based on Function		
		Culture functions	Social functions	Health function
1.	Anyang bajaronggi/saraji	Identity, Malay identity, and culinary characteristics of the Malay community	Form a mindset, pattern of action, and patterns of behavior in society that involve interactions between humans and humans, humans with the environment, and humans with nature	1. Treating stomach disease (lime acid is part of this culinary spice) 2. Treating rheumatism (coconut) 3. Treat lumbago (bajaronggi / saraji leaves)
2.	<i>Anyang buas-buas</i>	Identity, Malay identity, and culinary characteristics of the Malay community	Form harmony, which is to strengthen brotherhood and strengthen neighboring relationships	Treat stomach ache and hypertension
3.	<i>Anyang jantung pisang</i>	Identity, Malay identity, and culinary characteristics of the Malay community	-----	1. flowing breast milk 2. Healthy flatulence and heart
4.	<i>Gule lomak</i>	Identity, Malay identity, and culinary characteristics of the Malay community	1. Loving the natural environment 2. Working hard.	-----
5.	<i>Nasi lado</i>	Identity, Malay identity, and culinary characteristics of the Malay community	Expression of gratitude	Treat flatulence (daun sikontut)
6.	<i>Bubur podas</i>	Identity, Malay identity, and culinary characteristics of the Malay community	united diversity	Kesehatan tubuh (terdiri dari rempah-rempah) Body health (consisting of spices)
7.	<i>Anyang kopah</i>	Identity, Malay identity, and culinary characteristics of the Malay community	-----	-----
8.	<i>Pajri nonas</i>	Identity, Malay identity, and culinary characteristics of the Malay community	-----	Prevent cholesterol
9.	<i>Aaluo botik</i>	Identity, Malay identity, and culinary characteristics of the Malay community	Good speech symbol (sugar)	Improve digestion
10.	<i>Karas-karas</i>	Identity, Malay identity, and culinary characteristics of the Malay community	1. Patience 2. Work hard	-----
11.	<i>Kue nasidah</i>	Identity, Malay identity, and culinary characteristics of the Malay community	1. Politeness 2. Positive thinking 3. be patient	1. Treating aches 2. Treating flatulence (onions)
12.	<i>Kue buah malako</i>	Identity, Malay identity, and culinary characteristics of the Malay community	1. Strengthening family relationships 2. Mutual cooperation 3. Education	1. treat toothache (salt) 2. prevent asthma
13.	<i>Kue kombang loyang</i>	Identity, Malay identity, and culinary characteristics of the Malay community	1. Neighboring harmony 2. Household harmony	-----

## CONCLUSION

The Cultural Values in The Culinary Ecolingua of the Asahan Malay Society such as *anyang bajaronggi, anyang buas-buas, anyang jantung pisang, anyang kopah, gule lomak, nasi lado, bubur podas, pajri nonas, aluo botik, karas-karas, kue nasidah, kue buah malako, and kue kombang loyang realize various functions, namely* (1) cultural functions, (b) social functions, and (c) health functions. The cultural function shows the identity and characteristics of Malay society; The social function describes brotherhood, family, and neighboring harmonies, and also working hard, caring for the environment, politeness, patience, positive thinking, mutual cooperation, and unity; The health function, the ingredients are believed to provide health, such as flowing breast milk, healthy heart, healthy body. It is also believed to cure several types of diseases, such as stomach ache, lumbago, hypertension, cholesterol, stiff, toothaches, and asthma.

## Acknowledgment

This research was financially supported by the Directorate of Research and Public Dedication, Directorate General of Research Empowerment and Development, Ministry of Research, Technology and Higher Education in corresponding to Letter of Agreement in Research and Public Dedication Funds for The Year 2018-2019.

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# Bioacoustics Analysis With Speech Analyzer Spectrogram As A Testing Method For Speech Ability Improvement of Dysarthria Patient

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## Abstract

This study was a sequel to previous research in the applied neurolinguistics field. A speech therapy model, which was created and applied, hereafter was measured through bioacoustics analyses of speech analyzer to assess the improvement of speech ability of dysarthria patients. This paper is aimed at discussing the speech ability of dysarthria patients after bioacoustics testing with a speech analyzer. A testing method of speech analyzer was used for analyzing data supported by the linguistic research method. Therefore, this result can be applied in the medical field in improving the patient's ability to communicate, especially dysarthria patients. From the temporary data, by applying a behavior therapy model and then conducting a speech analyzer bioacoustics test, it is found that there was an improvement of the patient's speech ability. The understanding of the lexical concept and accuracy of pronunciation have been improved during therapy, which better than before. Besides to improve the speech ability, the bioacoustics stimuli can be applied to increase the patient's expressive communication. The highest percentage stimulus was sound impersonation (85%), while the lowest was prefix setting in sentences (29%). These applications showed the improvement of lingual indexes. Hence, the verbal behavior became better than before the therapy. Through various applied bioacoustics stimuli, it can be proved that there were increasing lingual speech accuracies in dysarthria patients based on phonology, lexical, and semantic aspects. These results were based on the speech analyzer image, which was featured after bioacoustics stimuli.

**Keywords:** *Bioacoustics, speech analyzer, dysarthria, lingual index, verbal behavior*

## INTRODUCTION

Communication disorder can be classified into language disorder, speech disorder, and thinking disorder. It is not only suffered by language and speech disorder; the problem with voice and swallowing is also categorized as a speech disorder. This paper focuses on speech disorder, or medically known as *dysarthria*, with the abnormality symptom in using articulators in part and point of articulation causing communication disorder.

Studying of neurolinguistics aspect has been conducted toward patients with language and speech disorders. There have been various aspects of phonological and lexical disorders studied; they are aphasia, dysarthria, dysphasia, cerebral palsy, dyslexia, speech delay, autism, mental retardation, myasthenia, stuttering, etc. The speech therapy model has also been created for

some disorders and experimented with the sufferer. The improvement of sufferers' communication skills, further research is needed through bioacoustics analysis, a study about the mechanical transformation through the sound wave. One method can be applied to measure the ability improvement by spectrogram test of speech analyzer Praat, linguistic software that has been used in Europe and US, in which the application is very rare in Indonesia.

Research of neurolinguistics scientific knowledge has still been conducted yet until now, either individually or by the group. Each study has given a contribution to the linguistic research, especially neurolinguistics, either theoretically or practically for society. The speech therapy model, which has been created, has been experimented in several medical rehabilitation units, which prove that linguists can cooperate with the medical field. Then, this bioacoustics research, hopefully, can measure the communication level of patients suffering from various speech disorders.

Thus, this research aims at analyzing the bioacoustics of patient speech ability with various speech disorders, in this case, is dysarthria patient, by using speech analyzed with praat software. The result of this research will be able to find out whether there is an improvement in the communication skills of dysarthria patients and how far the improvement is. Practically, it will be a guide and comparator for therapists, neurologists, linguists, and ordinary people who have a family member with a speech disorder. Besides, it can also be used as a fundamental for other studies, such as the technology of information in creating speech therapy software as having been applied in some developed nations, like in Europe and the United States.

## **METHODS**

The data are collected by using observation and conversation methods. Both methods were applied along with the note-taking technique, recording, and interview. The researchers recorded all the conversations during the observation. Then it was continued with advance technique. The technique applied was the Involved Conversation Observation Technique (ICOT) – directly involved – and Free Involved Conversation Observation Technique (FICOT) – indirectly involved but through the family member. Besides that, noting and recording techniques were also applied.

This phase is a fundamental thing in solving the research problem. Therefore, the success of research is decided by the precision in applying research methods and techniques in analyzing data (Sudaryanto, 1993), which are referential and distributional methods. The referential method, the determining factor is out of language itself, while the distributional method is in the language itself. The referential method applied was a translational referential method because the research object is utterances of dysarthria patient, so another language is needed as the referent. In this research, a list of vocabularies and pictures are research instruments, and also some sentences which are needed to obtain data based on applying the behavior therapy method for dysarthria patient. The referential method consists of basic and advanced techniques. The basic technique applied was the deciding technique, while the advanced technology was comparing technique. The function of this technique is to see differences of verbal and nonverbal, either in phonological aspect or lexical to analyze the bioacoustics occurred. Analyzed data then was processed into the speech analyzer Praat spectrogram, which was created by Bakker (2001) and Sastra et al. (2014). The result of data analyses is presented by using two methods, formal and informal methods. A formal method is used to form the result analyses by using mark and symbol, while the technique used is like table, graphic, and picture. The informal method is used to present results by using words and sentences.

The population of this research is the verbal utterances of dysarthria patients in M. Djamil Hospital, Padang, and Ciptomangunkusumo Hospital, Jakarta. The research samples were verbal utterances from 4 patients who had been observed for 2 months on a different day, while the next 2 months were the verification of therapy application in the recovery period. The reason why 4 patients chosen was that, from some patients with speech disorder in these two hospitals, those 4 patients showed symptoms of dysarthria. Moreover, this case is also part of a kind of speech disorder that was researched by the researcher. From these four patients, two of them were inpatient, and two others were outpatient. The severity scale of their communication disorder is between 2-4 of BDDE (Boston Diagnostic Dysarthria Examination) scale.

Two of these four research subjects initially suffered aphasia Broca with severity scale was 4 BDAE (Boston Diagnostic Aphasia Examination), after two years suffering stroke then dysarthria with scale 3. Some patients get dysarthria by the problem in central nerves which controls articulators for the last five years, while some other by accident which cause abnormality in his articulator organ with scale 2 BDDE.

The patient utterance was obtained with the standard technique, which is assessment towards patient utterance by doing: debriefing, object naming, picture storytelling, and retelling. The topic questioned was daily activities and medical records. Object naming used standard test of Dharmaperwira (1996), while picture storytelling used Cookie Theft software (Goodglass and Kaplan, 1982) through natural observation. Data were transcribed and analyzed based on the recording result.

One of the many speech disorders caused by language disorder is dysarthria. Travis (1971) defined that dysarthria is a problem in uttering caused by damage to the central nerves system directly controls muscle activity in their role to produce articulation and utterance process. The losing of muscle control probably can be such weakness, retardation, or non-coordination. This speech disorder shows a problem in the implementation of speech motoric patterns, which lead to disability, weakness, or default in organizing speech muscles.

Dysarthria patients do not have difficulty in comprehending an utterance, reading, and writing. They only have a problem with uttering an utterance. Besides that, incapability in speaking may be caused by the abnormality or congenital disorder in the tongue, which is hard to move. The problem in tongue movement causes the problem in spoken language. Dysarthria occurs because of coordination disorder among respiratory muscle, larynx, pharynx, palate, tongue, and mouth (Evans, 1999). Dysarthria is a language disorder, which is how instruction and coordination of various sorts of motoric to produce an utterance is disturbed. The symptom usually occurs when someone is interacting orally (Sastra, 2010).

The processing model of language information in the brain, according to Prins (2004) is used to count various lingual disorders of dysarthria patients. This theoretical model is chosen beside of its latest, also very relevant to reach the goal of the research. According to Prins, beside the neurological analysis, linguistics analysis is also needed to be observed. Prins explained that information coming in through hearing, vision, and touch firstly will be processed in the brain. The process of stimuli coming into the brain affects each other. Therefore, various aspects, such as caring, memory, emotion, and feeling, are determinants in developing linguistic therapy for language disorder sufferer.

Prins created the information processing model through some phases; those are hearing phase, vision, touch, and posterior brain. Through the limbic system, information is considered

emotionally with personal relevancy, and then selective attention is directed to information through the patient's relevancy. That information then reaches consciousness. Afterward, the right hemisphere manages strategy control from attention, and the left hemisphere manages attention to certain stimuli and consecutive.

In the prefrontal area, all information is considered and conducted several choices based on the feeling that appears, if decided through action, so that will occur planning for that action. Thus there will occur repetition, which can manage the action of communication-based on the planning. Conversely, on Aphasia and Dysphasia, actions occurred are out of planning because various phoneme options are not processed in the prefrontal area. When processing in the brain, selective attention keeps directed on its job. Attention and memory in the whole process take an important role, and the capacity should be suitable for the task instructed by the brain.

Sastra et al. (2012) analyzed the linguistics data from the dysarthria patient through a speech therapy model. The model is aimed to improve patient communication skills, including phonology, lexical, syntactical, and semantic proficiencies. That model is a mirror of mind framework of patient lingual result analysis. Based on the theoretical approach, developed a diagram and structural correlation with patient lingual skill obtained from result analyses. Creating of directed speech therapy based on the lingual skill is arranged in scheme and text form.

The steps of the theoretical model applied is based on the speech therapy model created by Sastra, et al. (2013), while bioacoustics mechanism is conducted based on the vowel and consonant changes (Praat, 2010, and Bakker, 2001). Both move to central understanding through the process of airwave formation, which has certain intensity and frequency become significant sound (conceptual). Sound consists of segmental and supra-segmental. Segmental sound can be segmented from sentence to phoneme, while supra-segmental sound cannot. Segmental sound can be assessed or known from sound nature, way, and point of articulation, while supra-segmental is assessed based on the meaning and feeling and also the importance of speaking. The vowel is sound produced from airflow modification in the Glottis area (has certain intensity and frequency) directly without bioacoustics obstruction that arises.

Consonant is sound produces with or without phonation, in which the airflow in the glottis area is modified through obstacle, articulation muscles in the oropharynx area. Muscles' construction of articulators will change, decelerate, stop, or blast air flowing from the glottis area. The changes of vowel and consonant towards dysarthria patients from speech analyzer description that will arise, become fundamental in counting communication improvement of dysarthria patients with their listeners. Data that have been analyzed then was processed into praat speech analyzer spectrogram created by Bakker (2001) through bioacoustics wave software of patients' utterances.

## **RESULT AND DISCUSSION**

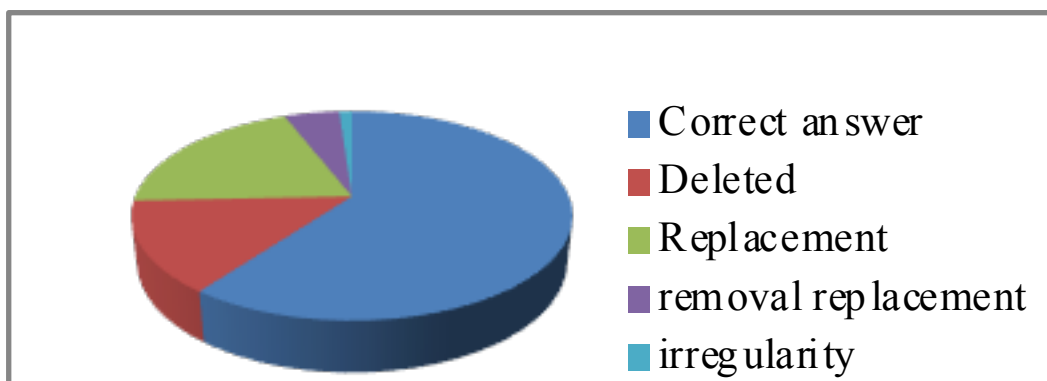
Based on the previous research result about applying of speech therapy model to improve the communication skills of dysarthria patients, obtained 5 lingual forms of patients' verbal mistakes, those are substitution, ellipsis, addition, inconsecutive, and shortness. The percentage ratio is 33:42:2:6:4. The numbers of ellipsis and substitution showed that the patient suffers disorder in producing phoneme so that he/she tends to eliminate sound to reach the phonetic aspect of an utterance.

According to the lingual skill dissimilarity, it proves that dysarthria patients often eliminate sounds and make the first segment as a strategy to access a lexical element by minimizing

additional sound. Substituting sound is not a rare thing found in the patient's utterance. He/she often substitutes the sound because of the lexical hop, so that the patient easily convolutes the position of phoneme and syllable. Lexical shortness is sometimes occurred for speed purpose, because the patient tends to be bored in exercising articulators, moreover, if questions are given repeatedly. The utterances below showed lingual forms phonologically. Data were obtained before therapy was applied towards the subject of the research.

Based on the data, we can see that dysarthria patients can find out the lexical element needed. However, since the nerves and muscles functioned to produce sequence phoneme and there still has a problem in lexical, which means it goes through sound alteration and accuracy if it occurs continually to set the appropriate phoneme. Therefore, dysarthria patients need therapy repeatedly so that nerves commanding the muscles which move articulators can function well.

After doing speech therapy in 2 months, there is a percentage of numbers of accurate responses. The good responses of the patient towards the therapist's questions proved that the speech therapy model applied is quite significant in the effort to improve patients' communication skills neuro linguistically. The therapy was conducted in the medical rehabilitation ward of Ciptomangunkusumo hospital. The percentage numbers of irregular and missing lexical are very low.



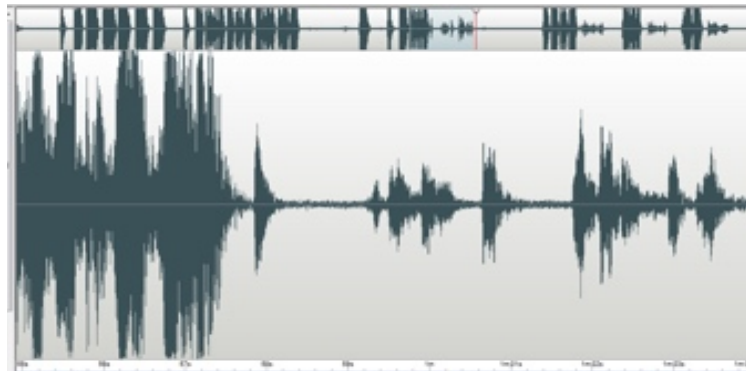
**Fig. 1.** Language Skill After Therapy

Dysarthria patients with left hemisphere disorder or lesion cause they get lexico-semantic difficulty. They get difficulty in finding words, but if the words are often used, so that will be easily known as a whole that has semantic meaning. To improve their speech skills, improving their expressive through bioacoustics stimulus can also be applied. The highest stimulus percentage is by imitating the sound of the correct answer (85 percent), while the lowest is by giving prefix of deleted (29 percent).

Furthermore, there are various kinds of characteristics found in dysarthria patients. Some bioacoustics features found in Dysarthria patient, including inaccuracy of articulation, chaos talk, chaos phoneme, short vowel duration, extending in phoneme, slow-talking, fast or startled, the inaccuracy pause, not understandable, unclear articulation, inaccuracy word arrangement, articulation is less in speech context than word, less controlled articulators, one tone, unclear and uncontrollable tone and loudness, gravelly, rude/gruff, and hyper-nasality. These characteristics are adopted by the speech therapy model test so that bioacoustics analyses are needed to improve communication with dysarthria patients.

The smallest sound unit that can be distinguished by a human is called phoneme. An utterance of word or sentence in principle can be seen as a phoneme sequence. The set of phoneme in a language is different. Each phoneme is symbolized with a unique symbol. The signal of vowel

utterance has a periodic form of bioacoustics attainment of dysarthria patients. It is read from speech analyzer records of patient utterance. Lexical pronouncing, which is trained towards sufferer, recorded through speech analyzer on a monitor with sound wave vibration, can be seen below:

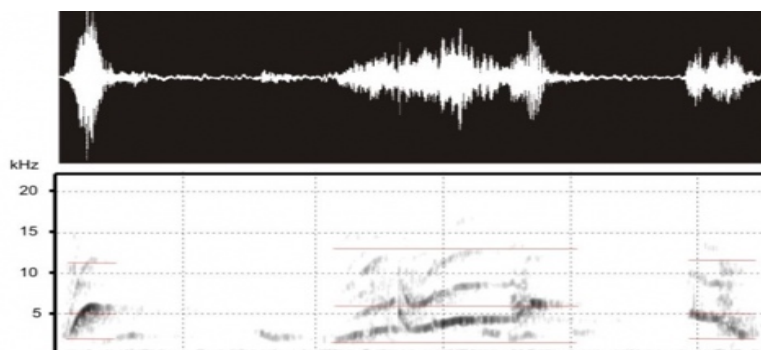


**Fig. 2: Bioacoustics Spectrogram of Vowel and Consonant Signal**

Some utterances used as means of verification data analysis found that regular vibration seen on the upper line. The below line seems the difference between the vowel and consonant phonemes. Vowel phoneme is shown by the height and sharpness of vibration waves in each lexical element, while consonant phoneme is the lowness and flexibility of vibration waves because it has various accuracy processes by motoric nerves in patients' articulators. The frequency of the supra-segmental sound produced by patients has a characteristic difference in each vowel and consonant phoneme. It occurs because patients are still in the therapy process until it is used properly.

Each vowel has certain frequency component differentiating character of a vowel phoneme with another, as seen in spectrogram. Vowel phoneme of patient's utterance which is produced varies with phoneme /h/ and /kh/, those are phonemes /i/, /ih/, /e/, /eh/, /ae/, /aa/, /ekh/, /ah/, /akh/, /ao/, /uu/, /uh/, and /ow/, while Indonesian language is quite able to use, even though there are some sound which is difficult to utter, such as sound of [q], [r], [v], [x], and [z].

Based on the appearance of vowel and consonant sound bioacoustics, it can be seen that there is a supra-segmental alteration in each vowel and consonant recorded from the speech analyzer spectrogram. If both alterations have listened carefully, it will be quite significant. Therefore, applying of speech therapy model (Sastra et al., 2013) to improve communication of speech disorder's sufferer needs to be applied comprehensively and continuity until clarity and accuracy of sound uttered are found. The sound accuracy is suitable with a longitudinal wave that appeared and synchronous with a maximal height of sound, which is under 15 KHz.



**Fig. 3: Dysarthria Bioacoustics Reflection after Therapy**

Reflection of sound bioacoustics, which is displayed, shows the regular longitudinal waves of vowel and consonant on the range of uttering sentences more accurate and understandable by listeners. Furthermore, the time needed to test the therapy model when the result of the speech analyzer recorded from vowel and consonant bioacoustics is less than 2 months. It is quite short in treating therapy for dysarthria patients with the quite severe verbal disorder before.

Regarding that result, so the speech therapy model of dysarthria patients, which is tested through this bioacoustics, can be a measure of improving communication skills towards a person living with speech disorder because almost every day, changes for sound accuracy are clearer. Speech analyzer alteration on the monitor showed the regular longitudinal wave signal on vowel and consonant day today. Things applied in typifying vowel and consonant sounds accurate and using appropriate speech therapy instrument for articulators are applied repeatedly and accurately for various speech and language disorders.

## **CONCLUSION**

Based on the bioacoustics analyses by using speech analyzer which has been conducted towards the dysarthria patients, so that can be inferred several things below:

1. The speech therapy model created and experimented then can be measured through bioacoustics analysis from speech analyzer spectrogram to see the improvement in the linguistic ability of speech disorder sufferer.
2. To improve the speech ability of dysarthria patients can be undertaken by improving the expressive of the patient through various bioacoustics stimuli. The highest percentage of stimuli is by imitating the sound of the correct answer (85 percent), while the lowest is by giving prefix of deleted (29 percent).
3. Found various characteristics in dysarthria patients who became the research subject. Some features caused the fluctuation of bioacoustics sound towards the verbal utterance of the sufferer.
4. Based on the appearance of the bioacoustics of vowel and consonant utterance on speech analyzer monitor, there were suprasegmental changes for each vowel and consonant. The changes between vowel and consonant if listened carefully and accurately, are quite significant to the clearer one.
5. There was the improvement of the lingual skill accuracy of dysarthria patient towards the phonological aspect, lexical, and semantic aspect, which was understood by the listener. That cannot be seen in the speech analyzer, which was displayed after bioacoustics stimuli were conducted.

## **ACKNOWLEDGMENT**

Thanks are also addressed to DIKTI for the fund, Rector of Andalas University and LPPM Andalas University for the facilitation, the Dean of Faculty of Humanities, all of the friends and the subject that cannot be explained personally. May Allah bless you all.

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# Speech, Writing Disorder and Therapy of Dyslexic Patient

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## Abstract

This paper talking about dyslexia patients who can not read, writing, and speaking. Dyslexia is a reading disability that primarily concerns a particular language base, which affects the ability to learn words and compose words even though the child has an average or above-average intelligence level, sufficient motivational and educational opportunities, and normal vision and hearing. Developmental Dyslexia is innate and due to genetic or hereditary factors. People with dyslexia will carry this disorder for the rest of their lives or can not be cured. Not only have difficulty reading, but they also experience the barriers to spelling, writing, and some other language aspects. However, dyslexic children have normal or even above-average levels of intelligence. With special handling, the obstacles they experience can be minimized. And acquired dyslexia is acquired due to interference or changes in the way the left brain reads.

**Keywords:** *Speech, Writing, and Reading, Dyslexia Patients, Sumatera Utara.*

## INTRODUCTION

This paper talking about dyslexia patients who can not read, writing, and speaking. This patient needs therapy of speech, writing, and reading.

Dyslexia is a reading disability that primarily concerns a particular language base, which affects the ability to learn words and compose words even though the child has an average or above-average intelligence level, sufficient motivational and educational opportunities, and normal vision and hearing.

Dyslexia usually occurs in children with normal vision and intelligence. Children with dyslexia usually speak normally but have difficulty interpreting "spoken language" and writing. Dyslexia tends to be lowered and more common in boys. Dyslexia is mainly caused by brain abnormalities that affect sound processing and spoken language. This disorder is a congenital abnormality, which can affect the decomposition of words as well as impaired spelling and writing. (Gustianingsih, 2015: 12)

Dyslexia comes from the Greek word "dys" which means difficulty and "lexia" which means words. In other words, dyslexia means difficulty in processing words. Dyslexia is an abnormality with the basis of neurobiological abnormalities and is characterized by difficulty

in recognizing the word precisely or accurately in spelling and in the ability to encode symbols. There are two kinds of dyslexia, developmental dyslexia and acquired dyslexia.

Developmental Dyslexia is innate and due to genetic or hereditary factors. People with dyslexia will carry this disorder for the rest of their lives or can not be cured. Not only have difficulty reading, but they also experience the barriers to spelling, writing, and some other language aspects. However, dyslexic children have normal or even above-average levels of intelligence. With special handling, the obstacles they experience can be minimized. And acquired dyslexia is acquired due to interference or changes in the way the left brain reads. (Duff, 2008:2).

Some experts also define dyslexia as a condition of input processing or different information (from normal children) often characterized by reading difficulties that may affect the areas of cognition, such as memory, input processing speed, timing ability, coordination, and control motion. There can also be visual and phonological difficulties, and there is usually a difference in ability in various aspects of development. (Gustianingsih, 2014)

Dyslexia usually occurs in children with normal vision and intelligence. Children with dyslexic can usually talk normally but have difficulty interpreting "spoken language" and writing. Dyslexia tends to be lowered and more common in boys ( Ridge, 2012:4). Dyslexia is primarily caused by brain abnormalities that affect sound processing and spoken language. This disorder is a congenital disorder, which can affect the decomposition of words as well as spelling and writing disorder ([http:// www.dyslexia-indonesia.org](http://www.dyslexia-indonesia.org)).

### **Speech Perceptions In Writing and Reading**

This theory told that the early stage of visual language processing during reading was related by writing and speech perception. Reading, clearly, is a multifaceted and complex process, and we cannot do full justice to this complexity here. Rather, our approach will be selective in attempting to identify points of similarity and difference with the early stages of auditory language processing. Visual processing of larger units of language, such as phonemes, words, groups of words effected to writing and speech.(Elman Mc.Clelland, 1988).

In writing words, group of words, and sentence are a method of mapping the sounds of a language into a set of written symbols. Languages differ in their spelling. Chinese characters are composed of individual strokes, with the most frequent characters usually consisting of about six strokes (Hoosain, 1991). Characters contain information regarding both meaning and pronunciation. In general, strokes related to meaning referred to as the radical, are on the top or left of the character, whereas information pertaining to sound is on the bottom or right. Radicals may exist on their own or as parts of characters..

A syllabary takes the syllable as the linguistic unit and associates it with some visual representation. If Indonesia were written syllabically, the word *makaroni* would be represented by four symbols, one for each syllable: *ma*, *ka*, *ro*, and *ni*. Modern Japanese mixes logographic characters borrowed from Chinese (called kanji) with syllabic symbols (called kana). Kanji are used for content or open-class word and kana for function words, particles, and particles, and inflectional endings, as well as foreign loanwords (Shibatani, 1987).

Finally, the alphabet is a system in which each letter is supposed to represent a phoneme. Any schoolchild knows that there are many exceptions to a one-to-one association between phonemes and letters. Some words, such as *know*, contain silent letters. Evolution of linear

writing systems began with logographies and then moved to syllabaries and finally to alphabets (Rozin & Gleitman, 1977).

## **Dyslexia Symptoms**

The symptoms of dyslexia may be difficult to recognize before the child enters school. Some early symptoms may identify the problem, such as irregularities perceiving other people's speech delivered to the patient, distortion of vision when looking at pictures around the patient, hearing aberrations of the songs that are heard in the sufferer and when the child reaches school age, the teacher of the child may be the first to be aware of the problem. (Ridge , 2012; Rohaty, 2011; Vandenberg B and Emery D, 2009).

Dyslexic people have signs and symptoms that have high risks such as telulang talking, adding vocabulary after being able to speak very slowly, experiencing difficulty "rhyming" (rhyme) when the child has not attended school. When the child enter the school, the symptoms become more visible: (1) Reading at the level below what is expected for the child's age, (2) experiencing a disturbance in processing and understanding something that the child hears, (3) (4) experiencing interruptions in following instructions more than one at the same time, (5) experiencing interruptions to recite pronunciation of unfamiliar words, (6) experiencing hearing impairment (when at certain moments of hearing) can not make similarities and differences in the singing of words that are almost the same as "put" for "put", (7) experiencing impaired vision (see writing on the signboard for words in reverse ( b for d or "birth" to "dead")). (8) Under 8 years of age, dyslexic children will continue to look reversed after their age, geja and difficult to learn a foreign language. (Bentzen, F,2006).

## **DISCUSSION**

### **Because of Difficulty Reading, Speaking ang Writing Indonesian language**

Returning to the perception of written language in child and adults, the point to remember is that the I Indonesian language, especially to phoneme, is one of many alternative phonemes. Most of the research we will consider is based on Indonesian, and we will only occasionally be able to point to relevant work on other languages. Thus, further work is needed to determine whether to conclusions generalize to languages with different writing systems.

(1) Researchers: Try to read this word "kemeja"

DSP-1 : "ajemek"

Researchers: Read the " kemeja putih"

DSP-1 : "hitupajeme"

Researchers: Read "topi hijau"

DSP-1 : "ujiipot"

Researchers : Read the "minum kopi pahit"

PDS-1 : "tihakimunum"

The above-mentioned DSP-1 reading events are very worrying for children with dyslexia. The words read do not match what is written. Some words are upside down, like [kemeja] are upside down to [ajemek]. One word is also read one word, but all the phonemes can be changes from right to left. The group of words is different read by DSP-1. The group of words can be one word but in long utterances, like [kemeja putih] upside down [hitupajeme]. These words not completely read DSP-1. [kemeja] in first word completely read but upside down [ajemek]. All phonemes present in the word not omitted, but in the second word phoneme /k/ is omitted. [hitupajeme] is read one word and has no meaning in the Indonesian language. The other group

of two words [topi hijau] can be read into [ujipot]. These words also wrong read by DSP-1. [topi hijau] becomes [ujipot]. Phoneme of /h/ and /a/ is omitted and be read [uji] and [topi] becomes [pot]. This one has no meaning in Indonesia Language. How about reading three words? DSP-1 the phrase [minum kopi pahit] as [tihapimunum]. For two words (phrase) DSP-1 pronounce the sound of [i] in the first word position [pahit] to [tihap] into the first position, [kopi] can be read [pi] only, and [minum] can be read [munum]. All the words [minum kopi pahit] becomes [tihapimunum]. This utterances can be phonologically traced to a progressive assimilation form. The front [i] sound affects the [u] for the [minum] to [munum]. [tihapimunum] have no meaning in the Indonesian language.

In particular, which occurs in DSP-2, different cases of reading the child. Words that children read backward, the composition of words is not systematically arranged. The way of reading is the lowest level and not following the age of children, children also disturbed hearing. It also influences the comprehension, it makes the child they are difficult to understand a series of instruction. Vision and hearing also affected, the child can not distinguish and find the similarity between words. DSP-1 has difficulty distinguishing write "masam" with "balsem"; or they misunderstand words that sound almost identical, such as "minum" with "munum". This difficulty is not due to hearing problems but is related to the processing of inputs in the brain. Here's an illustration below:

- (2) Researchers: Please write this word "katak" and 'katarak'  
 DSP-2: [katak]  
 Peneliti: write the "katarak"  
 DSP-2: [karatak]  
 Researchers: write this words "balsem" and "basuh".  
 DSP-2: "mesam" and "usap"  
 Researchers: write "masam" and "balsem" (Gustianingsih, 2018)12)  
 PDS-2: [masam] and [masam]

When asked which "masam" for [orange] and "masam", for [balsem] reversed he pointed to it, and at all the DSP-2 did not understand the instruction. Besides the DSP-2 was unable to read, write, and spoke two words and three words, DSP-2 also suffered from interference understanding. When associated with neurolinguistics, DSP-2 is impaired in both brain hemispheres. In the Wernicke field is the part of the brain located on the left hemisphere of the brain especially regulating the understanding of language, and the right hemisphere, the governs the language of reading and writing skills (Gustianingsih, 2018: 32).

Uniqly phoneme [h] and [l] in the middle position always omitted in DSP-2, [e] always perceived as [a]. In producing the word is related how DSP reding and writing the word. Phoneme [o] perceived as [u], and [b] perceived as [t], and [r] also perceived as [t]. Here's an illustration below: [bolos] → [sulut], [rumor] → [tumut], [robot] → [tutut], [koran] → [natuk]. Perception of the phoneme not always same, [b] is not always perceived as [t], this phoneme can be perceived as [s]. Lexical [bolos] perceived as [sulut], but [balsem] perceived as [masam] and [masam] regulary [masam]. Consonant [b] in word [balsem] is perceived as [masam].

Assimilation of progressive in this word that [b] becomes [m] not [t]. Dyslexic in this paper told about [o] perception as [u] is different from Autistic that can't produce [u] hight vocal. Vocal [u] always perception as [o]. (Gustianingsih, 2015)

## **Difficulties of Understanding Long Words of Instruction In One Short Situation**

In this case, the DSP-3 is incapable of understanding the instruction of long and many words at the same time. The DSP very much regulates the words that have been delivered to him completely and perfectly. Here's an illustration when researchers see the mother DSP-3 send a message to his son.

- (3) Mother : "Keep the bag in your room upstairs, change clothes, wash your feet and hands, then go down again for lunch with mom, but do not forget to take it too your maths homework book!
- DSP-3 : Mam .. this is my homework "basanesa" (bahasa Indonesia). Schoolbag still on, shirt schools have not been replaced, hands and feet have not been washed.
- Mother: your homework Bahasa Indonesia, taken mother. Mom told DSP-3 to come back with instructions the first "Save the bag in your room upstairs, change clothes, wash your feet and hands down, then down again for lunch with mom.
- DSP-3 : Climb again to the top of the stairs, upon it down again by saying "yok Maam "(meaning to take her mother to lunch), but the bag remains slung over the child's shoulders, hands and feet have not been washed.
- Mother: Ouch nang (dear call a mother to the only child). Yes, eat us yes, but keep your bag in your room, banging your bag who was carried his son, Son silently looked at his mother.
- DSP-3 : Son rises again to the 2nd floor and takes off his bag, then he drops back down
- Mother: nice my son, your bag is stored in your study cabinet? Your hands and feet are washed?
- DSP-3 : Shut up, bewildered. Climb again up and followed by his mother Above the 2nd floor, Mom gave an example of putting a child's school bag into a study cabinet and bring the child to the bathroom to wash hands and feet.

From the above illustration on data (3), it is clear that this dyslexic child is incapable of understanding long and complex sentence instructions in the same situation, a short time. The DSP-3 is only able to remember the last words of "eating with mom", after which the mother shakes the child's bag, the DSP-3 can remember the second message of his mother, DSP-3 always forgot the 3rd message and the 4th message. Refreshing on the above data can be done positive handling in children, assessment, and positive therapy or treatment with great patience and affection.

### **Dyslexia and Characteristic**

Also called a developmental disorder reading. Symptoms include:

(1) Difficulty in connecting letters with sounds, (3) Difficulties in forming sukukata, (4) Reversal of letter positions, (5) Speech disorder, (6) Doubt in words, (7) ) Less understanding of the meaning of the sentence.

### **Handling and Therapy**

Children with dyslexia require individual teaching and therapy or treatment for dyslexia often involves multisensor education programs. Moral support from parents is also an important part.

The best therapy or treatment is direct instruction, which incorporates a multisensory approach. This type of treatment consists of teaching sounds with different cues, usually separately and (if possible) part of the reading program. Indirect instructions can also be applied. It usually consists of training to speak a word or reading comprehension. The child is taught how to

process sound by mixing sounds to form words, by separating words into letters and by recognizing the position of sounds in words. (eg in recognizing parts or patterns and distinguishing different types of sounds) or problems with memories, conversations, thoughts, and hearing.

Distractions that cause problems in speaking, listening, reading, writing or math skills, as well as specific developmental disorders. Learning difficulties are impairments in learning abilities including in terms of speaking, listening, reading, writing, or math skills. Children who experience learning difficulties can be seen from their academic ability a year or two under their age children with normal intelligence. Often these learning difficulties seem to coincide with other difficulties such as ADHD (Attention-Deficit / hyperactivity disorder) caused by functional irregularities of certain parts of the brain. It is due to hereditary factors (Gustianingsih, 2015: 33).

Learning difficulties are associated with brain dysfunction that affects basic skills such as the perceptual sensory ability. In general, learning difficulties in the academic field include:

#### 1) Assessment

Assessment of learning difficulties usually done by experts, such as psychologists, psychiatrists, and neurologists. It can be done using IQ test to determine the ability of the verbal and nonverbal child, test project to evaluate the emotional level.

#### 2) Treatment

The treatment for children learning difficulties is remedial education and psychotherapy. Both can be used simultaneously or one follows the other as needed. Remedial should be done individually with a tutor. The goal is to find and tear down the walls that cause learning difficulties.

The most needed by children with learning difficulties is the affection, understanding, and patience of the people around him, especially from parents. After that then can be done proper handling.

If we compare it with all researchers of another language, it will be the same or different from this research. Dyslexia is a learning disorder, in which a person has difficulty reading, writing, or spelling. Dyslexic sufferers will have difficulty in identifying how spoken words should be changed into letters and sentences, and vice versa. Dyslexic, based on gender, male sex has memory disorders, knowledge, fine motor skills, body balance for a sample of 40 people from preschool shows 27.5% (11 adults) show symptoms at risk of dyslexia, but only 15% (6 people) indicates a very high risk of having a dyslexic symptom. Boys are more affected by dyslexia than girls. 40% more children fail to mention abaca / letters, 5% do not recognize rhymes / first letters, and 3% can not distinguish language sounds). The Malaysian Education Ministry disclosed that since 2001 many preschool-aged children were exposed to dyslexia of 290,000 school pupils from 4.9 million total pupils (KPM, 2000). 4% of the world's population is significant to have dyslexia symptoms (Moses, 2002). These special needs children include dyslexic children who also need special education to be socially acceptable in a meaningful life. (Vandenberg, 2009:9)

Noorr Afzan, (2006) has budgeted 314,000 children who are studying in Malaysia Malaysia with dyslexia Setiausaha Parlimen, Ministry of Education in 2004 (Paris, S.G. 2005). also reported that 5% of cases of dyslexia or one in 20 students are detected dyslexia compared with Down syndrome disease. which is about one in 600 people detected dyslexic disease and about

one in 700 people increased sharply also reported by the President of the Malaysian Social Harmony Union (PSHM): Increasing dyslexia in Malaysia makes the Malaysian government recommend to research dyslexia to be known early handling of dyslexia (Meier, 2007). According to studies conducted by Meier, Hammond and Hughes, and Spafford and Grosser, two factors cause the emergence of this disorder problem, among which are genetic factors or heredity and biological factors. Studies have shown that dyslexia is caused by chromosomes 1, 15 and 16 that may be inherited from generation to generation. In most cases, a family expert is having the same problem, the only thing that sets them apart is the stage of seriousness. While biological factors are an outcome factor that culminates with preterm birth or an insufficient lunar birth, lack of oxygen at birth as well as birth complications. Damage to the brain during the labor may also cause disorders of the child in the learning process. The child who faces this problem has a normal stage of intelligence and has no hearing and vision problems. Nor are they classified as weak and foolish. This problem can be overcome if the parents and teachers can recognize this disorder. Umar, Rahman, et al., Says that the Malaysian kingdom expects its people to be able to master 100% literacy capability by 2020. Nevertheless, the proficiency of reading, writing and guessing (3M) principles may be difficult to obtain. According to Julina, about 40% of students are not capable and do not master 3M due to students facing severe cognitive problems such as dyslexia. Dyslexia has a high population and may lead to various problems of individuals, families, communities, and countries. 10% -15% of the world's population has dyslexia problems. (Novianti, 2004:12).

## CONCLUSION

Difficulty Writing Indonesian to Dyslexic Patients, not just writing, reading, speaking word group, but reading one word also has difficulty. The group of words are written and read in reverse which make the child difficult to read and understand the words. Children also disturbed hearing, so disturbed the process of language and language comprehension.

Understanding very simple instructions once disturbed let alone follow the instructions more than one at the same time, sight and hearing are also disturbed, so it can not distinguish and find the similarity between words with one another. Children have difficulty distinguishing "masam for the orange" from "masam for balsem"; or they misunderstand words that sound almost identical, such as "kata" with "katarak". This difficulty is not due to hearing problems but is related to the processing of inputs in the brain.

## A

cknowledgment

Thanks to Ministry of Research and Technology and the Higher Education Republic of Indonesia for the financial support under the research DRPM -DIKTI of the Year 2019 Contract: No.11/E1/KP.PTNBH/2019, tanggal 29 Maret 2019

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# The Variations of Speech in Opening and Closing TV Program Uttered by MTV Singapore VJ

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## Abstract

Language variation is a part of the linguistic field, especially concerning the societies used in the social environment. In language variations also include differences in linguistic styles, dialects, and language differences that differ from one another to social and social meaning. In this case, the writer is interested in analyzing the variations of speech in opening and closing TV program uttered by MTV Singapore VJ. The author analyzes it using the Sociolinguistic theory by Ronald Wardhaugh. The research also aims to figure out the function VJ MTV utterances by MTV VJ during the opening and closing of the program. The purpose of this research is to get an idea about the variation of speech and its function used by MTV VJ, especially in opening and closing TV program. This research uses recording and recording techniques to get an idea of the speech variations used by MTV VJ. From the data analysis, the writer found that in greeting the audience, there were differences. The show hosted by VJs is informal, although there were also VJs that use words commonly used in formal situations. From the results of data analysis, not all VJs bring the same program and also use the same language. So many variations of the language used by the VJ. In terms of function, the writer found that the most widely used referential and expressive functions apart from the directive and phatic functions.

**Keywords:** *Opening, Closing, MTV, VJ, Speech Varieties.*

## INTRODUCTION

Sociolinguistics is the study of language in relation to its society. Analysis of speech varieties is under the field of sociolinguistics. A variety of languages is a set of linguistic forms used under specific social circumstances with a distinctive social distribution (Holmes, 2001:6). One of the focuses of sociolinguistics is speech variety. Speech is a universal means of oral communication. There were many varieties of spoken language, many of which were used on an individual basis. Most people (unconsciously) employ a wide range of speech varieties in their everyday conversation.

A variety can be something greater than a single language as well as something less, less even than something traditionally referred to as a dialect (Wardhaugh, 1986:22). The variety of languages also makes people produce many dialects. For example, when people talk with friends, parent or foreigners, they were used different varieties. In this research, the writer focused her research on speech varieties used by announcers on television. There were so many

varieties of speech used by announcers on television, especially in the opening and closing speech program.

The announcer is one of the occupations that have a responsibility to make a good interaction with their audience or viewers. Announcers should have many vocabularies to make a good impression from opening and closing speech. The varieties of opening and closing speech can be seen from announcers when they present and end one program.

Every announcer has a different style when they present the program. For example, some announcers open the program by introducing/himself but another announcer does not. Speech varieties give a greater influence on the television program, give an improvement in entertains programs. The language used by announcers is one of the measures whether a program was a success or not because if the program gets the high rating it can be the program can get many audiences.

The writer chooses announcers of MTV because MTV is one of the entertainment channels in Asia. On MTV, there are so many varieties of speech that can be found. The writer wants to analyze the variation of speech used by MTV announcers. Every announcer / VJ used a different speech and style depends on the diction that MTV VJ used on the program that they present.

The problems in this research are: 1. what are the varieties that can be found in opening and closing speech used by MTV Singapore VJ? 2. What are the functions of speech in opening and closing speech used by MTV Singapore VJ? The purposes of this study are: 1. to explain the varieties that can be found in the opening and closing speech used by MTV Singapore VJ. 2. To explain the functions of speech in opening and closing speech used by MTV Singapore VJ.

Speech is interactive. This word is often to indicate the observable participation of two parties: thus, according to this usage, the conversation might be said interactive, because both parties contribute, while a spoken lecture or an uninterrupted narrative is not, (Brazil, 1995: 29). Speech varieties are a variation of speech when people talk to each other and in this case, the writer analyzed speech varieties based on age and sex of TV announcers. Speech varieties can be influenced to the age of the speaker and the listener.

Each individual seems to pass through a sequence of "age grades" on the way to linguistic "maturity". Violations of age-grading are readily noticed when they occur: a forty-year-old talking like a teenager, a ten-year-old talking like an old man; a six-year-old talking like a baby; a thirteen-year-old attempting to talk like a nineteen-year-old (Wardhaugh, 1976: 127). Sex differences in language usage also exist. Differences associated with sex should be easier to detect than those associated with age because there are only two sexes in contrast to the continuum with which any consideration of age differences must deal. Certain differences have been observed between the characteristic speech uses of men and women. Hence, woman have higher-pitched voices than men because of anatomical reasons, (Wardhaugh, 1976:128)

Holmes says that the variety depends on social factors and social dimensions. It means that utterances do not just cause the variety but it also occurs because of social activity that they are doing more varies and the speech varieties are determined by society and generally by those in society who enjoy the position power, wealth and education. The speech varieties not only depend on the social stratification, and age but it also depends on sex, (Wardhaugh, 1977: 199). So there are so many factors that make speech become more varies.

There are two kinds of the function of speech as suggested by (Holmes, 2001:10). They are referential function and affective function. Holmes describes that language can convey objective information of a referential kind and it can also how someone is feeling. Meanwhile, the example of affective, as Holmes mentioned, such as talking between neighbors over the fence at the weekend about the weather more likely to be goodwill toward the neighbors rather than to know the information about the weather. The content of the conversation in affective is rarely important. But there is several ways in categorizing the functions of the speech, (Holmes, 2001: 259). They are: (1) Expressive→ utterances express the speaker's feelings. (2) Directive→ utterances attempt to get someone to do something. (3) Referential→ utterances provide information. (4) Meta-linguistic→ utterances comment on language itself. (5) Poetic→ utterances focus on aesthetic features of the language. (6) Phatic→ utterances express solidarity and empathy with others.

The opening speech has several functions such as to tell the speaker an idea, to get the audience's attention and also to give the time for the audience to prepare something (Lucas: 1991). The opening has two parts: attention material, to get the audience's attention and orienting material which prepares the intellectually and psychologically for the body of the speech (Gregory: 1990).

Closing is the utterances used by the speaker when he ends the program. In this part, the speaker has the last chance to remarks on the idea that will be driving home by the audience. The conclusion has two major functions; (1) to let the audience know the end of the speech, the speaker can sign by "in conclusion", "one last thought". These are all brief causes that the speech is getting a stop. (2) to reinforce the audience's understanding or commitment to the central. There are many ways to do it, such as summarize the speech, end with a quotation, and make a dramatic statement and also refer to the introduction. All of these techniques can be used separately. Another technique is making a direct appeal with the audience (Lucas: 1990).

For previous studies, there was a researcher studied this topic before. The research by Yulva (1999) was about the opening and closing sequences in conversation that can be found in some movies. The sequences of opening and closing were analyzed in this study were both occur in two parties, casual conversation of face to face and telephone conversation in *One Fine Day*, *Hope Floats*, *There's something about Mary* movies. She tried to find how a unit of conversation begin and end and how the participant applied the sequences in the opening and closing of the conversation.

She found that there were some ways to open and to close conversation. In the pre- conversation sequence, the conversation opened with summon-answer and greeting acceptance. Then identification sequences were done with identity checks, self-identification. In closing sequences, it was found that in topics bounding sequence, the conversation was brought to closure with shutting down topic technique. In initiating a closing section sequence, there were possible pre-closing and announcing the closure. Then there was also a pre-closing sequence with the exchange of pre-closing elements. In the last sequences namely the sequence of the terminal exchange, the conversation comes to end with the exchange of goodbye sequence and with refusal.

## **METHODS**

This research is descriptive research. The writer used the observation method from Sudaryanto (1993) that suggests and supports descriptive. In this research, the writer chose opening and closing speech used by announcers on television and limited the data to announcers (VJ) only

on MTV (Music Television) Singapore channel. The instrument used in this research is video recording by TV capture. In this video recording, the writer recorded the data that she wants to analyze. Through this video recording, the writer can repeat the VCD while she saw the data that she was recorded until the writer can hear it with the perfect sentences. Besides that, according to Sugiyono (2014) states that qualitative method is a research method which is used to observe natural object situation.

In collecting the data the writer had several steps: (1) the writer watched the television and find out the program that contains English program. (2) the writer used TV tuner to record the program and all of the utterances in opening and closing speech from the announcers. (3) the writer copied from the computer to the VCD to make the data become complete. The writer saw and listen to the program one by one and the writer transcribed the opening and closing speech of the data.

In analyzing the data, there were three techniques to follow: (1) taking out the utterances of opening and closing speech used by announcers. (2) identifying the varieties that can be found in the opening and closing speech used by announcers. (3) identifying the functions in opening and closing speech used by announcers.

## RESULT AND DISCUSSION

In these analyses, the writer found some varieties in opening and closing speech uttered by MTV VJ Singapore and also the functions.

Data 1: (Opening Speech)

*Hello, ladies and gentlemen Colby here and welcome to Music Remedy the show right up, the perfect musical remedy or every possible mud and any situation load on to [www.mtvasia.com](http://www.mtvasia.com). Now tell me what's going on in your life, you know I'm said the down anything story, any comment and I would relay some advice to the magic of music videos, it was like that, 'coz you get your hand Sony Ericsson W710i Walkman phone, it's do it. People so, that's how you can do it so I'm going to away short time so you can do it. So I'm gonna give straight to it.*

The data (1) was the opening speech taken from MTV "Music Remedy", one of the music programs on MTV. This program is addressed to teenagers. Because of that reason, there were different ways for announcers to greet the viewers. In this opening speech, the announcer started by greeting the audience. It was express by stating: "*Hello, ladies and gentlemen Colby here and welcome to Music Remedy show*". The announcer did it while giving the information about his name and about the title of the program. Because of the program is music that can be categorized as an informal program; the announcer could use the formal style word to make the viewer feel interesting.

The function that can be found in this data is referential. The referential function was the utterance that provides information; in this case, it is the information of the program. It can be infered tom the utterance "*Hello ladies and gentlemen Colby here and welcome to Music Remedy the show, right up the perfect musical remedy or every possible mud and any situation load on to [www.mtvasia.com](http://www.mtvasia.com)*" this quotation means that the announcer gave the information for the viewers about the program and the name of the announcer.

Data 1: (Closing Speech)

*Ok, ladies and gentlemen that's include of this episode, MTV "Music Remedy" do come back in a week because you know what I've got endless amount I' am advice of up here. So once again, send your problem on [mtvasia.com](http://mtvasia.com). You know I'll give it back to you why you can learn of your hand the Sony Ericsson W750i a Walkman phone and that's you gonna do, just send your problem and you can get yourself a phone, all right. So till then, I will see you in a week on a next music remedy.*

From the data above, the announcer gives the signal to close the program with "OK, ladies and gentlemen that's include of this episode MTV Music Remedy, do come back in a week because you know what I've got the endless amount I'm advice of up here". The announcer reminds the viewers to come on MTV "Music Remedy" next week.

The functions in this data are referential function and directive function. The referential function can be seen when the announcer (VJ) gave the information to close the program. "So till then, I will see you in a week on a next music remedy", and directive function can be seen "So once again send your problem on [www.mtvasia.com](http://www.mtvasia.com)"the VJ get the viewers to do something in the program.

#### Data 2: (Opening Speech)

*Welcome to the show you to the video how to make you feel. Feel the music today videos are picks by Versha Edward 25 years old from Singapore and she is cozy.*

In this opening speech based on data (2), the announcer directly opens the program with "welcome to the show you to the video how make you feel" without introducing the name of the announcer and also the announcer directly come to the content of the program. This is so simplicity opening speech of the program.

The function of the statement from this data is the referential function. The utterances of the VJ of MTV Singapore just provide the information. It can be seen from this quotation "Welcome to the show you to the video how make you feel" through this quotation the VJ gave the information that this program especially for the viewers who want to express their feeling with sending the request.

#### Data 2: (Closing Speech)

*All right, let's go hangout on the books. Thank you for watching, see you bye.*

MTV VJ only expresses the thanking to the viewers with "Thank you for watching" and then closes the program "see you, bye". The VJ did not give any information about the program or everything. The announcer (VJ) in this data did not give the signal to end the program but directly said "Thank you for watching, see you, bye".

The function from this data is only expressive function when the announcer said thanks to the viewers for watching the program like this utterance "thank you for watching, see you, bye", the VJ express about her feeling to MTV viewers that the viewers of MTV who watched the program and the announcer said through the word "thank you".

#### Data 3: (Opening Speech)

*Hello, hello, hello, welcome to a special episode of course "Pop Inc" Colby and Denise right now. What's up, how are you doing everybody, why it is so special? Because I feel special today (Denise), oh really my mom tell me I'm so special everyday (Colby), I tell myself I'm special everyday I cut my hair (Denise), it's very special today. Well first of all I'm gonna give you ticket Rains' concert and we gonna give you the movie of Leonardo de Caprio later on. Tell you later ok, last week you know.....*

From the data (3) above the announcers (VJ) used so many greetings like this "Hello, hello welcome to a special episode of course Pop Inc, Colby and Denise right now". "What's up, "how are you doing everybody, why it's so special? It can be seen that besides the announcers greet the viewers, the announcers also ask about people's feelings. Then the announcers continue to the content of the program. The target listeners of this program were the same too like teenagers, but the announcer used speech varieties in order to make the viewers become more interested in the program.

This opening speech had two functions; referential function and phatic function. Referential function can be seen when the announcers greeting the viewers, introduced themselves and gave the information of the program "hello, hello, hello welcome to a special episode of course "Pop Inc Colby and Denis right now....", phatic function can be seen when the announcers ask the people's feelings like "how are you doing everybody", the VJ of MTV expressed solidarity and empathy with the others.

#### Data 3: (Closing Speech)

*Load on [www.mtv.com](http://www.mtv.com) and send us playlist your favorite videos and your hear felt stories; you can walk away with cool prizes by Sony.*

VJ of MTV Singapore only close the program with invite the viewers to click on MTV website. There is not many more speech varieties used by VJ when close the program, basically the VJ used the same speech when close the program.

The function in this closing speech from this data is only directive function, it can be seen "Load on [www.mtv.com](http://www.mtv.com)" and send us playlist your favorite videos and hear felt stories..."this utterance get someone to do something (click the MTV website) . Another function cannot be found in this utterance.

## CONCLUSION

After analyzing the varieties and the functions of speech in opening and closing speech used by MTV Singapore VJ, the researcher draws her conclusion that: (1) the writer has been found speech varieties in the same announcers and programs. (2) the writer has been found speech varieties in different programs even though the announcers were the same. (3) the writer has not been found speech varieties in the same announcers and program usually the announcers in these programs used the same utterances when open and closed the program. (4) the writer has not been found speech varieties in different announcers, but the programs were the same

. In this case, most of the announcers did not use speech varieties when open and close the program. (5) From six functions of speech, the writer has been found four functions in opening and closing speech used by TV announcers. They were: expressive function, directive function, referential function, phatic function.

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# Delivering The Message of Local Spirit “Bakureh” Through The Language of Dance

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## Abstract

In Minangkabau, the preparation of customary ceremony is usually mutually done through discussion accompanied by art, so it's full of happiness. In Solok city, the joint activity done in the event of the customary ceremony is particularly in the preparation of cuisines presented in this ceremony, and this activity is called "*bakureh*." This activity is done while accompanied by the entertainment of saluang, dendang, and randai. As time changes, the cuisine and entertainment presented are no longer mutually done, but a catering company and event organizer replace them. Therefore, the togetherness and neighborliness done during cooking and enjoying the entertainment are no longer intertwined. Tourism is one of the alternatives to develop the traditional culture that recently tends to disappear from society while dance is one of communication means to reveal the concern toward the existing phenomena in society. This research adopts the tradition "*bakureh*" into the performing art of dance that will not only be watched by Minangkabau but also the tourists.

**Keywords:** *Bakureh, The performing art of dance, tourism, cuisine.*

## INTRODUCTION

Minangkabau people have a various customary ceremony which reflects the spirit of cooperativeness, discussion, happiness, and neighborliness. Examples of the customary ceremony are wedding party, Minangkabau traditional baby shower, *bagala datuak*, *alek nagari*, and so on. In the customary ceremony, there are Minangkabau traditional cuisines that are usually cooked together and accompanied by traditional entertainment such as randai, saluang, and dendang. The customary ceremony with its traditional cuisines and activity that's done in this ceremony is one of the cultural forms in Minangkabau. According to Darmastuti (2013), culture is the system of a symbol in its application in life. Symbol can be understood in 4 main aspects: (a) the constitutive symbol that's in the form of faith gives the direction of people's mentality; (b) the cognitive symbol is the knowledge in people's mind; (c) the morality symbol is the symbol in the form of rules and their implication as the signpost of people's life; and (d) the expressive symbol is the symbol in the form of aesthetic expressions through attitude, behavior, and people's creative product. All these symbols are presented in various forms of human works.

In a customary ceremony, the cuisines cooked usually have three colors, including yellow, red, and black. Yellow comes from *gulai cubadak* (= jackfruit curry), red comes from fried fish or fried eggs smeared by red chili, and black comes from meat rendang and coconut milk blended with spices. These three colors have meaning. Yellow represents young, happy, spiritfull, or dynamic, full of life force, polite, and hospitable. Red implies courageous, persistent, strong, self-confident, and passionate. Black means something strong, everlasting, flexible, and wise,



so this color is called an eternal color. The strength of rendang taste is considered as the strength of holding the principle of honesty and wisdom while the soft meat and long-lasting rendang are considered as flexible and eternal characteristics.

In Solok society, the joint activity of cooking and preparing the cuisines in the procession of the customary ceremony is called *bakureh*. In *bakureh* activity, neighborliness and cooperation are intertwined while accompanied traditional entertainment such as randai and saluang. The show of randai, talempong, and saluang is one of the moral message conveyors that's right on the target. The joint cooking activity is one of the means to have a social relationship. In every event of the customary ceremony, cooking is usually done by many people like the forum of familiar neighborliness between neighbors and relatives. People who are usually busy with their affairs and work will be able to meet, chat, and joke with their neighbors and relatives in this customary ceremony such as a wedding ceremony. This customary ceremony also brings together people who live in other areas with their relatives and neighbors in their hometown. In this *bakureh* activity, the kinship relationship that's initially separated by distance and time can be getting closer and create a more familiar relationship. Besides, during this event, parents also to talk with their relatives to find a partner for their children.

However, this culture nowadays is replaced by instant cultures, such as the use of catering and event organizer. Therefore, the relatives only become the spectators that are similar to the guests who come, shake the hand, sit, and eat at the party. Next, the moral messages in saluang and randai songs, cooperation, and mutual assistance are no longer exist. The local culture slowly shifts to the global culture that tends to be instant and lack of local cultural essence.

The writers will create a dance that started from in-depth research toward the traditional activity called *bakureh* to arouse Minangkabau people's interest in this tradition that contains the values of togetherness, mutual assistance, neighborliness, and happiness. According to Inskeep (1991), tourism, in its ideal form, gives benefit toward the conservancy, archeology, and history that undergo degradation or even disappear and maintains the traditional aspects of culture, art, and handicraft that almost disappear in several places.

Hence, this dance will be performed and watched by the tourists in West Sumatera to introduce and widespread this dance, add people's knowledge and experience, grow people's pride, and maintain and develop local culture.

### **The Performing Arts**

The expression of performing arts is all art manifestations absorbed by human experience through the sense of sight while the expression of auditory art is absorbed through the sense of hearing. The expression of auditory-visual art absorbed through the senses of hearing and sight in the art community in Indonesia is called as the performing arts that its expression form involves the aspects of music, dance, and theater.

Every tradition has a cultural context. This cultural context is contained in the special media of culture or inside its supporting people. Description and observation toward how this cultural content is arranged and transformed at certain opportunities via special cultural media can help the public to understand the structure of the related traditional culture. Various forms of this cultural organization are called cultural performance, reflected in the wedding ceremony, temple festival, recitation, dance performance, music performance, and drama (Murgiyanto: 1992).

Next, Sedyawati (1981) said that in Indonesia, the performing arts is started from a condition in which it grows in ethnic environments that each of them is different. The customary event is the main base of existence for performances or performing arts shows; even the art sometimes is the ceremony itself. The cultural study of dance must be able to explain a cultural ethnography with the interpretation of cultural behaviors and events that are not just for the sake of the happening of those events.

Explaining a culture is not retelling the people's occurrences but determining what other people must know occurrences to make those occurrences maximally possible. The problem does not declare what's done by someone but explains the meaning of behaviors shown according to its role and cultural value. Studying dance with its social function is expected to be able to open the new understandings in our knowledge repository about 'the world of performing arts.' The understanding of art functions in society will give a clarification that every society built its understanding of the art world.

### **Choreography**

Choreography, as the concept definition, is the process of planning, selecting until forming the dance movements with certain intentions and objectives (Hadi: 2014). The process of choreography consists of three stages:

1. Exploration is the initial stage of the choreography process, namely a basic study toward the object or phenomena from the outside; an experience to get impulses so it can strengthen the force of creativity.
2. Improvisation is interpreted as the discovery of movement from the available movement. The characteristic of its spontaneity marks the existence of the improvisation stage.
3. The formation is the stage where the processes of selecting, arranging, stringing up the motifs of movement into one unity occur, and all of these processes are called choreography (Hadi: 2014).

Hidayat (2013) explained the principles of dance form are (1) variation is a dance structure that consists of the series of various motifs of dance movement; (2) contrast is the variation that gives or presents another movement pattern or choreography element that suddenly appears in order to give the quality of dynamics; (3) balance; (4) climax; (5) order; (6) transition; (7) repetition; and (8) harmony.

Creativity is a reflective matter and contemplation in creative activity. There is a concentration of an essential personal question (Soemardjo: 2005). The rhythm pattern that's going to be highlighted must be emphasized and separated in a clear form and planned series. The volume of movement is related to the movement range of a dancer, whether on the floor or above the floor (in the air). Therefore, how big or small the addition of this volume has the dramatic implication for the wideness, and it's really depended on the movement previously performed and the size of space where the movement is performed (Hadi: 2003).

A choreographer must be able to use the body's movement energy that causes the change in the dimension of space and movement so it can create space, depth, and range felt like the dynamic strength of how the dancers move (Hadi: 2003). Next, the method to develop the society's rules that's in line with the law of nature and life. To understand the natural phenomena, it needs all

potential of human, including sense's observation, thinking, feeling, and conscience. And utilizing these all potentials is called as *raso jo pareso* (Yerri: 2007).

### **The Cultural Tourism**

Sedyawati in Yoeti (2006) explained that cultural tourism is a kind of tourism activity that its object is culture. The objects of cultural tourism attraction involve art (fine art and all form of performing arts), costume, cuisine, customary ceremony, the demonstration of invulnerability, communication with supernatural things, guided environment, special functional skills such as making tools, and so on. The similar things also explained by Ritchie and Crouch (2003) namely the elements of culture that can attract tourists' arrival are (1) handicraft; (2) language; (3) people's custom; (4) food and how to eat the food; (5) art and music; (6) the history of a place; (7) how things work and technology; (8) the shape and characteristics of architecture in each tourism destination; (9) religion declared in the form of story and something watchable; (10) the system of education; (11) local people's dress code; (12) free time activities.

The cultural attraction is one of tourism motor products. One of the tourism products is the attraction as the object watched for its specificity, uniqueness, and proponent, namely the amenity in the form of facilities and accessibility or infrastructure towards the object (Yoeti: 1997). In Indonesia, tourism attraction considered as the mainstay is the attraction related to culture. This cultural tourism attraction involves several things such as the traditional arts in the form of performance, customary ceremony, traditional costume, invulnerability demonstration, supernatural communication, and local people's special skills in producing souvenirs as the typical characteristics of the tourism destination. The developed cultural attraction aims at conserving the nation's culture and personality. Its rationale is if several regions have a similar beautiful landscape, similar facilities and infrastructure, clean beach, fresh air, and complete recreational place, it must be created a plus value for the tourists to win this tight competition. The plus value is the traditional art and culture that is often found in the form of tourism performances (Yoeti: 2006).

Du Cros (2001) denied the statement that before the cultural heritage is packed into a product, it must be adjusted with the market demand. What's right, according to him, is that the market of cultural tourism is "niche market" dedicated to the tourists who truly search for the cultural experience, and the compatibility of these cultural tourism characteristics determines the tourists who are expected to come not the other way around. Three things must be paid attention in the management of cultural tourism: (1) the tourism object itself; (2) the time of organizing the cultural tourism packages; and (3) the cultural tourism package itself. These three things are interrelated one and another, but each of them demands different management. In one side, there will not be a lot of cultural tourism packages if the object itself is not interesting because it's not well or professionally organized. In the other side, the cultural tourism packages will not be interesting too if it's not organized at the appropriate time and managed professionally (Putra: 2004).

Indonesia is rich in various cultures and tribes that each of them has its own story and history that still attach and are remembered by its local people. These stories and history are sometimes people's wisdom in facing the situation at that time besides the tangible sites. It will drive people to visit tourism places, such as Pagaruyung palace. Although this palace is still under maintenance, many tourists come during the holiday. History is one of the elements that is often neglected in tourism development, whereas this is the spirit that will give the spirit of place to the tourism object. According to Smith (1996), understanding the 4 Hs that are habitat, heritage, handicraft, and history is an important thing in tourism development. Four (4) Hs can become

an instrument in analyzing the strength and weaknesses of a region that will be encouraged as a tourism destination based on its customary society.

## **METHODS**

A research method is an effort that enables the researchers to answer the questions discussed in this research, and it's based on the objectives that are going to be achieved. In this research, it's used the qualitative research method.

This research was conducted in two stages. First, exploring *bakureh* activity from several customary ceremonies done in Solok. Data were collected through library research, observation, and interview. The data collected were analyzed by grouping them and then interpreted that resulted in the formula of idea/notion. The observation was conducted toward *bakureh* activity done in the customary ceremony in Solok. The technique of interview used was an in-depth interview so that the spirit and detail things related to *bakureh* activity could be well revealed. The second stage was conducted by representing the formula of the idea from research results done toward the *bakureh* activity into a dance. This formula of the idea was visualized by making dance structure, doing exploration, arranging the results of exploration, doing the evaluation, arranging the work, and presenting the results of work. The presentation of this work was conducted by inviting the tourists in West Sumatera.

The research in the first stage resulted in a scientific publication that's journal, while the research in the second stage resulted in the performing arts of tourism. The output of the first stage research was expected to be able to scientifically explain the *bakureh* activity in a journal, the scientific publication. The second stage research resulted in a dance performance that's able to lift up the positive values in *bakureh* activity, grow people's pride toward their own culture, and wide-spread it with the presence of tourists.

## **RESULT AND DISCUSSION**

### **The Activity of *Bakureh* and Cooking**

Cooking rendang for wedding events usually involves many people so all relatives and neighbors are gathered in one place. This coking event is not only the process of cooking but also the media of intimate communication. This wedding event does not only produce delicious and tasty food but also shows that every individual who comes to this event can socialize civilly. Sometimes, social jealousy also occurs in this joint-cooking event that is the appearance of a desire to show off one's cooking skill to other people. How many rendang cooked by the host of the wedding event can be the measure of the host's financial ability. How well the host socializes with relatives and neighbors also affects the number of people who come to this joint-cooking event. How well someone socializes in society and how good are someone's utterances and behavior become the primary standard of the success of cooking and wedding events. The success of this wedding event does involve not only the relatives or neighbors but also the customary leaders, the religious figures, and the intelligent people that's often called "*tungku tigo sajarangan* (in English, three pillars of leadership)" (Martion: 2011).

Food is one of the cultural elements that have a central position because food is closely related to the human body, especially the tongue. The tongue that has been trained by the taste of Minangkabau cuisines will tend certain tasting. The process of food tasting also forms diversity. Therefore, eating is not knowledge, but it's the experience and necessity, especially the experience of the tongue. *Bakureh* in a society, is the hereditary wealth of its proponent society. The hereditary characteristics extend outward from its ingredients, mixtures, and composition.

That heritage does not only reflect the *bakureh* activity itself. It also provides the understanding of cooking as well as the social and symbolic functions of the food and drink. Nowadays, the hereditary values of *bakureh* have significantly decreased because of the existence of instant food, such as various kinds of soft drinks, junk food, and fast food (Simatupang: 2008).

Skill is the result of continuous training and learning process. A general skill that's manifested through training and learning process is needed to be able to cook with the level of high difficulty and combine the aesthetics, instinct, and smart analysis. Talent is the skill passed down and optimized through the right media and environment (Azhar: 2007).

Sedyawati (2008) expressed the relation of local cultural aspects and environmental aspects; someone must try very diligently to understand the aspect of locality with all knowledge had to totally get the understanding of nature. The feeling cannot be separated from the food tasting. The feeling is someone's perception when interacting with the surrounding environment that cannot be valued with numbers so its measurement has the qualitative characteristics. The center of feeling activity is in the chest, heart, or mind. This feeling is brought up to the right brain and then met with the numerical value in the left brain (Putra: 2007). Cooking cannot be separated from the taste of food too; that's why cooking needs the emotional touch and the self-control that is balanced between the mind and feeling. Honesty in understanding reality will make people more creative. In a personal context, honesty becomes the keyword of becoming a person with a good heart. With honesty, people will be happier because they can be more grateful for the various blessings that they had (Azhar: 2007).

For Minangkabau people, the cooking skill is an important skill to be had by Minangkabau women. It's not rare that men propose Minangkabau women because of their cooking skills. It's reflected in the advice always given by the mother or aunt to her daughters, "*awak padusiko kok indak pandai mamamak di mato suaminyo, diibaratkan masakan ndak taraso garamnyo, rancak indak manjamin laki-laki sanang, kalau ndak pandai mamamak ndak ado arati rancak tu*" (in English, if a woman cannot cook, it's like the food without taste; her beauty alone does not guarantee her husband's happiness; a smart and beautiful woman without the cooking skill will have the diminished value but an ordinary woman with the cooking skill will have the additional value). The beauty of the face is not the main thing, but the cooking skill and the ability to organize the house are. That's the reason why the cooking skill becomes the pride of Minangkabau people (Supriyanti: 2003).

## **The Process of Choreography**

Choreography is a process of selection, formation into a dance, and the movement plan to fulfill certain objectives (Hadi: 2012). The plan in actualizing the dance consisted of three stages, namely the stage of exploration, the stage of improvisation, and the stage of formation.

### **1. The Stage of Exploration**

Exploration is the initial stage of the choreography process, namely a basic study toward object or phenomena from the outside; an experience to get stimulus so it can strengthen the power of creativity (Hadi: 2012). In exploration, there are activities of thinking, imagining, contemplating, feeling, and responding to the existing objects or natural phenomena (Hawkins: 1988). In the context of scientific research, exploration is one of three research objectives, while the other objective is the description and explanation. Hence the exploration is an effort to form the general and initial definitions toward the phenomenon of *bakureh*.

In this exploration stage, the choreographer tried to seek every movement that would be used in this dance. It was not easy to combine the tradition of Minangkabau silat with modern techniques. The adjustment of the choreographer created the movement was needed in order to keep the dance as the choreographer's original creation, such as in the processing of space, the volume of movement, and the power needed. The choreographer did not use a movement from Minangkabau silat for the basic material of movement, but she/he took its essence and combined it with the choreographer's movement ability and imagination in interpreting all of them into a new choreography. It's not only about movements but also the way of exploring the choreographer's concept to be better and meet the theme and form of choreography that would be performed later on.

After completing the dance conception, the choreographer combined it with the data collected to strengthen the concept of this dance. Next, the choreographer told the concept of this choreography to the dancers and music arranger and then determined the rehearsal schedule in which the movements explored by the choreographer are given to the dancers. In the initial exploration, the dancers would be taught how to use the techniques desired by the choreographer, such as the swinging movement, sliding, and other techniques. The processing of setting and property was also conducted by giving its description to the dancers so these dancers understood the choreographer's desire, such as the description of the kitchen, the dancers would be taught the dance movements at once the description of setting and property for this part of the dance.

Murgiyanto (2002) said that an artist and teacher are demanded to have sensitivity, particularly the aesthetic sensitivity. This aesthetic sensitivity is taught to the dancers during practice or rehearsal. For example, the choreographer may show the movements to the dancers and at a certain time and gives the freedom to dancers to explore the movements. By doing so, the dancers do not only focus on the movement of choreographer, but the dancers can also give the description to the choreographer to see the character of every dancer. Therefore, the choreographer tries to provide the dancers with the dance movements that are harmonious and in-tune with the music to achieve the desired expression. After completing this process, all supporters of this dance, namely the art director, lighting director, costume, and make-up artists, and all people involved in this choreography would work according to their roles so the desired choreography could be successfully produced.

## **2. The Stage of Improvisation**

This stage is similar to exploration. Improvisation is also the experience of dance that's much needed in the process of group choreography. Through improvisation, it's expected that the dancers have the free openness to express their feeling via movements. The stage of improvisation is often called as the trial or spontaneity stage. This stage facilitates the choreographer to give freedom to the dancers to move according to their characteristics. The choreographer also asked the dancers to move according to the choreographer's instruction, for example, asking the dancers to move softly or sharply, to jump, and to make a circle. The choreographer then got the related pictures from seeing the dancer's movements like the movement material that would be reformed to have a form of movement that could support this choreography.

The stage of improvisation as the process of choreography is a stage from the other dancing experience. A dancer with many repertoires of movement obtained from his/her dancing experience will help the dancer to move and differentiate the character and style of a choreographer from the other choreographers. Moreover, by that experience, a dancer will be able to improvise without being directed by the choreographer. In this stage, the creativity via

improvisation is often freely interpreted as liberating the whole body spontaneously in moving. For example, if there were mistakes and hesitation in the dance movement, a good dancer would try to keep moving to cover his/her mistake by doing spontaneous movements, so the mistakes became invisible.

Improvisation is conducted to get new movements. Those new movements are born from the trial result, and the spontaneous movements found during the rehearsal session. For example, *bakureh* dance was started from the form of Minangkabau silat, but the choreographer sought and gave other forms into it, such as silat attack. That is basically the sharp movement with smaller volume was turned into a sharp movement with bigger volume by the choreographer. The choreographer did the improvisation by picking up the sample of dancers who explored the movements based on the choreographer's instruction. From that process, the choreographer found the new movements. By comparing the form of footing with the movements in this dance, it would make its difference, and novelty clearer, such as the movement that's initially repetitive or monotonous would be presented in a short and more creative form in its development by the choreographer. The material of movements sought was always adjusted with the concept and parts of the choreography.

### 3. The Stage of Formation

In the stage of formation, movements become one unity or series of dance choreography, particularly through the rehearsal process. The formation stage of *bakureh* dance had been in the process when the choreographer performed his choreography in several performances. Formation as the process of actualizing a structure was to actualize the principles of form that must be paid attention in the choreography, particularly in the group choreography, as well as *bakureh* dance consisted of a group of 10 dancers formed into one unity in differentiating daily movement and stage movement. This step was done by the choreographer to find a good structure in dividing the movements in every part. The structures or principles were unity, variation, repetition, transition, series, comparison, and climax.

The structural form of this choreography could be seen in the diagram below.

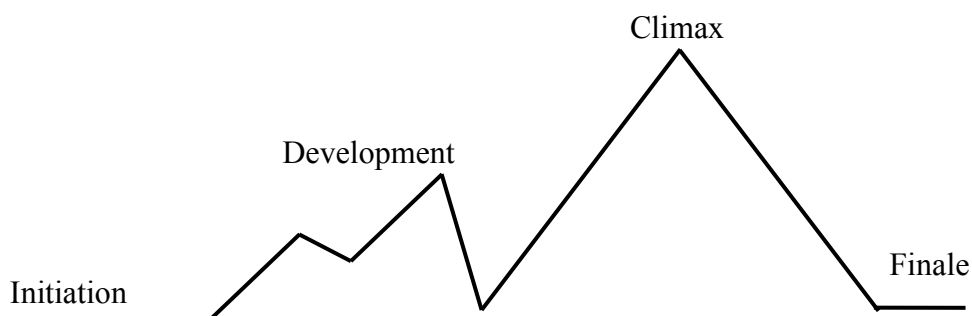


Fig. 1. Structure of choreography

The climax was a form of movement among parts presented in the choreography such as in the *bakureh* dance, its initial part told about the phenomenon of *bakureh*.

## CONCLUSION

Spirit of “Bakureh” has the values of togetherness, mutual assistance, happiness, and pride for the people of Solok city. This activity must be maintained its continuity, and the young

generations must always be reminded that this activity is one of their people's identities. Therefore, developing this activity into the language of dance is the effort of the preservation and development of traditional culture so that it can be remembered for a long time.

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# Contribution of Biological Knowledge in Understanding the Ulterior Teaching of Life within the Minangkabau Poems and Proverbs

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## Abstract

Minangkabau ethnic has been known to live closely with their surrounding natural environment, which in turn influenced their way of life. Much living wisdom created from this relationship, which then passed down to the next generation by embedding them within the poems and proverbs. Minangkabau people often take the personifications from nature, such as animals and plants, as the subject in their poems and proverbs, which may obscure the real meaning of the teaching itself. Hence, the combination of linguistic aspect and biological aspect are essential to reveal the content of the poems and proverbs. In this paper, using some examples, we show how the biological perspective assists in understanding why certain organisms used in the poem or proverb and what hidden lessons indirectly pointed out therein. Hence, we suggest the use of biological knowledge along with the linguistic discipline to thoroughly dissect the meaning of Minangkabau poems and proverbs.

**Keywords:** *Animals, environment, personification, plants, way of life.*

## INTRODUCTION

Humans and their environment have become inseparable elements within the frame of social process, including in the dynamics of society's linguistic. The system of language influences the behavior of its users in managing their environment. Meanwhile, the gradual changing in the environment also affects the language used in the community (Halliday, 2001). The mutual relationship between language and the environment has created various research prospects in language pragmatism, anthropological linguistics, theoretical linguistics, discourse analysis, language teaching and others (Fill and Muhljausler, 2001). The theory of dialectical ecolinguistic is then developed to approach the dynamics within the interaction between language and environment where three dimensions (ideologic, sociologic and biologic) are in use as logical frame (Bundsgaard and Stefeensen, 2000).

Minangkabau ethnic is one of many ethnics in Indonesia that mainly reside in West Sumatra Province. This ethnic embrace lives philosophy *Alam takambang jadi guru* or translated as „Nature is Teacher" where they take lessons from the phenomena happened in the surrounding natural environment (Agustina and Asri, 2016). The adherence to their environment shown significantly in the cultural products and customary value created by the Minangkabau community, especially in their language and linguistic products. Using metaphorical language, imbued into poems and proverb, Minangkabau people share and teach their wisdom to the next generation (Almos, 2018).

In accommodating the knowledge transfer across generations, it is indeed needed a comprehensive way to understand the philosophical values contained in the linguistic products of Minangkabau culture. Unfortunately, the gap between generations becomes an obstacle for this knowledge transfer as the period separated the original creator of the poem and the society where it was created with the current generation. The interpretation made by the second party onto these linguistic products, while its original creator(s) is unavailable to provide confirmation, tends to mislead the comprehension of the meaning (Subiyanto, 2013). In this paper, we propose the use of an interdisciplinary approach in interpreting the traditional Minangkabau poems and proverbs using the dialogue model (Steffensen, 2007). This model deploys the first speaker, partner in conversation, object (nature, environment, animal or plant) and third constituent (time, culture or others) within the framework of ideological, sociological and biological dimensions (Subiyanto, 2013). Besides, we accommodate the use of biological insight to understand the context of using nature elements within the Minangkabau poems or proverbs.

## **METHODS**

This study deploys descriptive ecological analysis altogether with linguistic analysis to reveal the ulterior meaning contained within the selected Minangkabau poems and proverbs provided in online sources (e.g. <https://nagarikatiaganmandiangin.wordpress.com>). We analyze the functions of animal or plant symbolized in these poems and proverbs, using extended knowledge on its biological aspects: behavior, morphology and other bodily characters, to add more baseline for the analysis scheme proposed in the dialogue model detailed above (Steffensen, 2007; Manning and Dawkins, 1998). To some extent, we explain the characters (physical and non-physical) of the biological element and then outline its contextual relationship, which deploys the message within the lines in the poet or proverb.

The significance of biological aspects in elaborating the true contents in Minangkabau poems and proverbs is currently being undermined. As in most cases, these linguistic products were entirely analyzed from their dialectical or semantic aspects only. Hence, the existence of biological components within the poems and proverbs which retain certain meaning may not be palpable, and in turn, the overall content becomes obscured. The biological components in the poem or proverb are thoroughly deciphered and descriptively outlined before used to interpret the overall message within the passage.

## **RESULT AND DISCUSSION**

We detected at least three levels of function from using biological elements within the Minangkabau poems and proverbs. The examples for poem or proverb is given to help to describe the intended function.

### **Rhythmical Function**

The biological components are in use only to connect between the *sampiran* or initial part of the poem with the content lines, most probably for equalizing the rhyme between the last syllable of consecutive or alternate lines within the poem. Nonetheless, there is usually some pattern used in this function, such as the natural elements that come from similar group taxa or category (birds, reptile, or others).

Example:

*Sairiang balam jo barabah  
Barabah mandi balam lalu*

*Sairiang salam nan jo sambah  
Sambah lalu salam kembali*

The mourning dove concomitantly flies with the bulbul  
The bulbul takes a bath, the dove slips by  
Together with our greeting and homage  
Greeting accepted, the homage dully returned

These four verses are part of the opening for *Pantun Pasambahan* (tributing poem) used in initiating formal ceremonial events. Both *balam* (mourning dove) and *barabah* (bulbul) are birds, yet come from the different family group (MacKinnon, et al., 2010). *Balam* belongs to Columbidae, a group that also includes pigeon, fruit dove, rock dove, and its relatives, while *barabah* is from the Pycnonotidae cohort. Each possesses different dietary patterns, behavior, breeding, and nesting modes, as well as a discrepancy on morphological appearance. The use of these birds within a poem contains the sole purpose of giving a connection with *salam* (greeting) and *sambah* (homage). A similar function can be seen in the following proverb, where natural element used in it related to fish taxon or category:

*Anak ikan dimakan ikan  
Gadang di tabek anak tanggiri  
Ameh bukan perak pun bukan  
Budi saketek rang haragoi*

The fry predated by the fish  
Fully fledge the mackerel within the pond  
Neither gold neither silver  
Slightly kindness is humbly appreciated

### **Analogical Function**

In this function, the biological element gives a pivotal role in symbolizing a certain meaning that related inherently with the content or purpose of the poem or proverb. Careful attention should be given to the morphological or behavioral characteristics of the organism used in the poem or proverb, as it may connect directly with the intended message.

Example:

*Alu tataruang patah tigo  
Samuik tapijak indak mati*

Rice pestle is broken in three parts when slightly knocked over  
Ant left harmless even though being stepped on

*Samuik* or ant symbolizes common powerless people or weak person who often encountered among the society, while *alu* (rice pestle) can be easily interpreted as a person or party with power, position, or other advantageous benefits. It is common knowledge that ant can be easily overlooked and lethally-unintentionally stepped on by people, but in the contrary, this proverb mentions that stepping upon ant does not kill it. While on the other hand, the robust rice pestle becomes broken into pieces by merely and petty touch.

This proverb emphasizes wisdom that supposed to be comprehended by people with authority to guide them behaving toward any inferior party below them. The metaphorical use of ant to personify common or weak people feels palpable; in nature, although ants are found as social insects, they somehow placed at the bottom of the food trophic and became the prey for organisms with higher trophic level (Herwina, 2013). Hence, those who can flexibly manage their authority and power to accommodate the life of other people inferior to them are said to have mastered this philosophical value in their life.

We see that this type of function works using two lines proverbial format, without clear assignment give to which the opening or the content line. The readers (or second speakers in the dialogue model) are supposed to have sufficient knowledge regarding the organisms discussed within the passage to get the meaning, either by learning or asking the knowledgeable party. Another sample proverb with this function is given below, where the meaning can be perceived from the behavioral aspect of organisms used in it. It simply talks about the cowardice

*Bak ayam manampak alang  
Umpamo kucing dibaokkan lidih*

Like chicken sights eagle  
Like cat sees someone brings whip

### **Cryptical Message Function**

The poem or proverb with this function usually uses persona that is traceable through the identification of the organisms, their morphological or behavioral aspect; however, there is hidden story or message inscribed somewhere within. This hidden story might or might not be awarded by the creator of the poem or proverb, as he or she merely described the phenomenon observed in the surrounding. A good example is given below:

*Anggang nan datang dari lauik  
Tabang sarato jo mangkuto  
Dek baik budi nan manyambuik  
Pumpun kuku patah pauahnyo*

The hornbill flew in from the sea  
Flying along with its greatness appellation  
Due to the kindness of the greeters  
Even the enemies will harm them not

This poem uses a similar structure as in the first function mentioned above. However, an additional and thorough analysis should be paid to its first line. Therein, the poem mentioned an *anggang* (or hornbill, all birds that classified into the family Bucerotidae) that flew toward the first speaker (or the poem creator) from the direction of the coast. Regardless of what hornbill species being told in this poem, it is hard to believe that it flew back from the sea. All hornbill species are the dwellers in primary forest, as they need huge trees to provide them with food items and especially natural cavity they use to breed. they do not dig their nest cavity which explains their dependence to the natural cavity for such reproduction purpose (MacKinnon, ET.AL, 2010). The islands and islets along the western coast of Sumatra rarely overgrown by huge trees that possible posses the natural cavity for fulfilling this purpose (Whiten and Damanik, 1999.)

Further elaboration on the phenomenon described in this poem, leads to the possibility of the situation that makes the hornbill have to be wandering further out of its typical habitat onto the sea (or into the offshore island) for whatever purpose. Some remarkable situations may presumably lead to this situation, such as the occasion of a natural disaster (tsunami, volcano eruption), habitat destruction (most probably from a forest fire) or other causals. It goes beyond the meaning of the poem itself that explains only the kindness of certain people will let them accepted by anyone in any society. There is indeed the possibility that the *anggang* along with other elements in the poem lines were merely picked randomly for rhythmical purposes. However, the Minangkabau culture has been renown to have a tight connection with nature and like other communities with a similar situation, the live teaching arisen from that interaction should have been an honest content that would be passed down through generations by the mean of language and other linguistic products (Sukmawan, 2015).

Another example is given through the following proverb:

*Kok padi nan ditanam ndak mungkin ilalang nan ka tumbuhan*

When you plant paddy, it is impossible that weeds will grow upon

The proverb signifies an assurance for people who do good deeds that they will be automatically awarded good reward and not will be confused with the adverse reprisal. As it is indeed true, the field observation showed that weeds will keep appearing among the growing paddy field, even when the most thorough weed controlling system (using organic cultivation, chemical agents or others) applied (Zarwazi and Guntoro, 2016; Polansky, S and Guntoro, 2016; Sarifin et al., 2017). Weeds can disperse in one way or another using various dispersal media. Hence, we postulate that this proverb does not merely talk about doing good deeds but also regarding the prevention of bad deeds (wrongdoing). In that way, the fruit of doing good deeds can be purely yielded by the doers as they keep prevented the bad things thereof. It is just similar to the farmers that keep weeding their cropland since they plant so they can eventually harvest the best yield.

## CONCLUSION

The empowered application of biological knowledge in interpreting traditional Minangkabau poems and proverbs showed promising insights that help to reveal and deepening the true meaning and live to teach contained within these linguistic products. In the future ecolinguistics works, it is advisable that there should be a mix between a biologist and linguistic scholars within the ecolinguistic team in order to decode the message delivered through the use of natural elements in linguistic products.

## ACKNOWLEDGMENTS

We thank Bahren of Literature Faculty and another anonymous person for their assistance in translating the Minangkabau terms and words.

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# Social Practice In Facebook: Critical Discourse Analysis In The Process of Text Production

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## Abstract

The existence of communication and technology facilitates the flow of information exchange through online social media rapidly and easily. As part of social media, Facebook has more complete features than other online media. It becomes part of the necessities of life, which has grown and developed rapidly to provide flexibility to its users. Documentation, observation, and in depth-interview were used to collect the data. There were 1.214 discourses found on the group, and personal accounts of 27 informants and 400 discourses were taken as data of the research. The analysis was conducted by following Fairclough's Critical Discourse Analysis (CDA), with the Critical Linguistics approach. The research findings show that the text production process by UIN students on facebook was done in three ways, including producing their text, spreading other people's texts that are shared from the site, and producing text as a result of consumption of other texts. Producing text itself is a way of producing text by creating its status as a form of expression of thoughts, feelings, and experiences, without referring to other texts or texts that have been published on other walls. The form of production by spreading text from other websites is the most common form of text production. Production status is a form of the author's reaction to the text he or she understood.

**Keywords:** *Social practice; facebook; critical discourse analysis; the process of text production.*

## INTRODUCTION

Human and their environment have become unseparable elements within the frame of social process, including in the dynamics of society's linguistic. The system of language influences the behavior of its users in managing their environment. Meanwhile, the gradual changing in the environment also affects the language used in the community (Halliday, 2001). The mutual relationship between language and the environment has created various research prospects in language pragmatism, anthropological linguistics, theoretical linguistics, discourse analysis, language teaching, and others (Fill and Muhljausles, 2001). The theory of dialectical ecolinguistic is then developed to approach the dynamics within the interaction between language and environment where three dimensions (ideologic, sociologic, and biologic) used as a logical frame (Bundsgaard and Stefeensen, 2000).

Minangkabau ethnic is one of many ethnics in Indonesia that mainly reside in West Sumatra Province. This ethnic embrace lives philosophy *Alam takambang jadi guru* or translated as "Nature is a Teacher" where they take lessons from the phenomena that happened in the surrounding natural environment (Agustina and Asri, 2016). The adherence to their environment shown significantly in the cultural products and customary value created by the



Minangkabau community, especially in their language and linguistic products. Using metaphorical language, imbued into poems and proverb, Minangkabau people share and teach their wisdom to the next generation (Almos, 2018)

In accommodating the knowledge transfer across generations, it is indeed needed a comprehensive way to understand the philosophical values contained in the linguistic products of Minangkabau culture. Unfortunately, the gap between generations becomes an obstacle for this knowledge transfer as the time separated the original creator of the poem and the society where it was created with the current generation. Interpretation, which made by the second party onto these linguistic products, while its original creator(s) is unavailable to provide confirmation, tends to mislead the comprehension of the meaning (Subiyanto, 2018). In this paper, we propose the use of an interdisciplinary approach in interpreting the traditional Minangkabau poems and proverbs using the dialogue model (Steffense, 2007). This model deploys the first speaker, partner in conversation, object (nature, environment, animal or plant) and third constituent (time, culture, or others) within the framework of ideological, sociological, and biological dimensions (Subiyanto, 2018). Besides, we accommodate the use of biological insight to understand the context of using nature elements within the Minangkabau poems or proverbs.

## **METHODS**

This study deploys descriptive ecological analysis altogether with linguistic analysis to reveal the ulterior meaning contained within the selected Minangkabau poems and proverbs provided in online sources (e.g. <https://nagarikatiaganmandiangan.wordpress.com>). We analyze the functions of animal or plant symbolized in these poems and proverbs by using extended knowledge on its biological aspects: behavior, morphology and other bodily characters, to add more baseline for the analysis scheme proposed in the dialogue model detailed above (Steffense, 2007; Manning and Dawkins, 1998). To some extent, we explain the characters (physical and non-physical) of the biological element and then outline its contextual relationship, which deploys the message within the lines in the poem or proverb.

The significance of biological aspects in elaborating the actual contents in Minangkabau poems and proverbs is currently being undermined. Mostly, these linguistic products were entirely analyzed from their dialectical or semantic aspects only. Hence, the existence of biological components within the poems and proverbs which retain certain meaning may not be palpable, and in turn, the overall content becomes obscured. The biological elements in the poem or proverb are thoroughly deciphered and descriptively outlined before used to interpret the overall message within the passage.

## **RESULT AND DISCUSSION**

We detected at least three levels of function from using biological elements within the Minangkabau poems and proverbs. The examples for poem or proverb is given to help to describe the intended purpose.

### **Rhythmical Function**

The biological components are in use only to connect between the or initial part (sampiran) of the poem with the content lines, most probably for equalizing the rhyme between the last syllable of consecutive or alternate lines within the poem. Nonetheless, there is usually some pattern used in this function, such as the natural elements that come from similar group taxa or category (birds, reptile, or others).

Example:

*Sairiang balam jo barabah*  
*Barabah mandi balam lalu*  
*Sairiang salam nan jo sambah*  
*Sambah lalu salam kembali*

The mourning dove concomitantly flies with the bulbul  
The bulbul takes a bath, the dove slips by  
Together with our greeting and homage  
Greeting accepted, the homage dully returned

These four verses are part of the opening for *Pantun Pasambahan* (tributing poem) used in initiating formal ceremonial events. Both *balam* (mourning dove) and *barabah* (bulbul) are birds, yet come from the different family group (MacKinnon, 2010). *Balam* belongs to Columbidae, a group that also includes pigeon, fruit dove, rock dove, and its relatives, while *barabah* is from the Pycnonotidae cohort. Each possesses different dietary patterns, behavior, breeding, and nesting modes, as well as a discrepancy in morphological appearance. The use of these birds within a poem contains the sole purpose of giving a connection with *salam* (greeting) and *sambah* (homage). A similar function can be seen in the following proverb, where natural element used in it related to fish taxon or category:

*Anak ikan dimakan ikan*  
*Gadang di tabek anak tanggiri*  
*Ameh bukan perak pun bukan*  
*Budi saketek rang haragoi*

The fry predated by the fish  
Fully fledge the mackerel within the pond  
Neither gold neither silver  
Slightly kindness is humbly appreciated

### **Analogical Function**

In this function, the biological element gives a pivotal role in symbolizing a certain meaning that related inherently with the content or purpose of the poem or proverb. Careful attention should be given to the morphological or behavioral characteristics of the organism used in the poem or proverb, as it may connect directly with the intended message.

Example:

*Alu tataruang patah tigo*  
*Samuik tapijak indak mati*

Rice pestle is broken in three parts when slightly knocked over  
Ant left harmless even though being stepped on

"*Samuik*" or ant symbolizes ordinary powerless people or weak persons who often encountered among the society, while "*alu*" (rice pestle) can be easily interpreted as a person or party with power, position, or other advantageous benefits. It is common knowledge that ant can be easily overlooked and lethally-unintentionally stepped on by people. On the contrary, this proverb

mentions that the stepping upon ant does not kill it. While on the other hand, the robust rice pestle becomes broken into pieces by merely and petty touch.

This proverb emphasizes wisdom that supposed to be comprehended by people with authority to guide them behaving toward any inferior party below them. The metaphorical use of ant to personify common or weak people feels palpable; in nature, although ants are found as social insects, they somehow placed at the bottom of the food trophic and became the prey for organisms with higher trophic level (Herwina t. Al, 2013). Hence, those who can flexibly manage their authority and power to accommodate the life of other people inferior to them are said to have mastered this philosophical value in their life.

We see that this type of function works using two lines proverbial format, without clear assignment give to which the opening or the content line. The readers (or second speakers in the dialogue model) are supposed to have sufficient knowledge regarding the organisms discussed within the passage to get the meaning, either by learning or asking the knowledgeable party. Another sample proverb with this function is given below, where the meaning can be perceived from the behavioral aspect of organisms used in it. It simply talks about cowardice.

*Bak ayam manampak alang  
Umpamo kucing dibaokkan lidih*

Like chicken sights eagle  
Like cat sees someone brings a whip

### **Cryptical Message Function**

The poem or proverb with this function usually uses a persona that is traceable through the identification of the organisms, their morphological or behavioral aspect. However, there is a hidden story or message inscribed somewhere within. This hidden story might or might not be awarded by the creator of the poem or proverb, as he or she merely described the phenomenon observed in the surrounding. A good example as follow:

*Anggang nan datang dari lauik  
Tabang sarato jo mangkuto  
Dek baik budi nan manyambuik  
Pumpun kuku patah pauahnyo*

The hornbill flew in from the sea  
Flying along with its greatness appellation  
Due to the kindness of the greeters  
Even the enemies will harm them not

This poem uses a similar structure as in the first function mentioned above. However, an additional and thorough analysis should be paid to its first line. Therein, the poem mentioned an "*anggang*" (or hornbill, all birds that classified into the family Bucerotidae) flew toward the first speaker (or the poem creator) from the direction of the coast. Regardless of what hornbill species being told in this poem, it is hard to believe that it flew back from the sea. All hornbill species are the dwellers in the primary forest, as they need huge trees to provide them with food items and especially natural cavity they use for breeding. They do not dig their nest cavity, which explains their dependence on a natural cavity for such reproduction purposes

(MacKinnon, 2010). The islands and islets along the western coast of Sumatra rarely overgrown by huge trees that possible posses the natural cavity for fulfilling this purpose (Whiten, 1999).

Further elaboration on the phenomenon described in this poem leads to the possibility of the situation that makes the hornbill wandering farther from its habitat onto the sea (or into the offshore island) for whatever purpose. Some remarkable situations may presumably lead to this situation, such as the occasion of a natural disaster (tsunami, volcano eruption), habitat destruction (most probably from a forest fire), or other causals. It goes beyond the meaning of the poem itself that explains only the kindness of certain people will let them accepted by anyone in any society. There is a possibility that the "*anggang*", along with other objects in the poem lines, were randomly picked for rhythmical purposes. However, the Minangkabau culture has been renown to have a tight connection with nature. Like other communities with a similar situation, the live teaching arisen from that interaction should have been an honest content that would be passed down through generations by the mean of language and other linguistic products (Sukmawan, 2015).

Another example is given through the following proverb:

*Kok padi nan ditanam ndak mungkin ilalang nan ka tumbuah*  
When you plant paddy, it is impossible weeds will grow

The proverb signifies an assurance for people who do good deeds that they will be automatically awarded good reward and not will be confused with the adverse reprisal. The field observation showed that weeds would appear among the growing paddy field, even when the most thorough weed controlling system (using organic cultivation, chemical agents, or others) applied (Zarwazi, 2016; Polansky and Guntoro, 2016; Sarifin et al., 2017). Weeds can disperse in one way or another using various dispersal media. Hence, we postulate that this proverb does not merely talk about doing good deeds but also regarding the prevention of bad deeds (wrongdoing). In that way, the fruit of doing good deeds can be purely yielded by the doers as they keep prevented the bad things thereof. It is just similar to the farmers that keep weeding their cropland since they plant so they can eventually harvest the best yield.

## CONCLUSION

The empowered application of biological knowledge in interpreting traditional Minangkabau poems and proverbs showed promising insights that help to reveal and deepening the true meaning and live teaching contained within these linguistic products. In the future, a biologist and linguistic scholars within the ecolinguistic team to decode the message delivered through the use of natural elements in linguistic products.

## ACKNOWLEDGMENTS

We thank Bahren of Literature Faculty and another anonymous person for their assistance in translating the Minangkabau terms and words.

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# Pakpak Dairi Language: Typology Study

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## Abstract

The study aims to describe the typology of Pakpak-Dairi Language to figure out whether it is an accusative, ergative, or active language. By utilizing the sources of oral data of some informants and also the written data used in the examples of Pakpak Dairi Language clauses used in previous studies, data analysis was carried out through the method using the substitute techniques, slime techniques, and paraphrasing techniques. Through the analysis of approaches to applicative construction as the process of creating objects. The analysis of the verbal clause and the pivot test toward some coordinative and subordinative construction indicate that the Pakpak-Dairi language can be categorized as an accusative. Although in this language is found a passive form that has an ergative characteristic, however, that form is not a basic structure. The language of Pakpak Dairi only has a passive form, which is similar to an ergative. It is a passive canonical that has received topicalization.

**Keywords:** *Typology, accusative, ergative, S-disaggregated, S-flow*

## INTRODUCTION

Pakpak Dairi language (BPD) is one of the regional languages in North Sumatra precisely in Dairi district and Pakpak Barat district, which is used by Pakpak ethnic. BPD speakers are multilingual speakers, namely BPD and the Toba Batak language, in addition to Indonesian. According to him, the Toba Batak language is widely used by Pakpak speakers who are Christians, which is the religion of the majority of Pakpak Dairi ethnic. It is due to the majority of Pakpak ethnic who are Christians use the Toba Batak language in a religious event in the HKBP church (an abbreviation of the Parish of Batak Protestant Christian), which became the first church in the Batak land (including in Pakpak). In the last few years, there has been a GKPPD (Pakpak Dairi Protestant Christian Church) that uses BPD.

Furthermore, overseas, BPD is very rarely used, especially when meeting with the Toba Batak ethnic group, the Pakpak Ethnic always, and even uses the Toba Batak language. Because most Pakpak ethnic groups are members of the HKBP church (The Parish of Batak Protestant Christian), this interaction causes many Pakpak ethnic youngsters to marry the Toba Batak ethnics. In the interethnic marriage, the language of Pakpak Dairi is no longer used. They more often use the Toba Batak language or Indonesian in the household domain. Besides, there is a tendency for the younger generation of speakers who feel inferior or ashamed to be regarded as uneducated if they use BPD. They prefer to use Indonesian in everyday relationships, both in their environment and outside their environment.

Languages that are rarely used will eventually become endanger languages and may extinct, including BPD. If it rarely used because of the dominance of the Toba language and also Indonesian, then BPD may vanish. However, the researcher hopes that such a thing will not happen because it could mean that the Indonesian nation will lose one of the cultural elements

of ethnic identity. Paying attention to the linguistic phenomenon as mentioned above, it is considered very necessary to conduct this language research. Moreover, classification and description of the BPD typology phenomenon have never been discussed by researchers and other language experts.

Language typology studies are generally intended to classify language based on structural behavior displayed by a language. The purpose of the language typology study is primarily directed at answering the question: *what does the x language look like?* Typologists of language recognize the view of universal grammarians who try to find the same features (properties) in all human languages, besides they also recognize differences among languages (Comrie, 1989). The results of this study will contribute positively to the growth and development of BPD in the future.

Descriptions of the grammatical nature of a language carefully to obtain a picture of "what kind of language x is it?" Become the basis and purpose of the linguistic study of typology, especially grammatical typology. The research of grammatical typologies on language (or languages) can be done at the phonological, morphological, and syntactic levels. This study tries to examine the grammatical behavior of BPD based on the linguistic typology theory framework. It is done at the syntactic level, which specifically discusses the nature of the grammatical alliance of BPD clauses to be able to determine the grammatical typology of this language.

By using linguistic typology theory and work methods that are natural-descriptive, experts attempt to group languages (typology) which produce the language typologies. The terms accusative, ergative, active language, and others are typological designations for languages, which more or less (grammatically) have similarities (Comrie, 1989; Dixon, 1994; Artawa, 20015). Typologically of languages based on their grammatical behaviors, by some experts, is called a grammatical typology. This label is made to distinguish it from the designation of functional typologies that base the typology of languages based on pragmatic functions or language functions as a communication tool. Thus, in its development, linguistic typology and typology of languages can be distinguished as grammatical typologies and functional typologies (Artawa, 2005; Jufrizal, 2004). Typology of languages, especially at the syntactic level, is related to the system of grammatical relations.

Typology of languages at the syntactic level (syntactic typology) is closely related to the determination of function and grammatical relations and the grouping system of the role of syntactic-semantic S, A, and P of the related language clauses. In general, grammatical relations are the relationships among arguments with the predicate at the level of a free structure ("loose") from semantic and pragmatic influences (Payne, 2002; Jufrizal, 2007). For descriptive linguists, it is important to know that grammatical relations have universe (universal) functions in communication, while at the same time trying to limit them in terms of formal behaviors that are typical of certain languages.

The system of grouping syntactic-semantic roles S, A, and P, which is also often called the grammatical alliance system, is important to determine the typology of a language at a grammatical level (especially at the syntactic level). Some languages can treat S and A in the same way, and different treatments are given to P ( $S = A, \neq P$ ).

If one language treats A (transitive clause) and S (intransitive clause) in the same way, the language is classified as an accusative type. Conversely, if P and S are treated in the same way, the language is ergative. English is an example of an accusative type of language.

Consider the examples

(a) *He(S)*                      *runs.*  
3TG SUB LL   lari-MAR kesesuaian  
's/he        runs'

(b) *He(A)*                      *hits*                                      *her(P)*  
3TG SUB LL   memukul-MAR kesesuaian        3TG OBJ PR  
's/he hits him/her'

The two examples above show that A and S are treated in the same way:

- a) both nominative
- b) both control the conformity of the verb
- c) both are in front of the verb

Kalkatungu language is one of the Australian Aboriginal languages that is classified as an ergative language [7]. Consider the following examples:

(c) *Kalpin (S)*    *inka*  
man                go  
'the man goes'

(d) *Marapai-thu*    *nanya*    *kalpin(P)*  
Woman-ERG    see    man  
'the woman sees the man'

Sentences (c) and (d) show that P and S are treated in the same way (both are not marked), while A is marked by suffix -thu. It means that the Kalkatungu language is morphologically ergative. The Kalkatungu language is also ergative syntactically [7].

A language with an accusative grammatical relation is considered an accusative typology language. S (the only argument in the intransitive clause) is treated argument A (gent) transitive clause similarly, and different treatments are given to the P (patient) transitive clause. Language with an ergative relation is considered as ergative language. S is treated similar to P, and treated differently to A. A language is considered as active language if the grammatical relation shows that a group of S behaves the same as A (Sa), and a group of S acts the same as P (Sp) in one language. The same (or different) treatment, in this case, can occur at a morphological level and syntactical. Not all languages are morphological ergologic, some are ergative, and some other typologies (Artawa, 2005).

Grammatical alliances are systems or tendencies of grammatical relation within or inter clauses in one language typologically; whether the partnership is  $S = A, \neq P$ , or  $S = P, \neq A$ , or  $Sa = A$ ,  $Sp = P$  or other systems (Dixon, 1994; Payne, 2002; Artawa, 2004; Jufriзал, 2007). Grammatical relation focuses on the possible grammatical typologies. Languages in the world can be categorized into three groups, namely, accusative, ergative, and S-disaggregated language groups (active languages) (Dixon, 1994). The three grammatical alliance systems can be described as follows.



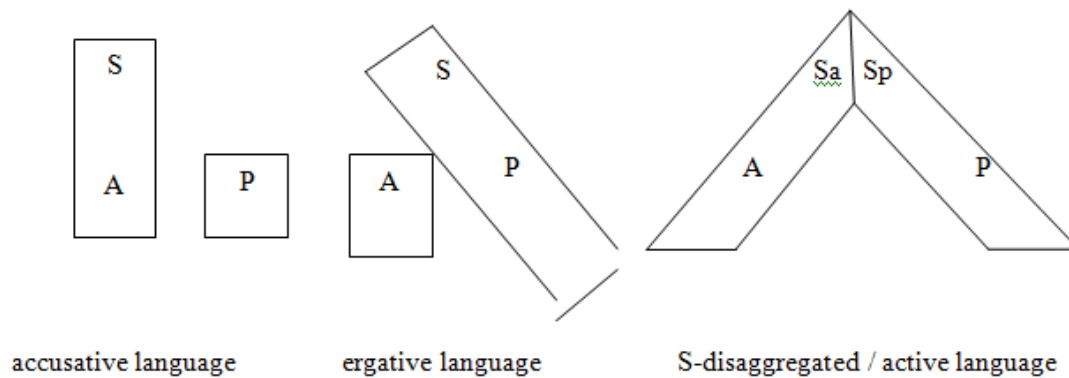


Fig. 1: Three grammatical typology systems

## METHODS

The method used in this research is descriptive. It is due to the data collected and analyzed are presented descriptively.

Descriptive research is not intended to test a particular hypothesis, but only describes what it is about a variable, symptom or condition. In this study, data collected in the form of words and not in the form of numbers. Therefore, this study uses a qualitative approach.

To obtain valid and reliable data, the researcher utilized oral data sources from some informants from the regions that represent the use of BPD that meets the validity criteria, other than also utilizing written data used in BPD sentence examples used in previous research.

For analyzing the data, the basic techniques of the method also used, which is an analytical method that makes part of the language studied itself as a determinant of analysis (Sudaryanto, 1993). In the implementation of the analysis, the basic techniques of the method used are *techniques for direct elements* with its followed-up techniques in the form of *slime* techniques, *change* techniques, and *form change* techniques.

The analysis is based using immediate constituent to determine the grammatical function of the subject (S), agent (A), and Predicate (P), in the BPD. As an example, Sentences (1) *Tapping kepeng bapa* 'Father calculates money', (2) *Menuan rorohen inang* 'mother planting vegetables', two types of BPD data. By using techniques for direct elements, it could be known the grammatical functions of the two data above. / Father / and / host / has a Subject function; / tapping / and / request / function predicate; / kepeng / dan / rorohen /, has a grammatical function as object (O). The change technique is used to determine the intransitive form of the two-sentence data being (3) *Kepeng ietong* (father). and (4) *rorohen input* (host). In this case, the form change techniques is followed by a slime technique. The object of transitive sentence *kepeng* and *rorohen* change their functions to be the subject of intransitive sentences. On the other hand, the *father* and *host* who function as agents in the BPD intransitive clause are optional, because they can be subject to slime techniques. Likewise, the use of data analysis techniques is used to see the 'originality' of the object being investigated.

## RESULT AND DISCUSSION

### *Basic Order of BPD*

J.H. Greenberg proposed a typology, which he called a Basic Order Typology. The basic order typology is determined by three criteria:

- 1) Relative sequence between Subjects - Verbs - Objects in a news sentence, denoted by S (Subject), V (Verb), O (Object).
- 2) The adposition, preposition versus postposition in a language, which is symbolized by the Preposition / Postposition.
- 3) Attributive Adjective Position to Nouns. When the Object precedes the Noun, then this sequence is denoted by A. When the Noun precedes the Adjective, then this sequence is denoted by N.

Based on the results of reasoning on the first criterion, then potentially can be obtained six sentence patterns, namely: SVO, SOV, VSO, VOS, OSV, and OVS. Latin and Russian, for example, can use the six patterns. Other languages are more limited in their order patterns. Some have only one dominant pattern, while some have two dominant patterns, and so on. Indonesian, for example, only has one dominant pattern, namely: SVO, VSO, respectively, for informative sentences and question sentences. Latin uses the six patterns; this can be seen in the example of the sentence *Father loves his son*, which can be translated into:

- SVO : Pater diligit filium suum
- SOV : Pater filium suum diligit
- VSO : Diligit pater filium suum
- VOS : Diligit filium suum pater
- OSV : Filium suum pater diligit
- OVS : Filium suum diligit pater

In Indonesian, the word *ayah* (*father*) occupies the subject function because the position or place precedes the predicate. It should be "*puteranya*" (*his son*) becomes the object of the sentence because of its place after the predicate. If the place of *father* and "*puteranya*" is exchanged, then the functions of both words also change. In Latin, the subject and predicate function are not determined by position or its place in the sentence. Yet, it is determined by the subject taking the nominative case, and the concordance between the subject and the predicate in the form of personal (I, II, III singular or plural) by its subject. Thus, a word with a particular case will still occupy a certain function, even though it is placed anywhere. The word *pater* contains nominative cases occupies the subject function, while *filium* (from *filius*) with accusative cases occupies the object function, even though the place is shifted anywhere.

The basic order of the BPD clause in this study is based on the understanding of word order, as stated by Steele in Mallinson and Blake (1981), which states that the languages in the world have the construction of "subject-predicate" (and their variations ) as a basic sentence. The existence of objects in the construction of the basic clause also becomes important because it is associated with the verb behaviors that occupy the predicate. The definition of basic order said BPD in this study refers to the 'basic order', which is the order in the neutral clause, and the most commonly used, as unmark construction. Grammatical relations (and roles) cannot be separated from the structure of clauses/sentences in the language so that based on data on 200

declarative sentences of BPD, there are 190 sentences with VOS patterns, and the rest there are also 10 sentences of BPD with SVO pattern (Basaria, 2002).

- |  |         |
|--|---------|
| (1) <i>Men-suan rorohen puhun</i><br>AKT-tanam sayur-sayuran paman<br>'uncle sells chilly'                 | (V-O-S) |
| (2) Enum ubat mpung<br>Minum obat nenek<br>'grandmother takes a medicine'                                  | (V-O-S) |
| (3) <i>bapa ngo pesadeken kami merdua</i><br>3TG T menyatukan JM1-berdua<br>'father who united both of us' | (S-V-O) |

So, the *basic order* commonly used is the VOS sequence pattern. In this case, the prevalence is interpreted as a neutral sentence, which is regarded as an *unmark construction*. Besides, the S-V-O pattern was also found (example (3)) in the form of *mark construction*. So, in the BPD clause, it is possible to position the important word (topic) in the initial position of the clause/utterance. Thus the clause (4) is accepted in the BPD. Forms with the S-V-O pattern are the result of the topicalization process in the BPD.

Next sentence

- |  |         |
|--|---------|
| (1a) rorohen isuan puhun<br>Sayur PAS tanam paman<br>'vegetables planted by uncle' | (O-V-S) |
| (2a) ubat ienum mpung<br>Obat PAS-minum nenek<br>'grandmother takes a medicine'    | (O-S-V) |

Clauses (1a) and (2a) are passive forms of clauses (1) and clauses (2), which are commonly found in this language as derivative forms of BPD. The passive form is patterned in the O-S-V sequence. The O-S-V sequence pattern is also a topicality form called as *mark construction* because the clause with the O-S-V pattern is usually pronounced by giving emphasis on its O.

So, the basic order of BPD is V-O-S as the basic form and O-S-V as the derivative form.

### ***Grammatical Typology System of BPD***

Across languages, in accusative typology languages, there are known main features as having passive-active diathesis. Conversely, in ergative typology languages, there are known ergative and antipassive diathesis. Passive and anti-passive diathesis is the *derived form* of the basic form (*underlying form*), which is active and ergative. Therefore, the construction of passive diathesis is the construction of derivatives in accusative language. Meanwhile, anti-passive is a derivative construction in ergative language). In reality, as mentioned in the *basic order* section above, active clauses, which are active diathesis, are the basic constructs of the BPD, while the passive clause, which is a passive diathesis, is the derivative construction.

As for other additional features as an accusative language found in BPD will be discussed in this section.

Let's look at the examples below.

- (4a) *Medem ia i belagen*  
 tidur 3TG di tikar  
 'sleep him on a mat'
- (4b) *Belagen ia pedem-i*  
 tikar 3TG tidur -APL  
 'mat is slept by him'
- (4c) *Ia me-medem-i belagen*  
 3TG AKT-tidur-APL tikar  
 'he sleeps the mat'
- (5a) *Kundul kami i dangkah kemenjen*  
 duduk 1JM di batang kemenyan  
 'our sit on the branch of incense'
- (5b) *Dangkah kemenjen kami kundul-i*  
 ranting kemenyan 1JM duduk-APL  
 'incense branch is slept by us'
- (5c) *Kami meng-kundul-i dangkah kemenjen*  
 1JM AKT-duduk-APL ranting kemenyan  
 'we sit on the incense branch'

Clauses (4a) and (5a) are intransitive clauses with the verbs *pedem* 'sleep' and *kundul* 'sit', which will be transcribed by giving a / i / marker. The process of lowering the transitive construction, as shown in (4b, c and 5 b, c) is the process of creating objects. In this case, the relation of oblique *i bellagen* 'on the mat' in (1a) and *i dangkah kemenjen* 'on incense branch' in (5a) is presented as an object in the applicable sentence both on the construction of verbs without affixes (4b, 5b) and on the predicate of verbs based on nasal / maN- / (4c, 5c). The applicative construction above is derived from the intransitive sentence. It has a locative-destination oblique *i bellagen* 'on the mat' and *i dangkah kemenjen* 'at the incense branch' in (4a, 5a) is the object creation process. Locative oblique relations are subject to applicative construction. So, it can be concluded that the application of BPD is transitive and includes the process of creating objects taken from the oblique-locative related number. These objects can be used as passive (grammatical) sentences. This fact indicates that BPD has a characteristic as an accusative language syntactically. The cross-language applicative construction can be applied in accusative languages, but not in ergative language. Thus this proves that BPD has typological characteristics as accusative language.

### ***BPD Pivot system***

To determine whether BPD is accusative or ergative language, it can be seen from the coordinative and subordinate construction analysis. The study is traced based on the pivot frameworks like those in English. From the cross-language point of view, the construction of the clause of the accusative language always has a pivot S / A; and conversely, ergative language works with S / P pivots. It is intended to get similarities or differences between English (as an accusative language) and BPD (which shows grammatical features as accusative language).

Consider the following examples of coordinative constructions.

- (6) *roh bapa dungi [ ] men-jaka koran*  
 Datang bapa lalu AKT-baca koran  
 ‘father comes then reads a newspaper’
- (7) *Me-nengngen Anggiat bapa dungi [ ] tertaba*  
 AKT-lihat Anggiat bapa lalu [ ] tertawa  
 ‘father looks at Anggiat then laughs’
- (8) *Me-nengngen Anggiat bapa dungi [ ] meng-kaol puhun*  
 AKT-lihat Anggiat bapa lalu AKT-peluk paman  
 ‘father looks at Anggiat then hugs uncle’

From the examples above, it can be observed that combining two clauses in a coordinative manner with FN removal in one clause, can be done directly without changing the syntactic structure in one or both of the combined clauses. In (6) the first agent clause is cross-referenced with the second S clause (*Father*). In clauses (7) and (8), the first clause (*Father*) crosses with S (also plays A) the second clause (which is also the *Father*). Based on this cross-referral system, it can be concluded that BPD has S / A pivots, as well as English. The language that has S / A pivots is a characteristic of language that has a grammatical system as an accusative language.

Next let's have a look at the following sentences.

S1 = P2 (the first clause, intransitive, the second transitive)

- (9a) *Roh bapa dungi [ ] i-tonggor Anggiat*  
 datang bapak lalu PAS-lihat Anggiat  
 ‘father comes then seen by Anggiat’
- (9b) *roh bapa dungi [ ] Anggiat tonggor*  
 datang bapak lalu TOP Anggiat lihat  
 ‘father comes then Anggiat sees’

P1 = S2 (first transitive, second intransitive clause)

- (10a) *i-tonggor Anggiat bapa dungi [ ] tertaba*  
 PAS-lihat Anggiat bapak lalu [ ] tertawa  
 ‘father is seen by Anggiat then laughs’
- (10b) *Bapa Anggiat tonggor dungi [ ] tertaba*  
 bapak- TOP Anggiat lihat lalu tertawa  
 ‘Anggiat’s father sees then laughs’

P1 = P2 (both transitive clauses, one ordinary FN)

- (11a) *i-tonggor Anggiat bapa dungi [ ] i-jalang puhun*  
 PAS-lihat Anggiat bapak lalu PAS-salam paman  
 ‘father is seen by Anggiat then hand shaken by uncle’
- (11b) *Bapa Anggiat tonggor dungi [ ] puhun jalang*  
 bapak-TOP Anggiat lihat lalu TOP paman salam  
 ‘Anggiat’s father sees then uncle shakes hand’

P1 = A2 (both transitive clauses, one ordinary FN)

- (12a) *I-tonggor Anggiat bapa dungi men-jalang puhun*  
 PAS-lihat Anggiat bapa lalu AKT-salam paman  
 ‘father is seen by Anggiat then shake hands with uncle’
- (12b) *Bapa Anggiat tonggor dungi [ ] men-jalang puhun*

bapak TOP Anggiat lihat lalu AKT-salam paman  
'Anggiat's father sees then hand shaken by uncle'

A1 = P1 (both transitive clauses, one ordinary FN)

- (13a) *Me-nonggor Anggiat bapa dungi [ ] i-jalang puhun*  
AKT-lihat Anggiat bapak lalu PAS-salam paman  
'father sees Anggiat then hand shaken by uncle'
- (13b) *Me-nonggor Anggiat bapa dungi [ ] puhun jalang*  
AKT-lihat Anggiat bapak lalu TOP paman salam  
'father sees Anggiat then uncle shakes hand'

P1 = A2 and A1 = P2 (both transitive clauses, two ordinary FNs)

- (14a) *Me-nonggor Anggiat bapa dungi [ ] i-jalang poli*  
AKT-lihat Anggiat bapak lalu PAS-salam kakek  
'father sees Anggiat then hand shaken by father'
- (14b) *Me-nonggor Anggiat bapa dungi [ ] poli jalang*  
AKT-lihat Anggiat bapak lalu TOP kakek salam  
'father sees Anggiat then father shakes hand'

From the examples above, it can be seen that if S is crossed with P. There must be a decrease in syntax, i.e., passivation of one of the clauses, as in (a) or via topicality, as in (b). It means that the FN's imposition on one of the clauses that occupy the P function is not direct; it required a reduction in syntactic construction. It happens because BPD is not a language with a S / P pivot system. So, it can be concluded that BPD is a language that has an S / A pivot. It is evidenced by allowing direct dipping in the example (6.7, 8) above. If S is cross-referenced with P, a syntactic decrease must occur, namely passivation in one clause or topicality. The language that works with S / A pivots is typologically said to be accusative.

### ***BPD Verbal Clause System***

The grammatical typology of BPD can also be traced through syntactic testing of BPD verbal clauses.

Let's observe the following intransitive and transitive clauses.

- (15) *Roh bapa misen*  
datang bapak ke mari  
'father comes here'
- (16) *Men-dea kemenjen bapa*  
AKT-jual kemenyan bapak  
'sells the father's incense'

On the example (15), FN "father " is the only argument (post-verbal FN) in the intransitive clause. In this case, "father" is a grammatical subject. In (16) there are two arguments, namely *kemenjen* 'incense' and *bapa* 'father', each of which is a post-verbal FN. Semantically, the *bapa* 'father's' FN is an agent (A), and *kemenjen* 'incense's' FN is regarded as a patient. To determine whether *kemenjen* (P) or *bapa* (A) behaves as a grammatical subject can be tested syntactically through relativism. Theoretically, subjects in BPD are grammatical relations that can be relativized directly, while objects (patients) are grammatical relations that cannot be directly relativized. Let's look at the following (17) example.

- (17a) *Bapa [na men-dea kemenjen ] i laus tu sapo- na*  
bapak [ REL AKT-jual kemenyan ] itu pergi ke rumah 3TG

‘father who sells the incense goes to his house’  
 (17b) \**Kemenjen [na bapa men-dea] citok*  
*kemenyan [REL bapak AKT-jual] sedikit*  
 ‘incense that father sells a little’

Relativizing of "bapa" agent in (17a) is grammatically acceptable while relativizing the patient at (17b) is not grammatically acceptable. Based on this data, it appears that A in the BPD transitive clause has the same behavior as S in the transitive clause, and a different treatment is given for P. This is evidence that BPD has a grammatical system as S = A and is different from P.

In the intransitive clause, the relativity strategy can be observed in the following examples.

(18a) *Roh bapa mi sen*  
 Datang bapak ke sini  
 ‘father comes (over) here’  
 (18b) *bapa [na roh mi sen] leja kalon*  
 bapak [REL datang ke sini] capek sekali  
 ‘father who comes here is so tired’

It turns out that the example (18b) shows that the post-Verbal FN *bapa* 'father' is a grammatical subject, and the only argument that acts as the agent of the clause can be relativized. So the BPD grammatical subject is the sole agent's argument in the intransitive clause that can be relativized. This construction proved to be similar to the construction in English as an accusative language. It can be argued that the relational test shows that the BPD's subjectivity is morphologically and syntactically conditioned with grammatical cues that the subject in this language is an agent semantically. It proves typologically, BPD has a characteristic as an accusative language syntactically.

## CONCLUSION

Based on the analysis in the discussion above, it can be concluded that:

1. The Pakpak Dairi language has a basic order in the construction of basic clauses with unmarked V-O-S patterns, and there is also an S-V-O pattern on mark construction.
2. In combining the two clauses in a coordinative manner with the FN setting in one of the clauses, it can be done directly. It indicates that the BPD includes a language that has an S / A pivot. The language that works with S / A pivots is typologically said to be accusative.
3. Relativization tests on BPD verbal clauses show that (S) subject in this language is the same as (A) agent semantically. So, A in the BPD transitive clause has the same behavior as S in the transitive clause, and different treatments are given for P. This is evidence that BPD has a grammatical system as S (subject) = A (agent) and is different from P (atient).

## ACKNOWLEDGMENTS

This research was financially supported by the Directorate of Research and Public Service, Directorate General of Research Empowerment and Development, Ministry of Research, Technology and Higher Education (Directorate of Research and Community Service, Directorate General of Strengthening, Research and Technology) in accordance with the Agreement in Research and Public Dedication Fund for 2018.

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## Abbreviations and Symbols

- A : argument agent on transitive clause  
Akt : active  
Aku : accusative  
Apl : applicative  
Arg : argument  
Art : article  
Asp : aspect  
Bpd : pakpak dairi language  
Ben : benefactive  
Bi : indonesian language



# Speech Act of Advice toward the Victims of Domestic Violence in West Sumatera

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## Abstract

This study investigates the speech act of advice toward women as victims of domestic violence. It mainly aims to dig how the environment advises the victim in West Sumatera. The data are collected by interviewing seven victims and the ten members of society in Padang City. The analysis uses the theory of speech act of advice. The study shows that the victims are mostly given advice when they complain. The advice is in line with the consideration of children, what people will say when they ask for a divorce, and the advice to keep being patient as violence normally happen at the household.

**Keywords:** *Domestic violence, the speech act of advice, victims*

## INTRODUCTION

Communication has a close relationship with other people since in communicating. There are some participants involved. They are speaker, hearer as the second person, and other hearers as third persons who are available at the moment communication are running. In communicating, the speakers are not only saying something but also doing something. It is what is called a speech act (Searle and Bierwisch, 1980; Revita, 2010; Searle, 1979).

Speech act commonly comprises three pillars; they are locutionary act, illocutionary act, and perlocutionary act. Locutionary act presents the link between utterance and its meaning or sense and reference. Illocutionary act defines as uttering something with a certain force (Searle, 1968). Locutionary act is an act of saying something, in that saying something. There is an action that means doing something (illocutionary). The hearer then reacts based on the illocutionary act (perlocutionary act) (Revita et al., 2017).

These three acts constitute a hierarchy. One performs an illocutionary act by(in) performing a sentential act. One (normally) performs a perlocutionary act by (in) performing an illocutionary act. A typical act of speech involves all three (Alston, 2000). For example, when a mother wants her children to obey the rules at home (Revita, 2018), she may say:

- 1) *Ibu ingin kalian semua mematuhi aturan yang ada di rumah ini.*  
'I want you all to obey the rule at home.'
- 2) *Kalau kalian sayang ibu, tidak ada satu pun yang akan membuat ibu sedih.*

‘If you love your mom, you will not let your mom sad.’

3) ***Ikuti aturan di rumah ini!***

‘Follow the rule at this home!’

The three sentences above are categorized as the speech act because the speaker is not only saying something but also doing something. What the speaker says in utterance 1-3 is categorized as locutionary act. What she means is that all her children do what she wants. As a mother, the speaker wants the hearer to be good and obey all rules at home. She utters it differently and syntactically in terms of strategy (Oishi, 2006). Even the different strategies used, the intention is similar, and the reaction of the hearers is supposed to be in line with what the speaker means, which is called perlocutionary.

### **Domestic Violence and Speech Act of Advice**

The violence toward women is regarded as the cruelest violence of humans right (Oishi, 2006). United Nations categorizes this violence as a crime against humanity. UNIFEM noted that in Europe, 57,9 % of women become the victims of domestic violence; India 49%, in USA 22,1 %, Bangladesh, 60 %, and Indonesia around 24 million or 11,4 % of total population (UNIFEM, 2010)

The activities of domestic violence are not only under local consideration but widely occur in the world. The global action of violence puts Indonesia into worry since, as a developing country, Indonesia is labeled as the country with a high percentage of domestic violence (Djannah, 2002). Based on CATAHU (Komnas Perempuan, 2018), it is found that 406.178 Indonesian women became the victims of violence, which increases around 50 %. It means that the violence domestically is getting bigger from time to time.

Law number 23 of 2004 (UU, 2004) defines domestic violence as any action against a person, especially a woman, which results in physical, sexual, psychological misery or suffering, and neglect of the household, including threats to commit acts, coercion or deprivation of liberty illegally within the household. This law also states that women must receive protection from the state and the community so that they are protected and free from violence or threats of violence, torture, or treatment that undermines human dignity and dignity.

In Indonesia, from these 406.178 cases, 20% are psychologically done, including verbal violence. The women are verbally violated by using rough language. This rough language is one depiction of the speech act in which the husband says something rude and categorized as the violence.

Such speech acts using rough language brings about the reaction of these women. Some of them are just silent and keep it individually. However, some of them can complain. They tell their experience and feeling like the victims to parents, sisters, or family. Even, the society that directly sees the activities of verbal violence toward these women mostly do nothing. It is due to the concept in a certain community that violence occurs in the domain of household. They, then, cannot interfere with domestic cases (Trioclarise, 2013). What they can do is only giving advice.

This advice is on the type of speech act, which means suggesting others. Most of the suggestion is positive. There are some features of the speech act of suggestion. It is under the speech of

directive in which the hearer will react based on what the speaker says/means; the hearer may do or reject the suggestion; and the benefit of this suggestion is for the hearer (Revita, 2008).

## METHODS

The research is conducted in Padang city, the capital city of West Sumatera. Various people from various parts in West Sumatera, even Indonesia, and the world, stay in Padang. It makes Padang city becomes heterogeneous. In contrast, the tradition and Minangkabau culture are still run in Padang. With the matrilineal system and the dominant population from Minangkabau ethnic, women in Padang are supposed to be respected (Navies, 2017). However, still domestic violence toward these women available.

The data are taken from 7 victims of domestic violence and ten members of society (parents, sisters, and neighbors). These informants were interviewed based on some open-ended questions prepared. The data then collected by using note-taking and recording. Data analysis is related to the concept of the speech act of advice proposed by (Revita, 2018; Kissine, 2013; Gallagher, 1991). The results of the analysis are then presented in descriptive and narrative form.

## RESULT AND DISCUSSION

The speech act of advice commonly has a positive meaning. Most of the suggestions are for the good of the hearer. Even though some suggestions may lead the hearer to the badness (Revita et al., 2017a). Since the decision is on the hand of the hearer because they may do or reject that suggestion, the hearer can avoid themselves from something bad.

As what happened with the victims, they are commonly suggested by the context. These victims have the full right to obey or disobey, to do, or to refuse. The way the suggestion is delivered is also various. The following data indicate how the victims of domestic violence are advised. The advice is based on several considerations-- children, the position of the women as the housewife that must obey her husband, economic dependence, and the people surrounding will negatively label the widow as the victims propose for divorce.

- 4) **...Tahanlah, Ni! Anak uni ketek-ketek...**  
'Be patient, Sister! Your children are still small...'
- 5) **...Sabalah dulu, Ni! Ibo Na jo anak-anak Uni ko. Merek masih ketek-ketek. Na bisa pai..**  
'Be patient, Sister! I pity your children. They are still small. I can leave..'

The younger sisters of the victims utter both utterances 4 and 5. Both speakers stay with the victims. The speaker in datum 4 personally saw how her sisters violated verbally and physically by her husband in law. When she can only asking her sister to survive with and be patient with the situation, it is also similar to datum 5 in which the victim's tools her sister how her husband treated. Both speakers advised the victims not to do something but to keep surviving in whatever the situation. Their consideration is the children who are still small. Even, they also said that how pitty the children if they have no father. It is due to the victim's plan to ask for a divorce.

The use of the word "*saba*" (be patient) and "*tahan*" (hold on) is the way to give advice. These dictions contain illocutionary force. One marker of illocutionary force is the use of a performative verb (Leech, 2014). These "*saba*" and "*tahan*" literally mean that the speakers wanted the hearer to be patient. The hearers were supposed not to complain about whatever happened to them for the sake of the children.

A wife must accept what the husband said and did is also another way of society/environment to give advice. For Minangkabau society, the husband is regarded as "*junjungan*" (things put on the head). The husband must be obeyed and followed. This way of thinking is fairly wrong because from Islam's point of view, the religion of Minangkabau people, the husband can be disobeyed as what they do is far from religious regulation. In the sense that, when the violence is out of control, a wife can argue and discuss it further. The wife is not only silent and lets the husband do similar things frequently and repeatedly.

- 6) ***...Kalau jadi istri yo bitu. Harus banyak saba. Suami ko junjungan mah...***  
'That is what a wife must be. You must be patient! Husband is the leader in a household...'
  
- 7) ***...Ndak buliah coitu. Jan malawan ka laki! A nan dilakukan laki tu untuak kebaikan awak...***  
'Do not be like that! Never disobey your husband! What the husband did is for the good of you...'

The above data 6-7 show how the speaker highlighted that the hearer must be patient because what the husband did is common. Even though it is categorized as rude and rough, the husband cannot be denied. Speaker in datum 6 used the word *saba* to advise the hearer. It is different from datum 7 in which the speaker forbids the hearer to argue her husband. The use of the word "jan" (do not) is intended to give advice. This meaning can be gained through the context used.

Context is critical in speech act analysis (Revita, et. al, 2017; Fetzer and Osiho, 2011). By using context, what the speaker means can be identified. It is often found that what the speaker says is different from what they intended. They said 'no' for 'yes' and vice versa. For example, a mother may praise her child, who keeps playing in the yard at noon. The mother said

- 8) ***Rancak tu, main se lah taruih!***  
'It is good. Keep playing in the yard!'

The speaker asked the hearer to keep playing. The utterance is related to the context where children are not allowed to play in the yard till noon. Gesture and intonation of the speaker emphasized that the speaker is already angry even she used the word praise "*rancak*".

The advice considering the economic dependence of wife toward husband is also used by society to the victims of domestic violence. How can these women continue their life if there is no economic supporter? Husbands are the only financial source and the ones who fund the life of the household economically. This consideration might make women, the victims, keep all pain and heartbreak. These women feel powerless as they have no husbands to pay for life. So, what their husbands did and said are forgot. They tried to close eyes and to be strong facing all suffer.

- 9) *Baa iduik kau beko kalau ndak balaki? Jo a ka diagiah anak tu makan? Makonyo, saba se!...*

‘How is your life will be if you have no husband? How can you feen your children? So, be patient!’

*Saba* is still used by the speaker to give advice. The hearers were asked to be patient because she is fully a housewife who depend economically on her husband. Her parents were worried when she has no husband. The hearer cannot feed her children and cannot pay the school fee. It means that the future of the children will become gloomy.

From a certain society perspective, those who have no husband or being a widow is regarded as something bad and often labeled negatively. Such kind of thought makes women, and their families cringe to be the widow. No woman wants to be the widow. But life is a choice. They sometimes have to choose to be single parents than being treated rudely every time. They are kept being violated. However, most members of society prefer choosing being patient to be a widow and negatively labeled.

- 10) *A kecek urang kalau kau ndak balaki? Saba se lah!...*

‘What the people say if you have no husband? Be patient!...’

- 11) *Ndak lamak jadi jando do. Ndak ado salamak balaki. Makonyo basaba na rancak...*

‘It is not good to be a widow? Having a husband is better. So, be patient!...’

Utterance 10-11 clearly describe how the speaker suggested that being a widow and having no husband is not good. The hearers were asked to keep being patient. Even, she suffered from rude language. "*Saba*" is still the word used to strengthen the victims. The use of the word "*saba*" occurs more than the use of the word, 76%; "*tahan*" 13%, "*jan*" (a kind of negative marker) 6%, and "*(i)ndak buliah*" (forbidden) 5%. *Saba* is used more because there is an emphasis on the hearer to be patient. It can be seen in the below chart 1.

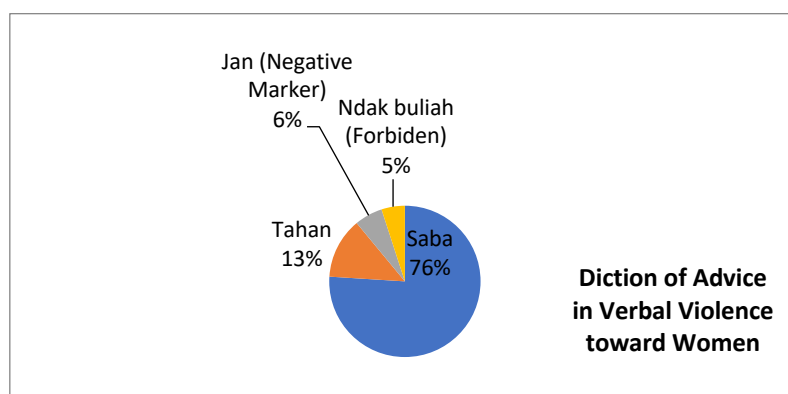
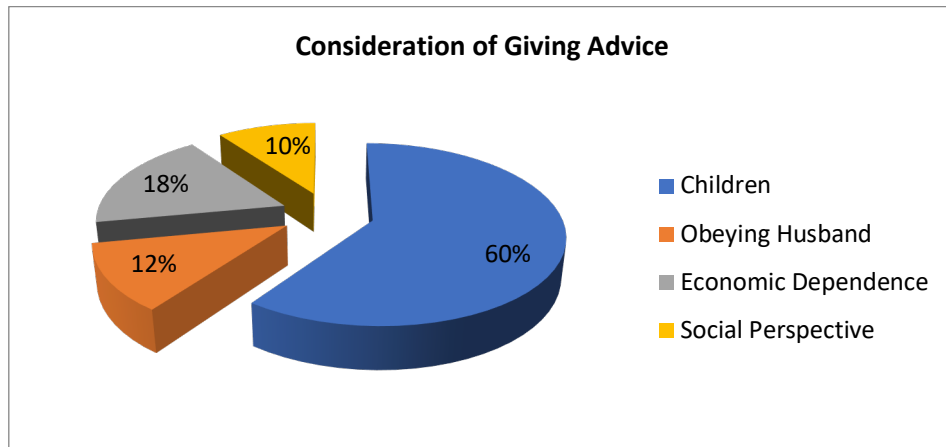


Chart 1. The Occurrence of Diction of Advice

Children become the consideration more on suggesting the victims. Children are the future, and the children are under the responsibility of parents. When the parents are separated because of divorce, the children will also become the victims of another case. There are some psychological effects of the separation of parents toward children [21] as mentioned in figure 2.



## CONCLUSION

No logical reason for doing violation of women. Most of the violence happens at home. Women are supposed to be loved, spoiled, and protected. Husbands are the ones who fully responsible for the safety of their families. In contradictory, the husband is the perpetrator of the violence.

Women are the creator of the future. They bear the baby, give birth, and feeding the children until at least 6 months. So, no argument nor justification for any violence toward women. Say no to the violence toward women. Save women for a bright future.

## ACKNOWLEDGMENTS

I would like to thank Universitas Andalas (LPPM) for funding the research. Thank you all informant and team of the research.

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# A Fallacy Analysis on Political Statements in the Transcript of the First Indonesia Presidential Debate 2019

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## Abstract

Fallacy is one of the language phenomena which has not yet received much attention. There are a limited number of studies regarding this topic, even though it has significant roles in determining the quality of an argument, particularly in a critical discussion such as presidential debate. Unlike common types of communication such as daily interaction, in the presidential debate, politicians must say something with sufficient evidence or strong argumentation. Otherwise, what they say is questionable and might result in a kind of error in reasoning, which is commonly known as 'fallacy'. Thus, the objective of this study is to discuss and find out the types of fallacies on political statements in the transcript of the first Indonesia presidential debate 2019. The fallacy classification by Mayfield (2007) was used as the theoretical basis to analyze the data. The data are in the forms of words, phrases, and clauses in the transcript, which contains the fallacies. The results of the study showed that there were several fallacies in the candidates' arguments, yet the number is not significant.

**Keywords:** *Fallacies, arguments, presidential debate.*

## INTRODUCTION

Human uses language not only for daily conversation or interaction with one another but also for many other types of communication. It covers a wide variety of uses, and every use of it has different properties. In daily interaction, for example, people use language to deliver messages to other people with whom they are talking to. They can say anything without any specific additional details or reasons since it is not necessary.

On the other hand, in the political field, particularly in critical discussions such as presidential debate, politicians are highly required to say something with adequate reasons or strong argumentation. Otherwise, their saying is questionable, and it can result in a kind of error in reasoning that is generally known as '*fallacy*'. This problem often takes place in the debate since the politicians not only deliver messages to the audience, but they also implicitly include certain purposes to achieve their political goals in any fraudulent way. Besides, they need to follow the debate rules and are only allowed to speak during a limited duration of time.

Zhou (2018) argued that fallacies in political discourse are deceptive tricks that people include in their arguments, which seem credible, yet they are used to fool the audience. The fallacy might occur both intentionally and unintentionally. The argument might be flawed because (1) the speaker did not know that their arguments were flawed (2) the speaker meant to mislead the audience by distorting the reasoning or manipulate the language used to trigger a certain



response. Yet, both ways could cause a serious problem, especially in the presidential debate, because millions of people watch the debate.

Some scholars have conducted studies regarding fallacies. For example, Niamika and Utami (2017), they studied logical fallacies on Indonesian EFL learners' argumentative writing and found out that the participants made some fallacies in their writing. Another scholar who studied fallacies is Hayon (2005). He examined the kinds of fallacies in political statements and found that some of the statements are irrational and inconsistent between the premise and conclusion. Concerning this study, there has been a similar study by Chris Kramer (2017). He studied fallacies in The US presidential campaign 2016 and found some fallacies in the candidates' arguments. However, there have been no prior studies in Indonesia presidential debate.

Presidential debates always become a hot issue in a democratic country by the time it is going to conduct the general election. The United States, one of the countries which hold the debate, is Indonesia. Indonesia started to hold its first presidential debate in 2014. This year is the second time for the most populous Muslim majority country to hold the event. It has attracted the public's attention, especially the citizens of the country. The debates will be held five times with different themes of each before the general election from 17<sup>th</sup> January until 13<sup>rd</sup> 2019. The candidates are the incumbent president Joko Widodo with his running mate Ma'ruf Amin and the opponent Prabowo Subianto and his partner Sandiaga Uno.

The debates are the best moments for the candidates to deliver political campaigns as well as to encourage citizens to vote for them. They also become the most contributive and decisive factor in determining the winner of the election. As a result, the candidates usually persuade the citizens by any fraudulent means to pursue their political goals. It can be perceived through their use of language, which often contains fallacies as what Hayon (2005) found in his study. Therefore, this study seeks to analyze and find out what types of fallacies found during the first Indonesia presidential debate in 2019.

## 2 Theoretical Basis

Sinnott-Amstrong and Fogelin explain that there are numerous kinds of fallacies, and the number and variety could be limitless. However, it is unnecessary to construct a complete list of fallacies. What is necessary, they add, is to recognize the most common and appealing types of fallacy. Concerning this, Mayfield (2007) classifies fallacies into four broad categories. They are (1) fallacy that manipulates through language (2) fallacy that manipulates through emotions (3) fallacy that manipulates through distraction and (4) inductive fallacy. These categories of fallacy are shown in the table below.

**Table 1.** Types and definitions of fallacies

Types of Fallacy	Definition
<i>Manipulation through language</i>	
1. Word ambiguity	uses vague or undefined words
2. Misleading euphemism	hides meaning by creating words which make less acceptable idea seems positive
3. Prejudicial language	uses loaded words that convey bias
<i>Manipulation through emotions</i>	
1. Appeal to fear	tries to persuade by arousing fear

- |                              |  |
|------------------------------|--|
| 2. Appeal to pity            | tries to persuade by arousing pity   |
| 3. Appeal to false authority | tries to persuade by citing a fake or inappropriate authority  |
| 4. Appeal to bandwagon       | tries to persuade by appealing to the wisdom of popular momentum   |
| 5. Appeal to prejudice       |  |
| a. personal attack           | attacks a person's character on matters irrelevant to the issue  |
| b. poisoning the well        | tries to prejudice others against a person, group, or idea so that their arguments will not be heard on their own merits |

*Manipulation through distraction*

- |                           |  |
|---------------------------|--|
| 1. Red herring            | diverts attention to other issues  |
| 2. Ponting to other wrong | claims that similar actions went unnoticed and unpunished                                      |
| 3. Straw man              | attacks a minor point in an argument, then claims this maneuver invalidates the whole argument |
| 4. Circular reasoning     | Repeats the same conclusion in different words   |

*Inductive Fallacy*

- |                                       |  |
|---------------------------------------|--|
| 1. Hasty generalization               | concludes inadequate evidence or sampling                                      |
| 2. Either-or fallacy                  | asserts there are only two choices while actually there are many               |
| 3. Questionable statistics            | present unknown or unsound statistics  |
| 4. Inconsistencies and contradictions | use claims that contradict one another   |
| 5. Loaded questions                   | use a biased question  |
| 6. False analogy                      | ignores significant differences when comparing two things                      |
| 7. False cause                        | presents an unreasonable claim of causal connection                            |
| 8. Slippery slope                     | presents the unwarranted claim that one event would lead to the chain reaction |

To evaluate the strength of arguments, the taxonomy of fallacy can be used as a practical guide (Niamika & Utami 2017). Evaluating arguments using the fallacy list above is referred to as a *fallacy approach*. In this approach, the emphasis of assessment is put on the identification of fallacies. It deteriorates the validity or the strength of an argument. By employing this approach, the assessment of an argument is done by determining whether an argument contains fallacies. On the other hand, Hughes (2008) employed a more recent criteria approach that evaluates arguments according to certain criteria. They are criteria of acceptability, adequacy, and relevance. The difference of these two distinctive approaches lies mainly in the focus of attention. The failure to fulfill the three criteria is identifiable by looking at the use of fallacious statements to strengthen the argument.

**METHODS**

This study is descriptive research with a qualitative approach. The qualitative descriptive approach is chosen because the researcher wants to discover fallacies held by language (words, phrases, and clauses. However, the quantitative calculation (e.g. how many words or phrases show logical fallacies) will still be used to support and justify the result of the qualitative analysis. It is a kind of library research since there is no empirical or field data needed. The data of this research are the video transcript of the first Indonesia presidential debate 2019, which is available online on the website <https://tirto.id>. The data are in the forms of words, phrases, and clauses uttered by the candidates and their running mates in the presidential debates, which contain fallacies. To avoid bias in analyzing the data, the researcher did not mention the name or which candidate that produced the fallacies.

## RESULT AND DISCUSSION

**Table 2.** Total occurrence of fallacy

Types of fallacies	Total of occurrences
Manipulation through language	1
Manipulation through emotions	2
Manipulation through distraction	1
Inductive fallacy	5

There were some fallacies found on the political statements during the first presidential debate. . However, the number of fallacies in each category is different from one another. In the first category (fallacy by manipulation through language), there was only one fallacy found, which is word ambiguity fallacy. In the second category (fallacy by manipulation through emotion), there were two fallacies found, which are the appeal to pity and poisoning the good fallacy. The third category is a fallacy by manipulation through distraction. There was the only one which is red herring fallacy. Lastly, in the fourth category (inductive fallacy), the researcher found the most number of fallacy. There were 5 of them. They are a hasty generalization, false cause, and questionable statistics/data.

Referring to the fallacy classification by Mayfield (2007), the followings are the fallacious statements uttered by the candidates during the first presidential debate:

### 1. Fallacy by manipulation through language

*“Kita harus gaji hakim kita **begitu hebat**, sehingga dia tidak akan terpengaruh, demikian jaksa, demikian polisi.”*

[We have to pay a judge **so greatly**, so that he will not get influenced, similarly as prosecutor, police]

It is clear that, as can be seen from the sentence above, the candidate uses word ambiguity (in bold), which is vague and undefined. That is because, from his statement, it is unclear how much the judge should be paid. Therefore, the statement contains a fallacy that manipulates through language.

### 2. Fallacy by manipulation through emotion

*“Tidak masuk akal, pejabat begitu penting penghasilannya sedikit.”*

[It is illogic the so-called important officers only gain little salary]

The candidate tried to support his argument by using a personal reason which contains the appeal to pity fallacy. He sought to arouse the audience's sense of pity by using the fallacious statement to encourage the audience to agree with him. In a presidential debate, such pity mongering technique is not only irrelevant, but also biased.

“Jangan **menuduh** seperti itu Pak Prabowo.”

[don't **accuse** me like that Mr. Prabowo]

Instead of arguing against his rival's argument, the candidate attacked his rival's character by claiming that his rival has prejudiced against him. In a debate, such an attack must be avoided because one must argue against arguments, not against a person's character, and this kind of attack is also biased. Thus, the statement contains poisoning the good fallacy.

### 3. Fallacy by manipulation through distraction

*“Apakah bapak bias meyakini dan menjamin bahwa perjabat-pejabat yang bekerja untuk bapak benar-benar tidak memiliki kepentingan pribadi atau kelompok atau bisnis dalam kebijakan-kebijakan yang diambil terutama dalam impor-impor beras gula dan komoditas-komoditas yang sangat dirasakan merugikan petani-petani kita?”*

*Pertama, saya akan mulai dari saya. Saya ini tidak memiliki beban-beban masa lalu sehingga enak dalam memberikan perintah-perintah, tidak ada kepentingan-kepentingan pejabat yang kami angkat .....*”

[Could you make sure and guarantee that the officers working for you truly do not have any personal or group interest or business in the policies implemented especially in importing rice, sugar and commodities which harm our farmers?

Firstly, I will start by myself. I do not have past problems so that it is easy for me to give commands, there is no interests toward the officers that we inaugurated.....]

There are two statements above which come from the two candidates. One was asking a question (the first statement), and the other was answering the question (the second statement). However, it can be perceived that the question and the answer do not match. In other words, instead of directly answering the question, the candidate diverted the attention to another issue, which is irrelevant to the question. Thus, the statement contains a red herring fallacy.

#### **4. inductive fallacy**

*“Akar masalahnya (korupsi) adalah bahwa penghasilan para pegawai negeri, para birokrat-birokrat itu kurang. Tidak realistis.”*

[The root of the problem (corruption) is that the salary of civil servants, bureaucrats is inadequate. Unrealistic]

In this statement, the candidate impliedly generalized that all civil servants and bureaucrats have a low or inadequate salary. For some, especially those who sit in low positions, his argument might be true. However, those who have important roles, or those who sit at the top must get a high and adequate salary. It is undeniable that different positions offer different salaries. Besides, the statement lacks the use of hedging (a linguistic feature used to moderate a claim, for example, the use of quantifier "several civil servants' or "most bureaucrats"), which made it too strong and left no room for other possibilities. As a result, it becomes an overgeneralized statement that claims that "all civil servants and bureaucrats" gain an inadequate salary. Therefore, the statement contains a hasty generalization fallacy.

*“Contoh misalnya, yang mendapatkan emas dapat 1 setengah miliar, yang dapat perak bisa kita berikan dan bonus 500 juta yang dapat perunggu kita berikan bonus 250 juta sama seperti atlit atlit yang berlaga di asian games. Artinya bahwa kesetaraan itu betul-betul kita berikan kepada kaum disabilitas yang mulai sekarang ini kita terus perhatikan mereka.”*

[For example, those who got a Gold get 1.5 billion, those who got a Silver, we can give 500 million, those who got a bronze we give 250 million. It is the same as the other athletes who competed in Asian Games. It means that we truly give equality to the disabled people that from now on, we keep paying attention to them.]

In the statement above, the candidate claimed that he fully gives equality to disabled people. However, it is inadequate just by saying what he said since equality covers a wide range of aspects, not only in sports. It must include the aspects of education, rights, health, and many

others. He only fulfills one of the aspects, but he claims to fulfill all. Therefore, he committed a hasty generalization fallacy.

*“Majelis Ulama Indonesia telah mengeluarkan fatwa bahwa terorisme bukan jihad. Oleh karena itu haram dilakukan.”*

[Majelis Ulama Indonesia has issued a fatwa that terrorism is not Jihad. Therefore, it is forbidden]

From this statement, it can be perceived that there is no causal link between the premise (the first sentence) and the conclusion (the second sentence). The candidate said that because terrorism is not jihad, so it is forbidden. So, if something is not jihad, it will also be forbidden? Of course, it is not. Thus, it can be said that this statement contains false cause fallacy.

Mereka melihat perlakuan yang tidak baik, tidak benar. Mereka merasa tersakiti. Dengan demikian mereka bisa dipengaruhi oleh pengajar-pengajar ataupun paham-paham yang radikal dan mengarah pada kekerasan.

[They (terrorists) see unpleasant treatment, not right. They feel hurt. Therefore, they can be influenced by radical beliefs and lead to violence.]

Similar to the previous statement, this statement also contains false cause fallacy. It is because there is no reasonable claim of causal connection from the first sentence to the second, and the last sentence. If someone sees unpleasant treatment, why is it them who feel hurt? It can be true if they are the ones who got the unpleasant treatment.

Moreover, if someone feels hurt, how come they get influenced by radical beliefs? Instead, they might revenge or do something that could relieve their feelings. People who can be influenced by radical beliefs are usually those who are less educated, not those who get hurt.

*“Di dunia ini ada 200 negara kurang lebih, 30 disebut sangat berhasil, 30 sangat tidak berhasil dan miskin”*

[In the world, there are approximately 200 countries, 30 of which are called very successful, 30 are very unsuccessful and poor]

To say anything that relates to statistical data, one is highly required to prove it by providing a trusted source of the data or concrete evidence. However, the candidate just simply said the statistical data above about successful and unsuccessful countries without providing any evidence or trusted source to support his argument. Therefore, his argument is still questionable and might be fallacious.

## **CONCLUSION**

This study reveals and supports the previous studies that logical fallacies are often found in idea exchanges, particularly in debates. Since the debate, in this case, the presidential debate becomes the most decisive and contributive factor which determines the winner of the election, the candidates attempted to attract the audience using deceptive tricks. It means that they tend to use fallacious arguments in their political statements that can deceive people or even deviate the truth so that their political goals could be achieved. The fallacious arguments, for common people, might seem convincing and valid, yet they are not. They ultimately can influence the public's perception toward the arguers. Therefore, the study of logical fallacies is worth to be

conducted. Further studies on how to help people identify logical fallacies are highly recommended since this study is only limited to the types of logical fallacies.

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# Are the Phonological Disorders of Down Syndrome Children the Same?

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## Abstract

This study aimed to compare the phonological disorders of Down Syndrome (DS) children based on the level of mental retardation, mild and moderate mental retardation. It was due to the inappropriateness between speech therapy with the level of mental retardation for DS children that is commonly found in rehabilitation or special needs schools. Therefore a study was conducted to investigate whether the DS children have the same ability to respond to the stimuli given and whether the DS children have the same phonological disorders or not. This is a descriptive case study where the subject of the research only one for mild and one for moderate mental retardation child. The data were collected by using flashcards, and the words produced by each DS children were recorded by using a voice recorder. The data were then analyzed by using a phonetic articulator. After analyzing the data, it was found two concern things. The first one is DS child with moderate mental retardation has a lower comprehension of the stimulus given than the DS with mild mental retardation. It was proved that there were a few flashcards that could not be answered by the DS child with moderate mental retardation. The second one is phonological disorders of DS children are not the same. The DS child with moderate mental retardation dominated the three types of phonological disorders. In addition, the last types of phonological disorders, the environment was not found on both DS with mild and moderate mental retardation. So, the phonological disorders depend on the level of mental retardation of DS children. The lower mental retardation of a DS child, the harder of the DS child to respond to the stimuli and produce the words.

**Keywords:** *Down syndrome, mental retardation, phonological disorders.*

## INTRODUCTION

The inappropriateness between speech therapy with the level of mental retardation for children with Down Syndrome (DS) is commonly found in rehabilitation or special needs schools. A speech therapist might give flashcards generally as a stimulus to make the DS children respond or speak. Another speech therapist might also give real things to let DS children quickly respond to the stimulus without thinking about the level of DS mental retardation. It is interesting that "Do all children with DS have some level to understand the stimulus given?" and the most important thing is, "Do they produced the same inappropriate phonological when the stimulus was given? These two questions will be the concern of this research.

Before answering the two questions, it should be clear what the Down syndrome is. Evan-Martin (2009:12) says that Down syndrome was found by John Langdon Down. From that invention, Down said that DS is a disease that is caused by abnormalities genes. Normally, each human has 22 genes that consist of 2 chromosomes inside each gene. It means that every human has 44 chromosomes. Unfortunately, DS people have an extra chromosome on number

21. This extra chromosome makes the DS children different from normal humans, physical and mental. According to Prasher (2009:124) the abnormal chromosome on the DS children also makes them have intellectual disabilities and mental retardation.

Frank (2016:30) mentions that the mental retardation of DS children is divided into three levels. The levels are mild (IQ 50-69), moderate (IQ 35-49), and severe (IQ 20-34). Related to what Prasher and Frank said, it can be concluded that each DS child has a different ability to understand or respond to something. To support the two experts' opinions, Whintaker (1998:516) states that the language disorders made by DS children are due to the reducing of volume on several parts DS children's brain, especially on uncus, hippocampus, gyrus, and parahippocampal. This condition might cause the DS children inappropriate to produce the words.

By knowing the condition of DS phonological disorders, it can be seen in the example of flashcard 'ear' (in Indonesian 'telinga') given to two levels of mental retardation DS children (mild and moderate). For DS child with mild mental retardation, he changed /təliŋa/ > /nəliŋa/. It means that phoneme /t/ alveolar voiceless was substituted to be /n/ nasal voiceless at the beginning of the word. It is completely different from DS child with moderate mental retardation. The child simplified the phoneme /t/ alveolar voiceless in the beginning of the word, /təliŋa/ > /əliŋa/. This example becomes the basic evidence whether the phonological disorders of DS the same or not. Related to this case, it can be considered as the basic foundation why this research should have been conducted and what is the significance of the study to find the appropriate speech therapy with the mental retardation level of DS children.

## **METHODS**

### *Participants*

This is a descriptive case study, so there were only two participants in this research. The first one represented the DS child with mild mental retardation (DS 1), and the second one was moderate mental retardation (DS 2). In this study, the representative of DS child with severe mental retardation was not included because in most of the schools with special needs and rehabilitation institutions, the DS children with severe mental retardation are not taught or rehabilitated. They are hard to respond to what is asked due to the level of their understanding or IQ. The DS 1 is 24 years old male. He does not go to school, and his dominant language is Indonesian and Minangkabau. DS 2 is 18 years old male. He does not go to school either, and his dominant language is Indonesian and Minangkabau. All participants were checked that their tongues and ears were normal before the study conducted.

### *Data collection*

In collecting the data, each participant was brought to a quiet room. In the room, there were about 52 flashcards used to ask the DS children to respond question-based on the cards. The cards were about fruit, animals, daily activities, public places, and parts of the body. The respond of each DS child was recorded. The recorder was pun 20 centimeters close to the mouth of the participant. The recording section for each DS child was 15 minutes in length. This study



was done in Panti Sosial Bina Grahita Harapan Ibu, Padang, a rehabilitated and educated mental retardation and special needs institution.

*Data analysis*

The data from the recordings were transcribed by using the International Phonetic Alphabet (Kiel, 2015). Only the errors of words produced by each participant would be analyzed in this research. The errors were based on four sources (Blumstein, 1973:36-37). The category was the words produced by each DS child that did not exist or not similar in the phonemic of the target language, Indonesian, or Minangkabau. There are four types of phonological disorders dealt with in this research, they are phonemic substitution, simplification, addition, and environment (intra-morphemic, extra-morphemic, and metathesis).

**RESULT AND DISCUSSION**

To answer the first question of whether the DS children have the same level of comprehension toward the stimulus given, it can be proved that DS children with mild mental retardation had higher comprehension of the stimulus given. The child answered all of the flashcards given. Surprisingly, the DS child with moderate mental retardation could not answer about 1/3 flash cards. The stimulus that he did not respond can be seen in the table below.

**CONCLUSION**

This study reveals and supports the previous studies that logical fallacies are often found in idea exchanges, particularly in debates. Since the debate, in this case, the presidential debate becomes the most decisive and contributive factor which determines the winner of the election, the candidates attempted to attract the audience using deceptive tricks. It means that they tend to use fallacious arguments in their political statements that can deceive people or even deviate the truth so that their political goals could be achieved. The fallacious arguments, for common people, might seem convincing and valid, yet they are not. They ultimately can influence the public's perception toward the arguers. Therefore, the study of logical fallacies is worth to be conducted. Further studies on how to help people identify logical fallacies are highly recommended since this study is only limited to the types of logical fallacies.

**Table.1** Stimulus that was not answered by DS child moderate mental retardation (IQ 35-49) from the 52 flashcards

Part of Speech	FlashCards
Noun	rabbit, dog, elephant, snake, grapes, banana, flower, motorcycle, lips
Verb	washing the dishes
Adverb	in market, in the zoo
Preposition	In front of, behind, between

The table shows DS child with moderate mental retardation has a lower understanding of stimuli given. It can be proved that many stimuli could not be responded to. DS child with moderate mental retardation tended not to respond to nouns. They consist of animal cards, fruit, plants, part of the body, and transportation. Furthermore, the next stimuli that could not be answered were prepositions. In this case, the child could not respond to the preposition of place. The child could not also respond to the adverb of place, and the last part was verbs. From the description in the table above, it can be concluded that DS child with moderate mental retardation needs real stimuli, not cards. If the real things cannot be provided, it would be better the stimuli given with replication so that he could respond to them well.

After comparing the ability to understand the stimuli of DS children with mild and moderate mental retardation, it comes to answer the second question whether the DS children produce the same inappropriate phonological when the stimulus is given. As the study was conducted, it was found that there were several differences in the phonological disorder of DS child with mild and moderate mental retardation. The first one is on the phonological substitution. DS child with mild mental retardation tended to change the phonemes around the bilabial environment in the beginning of the words. For example on word /buŋa/ 'flower', DS child mild mental retardation changed the phoneme /b/ bilabial voiced with phoneme /m/ nasal-voiced /muŋa/. Another example is /pisaŋ/ 'banana'. DS child with mild mental retardation changed phoneme /p/ bilabial voiceless with the phoneme /m/ nasal voiceless.

It is totally different from DS child with moderate mental retardation phonological disorders on substitution type. The child changed several phonemes in a few environments such as, velar, bilabial, alveolar, and trill. It can be seen below:

/kupu kupu/ > /putupu/ 'butterfly'  
 /bibir/ > /biji/ 'lips'  
 /perut/ > /eyu?/ 'stomach'

From the two descriptions on the substitution type of phonological disorders between DS child with mild and moderate mental retardation, extra attention should be given more like speech therapy on DS child with moderate mental retardation because he changed a lot of phonemes on different environment.

Second is on phonological simplification. It was found that DS child with mild mental retardation simplified the morphemes 'meN' on verbs, and 'di' on preposition. The examples can be seen below:

/di bawah/ > /wawah/ 'below'  
 /meŋapu/ > /sapu/ 'sweeping'  
 /meŋani/ > /ŋani 'singing'  
 /mencat / > /cat / 'painting'

If the examples above are compared with phonological disorders found on DS with moderate mental retardation on simplification type, the child tended simplified not only phonemes but also syllables or even shortening.

/apəl/ > /apə/ 'apple'  
 /təliŋa/ > /əliŋa/ 'ear'

/lidah/ > /idah/ 'tongue'  
 /memasa?/ > /sak/ 'cooking'  
 /rumah sakit/ > /aci?/ 'hospital'

The last type is phonological addition. It is quite surprising that DS child with mild mental retardation only added one syllable in the beginning of words. It was on /kupu kupu/ > putupu tupu/ 'butterfly' but for DS with moderate mental retardation added phonemes and syllable, too.

/mata/ > /anta/ 'eyes'  
 /sepatu/ > /atu?/ 'shoes'  
 /mejapu/ > /apu?/ 'sweeping'

From all the three types of phonological disorders found on the DS children, it can be seen that DS child with moderate mental retardation dominated the three parts. The child tended to substituted, simplified, or added phonemes or syllable in several environment but DS child with mild mental retardation tended to do the phonological disorders on one environment only in each type of phonological disorders. In addition, in this study, it was not found the last type of phonological disorders for both DS with mild and moderate mental retardation, i.e. environment (intra-morphemic, extra morphemic, and metathesis).

From the findings of the study above, it can be seen that the phonological disorders of DS children are not the same. It was proved by comparing DS children with mild and moderate mental retardation. On understand the stimuli give, DS child was problematic to respond to the stimuli. There were a few flashcards that could not be answered by the child. It was completely different from DS with mild mental retardation. The child could answer all of the stimuli given. So, it can be concluded that the ability of DS children is different, and it depends on the level of mental retardation, the lower mental retardation of a DS child, the harder of the DS child to respond to the stimuli.

Furthermore, The phonological disorders found in the two levels of mental retardation of DS children. It was also found that DS children with moderate mental retardation had more phonological disorders than DS with mild mental retardation. So from the two findings above, the speech therapy for DS children should be differentiated based on the level of mental retardation. It should also be given different stimuli like the DS child with moderate not to be given cards but rather than real things, activities to decrease the phonological disorders.

If these findings are compared with other studies, for example, Brock and Christopher (2004), Rice at al (2005), Vicari (2006), and Caselli at al (2008), the findings were about the language disorders of DS children in general. They did not investigate the language disorders based on the level of mental retardation. So, the findings of this research are the novelty of this study where phonological disorders of DS children are not the same. They are different, and it is due to the level of mental retardation of each DS child.

## CONCLUSION

Two things can be concluded in this study. The first one is DS child with moderate mental retardation has lower comprehension of the stimulus given than the DS with mild mental

retardation. It was proved that there were a few flashcards that could not be answered by the DS child with moderate mental retardation.

The second one is phonological disorders of DS children are not the same. The DS child with moderate mental retardation dominated the three types of phonological disorders. Also, the last types of phonological disorders, the environment of both DS with mild and moderate mental retardation. The two findings are not going to decrease the phonological disorders of DS children directly. Still, they can be considered as scientific ways to give or design speech therapy for DS children by considering the level of DS child mental retardation.

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# Genealogy of Tabot Ceremony at West Coast of Sumatra

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## Abstract

Genealogy is different from traditional history, like the analysis. The traditional history includes both major and linear events as well as celebrate such phenomena and its characters. Genealogy goes the other way around by throwing away the spectacular one for the minor phenomena neglected and all phenomena he history denied. Genealogy focuses on local knowledge, trivial matters, discontinuity, invalid for filtering claim of theoretical unity, and set it up for the sake of a given pure knowledge. In other words, Genealogy is a form of criticism. It does not seek for the origin but rather concentrate upon the conception of historical beginning. It uncovers various factors beyond the events and the weakness of history. "there is nothing constant; there is nothing essential; there is no non-interrupted permanent form of continuity structuring the past. What could be concluded from the present study are as follows. The genealogy forms of the tabot ritual performed in the west coastal area of Sumatra reflects the community's cultural aesthetics and function of purifying the soul; it also reflects religiosity, mystical and aesthetic experience and the hegemony which exceeds the post-colonial patronage, meaning that such a ritual has the purification function. It also reflects the cosmological aesthetics of the supporting community. It has deconstruction and aesthetic genealogical meaning.

**Keywords:** *Tabot ritual, West Coastal area of Sumatra.*

## INTRODUCTION

The purpose of the Tabot performance is to commemorate the martyr of Imam Hussein Son of Ali bin Abi Thalib captured by the Army of Yazid Bin Muawiyah in the battlefield of Karbala (Al-Gazali, 2003). Besides, this ceremony is performed once in a year on every 1 up to 10 of Muharram Hegira of the Islamic calendar. The performance is manifested by the ways of piercing, beating, slaughtering, and even self-torturing, crying out loud during the whole procession during which accompanied by the tabot coffin, music, and the incantation of prayers by the leader. The tabot is considered by the disciples closely associated to the presence of God's creature and the development of Islam(Yasin Owadally, 2003).

## DISCUSSION

The tradition gains a place among the people, and then it is inherited to and institutionalized into what is later called *tabot*. *The tabot* ceremony then expanded from Bengkulu to Painan, Padang, Pariaman, Maninjau, Pidie, Banda Aceh, Meulabuh, and Singkil. However, in its progress, the *tabut* activity disappeared from many palaces. It resulted from the form of its presentation/performance, the function of the tabot ceremony and the significance of it so that eventually it exists in two areas, namely Bengkulu called *tabut* and Pariaman named *tabuik*.

Genealogically, the relation of —tabuik—among various such as art and culture and social, economic practices is an attempt to elaborate *self-criticism*. The construction is the source of significance domain, and at the same time, it is the system of the meaning itself. This is taken both cultural values and norms by the people of the West Coast of Sumatra embodying in the tabot itself. The tabo construction comprises of; (1) *bouraq* is an extremely fast flying vehicle rode by Prophet Muhammad PBOH., as he made travel from Mecca to Jerusalem (Isra') and ascension from Jerusalem to the Heaven (Mi'raj),. The word *bouraqis* frequently associated to *barq* meaning lightening. (2) (Eight flowers (Bungo Salapan), Eight sungo (Sungo salapan) is a hemispheric object covered with torn pieces of paper dominated with white color and set up into stalks. The form of eight flowers is an imitation of a turban. It is called eight flowers (bungo salapan) for it consists of eight pieces; four pieces are fixed on the bouraq's top or on the junction of lower and upper parts. The other four are mounted on the upper part next *togomaik*. The eight flowers are fixed at four corners or angles.(3) the rooms (*Biliak-biliak*) are the body parts of the tabot located between the lower eight flowers and the one of upper part. *The biliak-biliak* is a fourangled box-going bottom-up, made of bamboo covered with colorful papers, (4) the peak of tabotis an object whose form is as the same asof the *bungo salapan* but the size is bigger than the one of *bungo salapan*. *The tabot's peak* is an imitation of a turban.

The ceremonial form comprises of; (1) Taking the soil from River Piaman, the soil is taken from the river bed by each *tabot's* master. (2) Taking the babana tree and this is done on the 5<sup>th</sup> of Muharram about 17.00 o'clock, at different places at the respective 'opponent's place's and is done at the same time. (3) The ceremony of *Maradai* is an activity to invite the public sympathy to contribute fund, (4) The *Mahatam* ceremony is to put down the fingers or *panja* from the house ceiling and taken them to the *daraga*, (5) The taking procession of the turban is to represent the act of Hussein's disciples after found Hussein's turban. (6) The ceremony of Tabot rank promotion is an activity to combine the tabot's rank of the lower part rank and the one of the upper part. (7) The ceremony of shaking the tabot is the main event of the whole serial session made in form of a big procession designed as to re-commemorate the burial of Hussein. (8) The ceremony of throwing the tabot away is the last one that is in form of a procession to throw away the tabot to the sea (Yasin Owadally, 2003).

The musical instruments accompanying the ceremony consist of; (1) *tasa* or *telanang* that is a kind of a one faced drum (*vessel drum*) meanwhile, its body-frame is made of a bowl form clay. The upper surface of this instrument is covered with goat hide bringing about vibration (membrane) and the back part of it is convex and covered. Special (chords) strings adjust the membrane stick to shut the instrument surface and it tension. However, the resonant hole of the instrument is on the surface of the membrane as many as four holes as big as a sewing needle, (2) Drum or *dollars* one of the musical instruments in an ensemble of tabot music made of a light wooden kind such as *tarantang*, cotton, and *surian* woods. The sound quality does not change although it is beaten as strongly as possible. Besides, this wooden type is not heavy at the shoulder belt to accompany the tabot ceremony (Khanizar., 1995).

The song beats accompanying the tabot consist of (1) Beginning of the song (*Pangka lagu*) that is the song part used to start a song. (2) *Song/Matam*, in ak tabot music, is a composition consisting of several parts, which is essentially an order of rhythmic patterns. The music players are completely honored and praised by the people and is also identified to an "imam". Herein, the sense of "imam" dis imagined as an "imam" in prayer of shalihin Islam. The supporters of the tabot ceremony are the people at the West Coast region of Sumatra, and they are called single title (*gala tungga*);1) Saidina, Saidi, Sidi, 2) Bagindo, 3) Sutan,and 4) Marah (Muhaya, 2003).

Becoming the "coastal" people at the sphere of West Coast of Sumatra is not a single-dimensional experience; it is a debatable domain. Dynamic and dialectic "The state of being West Coast of Sumatra". It is not only an individual or social statement only in the sense of an agency but also in the sense of a group dynamism crossing both space and time. Such dynamism is complicated by political, economic, cultural, aesthetic forces putting the label on the ceremony as debating the identity construction.

The ceremonial analysis of tabot through both genealogy and deconstruction post-modernism is completely appropriate. It does not only unstitch and admit cultural pluralism as a realistic inevitability, *counter* the nuances of subject domination over the object but apart from it. It would be able to reflect the canons traditional-cultural as to achieve both balance and pluralism themselves are felt free from the sense of *monosemy*.

It is found that the functional factors, as well as the effect and the supporting significance of the tabot ceremony in the traditional pluralism of customary, religion, and belief among the people West Coast of Sumatra (Thabathaba'i, 1989). It is covered by the whole epistemology used, and all findings are set up based upon chronological phenomena of the research found so that it is scientifically accountable in the field of cultural study. Genealogically, therefore, the tabot ceremony is based upon:

Firstly, the tabot ceremony at West Coast of West Sumatra was at first a form of a religious ceremony that is Shia. The performance of the tabot ceremony does not only commemorate the martyrdom of Imam Hussein ben Ali ben Abi Thalib GBUH. He was slaughtered army troop of Yazid ben Muawwiyah as the Caliph of Children of Umayyah at the battle field of Karbala on 10th of Muharram, 61 H (680 AD), now Irak but apart from it. The tabot ceremony is the materialization by the Shia disciples, the people of Sumatra West Coast as to glorify the descendants the Caliph Ali Ben Abi Thalib. Such a view was conducted following the death of Prophet Muhammad PBUH.

Secondly, there is such ceremony in Bengkulu started in 18<sup>th</sup> century AD. Bengkulu tabot was brought by Sheikh Burhanuddin Imam Sanggolo as one of the workers at Malborough Fort in 1718-1719 M. Probably. It was assumed that what referred to as "Sheikh Burhanuddin" was Sanggolo embracing and teaching Islam Shia in Bengkulu approximately in 1718-1719 AD. Other than a worker at Malborough Fort di Bengkulu, Sanggolo was also an Islamic propagator embracing Shia school of thoughts and his disciples called him Imam Sanggolo. Anyhow, the tabot ceremony existing in Pariaman was not carried and developed by Sheikh Burhanuddin Ulakkan but he actively developed sufism until he died and was buried at Ulakkan Pariaman frequently visited in the month of Shafar and was well known as to have Shafar (*basyafa*). Essentially, such a tabot ceremony does not have something to do with widespread of Islam by Sheikh Burhanuddin at the West Coast of Sumatra.

Thirdly, the Pariaman tabot ceremony never existed until the arrival of Muslims in West Coast of West Sumatra in 670-730 AD. The School of thought brought in was Sunni not Shia one. The purpose of their coming to Pariaman was to do business with the local people (*anak nagari*). The touching of Sunni Islam and the religion of the local people at the West Coast of West Sumatra was found oriented to the study Tariqat and adjusted to the Minangkabau tradition.

Fourthly, the tabot ceremony as discourse and cultural aesthetic domains of the people at the West Coast of Sumatra is a structured event manifested behavior, language, and culture, between *discourse and a text* saying "a text is a structured sequence of linguistic expressions forming a unitary whole". Therefore, it might be synergized that text within the context of performance art. The structured event brings a new stimulus as the statement of aesthetic

discourse ideality of the public culture in the tabot ceremony performs in the West Coast of Sumatra.

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# Language Politeness in *Tirai Menurun*: Local Wisdom of Javanese Society Facing The Industrial Era 4.0

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## Abstract

Industrial era 4.0 is currently demanding that people understand technology. However, it should not abandon the local wisdom existing in Indonesian culture, such as politeness in Javanese society. Javanese people do not say directly on the subject matter that will be addressed to or to the point so that people who are invited to talk are not offended. It is related to the life of Javanese people who still hold the values of ethics in politeness in behaving and speaking. Based on that fact, the authors are interested in analyzing *Tirai Menurun*, a novel based on Javanese culture. The politeness is related to the act of speech done by the speaker in a society. In the novel, the people who do the act of speech called the figures. In this paper, the authors will describe the form of speech in language politeness according to Leech and explain the context of politeness based on acts done by the characters in this novel to know the values of politeness in Javanese culture presented in the *TM* novel. Furthermore, the authors will explain the form of language politeness courtesy speeches in the *TM* novel. The application of linguistic politeness in the *TM* novel shows that Javanese society often rewards others by giving more compliments to the partners. It is the local form of Javanese wisdom that must be maintained.

**Keywords:** *Awards, Javanese society, local wisdom, language politeness*

## INTRODUCTION

The development of the internet marked the industrial revolution of 4.0 and followed by technology in the fields of data sciences, artificial intelligence, robotics, cloud, 3D printing, and nanotechnology. According to Satria (quoted from *Republika.co.id*), technology has disrupted previous innovations. The era of disruption of innovation affected the loss of several jobs. However, Satria further stated that there are three important factors to support success, namely honesty, discipline, and communication networks. Honesty and discipline are moral ethics that must be maintained. Meanwhile, networks are related to good relations with the social environment. These factors should not cause disruption, given that the Indonesian nation is a nation that has a respectable culture.

Education without honesty will not shape Indonesia as a country that provides comfort. For this reason, character building rooted in the local wisdom of Indonesian culture is needed to strengthen the image of the Indonesian people. Character education is the formation of oneself in a better direction through training. How to train someone to be successful in the industrial 4.0 era? Among the way is getting them to read books, especially literary books. Literature is

a way out to instill moral values (Swandayani D 2011). Literature is a reflection of life in society (Damono 1984). Thus, work as a result of the author cannot be separated from the author, who is part of the community and behind the story as part of the situation in the community. Through literature, society learns about honesty, wisdom, and creativity developed with their imagination. Life experiences will also be taken from literary works that are read because all literary power is in the simplest word or sentence (Miller 2011). Thus, literary learning about the local wisdom of Indonesian culture can contribute to the independence of individual thinking to be successful in facing the current industrial 4.0 Era. One of them is by learning Javanese local wisdom.

Moral values embedded in the norms of society can be used as material for discussion in the classroom to train someone to understand the meaning of local wisdom that exists in the community in Indonesia. Next, implement the things that are read in daily life, for example, the politeness values that exist in Javanese society. These politeness values can be learned through literature, for example, *Tirai Menurun* novel.

Javanese society seeks to preserve the norms in society to create harmony to ensure security in their social environment. For this reason, Javanese people hope to preserve the norms of life. There is a concept of *sepi ing pamrih rame ing gawe* (quiet thinking), which is the attitude that does not want to impose the desire and the importance by remembering the general needs, especially in the use of society. Those effects to the Javanese people's speech acts in preserving the politeness.

The effort to find out the local wisdom of the Javanese community is analyzed through literary works. For this reason, in this study, the author wanted to find out whether the Javanese politeness in the novel *Tirai Menurun* is a form of local wisdom.

Samingin and Asmara (2016) conducted a similar study in his article entitled "Exploration of the Functions and Values of Local Wisdom in Speech Acts forbidding Speakers of Standard Dialect Javanese." The conclusions from that article: speech acts "against" are not acts of dishonesty or done to deceive speech partners, but a form of wisdom (local wisdom) and as a reference for Javanese language and culture.

## **METHODS**

This study used qualitative research methods. According to Sugiyono (2010), qualitative methods are also called naturalistic method because the research is carried out under the natural conditions. Qualitative research studies the situation of the real world naturally, it does not manipulate, and it is opened to anything that arises. It deepens the details and peculiarities of data to find the interrelated categories. All the symptoms studied are understood as a complete system. More than merging and parts of detailed descriptions, researchers relate to the symptoms studied directly. Qualitative research is carried out neutrally and objectively but is empathetic. The research design must be flexible, open, and adaptable to changes that occur.

In collecting data, the authors search/ analyze the conversations in the novel *Tirai Menurun* by NH Dini which describes the illocutionary speech acts used, and then describe and analyze them by the context of narratives, and interpret of the language's politeness according to its function and purpose.

## RESULT AND DISCUSSION

### 1. Tact Maxims (in losses and profits)

If in speaking, people hold stable to the maxims of wisdom, they will certainly avoid envy and will avoid hurt.

In TM's novel, it is told that young people gather in Mak's cafe and discuss Dasih, who will go to school.

A: *"Kalau anak-anak, biasanya cepat teringat kembali. Masih muda, cepat belajar, Bu, kata orang itu membesarkan hati Mak." "Tidak seperti kita yang tua ini, telanjur tumpul otak kita."*

B: *"Eh, jangan begitu, Gus. Kalau Anda yang begitu gagah dan kuat mengatakan diri tua, lalu Mak disebut apa!"*

The quote shows that the young man gave benefit to *Mak*, who became his speech partner. The speech gives a loss to yourself and provides benefits to others. In line with the opinion of Magnis (1996) which says that Javanese humans have virtue, which means having the right feeling about how to behave towards others, things that can and cannot be said. The use of the word "*Kita*" refers to the youth age, and *Mak*'s are the same. It shows the nobility of the young man who does not only point to *Mak* alone to declare old age but includes him.

### 2. Generosity Maxims (in losses and profits)

This Maxim is intended so that speakers respect to others with the generosity shown in the speech.

A: *"kecik-kecik ini buat kamu."*

B: *"Ah, tidak," Dasih menolak." "Katamu hanya punya sedikit."*

A: *"Tidak apa-apa. Di rumah masih ada."*

The speech stated that there was a desire from speakers to give something to the speech partner. Even though there is a rejection, the speaker still gives reasons to be accepted. The speech was stated with subtle words "*tidak apa-apa*."

The attitude of the child who wants to give something to his friend shows the Javanese philosophy of life, namely *urip iku urup*. The meaning of the philosophy is life must be benefiting others around us. This wisdom gives us learning that one has to share in life.

### 3. Approbation Maxims (in expression and assertion; in feelings and assertiveness)

In the life of Javanese people, parents have a huge role. Parents take care of children's well-being, educate them to become "*manusia*" (Javanese), complete them with providing provisions needed to cross their life (Mulder 1985). The pride of parents towards their children appears in the following excerpts:

A: *“Tapi aku keburu ingin melihat kamu, Nang. Dan melihat empang di mana kamu bekerja. Luas sekali!”*

B: *“Luas memang, Bu. Tetapi ini tidak hanya Juragan yang memilikinya. Dia patungan dengan kawannya, jadi separo-paro begitu.”*

A: *“Meskipun demikian, ini berarti uang banyak. Dan kamu yang diserahi menjaganya. Tanggung jawab besar, Nang.”*

The quote shows parents' pride in the success of their child, but as a child must remain humble to parents. The speech of parents supplements the humility of the child for their pride in their children. There are awards given by the speakers (parents) to the speech partners (children).

Parents as educators instill the attitudes that must be owned by a child so that later he will become a Javanese man who has the virtue. According to Franz Magnis Suseno (1996), virtue is a trait of the most praiseworthy attitude towards others. In contrast to all very hated Javanese traits, such as the habit of interfering in the affairs of others (*dahwen, opén*), low mind (*drengki*), selfishness (*srei*), playing intrigue (*jail*), and rudeness (*methakil*). The following quotations are the speech that gives an appreciation to the speech partners for the noble attitude possessed by the speech partners by the local wisdom in the Javanese community.

A: *“Tapi aku keburu ingin melihat kamu, Nang. Dan melihat empang di mana kamu bekerja. Luas sekali!”*

B: *“Luas memang, Bu. Tetapi ini tidak hanya Juragan yang memilikinya. Dia patungan dengan kawannya, jadi separo-paro begitu.”*

A: *“Meskipun demikian, ini berarti uang banyak. Dan kamu yang diserahi menjaganya. Tanggung jawab besar, Nang.”*

In the speech, it is clear that speakers maximize respect for their children. The mention of *Nang's* nick name which is short for *lanang* (boy) gives appreciation to the speech partner (child).

The Javanese community is known for its preamble in social life so that if someone is in a crowd and wants to leave the crowd, he must ask permission first. The following quote shows the Javanese community politeness that rewards the speech partners.

*“Sudah, saya tinggal dulu, ya,” katanya kepada laki-laki di petak lain. “Saya ke gubuk.”*

The respect attitude for other people in relationships needs to be preserved. A goodbye is an act of politeness that must remain in the present.

#### **4. Modesty Maxims (in expression and assertion)**

The Javanese philosophy states *adigang, adigung, adiguno*, it means that don't feel arrogant with the advantages we have, such as strength, position, and background. This shows that humility is very guarded in Javanese society.

A: *“Anda hebat sekali! Menari, menembang, menggamel. Sekarang saya baru tahu bahwa Anda juga menggambar!”*

B: *“Hanya corat-coret. Bermain-main saja, ”sahut Wardoyo merendahkan diri.*

The philosophy of life of the Javanese *dhuwur tan ngungkuli* is shown in quotations from the above. The speech is intended that people who speak brilliant things in themselves need no to be rewarded with pride. The speech acts above show the maxim of simplicity by reducing praise to oneself.

The attitude of prioritizing the interests of others rather than self-interest is applied in the lives of Javanese people. In TM novel, this is illustrated in the following speech.

A: *“Bagaimana? Uyon-uyon atau klenengan, “tanya Bapak sambal menghadapkan tubuh ke arah Wardoyo.”*

B: *“Menurut saya, biar Mas Tirto yang memutuskan. Dia lebih tahu dengan siapa saja bias bekerja sama. Ini bidangnya.”*

*“Saya tidak ingin dikatakan lancang.”*

The Javanese philosophy held by the speaker in the quotations, which are *Aja kuminter mundak keblinger, aja cidra mundak cilaka*. It means do not feel the smartest, so you are not to be misdirected and do not cheat so that you will be avoided harm. Today many people feel that they are the smartest and the most correct. They are not self-introspective. They do not become aware that everyone is imperfect and should allow others who are capable in their fields, not take every opportunity that exists. Those quotes teach us, the local wisdom of Javanese people that needs to be maintained so that they avoid the greed and greed the power.

### **5. Agreement Maxim (in assertiveness)**

In this maxim, it is hoped that there will be agreement or compatibility between speakers and speech partners to create an attitude of politeness.

A: *“Bagaimana kamu, Nang?” seru seseorang dari dalam gubuk, kepalanya melongok di jendela.”*

B: *“Saya minum dulu, Bu, Pak,” katanya minta izin.”Haus sekali.”*

A: *“Ya, ya, situlah!” Sepagian kamu kepanasan, tentu saja haus. Ini makananmu juga sudah siap. Kami tadi membawanya bersama pegawaimu.”*

The existence of mutual understanding between speakers and speech partners causes agreement between both of them. Mutual understanding in society will bring harmony in life. The Javanese community strongly adheres to this principle.

### **6. Sympathy Maxim (in firmness)**

In this maxim, speech participants can maximize the attitude of sympathy with each other. If the partner says he has grief, the speaker is obliged to declare his or her condolences. Contrarily, if the speech partner gets happiness, the speech partner gives congratulate to him.

A: *“Mengapa, Pak?” Yang mana yang akan dijual.”*

B: *“Yang dekat jalan besar.”*

A: *“Sayang, Pak. Mengapa mesti dijual? Bisa disewakan saja.”*

The expressions to show the concerns of speakers towards the speech partner in the above quotes is the use of the word "sayang." The attitude is shown in the speech above aims to express opinions about a matter. The word "sayang" that is placed at the beginning shows the

speaker's concern before the speaker gives a suggestion. It shows the language politeness of the speakers to the speech partners.

The principle of politeness is not related to language rules but concerns the strategies. Language politeness strategy can only be done by understanding the meaning or purpose of the speech. The following is the purpose of the speech contained in the novel *Tirai Menurun* (TM).

1. *Perform speech acts as they are, without small talk (chit-chat) by complying with Grice's cooperation principles*

This strategy does nothing to save the face of the speech partner. This strategy is commonly used if speakers and speech partners have close intimacy relationships, for example, between friends or family relationships. See the following quotes as an example

A: *"Kopi, Nang?" Bu Carik beringsut akan menggapai termos.*

B: *"Tidak, Bu."*

A: *"Tidak ngantuk?"*

B: *"Justru ingin tidur. Enak tidur siang di empang begini."*

The Javanese community is famous for small talk, but this is not always done, depending on the place and situation they are facing. The quote above shows that Javanese people also like to speak in simple. When someone is offered coffee, he immediately answers straightforwardly with the word *"tidak"* as an expression of rejection. The person does not say *"thank you"* as an expression of rejection. The use of the word *"Bu"* shows the strategy of language politeness to older women.

2. *Conduct speech acts with positive politeness*

This strategy is used to show familiarity with speech partners who are not close people. To facilitate the interaction, the speaker tries to give the impression as if he has the same desire as the speech partner and is considered as a shared desire. The strategy is shown directly to the positive face of the speech partner. This desire is considered as a joint desire of the speech partner.

This strategy is to facilitate social relations with others. By using this strategy, speakers feel more familiar with the speech partners and show cooperation cohesiveness. This strategy minimizes the distance between speakers and speech partners. The following quotes show it.

A: *"Siapa nama Anda yang sebetulnya, Dik?" Tanya Wardoyo.*

B: *"Sukarso, Mas. Kata Pak Carik, supaya saya selalu mempunyai kehendak yang baik."*

A: *"Memang 'su' berarti paling bagus."*

B: *"Tapi saya senang kalau Mas Wardoyo memanggil saya Kintel, tanpa sebutan 'Dik'. Lebih akrab, Mas."*

B: *"Kalau Anda senang dipanggil bagaimana, Mas?" Mas War atau bagaimana?"*

A: *"Memang kita senang kalau memotong-motong nama, ya,"....*

This politeness strategy is expected to provide a positive image to the speech partners. The quotation above shows a positive strategy carried out with several actions, namely paying attention to the partner said with the question *"Kalau Anda senang dipanggil bagaimana,*

Mas?" and the use of the word "Mas", as greeting in Javanese society to respect others. The use of greeting words in speech is a way of appreciating speech partners.

### 3. Conduct speech acts with negative politeness

This strategy is to save the face of the speaker. It also to show the desire of speakers to be free from obstacles and burdens. This action is the foundation of positive politeness speech acts. Negative politeness is carried out because the speaker is worried that he will burden the speech partner because of the social distance or certain obstacles in a situation. The following quotes show us.

A: *"Sekarang apa yang bisa saya kerjakan?" Yang gampang saja, Mas, Karena pekerjaan rangkai-merangkai janur, yang saya bisa hanya membuat kelongsongan ketupat dan bulatan untuk umbul-umbul. Yang rumit-rumit, tidak mampu saya! Lihat, Mas! Jari saya terlalu besar, tidak luwes seperti tangan Mas Doyo yang mahir menari."*

B: *"Ini yang gampang."Ini dipotong-potong untuk biting.*

The humility of the Javanese is seen in the quotation above. The speaker is reluctant (*sungkan*). The feeling of hesitation is the emotion of the Javanese because of concerns that their shortcomings will interfere so that they need to be conveyed first. This is intended not to interfere with the activities of others.

### 3. Perform indirect speech acts (off record).

This strategy is described in an obscure (vague) manner so that the communication intentions are not conveyed correctly. This strategy is done so that the speaking partner interprets the actions taken. This strategy is carried out if the speaker wants to carry out a face-threatening action (FTA), the speaker is not responsible for it. The following quote is an indirect speech act.

A: *"Mbokmu ingin menonton wayang wong, Nang."*

B: *"Betul, Nang. Ayo kamu turut!"*

A: *"Saya jaga tambak, Bu."*

Indirect rejection will cause a bit of conflict. This is usually done by Javanese so as not to disappoint speech partners.

The politeness values that exist in novel *Tirai Menurun* can be used as teaching material in the context of character education facing the era of Industrial Revolution 4.0. In the novel *Tirai Menurun*, the local wisdom of Javanese culture is reflected through the speech acts of the characters.

## CONCLUSION

The values of the local wisdom of the Javanese community in the novel *Tirai Menurun* are reflected in the speech acts carried out by the characters in the novel. This can be seen from the use of language following the maxim of politeness proposed by Leech (1983). The use of language by the six maxims of politeness illustrates that Javanese people still preserve politeness values in communicating with speech partners. The politeness strategy in each speech in the novel shows the local wisdom of Javanese culture to preserve harmony and peace in the community.

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# Survival Ecolexicon in The Environment of Plants in Traditional Medicine Taloki Language Era 4.0

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## Abstract

This article discusses the survival of Taloki Ecolexicon in the environment of medicinal plants. Does the study focus on the survival rate of Ecolexicon in the Traditional Medicinal Plant Environment Taloki Language? The method used in this research is qualitative research by using a descriptive approach. The result shows 55 Ecolexicon in the traditional medicinal environment of Taloki languages above 50%, while the Ecolexicon in the Traditional Medicinal Plant Environment Taloki languages is below 50% higher or 145 Ecolexicon. Based on the results of the percentage of Ecolexicon gross in the Traditional Medicinal Plant Environment Taloki language, only 27.50%, while 72.50% did not use it anymore. It indicates that Ecolexicon In the Environment of Medicinal Plants Traditional Taloki language does not survive.

**Keywords:** *Ecolexicon, survival, medicinal plants, Taloki*

## INTRODUCTION

Taloki (BT) Language is one of the regional languages in Southeast Sulawesi province. This language is spoken on the northwest coast of Buton island, especially Maligano and Wakalambe village. Taloki word has a sharp sword meaning. Maligano community, in general, is more familiar with the term Taluki compared with taloki. However, if it refers to the meaning of etymology should be the right word taloki remember in the language of taloki own words ta berate sword and loki means sharp.

Taloki language is one of the minority languages in Southeast Sulawesi. Since Taloki is a minority language, this language is less developed. The younger generation of Taloki ethics is rarely using the Taloki language. They prefer to use the Indonesian language. Based on the interviews with informants, the parents prefer to teach the Indonesian language rather than Taloki language because Indonesian is the majority language used in Maligano. It is according to them to facilitate their children to mingle with other communities. Based on the above description, the paper explore the survival rate of Ecolexicon in the Traditional Medicinal Herbs Society of Taloki Language? The objectives of this research are: 1) to describe survival rate Vocabulary in the Traditional Medicinal Herbs Society of Taloki Language.

Kridalaksana (2008) stated that a lexicon is also called a vocabulary or vocabulary. A lexicon is a language component that contains information about the meaning and use of words in the language. Sapir (in Fill and Mühlhäusler, 2001), states that vocabulary reflects the physical and social environment of human beings. The complete vocabulary of a language is seen as a

complex inventory consisting of a design arranged in the mind of the speech community. This vocabulary reflects the boundaries of the physical environment and the cultural character of the society that uses them. Lexicon representing the environment is called Ecolexicon. Mbeti (2001) states that Ecolexicon is a set of words that describe the environmental properties or biotics (flora and fauna) and abiotic (eg rocks, clay, water) live and use.

Richards and Schmidt (2002) provides the following definition of lexicon *Lexicon are: 1) the set of all the words and idioms of any language, 2) a dictionary, 3) the words and phrases listed in the base component of a generative grammar and information about them, 4) a mental system which contains all the information a person knows about words. According to psycholinguists, people's knowledge of a word includes : (a) knowing how a word is pronounced, (b) the grammatical patterns with which a word is used (c) the meaning or meanings of the word.*

From the above understanding, it is said that the lexicon has the following meanings: (1) a series of words or expressions of a particular language, (2) dictionary, (3) words or phrases listed under the generative grammatical component and any information related to said word or phrase. (4) A mental system is consisting of all the information that people know about words. According to the psycholinguist, the human knowledge of the word includes: (a) knowing how the word is spoken, (b) the grammatical rules relating the word used, (c) the meaning or meaning of the word.

Richards and Schmidt [4] divide the lexicon category by stating: "The four main lexical categories are N (noun), V (verb), Adj (adjective) and P (preposition)". There are four categories of lexicons: N(noun), V (verb), Adj (adjective) and P (preposition). Kridalaksana (2008) giving lexicon meaning by dividing it into several categories. First, the lexicon is a component of language that contains all the information about the meaning and usage of the word in the language Second. The lexicon is the word richness possessed by a speaker, author or a language or vocabulary. Third, the lexicon is a list of words compiled like a dictionary, but with a brief and practical explanation. In terms of its use, the lexicon is divided into two components, namely:

1. The active lexicon, the wealth of words commonly used by a person,
2. Passive lexicon, the wealth of words that are understood only by a person, but never or rarely used.

An eco linguistic study of interdisciplinary studies linking ecology and linguistics began in the 1970s when Einar Haugan (1972) created the paradigm of "language ecology". In Haugen's view, language ecology is the study of language and environment interactions. In this context, Haugean uses the concept of the language environment metaphorically, ie the environment is understood as a language used as one of the language codes. Language lies only in the mind of the speaker, and because language only works when used to connect between speakers, and connect speakers with their environment, whether social or natural environment. Thus, language ecology is determined by those who study, use, and convey the language to others.

Eco linguistics is a discipline that examines the environment and language. Eco linguistics is interdisciplinary linguistics, ecological, and linguistic. Mbeti (2001) This discipline examines the interrelationships between language with the human/social environment and the natural environment. The term Eco linguistic (ecological language) relates to the word 'ecology' which is the study of the interaction between organisms with their environment and others. The Eco

linguistic study has parameters of interrelationships, environment, and environment diversity (Haugen in Fill and Muhlhausler, 2001). It can be distinguished that the realm of ecological studies includes dependence on a system, while in the language ecology, the ecological concept combines the environment, conservation, interaction, and systems in the language.

Furthermore, Ecolinguistics highlights also the human resources and cultural resources and their relation to verbal symbols in regional languages. It includes the use of lingual files (words, texts) as a mirror (understanding) of the natural social and environmental environment, including the use of language and cultural symbols that reflect the human verbal, symbolic relationship with humans and humans with the natural surroundings. The language environment in Ecolinguistics includes the physical and social environment (Sapir in Fill and Muhlhausler, 2001). The physical environment involves physical geography: the topography of a country (coast, valleys, terrain, highlands, mountains), climate, and intensity of rainfall, the economic basis of human life consisting of fauna, flora, and mineral resources. The social environment consists of the various forces of society that make up the minds and lives of every individual among them: religion, ethics, forms of political organization, and art.

In relation to Eco linguistic study, Haugen (2001) states that eco linguistics has links to ten fields, including: (1) comparative historical linguistics; (2) demographic linguistics; (3) sociolinguistics; (4) dialinguistic; (5) dialectology; (6) philology; (7) prescriptive linguistics; (8) glotopolytics; (9) ethnolinguistics, anthropological linguistics or cultural linguistics (cultural linguistics); and (10) the typology of languages in an environment.

## METHODS

In this study, data collection is focused on the natural setting or natural conditions. In the collection of data, there are several stages performed, namely tests, observations, interviews, personal and official documentation, photos, pictures, and informal conversations. The collected data is qualitative. Data analysis refers to Moleong (2007) as a process of organizing and sorting data into patterns, categories, and sets of basic descriptions so that a theme can be found.

To determine the percentage of survival rate and non-resistance per lexicon Ecolexicon The traditional medicinal plants of Taloki language as mentioned above, the researchers analyzed by using the following formula:

$$\frac{\text{(Number of lexicons of traditional medicinal plants that are still known by each respondent)}}{\text{(total number of lexicons on one questionnaire)}} \times 100\%$$

Based on the above formula, Ecolexicon said to survive if the number of respondents who know each ecolexicon Traditional medicinal plants. Taloki language is above the average of 50% of the total vocabulary. While to know the conclusion of the end of the percentage of survival and not Ecolexicon endurance The traditional medicinal plants Taloki language as a whole, the researchers used the following formula

$$\frac{\text{Number of respondents who still know about each Lexicon in traditional medicinal plants}}{\text{total number of respondents}} \times 100\%$$

Based on the above formula, Ecolexicon Traditional medicinal plant Taloki language is stated to survive if the total amount of vocabulary Traditional medicinal plants that still survive reach 50% upwards of the total Ecolexicon Plants of traditional medicines. The above formula refers to previous research by Sidu Marafad [8] on Surviving the Regional Language Vocabulary of Muna in the Kowala Plant Environment (Aren / Enau). One reason 50% up is said to survive because it is based on the assessment guide by looking at the approach.

## RESULT AND DISCUSSION

Table Level of Survival of Each Respondent's Ecolexicon

No Respondents	Number of survival Ecolexicon	Number of non-survival Ecolexicon	Ecolexicon Percentage Surviving (%)
1.	150	50	75
2.	129	71	64,5
3.	104	96	52
4.	97	103	48,5
5.	86	114	43
6.	76	124	38
7.	75	125	37,5
8.	75	125	37,5
9.	54	146	27
10.	47	153	23,5
11.	58	142	29
12.	59	141	29,5
13.	65	135	32,5
14.	68	132	34
15.	49	151	24,5
16.	56	144	28
17.	34	166	17
18.	59	141	29,5
19.	66	134	33
20.	61	139	30,5
21.	24	176	12
22.	63	137	31,5
23.	63	137	31,5
24.	57	143	28,5
25.	44	156	22
26.	34	166	17
27.	54	146	27
28.	127	73	63,5
29.	86	114	43
30.	46	154	23
31.	31	169	15,5
32.	31	169	15,5
33.	46	154	23
34.	63	137	31,5
35.	47	153	23,5
36.	58	142	29

37.	65	135	32
38.	58	142	29
39.	66	134	33
40.	127	73	63,5
41.	65	135	32,5
42.	53	147	26,5
43.	76	124	38
44.	134	66	67
45.	30	170	15
46.	5	195	2,5
47.	135	65	67,5

Source: Research Results 2017

Based on the table above shows that none of the respondents who master the meaning of the two hundred. Ecolexicon Traditional medicinal plants Taloki language. Related to that, certainly not one respondent who can use it all Ecolexicon Traditional medicinal plants Taloki language. Based on the analysis of data collected, the survival rate of the 200 Ecolexicon Traditional medicinal plants Taloki language depends on the mastery of the meaning Ecolexicon owned by the respondents. Level of proficiency of respondents to 200 Ecolexicon Traditional medicinal plants Taloki proposed as follows:

- a. The mastery level is about 75% 1 person
- b. Level of mastery of about 62.5% s.d 67% amounted to 5 people
- c. Level of mastery about 52% s.d 57.5% amounted to 2 people
- d. Level of mastery about 43% s.d 49% amounted to 2 people
- e. Level of mastery of about 30% s.d 38% amounted to 16 people
- f. Level of mastery about 22% s.d 29.5% amounted to 16 people
- g. Level of mastery about 12% s.d 19.5% amounted to 7 people
- h. The mastery level is about 2.5% 1 person.

Based on the above table shows that the survival rate Ecolexicon The highest traditional medicinal plants found in the respondent serial number 1, namely from 200 Ecolexicon Traditional medicinal plants proposed that controlled by 150 Ecolexicon with 75% percentage and who did not master amounted to 50 Ecolexicon with the percentage of 25%. Besides, the lowest survival rate was found in the 49 respondents, ie, from 200 ecolexicons submitted controlled by only 5 Ecolexicon with 2.5% percentage and those not controlled amounted to 195 Ecolexicon with 97.5% percentage.

From the survival data of the respondent's individual level, it appears that the highest respondent survived Ecolexicon Traditional medicinal plants Taloki language is the respondent 1 with 75%. From 200 Ecolexicon proposed respondent 1 can know the meaning and use 150 Ecolexicon and 50, which is unknown, meaning at the same time can't use it in everyday interaction.

The cultural lexicon of the Taloki language can enrich the Indonesian language. Therefore, Taloki language needs to be conserved through efforts and concrete actions related to the

conservation of marine environmental resources involving all societies, especially the younger generation. This effort is important to maintain the lexicon of regional distinctiveness, which is a reflection of the history of the natural (physical) and socio-cultural environments that lived in its day. The goal is that every community plays an active role in supporting the existence of Taloki language through the use of Taloki language in daily communication. Especially for the fisheries, livestock, and agriculture sectors, the findings of this research are useful as inputs in determining research policies and conserving biological resources. Thus, it is expected to foster behavior guarding, preserving, and preserving the physical environment.

## CONCLUSION

Ecolexicon Traditional medicinal plants Taloki language is not significantly used in the younger generation or not survive. It is characterized by a large number of ecolexicons of traditional Taloki medicinal plants unknown to the respondents. Of 200 ecolexicons are presented to 50 respondents, there are 55 ecolexicons Traditional medicinal plants of Taloki language above 50%. Meanwhile, the ecolexicone Traditional medicinal plants of Taloki language that are below 50% higher are 145 ecolexicons. Te result showed 27.50% survived, while 72.50% were not survived. The results indicates that Ecolexicon Traditional medicinal plants Taloki language last.

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# Speech of Hateful Insults in The Mass Media of Forensic Linguistic Studies

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## Abstract

The paper focus on the forms and meanings of the utterances of hate insult in Indonesian are. It aims at documenting the hate speech in Indonesian. In particular, this study seeks to explain the form and meaning of speech in the language of humiliation in Indonesian. The written language data of the author is obtained from print media and online media, which contain utterances of hatred. Oral language data obtained from public speech. At the data collection stage, the referral method and skillful method are used. At the data analysis stage, it is used, namely the equivalent method and the method of religion. In addition, the data analysis stage is also done, namely editing and coding. Based on the analysis, the form of the utterance of hateful insults in the Indonesian language is the indicator, namely: offending people/institutions and degrading the person/institution. Based on linguistic forms, grammatical units that indicate utterances of hate insult in a text can take the form of words, phrases, clauses, and sentences. The meaning contained in the utterances of hate insult is conceptual meaning and contextual meaning. Conceptual meaning is the meaning of context-free language forms. Contextual meaning is the meaning of linguistic forms that are bound to the context. The meaning of words, phrases, clauses, and sentences will be different if the context is also different.

**Keywords:** *Utterances of hate insult, form, and meaning*

## INTRODUCTION

Hate speech is evidence of an attitude of disparaging the function of language. Now more and more people do not care about good Indonesian. They prefer different languages and hate, rather than choosing a unifying language. The use of this hate speech sometimes no longer has limits, for example, between parents and the younger generation or between, the older generation and the older generation. The young and the old no longer use the proper utterance, and vice versa. Finally, ethics and language conduct are no longer used in communication.

Therefore, it is important to do so that the impact of the use of speech hate can be understood by the younger generation and the older generation. There are also problems in this paper, namely: the form and distribution of the forms and meanings of speech in Indonesian, especially the utterances of humiliation.

Speech that expresses an increase in emotion with affirmation, pressure, tone or a certain intonation is called exclamation (Kridalaksana, 21993). Moussay (1998) says to express inner

feelings or affective judgments used exclamation words. The misuse of the utterances will be able to lead to conflict.

On the other hand, by seeing this outbreak of hate speech, is the learning model with habituation to the practice of speaking verbally enough? Of course not, because the utterance of hate uses the public area as the medium. Therefore, research and language learning processes are needed that involve information technology tools, such as the use of websites and social media. For this reason, the existence and creativity of language and education scholars are very much needed, to direct students to have linguistic intelligence, especially politeness in the language (Kusumanegara, 2015). Intelligence is part of the human character. Language skills that are effective, logical, straightforward, clear and easily understood are reflections of intelligence. Language intelligence is related to the ability to understand other people, for example, expressing sympathy, expressing gratitude, expressing disappointment, and negotiating. All of that certainly uses language.

On the other hand, Kridalaksana (1994) discussed interjection as part of the utterances of exclamations in Indonesian in Word Class books. However, in the book, the structure, rules, and lexical variations of interjection are not explained.

Alieva (1991) says words that express feelings and contents are called interjections. There are exclamations to express feelings and some expressing the causative meaning, the nature of the invitation, the order, or the statement. A similar formulation is stated by Kridalaksana (1993), a form that cannot be given affixes and does not have a syntactic relationship with other forms and is used to express feelings called interjection. In other words, an interjection is another term for an interjection.

According to Kusumanegara (2015) hate speech is contrary to the concept of politeness of language as an indicator of linguistic intelligence. West, East, North, and South agreed to prioritize politeness concepts in communication. In linguistic studies, we can look at the work of Geoffrey Leech (1982), George Yule (1996), YueguoGu (politeness in speaking Chinese), and Sachiko Ide (Japan). Or from the perspective of ethnic cultures in Indonesia, Bugis, and Java, for example. In Bugis society, there are principles of sipakatau, sipakainge, sipakalebbi (mutual humanizing, reminding each other, glorifying each other). AsimGunarwan (1998), in his paper on the International Conference: Language, Literature, and Malay Nation in Singapore introduced principles in Javanese society; kurmat (respect), andaphasor (humble), empan-board (aware of the place), and sideways (tolerant). These principles - which certainly exist also in other ethnic groups in Indonesia - are worthy of being applied to the practice of politeness in language.

The meaning of Hate Speech itself is an act of communication carried out by an individual or group in the form of provocation, incitement, or insult to other individuals or groups in terms of various aspects such as race, color, gender, disability, sexual orientation, citizenship, religion, and others. In the legal sense, Hate Speech is a word, behavior, writing, or performance that is prohibited because it can lead to acts of violence and prejudice, whether on the part of the perpetrator of the statement of the victim of the action (Labhukum).

In the Circular Letter of the Chief of the Republic of Indonesia NUMBER SE / 06 / X / 2015 concerning Hate Speech, the definition of Hate Speech can be in the form of a criminal offense set in the Criminal Code and other criminal provisions outside the Penal Code, [2] among others: 1) Humiliation, 2) Defamation, 3) Defamation, 4) Unpleasant acts, 5) Provoking, 6)



Instigating, and 7) Spreading false news. In this paper, the author will only discuss utterances of hatred of insulting forensic linguistic reviews.

The relationship of linguistic studies with the field of law is known as forensic linguistics. Forensic linguistics is the field of applied linguistics that seeks to scientifically scientific evidence of a crime to enforce the law: or in a simple editorial forensic linguistics is the application of principles and methods of linguistic study in legal and law enforcement matters (Mahsun, 2005). The linguistic level related to forensic linguistics is acoustic phonetics, discourse analysis, semantics, pragmatics, and psycholinguistics.

This hate speech can be studied in syntactic studies: semantics, and pragmatics. Syntax talks about the relationship of words to other words or other elements as a unit of speech. This is by the origin of the word syntax itself, namely from the Greek sun 'with' and tatein 'put'. So the etymological syntax of the term means putting together words into groups of words or sentences (Abdul, 2002).

In the syntactic discussion, the problem is discussed, (1) Syntactic structure which includes 3 levels, namely the level of function, level of category, and level of role, (2) syntactic units in the form of phrases, clauses, sentences, and discourses, (3) things others related to syntax, such as mood and aspect..

In addition, the semantics of science talk about the meaning or meaning of a language. Semantics is one component of grammar (in addition to syntax and morphology), and semantic components determine the meaning of sentences. Experts have presented many theories about meaning. One of them is a very well-known theory in the field of semantics, namely the theory put forward by F. de Saussure with the theory of linguistic signs. According to de Saussure, each linguistic sign consists of two components, namely; a significant component of 'interpreting', whose form is in the form of language sounds and a significant component that is interpreted; whose form is in the form of understanding/concept (Abdul, 2002; Djadjasudarma, 1993). From de Saussure's view above, it can be said that meaning is an understanding/concept contained in a linguistic sign. How to analyze meaning in a word, the type of meaning contained in a word, and the component of meaning contained by a word will be studied in the semantic field. In addition, there is another thing to remember about this meaning, because language is arbitrary, the relationship between the word and its reference is also arbitrary.

On the other hand, pragmatics are (1) aspects of the use of language or external contexts that contribute to speech meaning, (2) conditions that result in harmonious use of language in communication (Kridalaksana, 1993). To examine pragmatics in certain languages, we need to understand the context. Context is physical or social-environmental aspects that relate to certain utterances. The social environment that affects the use of language is social status, education level, age, economic level, and gender.

## **METHODS**

There are three stages of strategy in solving research problems, namely: (1) the stage of providing data, (2) the stage of data analysis, and (3) the stage of presenting the results of data analysis (Sudaryanto, 1993).

## **Data Provision Method**

This research rests on the concept of data triangulation, triangulation of methods, and techniques (Sutopo in Subroto, 1992: 35). The written language data of the author is obtained from print media and online media, which contain utterances of hatred. Data on spoken language is obtained from public speech. As a first step, by observing the target object of the research, the author uses the method of introspection (Djadjasudarma, 1993).

The next step used the referral method and proficient method. The method of referring to this is realized by tapping, tapping activities are seen as basic techniques and are called tapping. When the first and second techniques are used, recording can also be done. Recording can also be done on the data card, and after that, the data is analyzed.

Capable methods can be aligned with interview methods in anthropology, and especially in the proficient method, contact occurs between the writer as the researcher and the speaker as the resource person (Sudaryanto, 1993). Proficient fishing techniques and techniques assist the method in its implementation as advanced techniques.

## **Data Analysis Method**

The data analysis stage is carried out by the stages described by Koentjoroningrat (1979), namely editing (examination of the completeness and feasibility of data), coding (data classification). After that, interpreting the validity of the theory with data that has been coded (Maleong, 2007; 1990; Halin, 2007).

Besides, in analyzing hate speech data, a matching method and the distributional method are used (Sudaryanto, 1993; Djadjasudarma, 1993). The technique used is the technique of determining the determinant elements with comparative connection techniques to distinguish.

Distributional methods use language determinants themselves. The technique used in this method is called the direct element technique with advanced techniques, namely, substitution techniques (substitution).

## **Analysis Results Presentation Method**

The stage of presenting the results of the analysis is done in two ways, namely the formal method and the informal method. The formal method is with signs and symbols. The intended sign, including the plus sign (+), hyphen (-), and arrow (□). The informal method is the formulation with ordinary words.

## **RESULT AND DISCUSSION**

### **The Form and Meaning of the Humiliation Hate Speech**

Based on data analysis, we will explain the forms and meanings of utterances of hatred in Indonesian. This article will also explain the form of a grammatical unit that indicates the utterance of hatred of humiliation. Humiliation comes from contempt. The word hina means low position or rank or dignity (KBBI). Besides that, the meaning of humiliation is a process, a way, an insulting act (right). From the definition of the word insult, it can be seen as an indicator in the utterance of hatred that designates humiliation, namely: offending people/institutions and degrading the person/institution. Example:

*These Are the Words of Insulting Jokowi and Polri on Accounts of Vocational Students in Medan SATURDAY, AUGUST 19 2017, <http://www.rmolsumut.com>*

1. 1. ... *"Argo is a goblok police officer. Instead of you tracking this photo spreader's account, it is better to track me. I have insulted the Indonesian police institution and your employer Jokoberuk. The Indonesian police are only the KTP capital, they must catch the villain "he wrote ...*
2. *First Lady Iriana Insulted 'Like a Prostitute', Gibran Rakabuming Reacts! Thursday, September 7, 2017 <http://manado.tribunnews.com/>*
  2. ... *"This mother is like a BUCKLE using a headscarf just to cover up disgrace. (Not Because of Faith) COMING SOON 2019 "....*

In data 1) there is an utterance of hatred in the form of insult. Humiliation was directed at the police and the president of the Republic of Indonesia. The grammatical unit that indicates insult to the police and the president is the clumsy police clause, said Jokoberuk, and the phrase "kampong dogs".

Conceptually the word police mean 'a government body tasked with maintaining security and public order (arresting people who violate the law). The word idiot conceptually means 'sekalinya sangat bodoh; tuli' (KBBI). The word jokoberuk consists of two words, namely joko and beruk. Joko is a person's name and beruk is conceptually meaningful 'great apes with short and small tails can be taught to pick coconuts; (KBBI). The word dog conceptually means 'mammals that can be maintained to protect the house, hunting, etc.' The word kampung is conceptually meaningful 'backward (not yet modern), related to habits in the village; old-fashioned (KBBI). The stupid clause of the police, said Jokoberuk, and the phrase breeders contextually in the text These are the Words of Insulting Jokowi and the National Police means that the government body has a very stupid task and the president's equations with ape animals and police with old-fashioned animals. It is an insult. Contextually the entire contents of the text are meant to undermine the dignity of government institutions. In the context, the situation that clarifies the insult to the president is the statement of a Vocational student who hates the police and the president also supported by a picture of a pair of legs stepping on the image of President Jokowi

The same is true for data 2) humiliation was carried out on the first lady. Grammatical units that indicate an insult are phrases such as BITCHES. Conceptually words like meaning 'are similar to; as; sort of; the same as with' (KBBI). The word prostitute is conceptually meaningful 'women who are prostitutes, prostitutes, bitch' (KBBI). The word conceptual prostitution means 'having sexual relations for the sake of money or other things'.

In the text of First Lady Iriana Insulted 'Like a Prostitute', Gibran Rakabuming Reacts! The phrase 'Like a prostitute' means meaningfully insulting and demeaning the first lady. In the context of the text, the mother of the state is likened to a prostitute whose job is selling herself or prostituting herself to get rewarded. Besides, the situation which strongly supports this insult is that the writing accompanying the photo of Iriana's mother's meme was very rude. This speech of hatred in the form of humiliation is very degrading to the dignity of the wife of a nation's leader.

## CONCLUSION

Based on the language of the grammatical unit, which indicates the utterance of hatred in a text, it can take the form of words, clauses, and sentences. In addition, the meaning of words, clauses, and sentences in a text will be conceptually different from contextual. Conceptual meaning is the meaning of words, phrases, clauses, and sentences that are context-free while meanings related to the context are meaning bound by context, the meaning of words, clauses, and

sentences will be different if the context is also different. Based on data analysis. Can be concluded that:

1. The form of the utterance of humiliation: the indicators of hate speech are the designation of insults, namely: offending people/institutions and degrading the person/institution.
2. The meaning contained in the utterances of Indonesian hatred is conceptual meaning and contextual meaning. The meaning of words, clauses, and sentences in a text will be conceptually different from contextual. Conceptual meaning is the meaning of words, phrases, clauses, and sentences that are context-free while meanings related to the context are meaning bound by context, the meaning of words, clauses, and sentences will be different if the context is also different. Likewise, with speech.

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# The Verbalizing Morpheme of Acheenese

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## Abstract

Morphologically, Acheenese belongs to an agglutinative type, for its word is easily dividable into its constituent morpheme. The language is referred to as concatenation because the combination of its free and bound forms runs into a linear sequence. Therefore, the basic consideration in this aspect is the principle descriptive analysis that morpheme is the smallest meaningful linguistic unit. Primarily, the central points to be discussed are the morphemes constituting active verbs. Traditionally, active verbs might be divided into two groups those are an intransitive verb and a transitive one. In a simple clause, the intransitive verb does not need any object and is commonly called one verb-place. Thus, the subject of it is the one and argument, and in Acheenese, it is morphologically marked in /meu-/ 'transitivizing morpheme'. As for the transitive verb, the requirement is quite otherwise since in a simple clause, it needs an object(s) then the subject is not the only argument, and in such circumstances, it can be said that it is a two-verb place or a three verb-place.

**Keywords:** *Agglutinative type; argument; concatenation; intransitive; and transitive*

## INTRODUCTION

This paper discusses the formal process of a verb or morphological verbalization in Acheenese. Therefore, both picture and process of how the Acheenese verb is constituted could be well understood. This is considered important for it is the verbal process that could explain how the verb features behave to the formation of a basic clause structure in Acheenese. It is inevitable that in the discussion of form, it also pertains to both syntax and semantics. Thus the discussion over syntax and semantics is used as the supporting evidence. This comes along with the argument propose by Chafe (1975:96) that the conception of the humane universe falls into two domains. The first one is the verbal one comprising state (condition and quality), and the latter is the one of the nominal one covering the existence (concrete and abstract objects).

## DISCUSSION

The function of the verb in a clause, including the morpheme constituting the verb, is closely associated with the morpho-syntactic process in a language. Therefore, the morphological discussion of the verb in Acheenese is a salient thing to bring forward. Some features are distinguishing the verbal category from the other ones, and these following items are good to put into account.

- a. The verb preserves the prime function as the predicate or the core predicate in a clause.
- b. The verb contains the inherent meaning of doing (action), process, or state which is not nature or quality

- c. The verb, chiefly, meaning the state does not take superlative affix, and
- d. In general, the verb in Acheenese does not include valence to excessive meaning such as *agak* ‘rather’, *that* ‘very’ (see Alwi, 2000:87 - 88).

Although such features apply for the Acheenese, the guides above could also be implemented to the whole languages universally.

Formally, the Acheenese verb might be group into two parts those are a basic verb and derived one. The basic verb is the one lexically consists of a single morpheme (mono-morphemic) of free form and without affix. The derived verb is the one coming from the non-verb categories. They will never be a verb until affixed with verbalizing morpheme in such a way that makes it falls into verb category in the form of a poly-morphemic word consisting of free form and bound one. It means that it is derived through affixation, reduplication, and compounding (Schendl, 2001:26). Comparatively, Acheenese has few affixes than Indonesian does and let’s see the basic verbs of Acehnese below.

<i>kalon</i> ‘to see’	<i>lake</i> ‘to ask for’
<i>dengo</i> ‘to hear’	<i>mate</i> ‘to die’
<i>peugah</i> ‘to say’	<i>teka</i> ‘to come’

The morphological process of formal change of Acheenese basic verb and derived one is by way of affixation. However, the derived verb resulted from such an affixation process is closely related to the verbalizing morpheme. The following are morphologically marked derived verb.

- a. Noun based derived transitive verb with *peu-* ‘causative’

stone *bate* + *peu-* > *peubate* ‘to put stones on’  
 content *aso* + *peu-* > *paso* ‘to fill’  
 dress *baje* + *peu-* > *peubaje* ‘to get someone dressed’  
 friend *ngon* + *peu-* > *peungon* ‘to accompany’  
 water *i* + *peu-* > *i* ‘to water’

- b. Noun based derived intransitive verb with *meu-* ‘stative’

stone *bate* + *meu-* > *meubate* ‘stoney’  
 content *aso* + *meu-* > *meuaso* ‘loaded’  
 dress *baje* + *meu-* > *meubaje* ‘to get dress’  
 friend *ngon* + *meu-* > *neungon* ‘to be friend (with)’  
 water *i* + *meu-* > *meu-i* ‘watery’

- c. Adjective based derived transitive verb with *peu-* ‘causa-comparative’

large *raya* + *peu-* > *peuraya* ‘to make larger’  
 high *tinge* + *peu-* > *peutinge* ‘to make higher’  
 deep *lup* + *peu-* > *peulup* ‘to make deeper’  
 long *panyang* + *peu-* > *peupanyang* ‘to make longer’  
 short *paneuk* + *peu-* > *peupaneuk* ‘to make shorter’

As previously stated above that it is inevitable that in the discussion of form it also pertains both syntax and semantics, thus, it is important to put the three examples above into, at least, a simple clause each of them as follows

- 1 (a.) *mon nyan ka i peu- bate dek tukang.*  
 well ART PERF PASS VERB stone PREP builder  
 ‘The well has been built of stone by the builder.’
- (b.) *leun neu p- aso gelah nyan.*  
 1 SG AGR VERB content glass that  
 ‘I filled the glass.’
- (c.) *aneuk nyo leun peu- baje.*  
 boy/girl this 1 SG VERB dress  
 ‘I helped this boy/girl be dressed.’
- (d.) *(kah) peu- ngon jih u kerueng.*  
 2 SG VERB friend 3 SG OBJ PREP river  
 ‘(you) accompany him to the river.’
- (e.) *blang nyan ka kamo peu- i*  
 rice-field ART PERF 1 PL (EXCL) VERB water  
 ‘We have irrigated the rice field.’

Clause (1a.) is organized in passive voice marked with affix *i-* proposed to derive transitive verb *ipeubate* ‘to be stoned’ and preposition *dek* ‘by’ to refer to the agentive role of the actor. In clause (1b.), the sentence is constructed in a subject agreement NP as it can be seen in the verb followed with constituent *neu* co-referring to the subject of 1 SG *leun* ‘I’. Thus, clause (1b.) might be translated into *I I filled up the glass*. In (1c.) we can see an ergative case because in which there occur subject backing and object fronting. It brings about an anti-passive voice because the passivization of it will result in the unaccepted form *\*aneuk nyo leun neu peubaje*. Clause (1d.) shows an imperative aspect because the appearance of the subject as the actor is optional and the disappearance of the subject agreement marker *keu* ‘agreement’ *kah keu peungon jih u krueng* ‘please accompany him to the river’. As for the last one, clause (1e.) is just the same as (1c.) What makes them different from one another is that (1e.) preserves perfective aspect whereas (1c.) does not.

- 2 (a.) *rot nyan meu- bate.*  
 road ART INTR stone  
 ‘The road is stony’
- (b.) *gelah nyan meu- aso minyeuk*  
 glass ART INTR content oil  
 ‘The glass contained oil.’
- (c.) *aneuk jih hana meu- baje.*  
 child 3 SG POS NEG INTR dress  
 ‘His child did not wear a dress.’
- (d.) *jih hana meu- ngon ngan kah.*  
 3 SG NEG INTR friend PREP 2 SG DAT  
 ‘He is not fried with you.’

(e.) *mon nyo hana meu- i.*  
 well ART NEG INTR water  
 'There is no water in the well.'

Mostly, the lexical meaning of *meu-* affixed to the noun is existential or 'to have'. The three sentences (2 c., d, and negative constituent *hana* 'nothing'. Historically, the form *hana* 'nothing' consists of two constituent that is *han* 'not' + *na* 'there (is)'. Thus, *na* < *han na* 'does not exist'

(f) *leun na peng.*  
 1 SG EXT coin  
 'I have (some) money.'

3 (a.) *rumoh nyo golom i- peu- raya dek udin.*  
 house this NEG ASP PASS VERB large PREP udin  
 'This house has not yet been enlarged by Udin.'

(b.) *kamo mo peu- tinge ilme.*  
 1 SG AGR VERB high knowledge  
 'We advance (our) knowledge.'

(c) *kulam nyan ka i- peu- lup dek ali.*  
 pond ART PERF PASS VERB deep PREP ali  
 'The pond has been deepened by Ali.'

(d) *leun neu peu- panyang tingai i inggrih*  
 1 SG AGR VERB long stay in english  
 'I extended my stay in England.'

(e) *bek peu- paneuk talo nyan*  
 IMP NEG VERB short rope that  
 'Do not shortened that rope.'

The clause (3e.) is an imperative negative construction signified by constituent *bek* corresponding to English 'do not'. Thus it belongs to a combinatorial negator in which it does not only negate the whole sentence but also negate the command.

## CONCLUSION

Since the Acheenese is not rich in affixes constituting verb as its Malay cognate or family, therefore, we may conclude the discussion written above as follows.

1. Acheenese is a Hesperonesian language belonging to (West) Austronesian languages.
2. Typologically, it belongs to S v O whose adposition is prepositional with head proposed N V and dependent proposed VP.
3. Syntactically, the Acheenese also belongs to a language having an agreement with subject cross-reference marker constituent.
4. The Acheenese recognizes both nominative-accusative and ergative absolutive cases in which the first is morpho-syntactically marked, whereas the latter one is unmarked.



5. Since its syntactic typology is S v O with prepositional adposition, thus, it recognizes relativizer in a complex clause.
6. In the case of the subject presents the Acheneese belongs to a pro-drop language, and we can construct a subjectless clause.
7. It also recognizes a clause whose predicate is not occupied by a verb, namely equational clause whose predicate may be occupied by categories other than verbs; and existential one whose predicate occupied by constituent *na* 'to exist.

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# Developing the Integrated Social Science (IPS) Teaching Material for the 7th-Grade SMP Students

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## Abstract

This development research aimed at developing instructional material for integrated social science to increase the learning achievement of the seventh-grade students in SMP. This development had been tested for validity and its effectiveness. The research method used was research and development by Dick and Carey with stages: 1) Identity Instructional Goals, 2) Conducting a Goal Analysis, 3) Identity Entry Behaviours, Characteristic), 4) Write Performance Objectives, 5) Developing Criterion-Referenced Test Items), 6) Develop Instructional Strategy, 7) Develop and Select Instructional Materials), 8) Design and Conduct Formative Evaluation), 9) Design and Conduct Summative Evaluation), 10) Instructional Revisions). The result of this research shows that the development of instructional material for integrated social science has a good criterion. The validity test also shows a good score. The result of limited implementation shows that the development of this instructional material is very good. The data collected from pre-experiment without controlling group also used to measure the effectiveness of this development. The significant value of t-test is 0,001. It can be concluded that there is a significant difference on the students' ability of learning achievement before and after treated with this instructional material development

**Keywords:** *Development, instructional material, integrated social science*

## INTRODUCTION

The problems in the education sector are becoming increasingly complex and challenging. Government policies and programs to improve the quality of education, such as school-based management programs (sbm), competency-based curriculum (cbc), and the Education Unit Level Curriculum (KTSP) do not seem to provide solutions to developing educational problems (Sones, 1944). Programs, policies, and changes implemented by the government also appear to lack priority so that the new problems arise. The issue of education funding, the issue of management of education with the concept of School-Based Management (SBM), the policy of changing curriculum from the Competency-Based Curriculum (KBK) to curriculum Education Unit Level (KTSP), and national examinations that have drawn protests from students and society in general show increasingly complex problems in the field of education.

As a consequence of the government's decree regarding 9-year compulsory education, Indonesian children must at least pursue education up to the level of junior high school education. Therefore, formal education through the school path is intended to prepare graduates to live in the community and prepare graduates who have the potential to continue to higher

education. To achieve these desires and hopes, a series of policies and reforms in the field of education, especially learning, continue to be developed. One is through the effectiveness of learning in each subject. Likewise, social studies education in junior high school is directed to educational vehicles to develop the potential of students to be sensitive to social problems that occur in the community, have a positive mental attitude towards the improvement of all inequality that occurs, and overcome any problems that occur daily that affect themselves and those that afflict life in society (Syofyan, 2015).

Social studies subjects need to be given to developing the potential of students to be brave to face life challenges as well as global challenges. Without any sense of pressure, our education must be able to encourage students to know, skills, have high self-confidence that is able to adapt to the environment quickly. Education that wants to be realized in the future is education that can direct and equip students' lives and not stop at mastering the material in writing. However, until now, there are still many complaints, both from parents of students and experts in social studies, about the low student achievement in social studies. Students' sensitivity to social problems is very low, especially in the application of daily life.

Through integrated learning, students can gain direct experience so that they can add strength to receive, store, and produce impressions about the things they learn. Thus, students are trained to be able to find themselves various concepts learned holistically, meaningfully, authentically, and active. How teachers are designed is very influential on the meaningfulness of experience for students.

The learning experience so far shows the link between conceptual elements making the learning process more effective. Conceptual linkages learned with the relevant side of the field of study will form a scheme (concept), so that students will gain wholeness and roundness of knowledge. Acquiring the integrity of learning, knowledge, and the roundness of views about life and the real world can only be reflected through integrated learning [7]. However, the implementation of most social studies learning SMP / MTs in schools is still carried out separately. Achieving Basic Competency and Competency Standards Social studies subjects are still carried out by their respective fields of study (sociology, history, geography, economics) without any integration in them. This, of course, hampers the achievement of the IPS goals themselves, which are formulated based on reality and social phenomena, which embody an interdisciplinary approach from the aspects and branches of social science (sociology, history, geography, economics, politics, law, culture).

Many teachers base themselves on wrong assumptions in learning social studies (. They assume that social studies are the knowledge that can be transferred in such a way as a whole from the head of the teacher to the head of students with a book-oriented text pattern (Hasan, 1991; Wiriadmadja, 1992; Hasan, 2007; Syofyan, 2015;). As a result, the teacher may have felt teaching well, but the reality is that students do not learn optimally. Besides, such learning patterns cause social studies learning to be "arid" and deprived of the cultural roots of society, which is the source of social studies learning itself. This problem is increasingly complex, considering that IPS material at the school level is very broad and abstract. Psychologically, students, especially at the junior high school level, are still in the concrete operational stage.

The education paradigm that tends to make students as objects with teacher-centered learning and centralized education management must be corrected immediately. Such a paradigm, causes the educational process implemented tends to be theoretical and not related to the reality faced by students in life. Such education will give birth to human resources that do not have creativity and initiative and do not have an entrepreneurial spirit. Regarding the implementation of such education. The educational orientation that we use causes our educational practices to

isolate ourselves from real life outside the school, less relevant between what is taught and needs at work, too concentrated on intellectual development that does not work with individual development as a whole and personality (Zamroni, 2001). The teaching and learning process is dominated by the demands to memorize and master as many lessons as possible to face the test or test, where on that occasion students must issue what has been memorized

In connection with efforts to implement Integrated Social Studies learning to improve the learning achievement of Grade VII students of State Middle Schools in Pekanbaru City, in this study, the development of Integrated Social Studies teaching materials will be oriented towards integrated social science. The current research aims at developing the design of Integrated Social Sciences teaching materials to improve the learning achievement of junior high school class VII students.

## **METHODS**

The method used in this study is the research and development method, with the development design chosen using the Dick & Carey Model. The products developed are student books along with integrated social studies teacher guidebooks that are oriented towards integrated social science with geography as the basic foundation for class VII SMP.

Furthermore, the final product is implemented in a limited manner in the classroom and an analysis of the effectiveness of product development to see the comparison of the results of the pretest and posttest through a limited trial in a single group. Testing the product in the field to see the comparison of pretest and posttest results was carried out through limited trials to class VII students of State Junior High School 2 Pekanbaru on social studies subjects. Furthermore, to find out the effectiveness of the product developed towards the mastery level of students' IPS material, a single group pretest-posttest study design was used. In this design (the one group, pretest-posttest design), the effectiveness of a treatment is decided based on the difference between the pretest and the posttest. Teaching materials that have been produced and tested through the development stages above, followed by testing in classroom learning to see the effect on the level mastery of the Integrated Social Sciences concept and student responses to product use.

This study uses data analysis techniques, namely: 1) Qualitative descriptive analysis techniques are used to process data from reviews of content experts, media experts and learning design, students, and teachers of social studies subjects. This analysis technique is done by grouping information from qualitative data in the form of inputs, responses, criticisms, and suggestions for improvements contained in the questionnaire and the results of interviews. The results of this data analysis are then used to revise the product development, and 2) Student data are analyzed using descriptive statistics, and the conclusion is based on Mean Ideal (Mi) and ideal standard deviation (Si). Validation results, teacher responses, students were excavated using a questionnaire with a 5 Likert scale (grades 1 to 5), which were analyzed descriptively.

Inferential statistical analysis techniques for processing data in the form of pretest and posttest results so that the level of effectiveness of the development products produced is known. Results of the inter pretest and posttest are processed using the mean difference test (t test for correlated samples).

## **RESULT AND DISCUSSION**

The first step taken in the development of this teaching material is to determine the subjects that are the object of development. The subject matter for the development of teaching

materials is the Integrated Social Sciences subject for the seventh semester of junior high school. Furthermore, after determining the object of development, it will continue to analyze learning. Based on the results of questionnaires and oral interviews with teachers of Integrated Social Studies in Pekanbaru State Junior High School 2 and several students who have studied Integrated Social Sciences subjects in class VII, Integrated Social Sciences learning at Pekanbaru State Junior High School 2 up to now still uses conventional IPS books. The material presented in the students' books is a lot of theoretical offerings separately, so students are reluctant to read them or learn them.

Especially for student books that are truly following the characteristics of Integrated Social Studies, learning has never been used. Students have never used a book that can guide them in learning social studies in an integrated manner that relates to everyday life so that it leads to the low achievement of Integrated Social Studies learning. It is because students have not been able to develop the ability to think in solving social problems in an integrated manner. Students have not been able to understand the problems presented and collect the information needed. An Integrated Social Studies teacher reveals that most students only answer improperly, without linking problems to various social studies disciplines.

The results of a review of student books used in Social Studies learning at Integrated Public Schools 2 Pekanbaru were obtained that the teaching material presented in the student book is rarely associated with actual objects or events in the real world that are familiar to students. The student book only presents definitions of a concept, examples of separate IPS problems, and practice questions. The problems presented in the student book are also academic. Students must read a variety of social studies books to answer IPS problems. Integrated Social Studies Learning also means less to students because it is not associated with the conditions and problems that exist around students.

Learning resource analysis is done to find out what learning resources are available and can be used to convey learning content. The results of the answers to the learning source questionnaire from the VII grade Integrated Social Studies subject teachers in SMP Negeri 2 Pekanbaru were obtained that the learning resources used by the teachers of the IPS package were owned by the teacher as well as other references related to daily life obtained from the internet. The teacher has also used objects around as an integrated social study learning media. Students do not yet have an Integrated IPS textbook that can be used as a student learning guide. According to a teacher, in learning, the teacher needs to understand the background of the students. The teacher should be able to use the surrounding objects as teaching materials and can contextualize the material. Learning resources must be able to support the learning process implemented. Teaching materials used should be presented as simple as possible to fit the level of development of students and can provide exploration activities for students. Students enjoy learning more when guided by questions in the learning process. The available learning resources that can support the seventh-grade learning process at Pekanbaru State 2 Middle School are classrooms equipped with LCDs, libraries equipped with conventional books and electronic books.

After identifying the learning objectives, the type of learning needed by students in learning Integrated Social Sciences is determined. The purpose of this instructional analysis is to identify more specific skills that must be learned. This analysis produces a diagram of skills/concepts and shows the interrelationship between the concept skills, such as critical thinking skills.

Characteristics of students are known through oral interviews with teachers and several students as well as giving student characteristic questionnaires consisting of 10 choice

questions (Yes and No) and given to 30 VIIC class students of SMP Negeri 2 Pekanbaru. Based on the results of oral interviews with teachers of Integrated Social Studies subjects and several students, it can be seen that students are more interested in learning Integrated Social Studies and feel more motivated to learn if the teaching materials used in learning the learning material presented are combined into one not separate and related with everyday life.

Based on instructional analysis and statements about students' initial behavior, a specific statement about what students should do after completing learning is then formulated. At this stage, there is a description of the performance objectives that students will work on. The development of benchmark reference tests is based on the objectives that have been formulated, the development of assessment items to measure students' abilities as they are made in the objectives.

The learning strategy used is following the problem-based learning model. The learning strategies in question include strategies for delivering learning content, managing learning, pre-instructional activities, delivering information, practice and feedback, testing, carried out through learning activities. The learning strategies produced can be seen through lesson plans. The results of the development of learning strategies are used to produce teaching materials. The draft of the Integrated IPS teaching material produced includes several basic competencies. Learning chosen is problem-based Integrated Social Studies learning.

The structure of the student book model includes; 1) introduction section, 2) learning activities section, 3) bibliography. The introduction contains; a) introduction, b) table of contents, c) general explanation of the contents of the student book, d) instructions for using the module for students. The content section of learning contains; a) structure of content, b) social problems and material exposure, c) group activities, d) individual activities, e) summary, f) test of material understanding..

The evaluation was carried out to collect data that would be used to identify how teaching materials developed could improve learning. The development results are then validated and tested in class. Validation is carried out by content experts, media experts and design experts.

The results of a review by content experts and the media stated that the student books developed were following the characteristics of the Integrated Social Sciences and the characteristics of junior high school students. The student book developed shows that every time learning always starts with social problems in life. Students are allowed to solve it themselves based on their knowledge and experience. The teacher guides students to master basic competencies through student activities.

Content experts and instructional media experts provide some suggestions and comment on improving these teaching materials, including; 1) examples of social problems are reproduced, 2) the arrangement of indicators needs to be examined, 3) the relationship between problems with student life is sharpened, 4) the images that are less clear are clarified again.

Learning design experts provide some suggestions and comments on improving these teaching materials, including; 1) the image to be presented is more interesting, 2) the consistency of the image layout is noticed. It is also recommended that the color combinations used in the student book match.

#### **Tabel 1 Summary of Student Book Validation Results**

No	Aspect rated	Validators Score Averages			Mean
		Content	Media	Design	
1	Content	3,6	3,5	3,5	3,5
2	Presentation	3,6	3,5	3,5	3,5
3	Layout	3,0	3,6	3,5	3,4
	Mean				3,5

Teaching materials developed have been feasible to use with minor revisions. Revisions made included several things. Complete summary of the results of Student Books after being validated into draft form 2. Implementation in class is to see the implementation of teaching materials and to assess the effectiveness of instructional materials developed.

Based on the student response summary, it can be observed that most students like to learn by using student books given to students as handbooks in learning. Positive attitudes of students towards Integrated Social Studies learning use student books, stating that Integrated Social Studies learning can enhance self-confidence in learning Social Studies. Students feel that with group activities, they can reduce Integrated Social Studies learning anxiety. Before testing the hypothesis by using t-test analysis, a test of analysis requirements was carried out, which included: 1) normality test, 2) test of variance homogeneity. This test shows the sample data come from populations that are normally distributed, and all data groups have homogeneous variances.

Based on the results of the t-test the value of pretest and posttest 30 students showed that the value of sig (2-tailed) was 0.001. It gives the meaning that H0 is rejected and H1 is accepted, namely that there are differences in test results before and after the use of Integrated Social Sciences teaching materials on the level of learning achievement of Class VII Middle School students. Learning to use this book has a qualitative advantage, namely having the ability to solve problems of social society better, using strategies and representations of diverse solutions, and showing flexibility in thinking. Another finding, even though students have implemented social problem-solving in an integrated manner, but still found inactive students. Some students try to find alternative social problem solving with different points of view, such as looking at it from religion and customs.

Teachers and students can feel with the use of these teaching materials. Social Studies learning is made even more interesting and fun. Teachers can manage and carry out learning with the help of student books to guide students to activities. Students can also participate in learning activities well with the student book guide.

The observations of the implementation of learning show students are very active in analyzing problems and finding the right and correct solutions to solve these social problems. The orientation of social problems in a book that is equipped with group activities and individual activities can help students understand the themes they learn and directly impact on the ability to solve problems of social problems in the lives of students. Information as insight can help students increase their social studies knowledge in general.

The teacher acts as an external monitor during a group activity. The teacher encourages the discussion to take place, which considers the importance of internalizing cognitive skills. In the learning process, students can express logical arguments based on existing information. This shows that social problem-solving abilities for students with Integrated Social Studies learning are very good. The presentation shows that the student book developed has led to things that should be a concern in constructivist Integrated Social Studies learning. That is, knowledge must be constructed by the students themselves and foster thinking skills in solving social problems.

## CONCLUSION

In general, this study aims to produce products in the form of social studies-oriented social studies teaching materials to improve social studies learning achievement of junior high school students of class VII. Contributions obtained from this study are that students become accustomed to linking the themes of lessons learned with everyday social problems. By solving the problems of community social and connectivity between space and time, students can use concepts, and integration between themes learned to solve everyday social problems that are related to students' daily lives.

The learning responsibilities that were originally perceived by some people to be educators changed completely to the students themselves. The learning process becomes more fun. Students become motivated to learn as a result of understanding relevant learning derived from social problems and real-life examples. Students can find out the level of their learning progress from the availability of understanding tests in student books. It is very useful for increasing students' enthusiasm in learning Integrated Social Studies.

### *Suggestion*

There are important things that need to be considered by teachers in the implementation of Integrated Social Studies learning namely; (1) the presentation of teaching materials in the form of social problems must trigger cognitive conflict in students, (2) learning facilities are sought to be able to explore divergent responses and provide opportunities for students to make selection, organization, and integration of new experiences into knowledge owned and (3) so that the intervention carried out effectively, needs to know the students' prior knowledge and consider various alternative solutions to problems that are at the level of student development.

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# Phonological and Lexical Innovations in the Names of Food in *Kapau* Isolect

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## Abstract

This study aims to describe the forms of phonological and lexical innovations in the names of food in *Kapau* isolect, which is found in Minangkabau and spoken in *Kapau*, Agam District, West Sumatra, Indonesia. The innovation refers to the language changes that occur among speakers aged 10-20 in comparison to the original lexicons spoken by those over 50. The data were obtained through observation and conversations, then analyzed using the identity method. The data were matched with original words to determine the types of innovations taking place. The results showed both phonological and lexical innovations. The former includes diphthongization, lenition, the omission of antepenultimate syllable, and assimilation, while the latter encompasses five groups: the replacement of some lexicons, the addition of lexicons, the loss of existing forms and emergence of new ones, the removal of part of lexicons, and the emergence of new forms that never existed before. Part of these innovations come from within the isolect (internal innovation), although others result from external factors.

**Keywords:** *Innovation, phonology, lexicon, names of food, Kapau isolect*

## INTRODUCTION

Language develops following the development of its speakers. The development can be observed based on the place and time the language is spoken, the speakers' age, and other aspects affecting the development of the language such as transportation, information technology, interpersonal communication, and the attitude of the speakers, all of which become factors of language innovations.

Theoretically, each language or isolect will undergo innovation from time to time. Changes can occur in a short or long time (Ayatrohaedi, 1979 and Nadra, 2009), and one of the primary causes that determine the time extent the innovations can take place is the speaker of the language or the isolect concerned.

Language innovation is one of the factors causing language variations. It can occur due to internal changes within the language or as a result of external factors, in this case, contact with other languages. The innovation also arises at all levels of language, especially at the level of phonology and lexicon. In connection with that, the purpose of this study is to describe the forms of phonological and lexical innovations in the names of food found in *Kapau* isolect, an isolect found in *Kapau* area, Agam District, West Sumatra. The innovation refers to the language changes that occur among speakers aged 10-20 in comparison to the original lexicons spoken by those over 50.

This research is important as the changes in the names of food occurring in Minangkabau, both at the level of phonology and lexicon, can be recorded, and the names do not simply disappear given the increasing intake of food from other regions and current shift in food preference to fast food.

Some previous studies related to the food lexicons in Minangkabau have been conducted by Nadra (2014 and 2015), Zulfa and Kaksim (2014), Nadra and Wahyuni (2015), Nadra et al. (2016), and Wahyuni et al. (2017). Nadra (2014) examined lexical changes in the Payakumbuh dialect, and Nadra (2015) examines several cases in Minangkabau associated with the identity (Language and Identity: Some Cases in Minangkabau Language). In addition, Zulfa dan Kaksim (2014) investigated the system of Malamang inheritance in Padang city, while Nadra and Wahyuni (2015) studied the classifications of numerical classifiers used in cookbooks. Furthermore, Nadra et al. (2016) examined the forms of food lexicons in Minangkabau based on verbs and the ingredients used. Finally, Wahyuni et al. (2017) classified words denoting cooking ingredients based on the local wisdom of Minangkabau in the Halaban isolect in Lima Puluh Kota District.

This study is an extension of past researches by the authors concerning variations in the elements of language, their usage, and the comparison between them. The current research on phonological and lexical innovations of food names in Kapau isolect is unprecedented.

The data of this study were collected through observation and conversations. The observation was done by tapping techniques, that is, tapping speeches from speakers of Kapau isolect in the area studied. After that, the author proposed some questions to 6 informants aged 10-20 who meet certain requirements and 2 community leaders, all of whom are the native inhabitants of the area. The collected data were later compared with the names of food forms as spoken by speakers aged over 50. The method is known as the identity method. Ultimately, the differences in the forms used by the two groups were determined as the language innovations.

## RESULT AND DISCUSSION

### Phonological and Lexical Innovations in the Name of Foods in Kapau Isolect

The following are some examples of both phonological innovations and lexical innovations that have occurred in Kapau isolect.

#### *Phonological Innovations*

**Table 1 outlines phonological innovations found from the data.**

No	Speaker age over 50	Speaker age 10-20	Glos
1	[pokat]	[pokayʔ]	'avogado'
2	[antimun]	[timun]	'cucumber'
3	[cimanʔko]	[samanʔko]	'watermelon'
4	[gadondɔŋ]	[kadondɔŋ]	'Kedondong'

What is clear from Table 1 is that phonological innovations are only found in the names of fruits. For example, in datum 1, the sound changes into *ay* in the final position before *t*, and the sound *t* turns into ʔ (glottal) at the end of the word. In other words, there is a process of diphthongization, the process by which a vocal sound becomes a diphthong and lenition (the weakened articulation) of *t* into ʔ. Meanwhile, in datum 2, innovation takes place in the form of omission of the antepenultimate syllable (the third syllable from the end), that is, the loss of the syllable *an* in the word *antimun* spoken by speakers over 50, resulting in *timun* as spoken by those aged 10-20. In datum 3, the consonant *c* changes into *s*, and the vowel *i* becomes *a* on the antepenultimate syllable. The change from *i* to *a* is an adjustment to the

sound it follows, a process called assimilation, for example, from *i-a* to *a-a*. Lastly, in datum 4, the sound *g* becomes *k*, and this also happens in the antepenultimate syllable. This innovation is called lenition; that is, the change of articulation from strong sounds to weaker ones.

### **Lexical Innovations**

Lexical innovations in the changes of food names in Kapau isolect can be seen in Table 2.

**Table 2. Lexical Innovations**

No	Speaker age over 50	Speaker age 10-20	Glos
1	[ampo? teri]	[samba lado teri]	‘anchovy chili sauce’
2	[goreŋ bada]	[goreŋ ikan]	‘fried fish’
3	[gulay pucua? gabelo]	[gulay pucauk ubi]	‘cassava leaf curry’
4	[gulay putiah]	[gulai loba? putiah]	‘cabbage curry’
5	[gulay tambunsu]	[gulay usus]	‘kind of cow intestines curry’
6	[itia? lado mudo]	[itia? lado ijaw]	‘green chili duck’
7	[durian bulando]	[sirsa?]	‘soursop’
8	[gabelo jala]	[ubi jala]	‘sweet potato’
9	[balelo kayu]	[ubi kayu]	‘cassava’
10	[apam]	[sarabi]	‘pancake’
11	[katan tanak duo kali]	[katan]	‘sticky rice’
12	[lape? baru]	[lape? nagosari]	‘food made of rice’
13	[onde-onde puluy?]	[onde-onde]	‘boiled rice cake’
14	[toŋkaŋ]	[goreŋ ubi]	‘fried cassava’
15	-	[pizza]	‘pizza’

Datum 1 in Table 2 shows that speakers over the age of 50 use *ampo?teri* for ‘anchovy chili sauce’, while speakers aged 10-20 prefer *samba lado teri*. In this case, innovation occurs on the use of *ampo?* By speakers aged over 50 years as speakers aged 10-20 years no longer use this form. Instead, they use *samba lado* to mean the same thing (chili sauce). In datum 2, to denote ‘fried fish’, speakers over the age of 50 use *goreŋ bada*, while those aged 10–20 use *goreŋ ikan* (the word *bada* is simply replaced with the conventional Indonesian word for fish - *ikan*. In datum 3, the word *gulay pucua? gabelo* is changed to *gulay pucua? ubi* by speakers aged 10-20 to indicate ‘cassava leaf curry’. In other words, the lexicon *gabelo* is replaced with *ubi*, both of which literally mean 'cassava'. The same innovation is also found in datum 8 and 9, that is, the use of *gabelo jala* and *gabelo kayu* by speakers over 50 years. For these two lexicons, speakers aged 10-20 prefer the popular Indonesian form *ubi jala* and *ubi kayu*.

In datum 4, the form *gulay putiah* is used by speakers over the age of 50, while their young counterparts use *gulai loba? putiah* (adding the lexicon *loba?* - 'cabbage'). Furthermore, in datum 5, while those over 50 prefer *gulay tambunsu*, the young speakers use the newer form *gulay usus* to mean the same thing – a kind of curry of cow intestines. The lexicon *usus* itself is borrowed from Indonesian since no lexicons in Kapau isolect ends with *s*. In datum 6, rather than using the form *lado mudo* ‘green chili’) the speakers aged 10-20 prefer *lado ijaw* ‘green chilli’, that is, changing the original Minangkabau word *mudo* with *ijaw*.

From datum 7, it was found that the young respondents use *sirsa?* ‘soursop’ instead of double lexicon *durian bulando* as normally spoken by speakers over 50. The word *durian* is used since this fruit resembles the popular thorny fruit in Indonesia (durian), while the form *bulando* (literally meaning ‘Dutch’) is preferred as the fruit was firstly introduced or brought by the Dutch to this area during colonial era (the result of interviews with native speakers, 2018). Meanwhile, the lexicon *sirsa?* spoken by the youths is a borrowed word from Indonesian. In

contrast to datum 7, datum 14 shows that the adult respondents prefer one lexicon *toŋkaŋ* ‘fried cassava’ but the young group uses two lexicons *goreng ubi* to refer to the same noun.

The lexicon *apam sarabi* ‘pancake’ as shown in datum 10, is used by speakers over 50 years old, while the young speakers only use *sarabi*. In other words, the first lexicon, *apam*, is lost or not used by the youths. The lexicon removal was also found in datum 11 and datum 13. What makes it different from datum 10 is that in both datum 11 and datum 13, speakers aged 10-20 use the first lexicon and the next lexicon is omitted. In datum 11, for example, the adult speakers use *katan tanak duo kali* ‘sticky rice’, but the young speakers only speak *katan*. Likewise, in datum 13, the adult speakers over the age of 50 says *onde-onde puluy?*, but the lexicon is turned into *onde-onde* by the young respondents. To put it simply, speakers between the ages of 10-20 years frequently remove lexicon elements from those spoken by the adult speakers. Finally, datum 15 shows that the word ‘pizza’ is not used by speakers aged over 50 years, but it is a popular term among the youths. The regular use of the word, which refers to a popular Italian food, is attributable to growing franchise businesses and the entry of food from other regions.

All in all, lexical innovations occur in Kapau isolect can be grouped into five types: (a) the replacement of part of lexicons, as found in datum 1, 2, 3, 5, 6, 8, 9, and 12; (b) the addition of lexicons such as datum 4; (c) the loss and replacement of old forms with new lexicons such as datum 7 and 14; (d) the removal of some lexicons such as datum 10, 11, and 13; and (e) the emergence of new forms that did not exist before such as datum 15. Innovations are derived from within the isolect (internal innovation) and also from outside of the isolect (external innovation).

## CONCLUSION

Analysis on the data concludes that both phonological and lexical forms of innovation were found in the names of food in Kapau isolect, with innovations being made by young speakers aged 10-20 years in comparison with those of speakers aged over 50. Phonological innovations were only found for fruit names. The phonological innovations that occur are in the form of: diphthongization, lenition, the omission of antepenultimate syllable, and assimilation. Furthermore, five lexical innovation groups were found, namely: the replacement of some lexicons, the addition of lexicons, the loss of existing forms and emergence of new ones, the removal of part of lexicons, and the emergence of entirely new forms, which previously did not exist. The emergence of this new form is partly due to the development of franchises and the influx of food from other regions. Such innovations are called external innovations since they originate from outside of the area where the isolect is spoken. In addition, innovation also occurs from within the isolect, which is popularly called internal innovation.

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# Noun Phrases with Suffix *-nya* as a Definite Marker in Colloquial Jakartan Indonesian

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## Abstract

Indonesian language does not have a special article to mark definiteness nor indefiniteness. Although Indonesian does have suffix *-nya* that can serve as a definiteness marker, its uses in Colloquial Jakartan Indonesian are very broad and have various meanings. Employing a corpus-based approach and dependency grammar analysis, it is found that aside from serving the functions as a possessive marker and a third person singular pronoun, suffix *-nya* also serves the function as a definite marker. In addition, suffix *-nya* in noun phrases that only appear in spoken language serve as an emphazier and can be removed without changing the meaning of the sentence.

**Keywords:** *Definite marker, dependency grammar, noun phrase, suffix -nya*

## INTRODUCTION

In many languages, certain rules apply that make a noun phrase either definite or indefinite. The most common rules is using lexical item like definite and indefinite articles in English (*the, a*), or using some kinds of affix like definite prefix *al-* and the indefinite suffix *-n* in Arabic. Such definite and indefinite markers refer to articles, elements used to limit or modify nouns (Lyons, 1999). However, not all languages have special articles that are used to modify nouns to be definite or indefinite.

Lyons (1999: 2) explains that the uses of articles in noun phrase is the simplest definite and indefinite. The most important element to indicate definiteness or indefiniteness of a nominal phrase is to look at its identifiability. The definiteness and indefiniteness in noun phrase depend on the elements which can help speaker and hearer to identify certain nouns based on referents that can be seen, heard, or can be inferred.

Indonesian language is one of the languages that does not have special articles to mark definiteness or indefiniteness. For example, *the book* in English is generally only translated as *buku* (book) in Indonesian. Sneddon and Ewing (1996:133) said that to modify a noun phrase to have a definite meaning, it is necessary to use a demonstrative, a possessive or some other element that identifies it.

- (1) Saya sudah membaca buku itu.  
“I’ve read that book.”
- (2) Kelima anaknya pandai.  
“All five of her children are clever.”

In sentence (1), *itu* as demonstrative serves as a definite marker for the noun *buku*. While in sentence (2), suffix *-nya* serves as a definite marker for the noun *anak*. In addition to using

demonstrative *itu* and suffix *-nya*, the definiteness of a noun phrase is also achieved by using preposition or other elements like *yang*. There are many ways to indicate the definiteness of a noun phrase in Indonesian language. In this paper, I would like to focus on the noun phrases with suffix *-nya* as a definite marker.

Definite markers is only one of the several functions of suffix *-nya* in Indonesian language. Grangé (2015:133) said that suffix *-nya* is one of the most frequent and polysemic suffixes in Indonesian. Its main function in formal Indonesian is generally as a third-person singular pronoun. However, this suffix also has so many other functions that many language researchers are interested in analyzing it with different focuses.

There are at least three linguists who describe all of the uses and functions of suffix *-nya*, namely Englebretson (2003), Sneddon (2006), and Perangin-angin (2006). In addition to these studies, there are several other studies regarding the suffix *-nya* with particular focuses. For example, Arka (2015) who discusses modality of *-nya* as a nominalizer, and Grangé (2015) who discusses the suffix *-nya* functions on verbs.

Englebretson identifies four functions of suffix *-nya*: (1) as a possessive marker, (2) as an identifiability marker, (3) as a nominalizer, and (4) as an adverbial marker. Looking at these four functions, any noun phrase can be attached to the suffix *-nya* and have functions (1) and (2). However, Englebretson also finds some evidence that there are several examples of noun phrase with double function.

- (1) D : dari belakang ini, pencopetnya buka kalungnya.  
from back this, pickpocket-*nya* open necklace-*nya*
- (2) M : Ha
- (3) D : Dia buka kalungnya gini,  
he untie necklace-*nya* this
- (4) L : [Kalungnya] si Agnes?  
necklace-*nya* Agnes?
- (5) D : Kalungnya Agnes.  
Necklace-*nya* Agnes

The conversation above is about D (Adit) who tells his personal experience with Agnes (who is not present) to his friends. Suffix *-nya* in the word *necklace* in a sentence (1), according to Englebretson, has a double function. First, it can serve as a possessive marker, if it is considered that the pickpocket has untied Agnes's necklace. Second, it can also serve as an identifiability marker because in the sentence (1) it has not been told whose necklace it is. So, it can be interpreted as *the necklace* or *some necklace* with a definite meaning.

In Sneddon's study, six functions of suffix *-nya* were identified: (1) as a pronoun, (2) as a ligature, (3) as a marker of definiteness and as an emphasizer, (4) emphasising words other than nouns, (5) in topic-comment clauses, and (6) as a nominalizer. Sneddon classifies noun phrases attached with suffix *-nya* as definite markers in function (3) and does not intersect with their functions as possessive markers in function (2).

The confusion of noun phrases with suffix *-nya* that have definite meaning is then examined more closely by Perangin-angin (2006). By using Predicate Inversion analysis proposed in Den Dikken's (1998) and Bennis et al's (1998), Perangin-angin concludes that almost all of noun phrases attached to suffix *-nya* have definite meanings. He called that function as determiner-like elements. This includes the functions as a definite marker, a demonstrative, a proper name, an interrogative, a possessive marker, a possessive pronoun, and a nominalizer.

This research will be carried out by reference to the definition of definiteness by Lyons (1999). Similar to the data used in Englebretson and Sneddon' studies, I also use colloquial Indonesian language as the data. In the colloquial Indonesian language, there are more suffixes used, so the data will become richer and more diverse. Wouk (1989) states that Spoken Jakartan Indonesian (SJI) is an Indonesian standard of informal conversation. Englebretson (2003) agreed to Wouk's opinion because in his research on colloquial Indonesian conversation, the characteristics of Jakartan spoken colloquial Indonesian appeared in the data even though the research was conducted in Yogyakarta and many of the research subjects had never been to Jakarta. In the same context, Sneddon (2006) called it the Colloquial Jakartan Indonesian (CJI).

### **Definiteness**

Most languages in the world have definiteness and indefiniteness meaning in noun phrases. In English, the definite meaning is marked by article, while the indefinite meaning is marked by article *a*.

- (1) Fred was discussing *an interesting book* in his class.
- (2) I went to discuss *the book* with him afterward.

The article, as a definite marker, can be used in the context of the sentence above. Speaker talks about the book using the article to refer to the interesting book that he has previously said. The hearer can immediately find out which book is referred to by the speaker.

- (3) Fred was discussing *an interesting book* in his class.
- (4) He is friendly with *the author*.

The word *author* does not appear in the previous sentence. However, the hearer can immediately find out which *author* is meant by the speaker from the context. As the speaker is talking about a particular book, the connection with the author of the book is not unusual. The author, referred to by the speaker, is the author of the interesting book that he had previously mentioned.

It means that definite markers can be used when what you want to show has a clear referent, or can be assumed from the context being discussed.

However, Lyons (1999: 2) argues that the use of the article as a marker of definiteness is the simplest. According to him, the emergence of definite and indefinite in many noun phrases are ungrammatical.

Definiteness is the meaning that can be attached to the noun phrase. Whether the noun phrase is clearly specific or not for speakers and hearers. The phrase *tempat itu* (that place) has a more specific meaning than *suatu tempat* (someplace). Thus, the phrase *tempat itu* is considered definite, while *suatu tempat* is indefinite. Hawkins (2015: 124-125) said that the general assumption about the article is that it is an element that can help provide an understanding of something general into something more specific.

However, the appearance of an article is only one way to detect definiteness. The main thing is to understand the basic meaning of definiteness. A general understanding of the meaning of definiteness is about the existence of referrals for the hearer to understand specifically what is conveyed by the speaker based on the knowledge that has been understood by both (Hawkins, 2015).

Hawkins (2015: 88-89) argues that to know the definition of a phrase, logical intuition is the main thing. The semantic and syntactic analysis must be carried out simultaneously to detect



the definiteness of a phrase. Logic plays an important role in determining whether the meaning of a noun phrase is definite or indefinite. Then, it can be concluded based on the existing grammatical order.

Lyons then carried out a simple test on words that might have a sense of definiteness. From the results of his analysis, Lyons outlines that demonstratives, proper nouns, possessives, personal pronouns, and determiners have definite meanings.

### **Suffix *-nya* as a definite marker**

Previously, it was explained that definiteness is a nominal phrase that has a specific meaning that can be imagined by the speaker. In Indonesian, there are various kinds of nominal phrases that can make their meanings become definite or indefinite. Seeing from the word class division from Kridalaksana (2008), the word classes that have definite and indefinite meanings are pronouns, demonstratives, and numerals. Thus, it can be said that a noun phrase combined with one of the word in that category will produce the meaning of definiteness or indefiniteness.

In addition, definiteness and indefiniteness meaning can also be formed by modifying noun phrases. In Grammar Indonesian Reference written by Sneddon (2010), there are at least two ways to modify a noun phrase to have a definite meaning, that is, using suffix *-nya* and conjunction *yang*. In the Indonesian language, suffix *-nya* can serve as a third person possessive pronoun, or as a ligature before a possessive noun. It can also occur attached to the head noun, being translated into 'the'. This can occur where the noun has not before been mentioned but is understood within the context of the utterance (Sneddon, 2010).

The suffix *-nya* that is attached to the noun phrase and serves as a definite marker in Indonesian is first described specifically by Englebretson (2003). From the results of his research, Englebretson agreed to the previous opinion stated by Sneddon (1996) that suffix *-nya* as a definite marker, in his research referred to as identifiability markers, would be attached to nouns that have never been mentioned in the previous sentences, so it cannot be replaced by the word *itu*.

- (1) A : Kayak kemaren gua nonton film *Bone Collector*. Sampe gua takut naik taksi.  
Like yesterday I watch film *Bone Collector* Until I scared ride taxi
- (2) B : Loh emang kenapa?  
*Loh* so why
- (3) A : Iya karena emang penjahatnya nyetir taksi.  
Yes because so criminal-*nya* drive taxi

The word *penjahat* (a criminal) in sentence (3) is not mentioned in sentence (1) or (2), so it cannot be replaced with a demonstrative. However, there is still reference between the word *penjahat* and the movie called *Bone Collector*. In a criminal movie like *Bone Collector*, there is a generally criminal character. So, to refer to the criminal in the movie, suffix *-nya* is used. Then automatically, the word *penjahat* have a definite meaning after the suffix *-nya* is added.

A further research on the function of the suffix *-nya* was conducted by Sneddon (2006), concluding that the suffix *-nya* as a definite marker can arise when speakers and hearer know the noun context discussed even though it does not appear in the previous sentences. In sentence (1), the speaker and the hearer both understand that the word *penjahat* arises because the context in question is a criminal movie.

In general, researches on the suffix *-nya* as a definite marker conducted by Englebretson and Sneddon only focus on the notion of definiteness in English using the article. In fact, the meaning of definiteness itself is very broad. The research on the functions of suffix *-nya* by

Perangin-angin is similar to Lyons's opinion about the meaning of definiteness. The functions of suffix *-nya* function as a possessive marker and a third person pronoun were previously grouped separately from the function of suffix *-nya* as a definite marker. Here, he categorizes all these as determiner-like elements.

## METHODS

The data used in this study is narrative speeches by Indonesian native speakers. Indonesian native speakers are those who have had only Indonesian language input since birth, or those who use Indonesian both at home and outside the home, and do not learn other languages until they are at that are least 10 years old. Native speakers are prioritized for people who live in areas that predominantly speak Indonesian language, such as in Jabodetabek (Jakarta, Bogor, Depok, Tangerang, and Bekasi). In addition, preference is also given to people who do not master local languages to minimize any possibility of linguistic interference. Research subjects are limited to the age 20–35 years to avoid significant variations of Indonesian spoken language.

The data is in the form of transcription from oral narrative recordings. The narrative topic is a story that is familiar to the speakers, such as folk tales, stories taken from books or films, or even personal experiences. The speakers are asked to retell the stories that they have known before using colloquial Indonesian language. Speakers were also asked to narrate as if they were telling the story to their friends, so that the recorded Indonesian language was informal, which was commonly used by peers. This narrative speech can capture the suffix *-nya* which are commonly used in colloquial Indonesian language.

The corpus data were collected using the KWIC (Key Word in Context) method in search mode using AntConc 3.5.6.0. *Case* was set as search mode, because we wanted to found a bound morpheme attached to other words. The search results were filtered manually to eliminate words that contain *-nya* but not as a suffix, such as *hanya*, *punya*, and so on. These sentences are then separated into excel to be numbered. Sentences that contained noun phrase with suffix *-nya* and were likely to have definite meanings were then separated from other sentences manually based on the notion of definiteness from Lyons (1999).

The next step is to analyze the noun phrase with suffix *-nya* which were suspected to have definite meaning using UDPipe devices as a framework. This tool is used in order to describe sentences based on the word classes and dependency relations. The results were then corrected manually for analysis .

## RESULT AND DISCUSSION

From the corpus data consisting of 649 sentences and 6674 tokens, 326 sentences were found to use suffix *-nya*. Of the 326 sentences, 213 sentences were suspected of having a noun phrase attached to suffix *-nya* as a definite marker.

This is the classification of noun phrases with suffix *-nya* as a definite marker.

### Referent-based

In this category, noun phrases with suffix *-nya* have clear referents. The referents are the words or noun phrases has been mentioned before, in the same or earlier sentence. So, when using suffix *-nya*, the reference clearly refers to the words or phrases mentioned earlier.

(629) Planet pertama itu ternyata *planetnya* penuh dengan batu-batu dan tidak bisa dihuni.  
planet first that turn out *planet-nya* full with rocks and cannot inhabited

(517) Sayangnya, sihir yang diberikan kepada Cinderella hanya  
 unfortunetely magic that given to Cinderella only

bertahan sampai jam 12 malam.  
 last until 12 o'clock at night

(518) Ketika jam 12 malam *sihirnya* akan lenyap.  
 when 12 o'clock at night magic-nya will fanished

The suffix *-nya* attached to the word planet in the sentence (629) refers to the planet mentioned at the beginning of the sentence. Meanwhile, the suffix *-nya* attached to the word magic in the sentence (518) has a referent in the previous sentence, sentence (517).

Noun phrases with suffix *-nya* as a definite marker in this category can have relations as *nsubj:pass* (passive nominal subject), *nsubj* (nominal subject), *obj* (object), and *compound* from the root of the sentence.

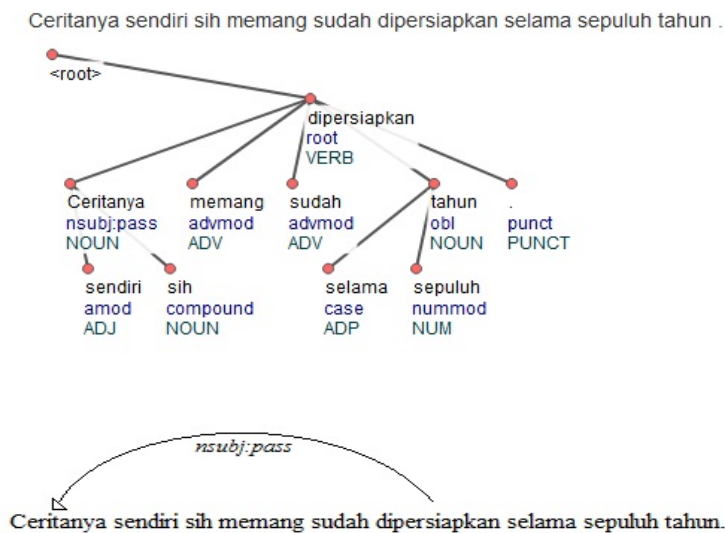


Fig. 1: Sentence 111

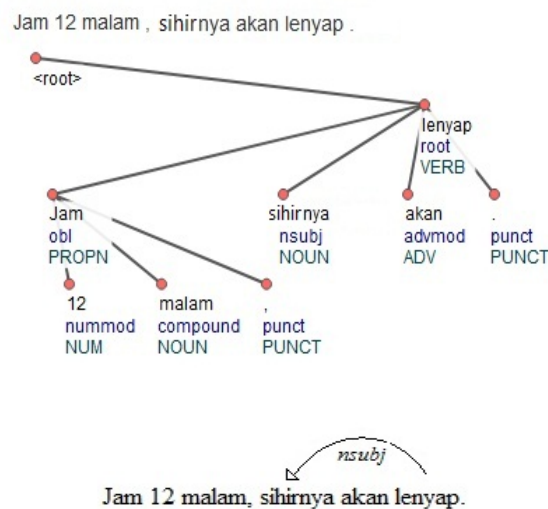
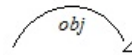
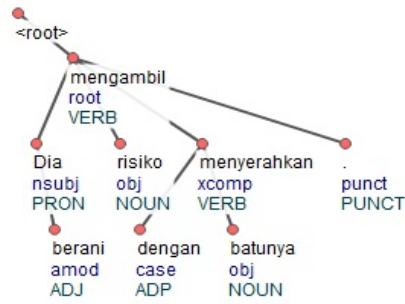


Fig. 2: Sentence 518

Dia berani mengambil risiko dengan menyerahkan batunya .



Dia berani mengambil risiko dengan menyerahkan batunya.

Fig. 3: Sentence 185

itu nama kampusnya berarti ?

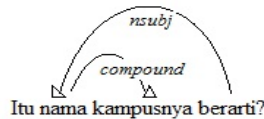
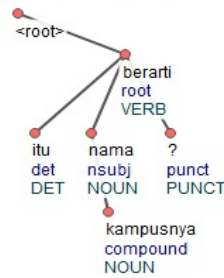


Fig. 4: Sentence 811

In the four dependency relations above, all suffix *-nya* can be replaced with the word *itu* (that). This is because the word *itu* serves as a demonstrative, which is anaphoric and shows something that has been mentioned before. However, this does not apply to all sentences.

- (87) Jadi, cerita ini tuh tentang orang-orang keluarga-keluarga yang istilahnya kaya, terpelajar,  
 So story this is about people families that called rich educated  
 terus punya posisi bagus, terus bisa dapetin rumah, kalo gak salah gratis, deh.  
 then have position good then can achieved house if not wrong free *deh*
- (88) Tinggal di rumah gratis gitu.  
 stay at house free like that
- (89) Yang gede-gede gitu *rumahnya*, kayak villa-villa.  
 that big-big like that house-*nya* like villa-villa

In the sentences above, the speaker tell a story about noble families who have houses in a certain complex. The suffix *-nya* in sentence (89) cannot be replaced with word *itu*. The suffix *-nya* refers to the house mentioned in sentences (87) and (88). Meanwhile, a statement explaining what the house looks like, is before the word of the house, which is *yang gede-gede gitu*. The suffix *-nya* attached to *rumah* can be replaced with *itu* if the sentence is changed to “*rumah itu gede-gede*”.

## Context-based

Noun phrases with suffix *-nya* that belong to this category do not have clear referents from the previous sentences. However, their meaning can be assumed based the existing context. Both the speaker and the hearer can understand and imagine what this suffix *-nya* wants to show or refer to because the noun phrases that appear are related to pre-existing ones.

- (61) Oke, gua akan bercerita tentang film Interstellar.  
 Ok I will tell about movie Interstellar
- (62) Pertama, ini adalah film sains fiksi.  
 First this is movie science fiction
- (63) Pengarangnya, eh *sutradaranya* adalah Christopher Nolan, yang bikin Batman.  
 Writer-nya eh director-nya is Christopher Nolan that made Batman

In the narrative above, the speaker tells about a film called Interstellar. In sentence (63), the speaker mentions the word *sutradara* with suffix *-nya*. The word *sutradara* does not have a clear referent in the previous sentences; however, logically speaking, the hearer can understand the speaker's intention easily because *sutradara* is closely related to movies in a broad context. So the word *sutradara* in the sentence (63) have definite meanings which means the person who is the director of Interstellar films. Because the noun phrase in this category only appears based on the context and does not have a reference to the previous sentence, the suffix *-nya* in this category of functions cannot be replaced by the word *itu*.

The noun phrase with suffix *-nya* in this category, has a relation to the root of the sentence that is similar to the first category, the relation as *nsubj:pass* (passive nominal subject), *nsubj* (nominal subject), *obj* (object), and *compound*. However, there are a number of additional relationships that did not appear in the first category.

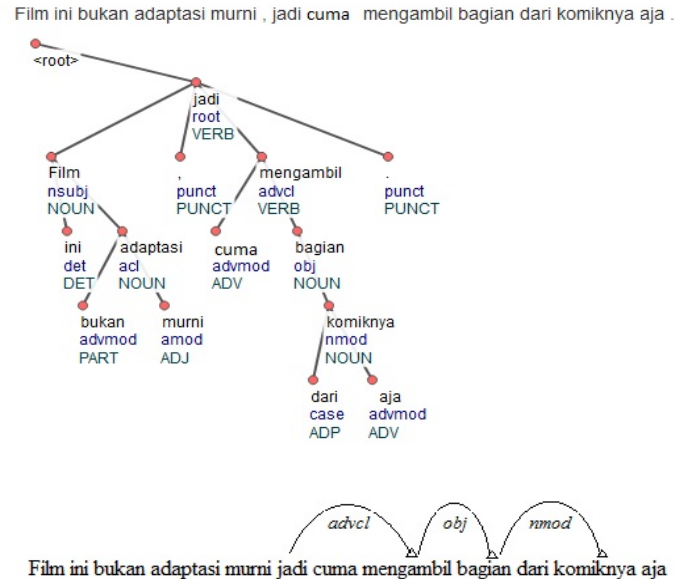


Fig. 5: Sentence 117

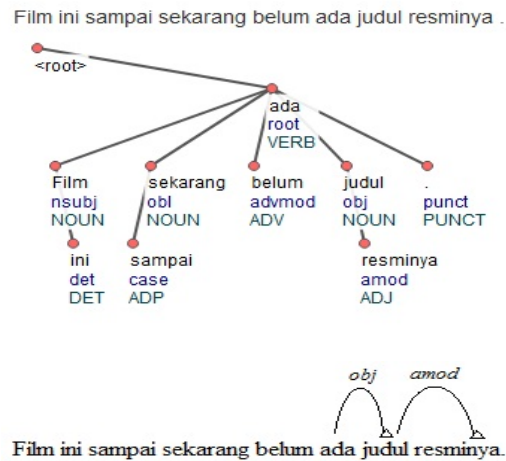


Fig. 6: Sentence 1109

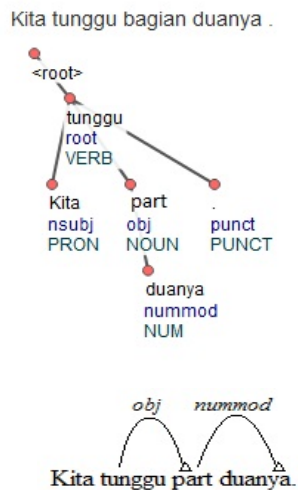


Fig. 6: Sentence 1115

The sentences (117), (1109), and (1115) respectively have *nmod* (noun modifier), *amod* (adjectival modifier), and *nummod* (numeric modifier) in relation with the root of the sentences. This means that all three do not have direct relations to the main root, but serve as modifiers of nouns that have relations as an object of the root. Such relations do not appear at all in the first category and frequently appear in this category.

Apart from being dependent, nominal phrases with the suffix *-nya* in this category also turn out to be the roots in certain cases.

Jadi , cerita ini latarnya jauh ke belakang sebelum terjadinya peristiwa big bang .

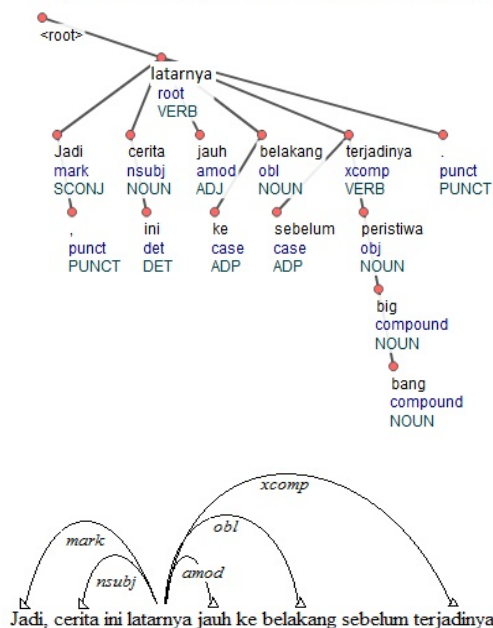


Fig. 7: Sentence 14

The word *latarnya* in sentence (14) occupies the position of the root and is identified as a verb. From this analysis, it can be assumed that the above sentence has the same meaning as “Jadi, cerita ini *berlatar* jauh ke belakang sebelum terjadinya peristiwa big bang.” Thus, it can be concluded that the word *latar* that attached with suffix *-nya* is a deverbal noun from the word *berlatar*.

### Demonstratives as an emphasizer

Noun phrases with suffix *-nya* in this category are actually developed from the first and second category, so that they cannot be said to be completely different categories. what makes it different is the demonstratives that appear after suffix *-nya*. All relations that appear in categories one and two can appear in this category. So, it can be concluded that demonstrative that appears after suffix *-nya* can be removed without changing the meaning of the sentence. Demonstrative like *ini* and *itu* which appear after suffix *-nya* serve as an emphasizer on the noun phrase that want to be bold.

- (239) Terus ketinggalanlah salah satu *sepatu kacanya itu*.  
Then fall behind one of shoe glass-nya that
- (240) Salah satu *sepatu Cinderellanya itu* ketinggalan, karena dia lari terus terpeleset.  
One of shoe Cinderella-nya that fall behind because she run then slipped
- (717) Walaupun *dark jokesnya itu* gak dark jokes juga sih.  
Although dark jokes-nya that not dark jokes so *sih*
- (727) Kalo gak salah *judulnya itu* ‘memasak makanan yang tidak saya cicipi’.  
If not wrong title-nya that cooking food that not I taste
- (818) Gitu, jadi *anak-anaknya tuh* dipaksa banget buat belajar keras.  
That’s it so children-children-nya that forced extremely for learn hard
- (834) Ternyata, sebenarnya *si anaknya ini tuh* nggak mau masuk ke kedokteran.  
Turns out truth-nya si children-nya this that not want go to medical school

All demonstratives that appear after suffix *-nya* in the sentences above can be removed and do not change the meaning at all. In fact, it does not rule out the possibility of two demonstrative appearing at the same time, as can be seen in the sentence (834). Demonstrative that appears after suffix *-nya*, has a variety of verbal variations such as the word *itu* that becomes *tuh* or *tu*.

Cases like this are not found in formal Indonesian, so they also do not appear in the suffix *-nya* studies conducted by Perangin-angin. Meanwhile, sentence like this appear in Engebretson and Sneddon studies, so it can be concluded that this is a feature that only appears in spoken Indonesian language.

### Proper nouns

Proper nouns is the classification of nouns for names of people, places, etc. that generally do not need to be changed when they are translated into other languages. Like the previous category, suffix *-nya* attached to proper nouns can be removed and does not change the meaning of the sentence at all. Sentences with proper nouns and suffix *-nya* also only appear in spoken Indonesian language.

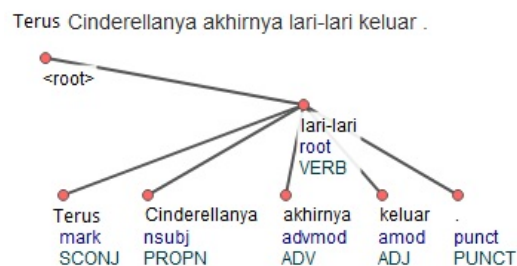


Fig. 8: Sentence 238 (a)

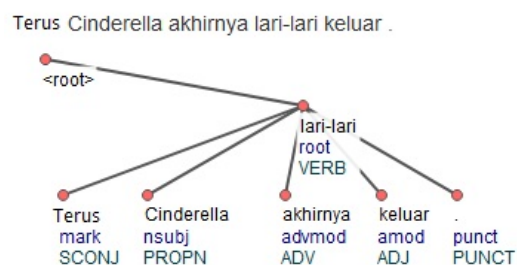


Fig. 9: Sentence 238 (b)

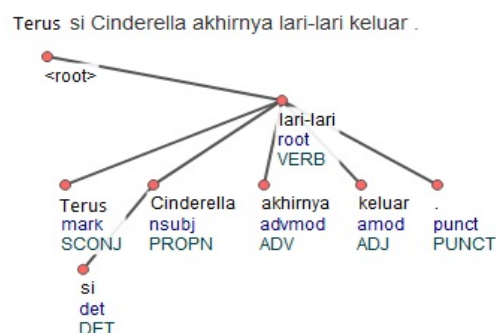


Fig. 10: Sentence 238 (c)

Using the UD Pipe device, the word *Cinderellanya* is being changed without suffix *-nya* and by adding *artikula* (definite articles used with names or nicknames). From the analysis, it is shown that suffix *-nya* attached to the word *Cinderella* can serve both as an emphasizer and a definite marker. Here, suffix *-nya* can be changed with artikula *si* which also have a function as a definite marker because it also acts as a determiner.

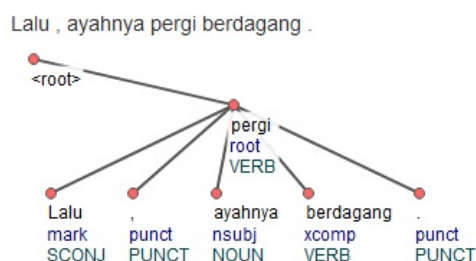


## Possessive marker

In Engebretson's and Sneddon's research, suffix *-nya* that serves as a possessive marker or personal pronoun does not have the same category as that serving as the definite marker. However, Lyons (1999: 22) says that possessive markers, including personal pronouns, are an example that can make the meaning of noun phrases definite. Automatically, suffix *-nya* as a possessive marker and as the third personal pronoun has a definite meaning. Therefore, I argue that suffix *-nya* that serve as a possessive marker and a third personal pronoun also serves as a definite marker it has a definite meaning.

- (518) Ketika jam 12 malam sihirnya akan lenyap.  
When 12 o'clock night magic-*nya* will finished
- (519) Mengingat hal tersebut Cinderella segera buru-buru pulang tanpa sempat mengucapkan perpisahan pada sang pangeran.  
Remembering thing that Cinderella immediately hurry go home without have time telling good bye to *sang* prince
- (520) Karena terburu-buru, ia menjatuhkan *sepatu kacanya* di tangga istana.  
Because in a hurry she dropped shoe glass-*nya* on stair castle

The phrase *sepatu kacanya* in sentence (520) refers to *Cinderella*, so that it can be converted into *sepatu kaca Cinderella*. Both of these phrases are definite because they indicate something specific that can be imagined by the hearer.



Judging from the relation with the root, noun phrases with suffix *-nya* in this category are the most varied and can occupy almost all dependents, like subjects in sentences (as in 196), objects, and modifiers. No noun phrases found in this category can be the root of the sentence as in category two.

In this category, there are many examples of suffix *-nya* that can be omitted without changing the meaning of the sentence.

- (148) Tapi Steven Strangenia dibawa, diculik oleh si Maw, salah satu anak buahnya Thanos, Children of Thanos.  
But Steven Strange-*nya* brought taken by *si* Maw of one Children fruit-*nya* Thanos Children of Thanos
- (149) Jadi sebenarnya *infinity gauntletnya* Thanos yang bisa menampung keenam batu petuah itu juga bikinan si raja elf ini.  
So truth-*nya* infinity gauntlet-*nya* Thanos that can collect all six stone socerer that also made by *si* king elf this
- (214) Padahal itu *haknya* dia.  
eventhough that right-*nya* she
- (216) Padahal seluruh kekayaan itu adalah *haknya* Cinderella.  
eventhough all wealth that is right-*nya* Cinderella

Sentences (148), (149), (216) have possessive meanings because the noun phrases with suffix *-nya* are followed by proper nouns. This is also the case with the sentence (214), where suffix *-nya* is also followed by a pronoun. The suffix *-nya* on the four sentences above serve to give emphasis, because there is no change in meaning when the suffix *-nya* is removed. Such a characteristic only exists in Indonesian spoken language.

## CONCLUSION

From the corpus data of narrative speech by Indonesian native speakers, there are at least five categories of noun phrase with suffix *-nya* that have definite meanings, (1) referent-based, (2) context-based, (3) demonstratives as an emphasis, (4) proper nouns, and (5) possessive markers. All of these categories can serve as definite markers, but have different characteristics in terms of their relation with the root and the construction of the noun phrases.

Until now, suffix *-nya* that serves the functions as a possessive marker and third personal pronoun is always distinguished from suffix *-nya* that that serve the function as a definite marker. From the results of this study, it can be concluded that, in fact, the suffix *-nya* that serves as a possessive marker and third person pronoun at the same time serves as a definite marker.

In colloquial Indonesian, suffix *-nya* most frequently appears as an emphazier that can be removed or ignored without changing the meaning of the sentence. This is one of the many characteristics that distinguish spoken and written language, or between informal and formal language.

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# Adverb of Frequency Used in Local Print Media in Padang

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## Abstract

Adverb of frequency is largely used in newspapers, especially in local newspapers. Its use quite varies with various behaviors as well. Therefore, this study aims to describe the forms of adverb of frequency used in local print media in Padang and explain their syntactic behavior.

The population of this study is all adverb of frequency used in local newspapers in Padang. The sample of this study is the use of adverb frequency in two newspapers, namely *Padang Express* and the *Haluan*. Based on the form, the adverb of frequency used in *Padang Ekspres* and *Haluan* newspapers tends to be in the form of *monomorphemic*. Based on the syntactic behavior, the presence of adverbial is accompanied by words or phrases that occupy the function of the subject, predicate, and information. Based on its position, there is a position that precedes the words explained and follows the words explained.

**Keywords:** *Adverb, frequency, PE, form, behavior*

## INTRODUCTION

Kridalaksana (2007) said that adverb is a word used to describe verbs, adjectives, propositions, and other adverbs. Adverb is a category that accompanies nouns, verbs, adjectives in the formation of phrases or a clause (Chaer, 2015). Furthermore, Chaer states that based on its meaning, an adverb can be divided into 15 types, one of which is adverb of frequency. The adverb of frequency is adverb, which describes the meaning associated with the frequency of occurrence of an event or activity explained by the adverb (Alwi et al., 2003). Usually, this adverb can accompany and explain one of the word categories and more than one category of words (phrases). In the phrase level, the adverb is a word that generally describes verbs that tend to occupy predicate functions in syntactic construction. However, it can also occupy other sentence functions.

Still related to the form of the adverb, Alwi et al. (2003) distinguishes two forms of the adverb, namely single adverb, and combined adverb. A single adverb is classified into three types, namely: 1) single adverb in the form of basic forms (monomorphemic), 2) single adverb in the form of words with affixes (polymorphemic), and 3) single form adverb in the form of repeated words (polymorphemic). The combined adverb is classified into two types, namely adverb combined side by side and not side by side (Alwi et al., 2003).

Studies on adverbs have been carried out by several previous researchers. Devi (2014) in his article entitle Adverb in Kompas Opinion Articles and Its Implications in Indonesian language learning in *Kata* journal (Language, Literature, and Learning) has conducted a study with the conclusion that Kompas newspaper opinion column is productive in using adverb which can expand sentences and clarify the meaning of a sentence. Adverb in Kompas newspaper opinion

articles has implications in teaching Indonesian in high school to measure writing skills following the structure.

Marliah (2006) in the *Sosioteknologi* journal ITB reviews "Proposition Temporal Adverb in English" with the problem in structure, propositions, and temporal adverb meanings (TA). Based on the structure, TA has a preposition + noun and preposition + noun phrases or is made as a noun. Based on its forming propositions, TA in English consists of 52, which 19 of them are single prepositions, 9 double prepositions, 20 single prepositions in pairs / joining with single prepositions, and 4 double prepositions in pairs. The combination of single + prepositions or single with double can be fixed or not fixed pairs. There are several meanings of TA meanings, namely temporal, duration, surroundings, and frequency meaning. Mariyanti (2006) in a *Program Studi Pendidikan Bahasa dan Sastra Indonesia* journal entitled "The Use of Single Adverb in the Form of Repetition Words in the September 2014 Edition of Jawa Pos Daily". It is concluded that a single adverb in the form of a repetition word in the Jawa Pos daily edition of September 2014 can be a repetition of various word classes, such as nouns, verbs, adverbs, adjectives, and the function word. These adverbs function as a description in phrase form or in sentence form.

Furthermore, Nirmalasari (2007) in *Unpad Student e-Journal* reviewed "Adverbial Phrases in Russian" (Syntax Review). This paper discusses the modifier of adverbial phrases in Russian, the syntactic relations between components in phrases, the position of modifiers, and the optional and obligatory properties of these phrase modifiers. The results of the study found that the adverbial phrase has modifiers in the form of adverbs, nouns, and pronouns. Syntactic relations between components of phrases on adverbial phrases are adverbial relations. The position of modifier on the adverbial phrase can be in front of or behind the core phrase. In adverbial phrases, the modifier can be optional and the obligatory. Hanifah (2008) in his article entitled "The Use of Adverb Modality with suffix *-falls* or *-halber* in Articles in German Magazine 'Foto Magazin'" discusses any words that can be formed with suffix *-falls* or *-halber* in the article and describe the function of the use of modal adverb with suffix *-falls* or *-halber* in the coherence of text. Marliana (2018) in *Bahasa dan Sastra* Journal with the title of the article "Adverb Markers Aspects in Novel *Negeri Lima Menara*" by Ahmad Fuadi. The conclusion is, there are 5 types of adverb markers aspects in the novel *Negeri 5 Menara*, namely *mulai*, *masih*, *pernah*, *sudah*, and *telah*. Adverb *mulai* seems to be more dominantly used in Novel *Negeri Lima Menara*. Bilmona (2018), in his article entitled "Adverb Phrase Analysis" concluded that there are 58 data using adverb phrases. From those 58 data, some data mean a place, intensification, and explanation. The meaning of explanation is more dominant. Juita (2011) in the journal *Pendidikan Bahasa, Sastra, dan Seni* reviews "Pelimitan Meaning of Extra Clausal Adverb in Indonesian". The author concludes that the presence of this adverb is not a mandatory element in a sentence, where its presence in the sentence is arbitrary and stands outside the structure of the sentence. There are 3 meanings of extra clausal adverb, namely the minimum limit, point of view, and prevalence.

Setiyadi (2012) in *At-Ta'dib*, Journal Of [Pesantren Education](#) reviews "Adverb in Arabic Linguistics". The author concludes that adverb in Arabic, which is contained in the three basic patterns of *al-mukammilât*. Each pattern has its function and role in the syntactic unit of Sentence. These patterns show the attachment of meaning between sentence elements, which will ultimately provide the meaning of the sentence. Noviatry and Aslinda (2018) reported that there is two forms of adverb used in Padang Ekspres; *monomorphic* and *polymorphic*. An Adverb can accompany words categorized as verbs, nouns, pronouns, and numerals. The word that is accompanied can occupy functions, subjects, predicates, and statements.

In general, the overall explanation of the previous studies related to adverb shows the studies that emphasized the issues of type, function, and meaning of adverb in general. There are no studies that specifically review the adverb frequency in terms of form and behavior. There is one article that quite similar to the current, but the object is different. The object studied in that writing is adverb of frequency. Meanwhile, in the previous article, the object of the study was an adverb of certainty and uncertainty. It means there is a fundamental difference between this study and the previous studies. Therefore, this research is important and needs to be done to assess the form and behavior of the adverb of frequency used in *Padang Ekspres*.

## METHODS

The method used in this research is the method proposed by (Sudaryanto, 2015). The researcher applied the observational method in providing the data. This method is followed up with a set of techniques, namely basic techniques and advanced techniques. The basic technique is the tapping technique, and advanced techniques are non-participant observational and note-taking techniques. In analyzing the data, it is used the distributional method. The basic technique is segmenting immediate constituents. The way it works is by dividing the lingual unit of data on several components so that the adverb forms are used in the newspaper. The advanced technique is substituting technique. This technique is used to see the similarity of substitute element categories with replaced elements. The informal method is used to present the results of the analysis.

## DISCUSSION

This section will describe the form and syntactic behavior of the adverb of frequency used in *Padang Ekspres* newspaper and *Haluan*.

### The forms of Adverb of Frequency and Its Behavior

There are two forms of adverb of frequency used in *Padang Ekspres* and *Haluan* newspaper, namely adverb of frequency in the form of *monomorphemic* and *polymorphemic*. *Padang Ekspres* and *Haluan* are abbreviated as PE and H.

#### *Monomorphemic Adverb of Frequency and Its Behavior*

There are several adverbs of frequency in the form of monomorphemic, which are used in PE and H newspapers, namely adverb *sering*, *kerap*, *senantiasa*, *selalu* and *sekali*.

Following are the example and the explanation of it:

##### a. Adverb of Frequency *Sering*

- (1) *Sering* saya mendengar cerita tentang masjid ini.  
I *often* heard about the story of this mosque.
- (2) Polisi *mendapat* kabar bahwa Husein Aceh *sering* melakukan transaksi narkoba di dalam kapal yang dikuasainya.  
The police got the news that Husein Aceh *often* carried out drug transactions in the vessels he is controlled.
- (3) Dia mengaku lemburnya *sering* tidak dibayar penuh.  
He admitted that his overtime *often* not fully paid.

Each of the data above uses adverb of frequency in the form of monomorphemic that is adverb "*sering*". This adverb is used to express an action or event that occurs repeatedly. Based on its behavior, in data (1) seems that adverb "*sering*" occupies a position at the beginning of a

sentence and acts to explain noun I, which functions as the subject of sentences and verb "*mendengar*" that function as predicates of sentences. In data (2) adverb "*sering*" is positioned in the middle of the sentence, which has a role in explaining the verb. Here, the verb "*melakukan*" has functioned as the predicate of the sentence. In data (3) adverb "*sering*" also positioned in the middle of a sentence and has a role in explaining the verb phrase, that is, the verb phrase "*tidak dibayari*" which functions as a predicate of a sentence. Based on the position of the word and the part of the sentence being described, adverb "*sering*" always has a position on the left side of the verb it describes.

b. Adverb of Frequency *Kerap*

- (4) Bermain dengan komposisi empat orang, Jepang *kerap* mengandalkan tiga bloker di depan net untuk menghalau smes lawan.  
Playing with a composition of four people, Japan *often* relies on three blockers in front of the net to dispel opponents smash.
- (5) Tak hanya melakukan perawatan kecantikan, Ayu pun *kerap* ikut menjaga kebugaran tubuh dengan berolahraga untuk menjaga agar tubuh tetap sehat, segar, dan bugar.  
Not only do beauty treatments, Ayu *often* helps maintain body fitness by exercising to keep the body healthy, fresh, and fit.
- (6) *Kerap kali* terjadi kecelakaan di sekitar itu.  
Accidents *often* occur around it

Examples in data (4 to 6) also use adverb of frequency in the form of monomorphemic, namely adverb "*sering*". This adverb varies with adverb "*kerap kali*", "*acap*", and "*acap kali*". This adverb is used to express an act or action which is rarely happened. Based on its behavior, in data (4) and (5) adverb "*kerap*" occupy a position in the middle of a sentence and play a role in explaining verbs, namely verb "*mengandalkan*" and verb phrases, "*ikut menjaga*" which serves as a predicate of a sentence. Meanwhile, in data (6) adverb "*kerap kali*" is position at the beginning of the sentence which has a role in explaining the whole elements of the sentence, namely predicate elements in form of verb phrases, i.e. phrases "*terjadi kecelakaan*" and information elements in form of prepositional phrases, namely phrase "*di sekitar itu*". Based on the position of the word and the part of the sentence that is explained, the adverb is "*kerap*" which always positioned in the left of words, phrases or other parts of the sentence.

c. Adverb of Frequency *Senantiasa*

- (7) Berdasarkan teori konflik, masyarakat *senantiasa* berada dalam proses perubahan.  
Based on conflict theory, society is *always* in the process of change
- (8) Harga kebutuhan pokok *senantiasa* naik menjelang lebaran.  
The price of primer needs *always* rises before Eid.

Each example of the data above uses adverb of frequency in form monomorphemic, namely adverb "*senantiasa*". This adverb is used to express an action that has never been done. This adverb is positioned in the middle of the sentence. Based on its behavior, adverb "*senantiasa*" plays a role in explaining verbs, i.e. verb "*berada*" that function as predicates of sentences and verbs *naik*, which also function as predicates of sentences. Based on the position of the word and the part of the sentence that is explained, adverb "*senantiasa*" has a position on the left side of the verb it describes.

d. Adverb of Frequency *Selalu*

- (9) Para penjahat *selalu* mengintai mangsanya.  
Criminals *always* cuddle their prey  
(10) *Selalu* diingatkan bahwa kejahatan itu ada dimana-mana.  
*Always* reminded that crime is everywhere  
(11) Waspadalah *selalu*  
*Always* be careful!

Examples in data (9 to 11) use adverb of frequency in the form of monomorphemic, namely adverb "*selalu*". This adverb is used to express an action that always occurs. This adverb can be positioned at the beginning, middle, and end of the sentence. Based on its behavior, adverb "*selalu*" on data (9) and (10) describes verbs, ie verb "*mengintai*" and verb "*diingatkan*", which each of them functioned as a predicate in a sentence. Meanwhile, in data (11) adverb "*selalu*", is positioned at the end of the sentence but also has a role in explaining the verb, namely the verb "*waspadalah*". Based on the position of the word explained, there are two positions of adverb always, namely the following /left side and preceding/right side of the word being explained.

e. Adverb of Frequency *Sekali*

- (12) Baru *sekali* pakai sudah ambruk. (It is collapse in the first use)  
(13) Harga tiket mahal *sekali*. (The ticket price is very expensive)  
(14) *Sekali* terbang bisa mencapai 3 hingga 8 juta rupiah. (It cost 3 to 8 million for one flight)

Example in data (12 to 14) uses adverb of frequency in the form of monomorphemic that is adverb "*sekali*". This adverb is used to state that action only occurs once. Adverb "*sekali*" can occupy all sentence positions (beginning, middle, and end). However, adverb "*sekali*" in data (13) is not functioned as an adverb because the meaning does not imply the frequency of an action, but as an adjective which means degree. Based on its position toward the word being described, each adverb is located in the left of the word being described and occupies the predicate function.

### **Adverb of Frequency in Form Polimorphemis and Its Behavior**

Comparing to adverb monomorphemic, Polimorphemis adverb rarely used in PE and H newspapers. There are three sub-forms of polymorphic adverb, namely "*kadang-kadang*", "*sekali-kali*", and "*sekali-sekali*". Below are the example of its use:

a. Adverb of Frequency *kadang-Kadang*

There is only one data which use adverb in form of polimorphemis *kadang-kadang* in FE or H such as:

- (15) Momentum ini *kadang-kadang* menjadi antiklimaks fase sukacita negeri yang baru merasakan juara di Asian Games 2018.

This momentum is sometimes being anticlimactic of the joy phase as a country which just wins Asean Games 2018.

Adverb "*kadang-kadang*" si used to express that action only happens at any time. This Adverb is located in the middle of the sentence and is positioned in the previous/left side

of the word it describes, namely on the left side of the word "*menjadi*" that occupies predicate function.

b. Adverb of Frequency *Sekali-Kali*

There are two data which use adverb of frequency *sekali-kali*:

- (16) *Sekali-kali* jangan mencoba untuk melanggar peraturan lalu lintas.  
Never try to violate traffic rules
- (17) Jangan *sekali-kali* menebar hoaks, nanti dituduh makar.  
Never spread hoaxes, it will consider as treason

The use of adverbs is a little bit different from other adverbs. The difference can be seen from the presence of negation, which precedes and follow adverb "*sekali-kali*". The presence of negation "*jangan*", reinforce the adverb meaning, which states that an action should not be done. The syntactic behavior of this adverb (data 16) is located on the left of the clause it describes, which is on the left of the clause, "*jangan mencoba!*" which occupies the predicate function. In data (17), adverb *sekali-kali* explains verb "*menebar*" which also occupies predicate functions.

c. Adverb of Frequency *Sekali-Sekali*

There are some data used adverb *sekali-sekali* in PE and H.

- (18) *Sekali-sekali* perlu diadakan rileksasi untuk kesegaran jasmaniah.  
Occasionally it needs relaxation for physical freshness
- (19) Penghuni panti jompo itu *sekali-sekali* didatangi oleh petinggi negara.  
The nursing home residents are visited by state officials occasionally.

Examples in data (18 and 19), use adverb of frequency in the form of polymorphemic, ie adverb "*sekali-sekali*". This adverb is used to express that an action that rarely happens. Based on the position of the word being explained, each adverb is located in the left of the word it is describes. However, the category accompanied by the adverb is different. Adverb "*sekali-sekali*" in data (18) accompanies and explains verb phrases, i.e. phrases "*perlu diadakan*" which occupy predicate of a sentence. Meanwhile, adverb "*sekali-sekali*" in data (19) explains verb categorized words, namely passive verbs "*didatangi*" which also occupy predicate functions.

Based on the explanation of the results above, it can be seen that the study on an adverb in this article is different from previous on the adverb. In the previous study, there is no specific and detail research related to the adverb of frequency as the object is done. The problems being studied and the source of data was also different. This research is derived from oral data sources, namely PE and H newspapers. The previous studies have not discussed adverb from the aspects of monomorphemic and polymorphemic and the syntactic behavior of each adverb of frequency from a similar source of data. In this article, the roles of each adverb are explained, the categories of words explained, their position, and the sentence elements that can be occupied by words or phrases accompanied by each adverb of frequency. Meanwhile, in previous studies on the adverb, similar problems have not got much attention.



## CONCLUSION

After analyzing the adverb of frequency use in PE and H Newspaper, there is some conclusion can be derived:

1. There are two forms of adverb of frequency used in the newspaper, namely is in the form of monomorphemic and polymorphemic.
2. Adverb in the form of monomorphemic consists of several sub-forms, namely *sering*, *kerap*, *senantiasa*, *selalu*, and *sekali*
3. The adverb in the form of polymorphemic consists of several sub-forms, namely *kadang-kadang*, *sekali-kali*, and *sekali-sekali*.
4. Based on the syntactic behavior, the position of the adverb of frequency can be in the front of or follow the word being explained.
5. Some of the adverbs of frequencies accompany words, phrases, and clauses. In general, the word accompanied by the adverb of frequency occupies the predicate function. However, some of them occupy other functions in sentences.

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# The Roles and Designs of Written English at Public Places in Indonesia

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## Abstract

The areas where people do most of their activities are public places. Public places are spaces where people from different backgrounds with different or the same motives and needs to gather and meet to each other. Public places are decorated and colored by various written languages. This writing is an attempt to explore the roles and designs of written English in public places. The data for this study are taken from the use of written English in public places in the cities in Indonesia. The analysis of the data is done from the perspective of the function of language and the linguistic landscape approach. The functional approach is used to identify the roles of English at public places, and linguistic landscape approach is used to identify the designs of English at public places. The analysis of the data indicates that written English in public places have multiple roles and designs depending on the needs and motives of the addresser and addressee.

**Keywords:** *Language, language function, public places*

## INTRODUCTION

English is an important foreign language in Indonesia. The use of English in Indonesia is unique. Wherever we go, it is possible that we do not listen to people speaking English, but we can see English easily there. Public places are decorated and colored by English. It is put and printed as the labels, names, warnings, notices, etc. Considering that the roles of English are essential, the government put English as a compulsory subject at Junior and Senior High School. Then, most of the universities in Indonesia have English Departments. In the city, even at elementary school, especially at level 6, English is also learned.

Positioning English as the compulsory subject at schools and universities in Indonesia is aimed at improving and strengthening the mastery of English by Indonesian people. The mastery of English can put Indonesia as one of the big countries in the world into a very strategic position and at the same level as other countries. The existence of English as an international language, the language of science and technology cannot be ignored if a country is to develop rapidly. International communication and cooperation in all aspects of life can be done easily by using English. Transferring knowledge and science are also used by using English.

The language situation in Indonesia is interesting and unique. As the guidance to use languages in Indonesia, Language Development and Fostering Agency of Ministry of Education and Culture – The institution responsible for standardizing and regulating the Indonesian language in Indonesia has the motto as follows:



Fig 1: Data 1

Source: Badan Bahasa quoted from Kompasiana.com, 19 April 2018, 11:46

As the regulator of language use, Language Development and Fostering Agency of Ministry of Education and Culture has the motto *Utamakan Bahasa Indonesia* ‘prioritize Indonesian language’, *Lestarikan bahasa Daerah* ‘preserve local language’ and *Kuasai bahasa Asing* ‘master foreign language’. Referring to the motto as mentioned above, this paper is an attempt to explore and discuss the roles and designs of English in public places in Indonesia.

Multilingual is the ability to be able and used to use languages more than two languages (Sumarsono et al. 2002), while multilingualism is a symptom in a person or society characterized by the ability or habit of using more than one language (Kridalaksana, 2008). The term multilingual is also related to monolingual, namely people who only master one language and are bilingual, namely people who speak two languages, which is theoretically the result of language contact (Chaer, 2007).

Multilingual is the result of language contact in people who are open to accepting the arrival of other people so that they do code-switching in language. This ability usually also occurs because people who have several languages form a new society so that a pluralistic society is formed with multilingualism. In general, there are several causes of multilingualism among the factors of migration, namely the widespread migration of people so that they mingle with other groups. Secondly, in the colonial process, it was the control of one nation to another by using their language. Third, the federation and the fourth influence of the border region.

In multilingual communities with high mobility, members of their community will tend to use more than two languages in their lives, both fully and partially, according to their needs. Throughout the world, communities that use one language are only about thirteen percent. The rest, at least, use two languages. The Indonesian nation is not included in this category because the Indonesian people generally master two languages, namely regional languages and Indonesian. Indonesian children who have tasted education can be called multilingual because they have used several languages in part or in a whole. Fluency in multilingual languages is very dependent on the opportunity to use various languages in life. The more opportunities, fluency in various languages will be well-formed.

Furthermore, the phenomenon of the diversity of the use of language today is an important issue that develops to the surface because the presence of multilingualism will determine survival in a multicultural society. With multi-lingual resources, roles in various fields are easier to take in various fields of life.

## METHODS

The object of this study is written English put and printed in public places. Although English is still a foreign language in Indonesia, written English is used in public places. In some places like tourism destinations and even a restaurant, English is dominantly used. It is a qualitative study with a combination of library and field research. The data for this study is the use of English in public places collected in Sumatera, Java, Bali, and Lombok. Data are collected by photographing the use of English in public places. The analysis of data is done by applying referential and pragmatic identity methods in which English is analyzed by referring to the context where the language is used.

## RESULT AND DISCUSSION

### Linguistic Landscapes

Linguistic landscapes are formed in public places by using written symbols. The construction of written symbols in public places is unique and interesting to study. Language is gift only to human being and it makes human humans (Fromkin, 2003). This means that human communication is different from animal and other forms of communication.

From a semiotic perspective, human communication is represented through signs (Halliday, 1985). The element of a sign can be sound, writing, the gesture of body parts, and picture. Sound is realized into spoken language. Spoken language is completed by body language. Other words, spoken language cannot be separated from body language. Writing forms written the language. Pictures supplement written language. The language of advertisement, names of shops and restaurants, names of government buildings, and names of places are usually in the form of a combination between written language and pictures as in the following examples.



Fig. 2: Data 2

Source: Language at public places in Bali Air Port (Dokumen Oktavianus (2018)

The above picture is the use of English at Ngurah Rai International Air Port in Bali. It's a kind of reminder to people to keep the seafood diet. The sentence "I am on seafood diet" is saying or stating that someone is diet. Then, the sentence "I see food, and I eat it" means that he

selects the food to eat. English is used because the message delivered through this sentence is only general information. It is not important if all visitors of this airport do not understand the message delivered by using English. However, in some vital places such as toilets, places of worship, and markets, Indonesian and English language are used.

The use of English in public places in Indonesia is realized in the form of the linguistic landscape. The linguistic landscape is defined as follows.

“The language of public road signs, advertising billboards, street names, place names, commercial shop signs, and public signs on government buildings combines to form the linguistic landscape of a given territory, region, or urban agglomeration” (Landry and Bourhis 1997:25).

Public road signs, advertising billboards, street names, places names, commercial shop signs, and public signs on government buildings are designed by using printed written languages. In terms of the number of languages used in public places, the linguistic landscape can be monolingual, bilingual, and multilingual. The concept of monolingual, bilingual and multilingual use of language to form the linguistic landscape in public places is related to the function of language in public places. One of the functions of the linguistic landscape is as follows.

The linguistic landscape of a territory can serve two basic functions: an informational function and a symbolic function. (Landry & Bourhis, 1997: 25)

If the linguistic landscape is formed by using one language, informational and symbolic functions are served by using the same language. For example, in some public places in Indonesia, informational and symbolic function are delivered by using Indonesian language. This can be seen in the street names, place names, and government buildings. However, if the linguistic landscape is constructed by using two or more languages, informational and symbolic functions are delivered by using two or more different languages. This can be seen in the following examples.



**Fig. 3: Data 3**

(Source: Labels of Minang Mart at Minangkabau International Air Port : Doc Oktavianus, 2018)

The linguistic landscape in the above picture consists of three languages, namely English, Indonesian, and Local language (Minangkabau Language). English is a foreign language. The

Indonesian language is the national language. Minangkabau language is one of the local languages among 746 local languages in Indonesia. Minangkabau people speak Minangkabau language. Their culture is called Minangkabau culture. Each of the three languages has its function. English and Indonesian languages serve an informative function. Meanwhile, Minangkabau language serves both informative functions and at the same time also serves as a symbolic function. Minangkabau language serves an informative and symbolic function. Symbolic function is supported by the placement of pictures of Minangkabau traditional house (*Rumah Adat Minang*) as the symbol of Minangkabau culture.

### **The Roles and Designs of English at Public Places in Indonesia**

Although the status of English in Indonesia is still a foreign language, it is not difficult to find English in almost every place in Indonesia. Some public road signs, advertising billboards, commercial shop signs, and public signs on government buildings are written in English. However, it seems that in general, street names and place names are rarely written in English. Indonesian and even local languages are used to name streets and places instead of English. The linguistic landscape of English in public places in Indonesia can be divided into two groups, namely English only and English and other languages. Each of them is described as follows.

#### ***English Only***

Indonesia as one of the big countries in the world, has many places where English is really needed. Tourist destinations, airport regions, restaurants and hotels are places where written English are dominantly used. The use of English in public places is regarded as more prestigious (Amer, 2014). The following example is the use of English at the tourist destination of Cagar Budaya Candi Tebing Gunung Kawi in Bali.



**Fig. 4: Data 4**

(Source: Short Notices at Gunung Kawi Denpasar: Doc Oktavianus, 2018)

As it can be read in the above picture, all information is delivered in English. When people go for a holiday, what they want to see and find is the beautiful view, delicious food, and a clean toilet. These are the very basic things people need during their journey. The information is written in English in order the visitors can understand and find the main information easily as written in those three short notices because the visitors of this place coming from many different countries. The management of tourist destinations must be able to inform to visitors everything related to tourism in a clear and understandable language. It is also one of the ways to give excellent services. Besides, the use of English is aimed at creating an atmosphere in

which the visitor can feel at home because language can accommodate their needs during their visit to a tourist destination like Cagar Budaya in Gunung Kawi.

English only is also used to name airports, names of places or offices, and short notices. The role of English is the information function. The list of the names of the airports, names of places, and offices using English can be seen in the following tables.

**Tabel 1: The Names of Air Ports**

No.	Name	Place
1	Minangkabau International Air Port	Padang, West Sumatera
2	Lombok International Air Port	Lombok, West Nusa Tenggara
3	I Gusti Ngurah Rai International Air Port	Bali
4	Kualanamu International Air Port	Medan, North Sumatera
5	Sultan Hasanuddin International Air Port	Makassar, South Sulawesi



**Fig. 5: Data 5**

Source: The Name of Kuala Namo International Airport Medan (Doc.Oktavianus, 2018)

The linguistic landscape design of the name of the international airport in Indonesia can also be seen in the following picture.

The above picture is the linguistic landscape of English as the name of International Airport in Kualanamu Medan, North Sumatera. The configuration of writing, *Welcome*, the abbreviation of KNO with a capital letter and yellow color, KUALANAMU INTERNATIONAL AIRPORT, DELI SERDANG – NORTH SUMATERA presents a beautiful view in Kualanamu International Airport. When people pass through this airport, they do get not only the information about the identity and name of the air port but also enjoy the beautiful design of language delivering the information. Thus, the linguistic landscape of English in public places also contain aesthetic and stylistic function. The configuration of letters, designs, and colors shows the aesthetic and stylistic aspects of language in public places.

The linguistic landscape of English can also be seen as the name, label, and slogan at a restaurant in the big city in Indonesia. One of the examples can be seen as in the following picture.



**Fig. 6 Data 6.**

Source: Restaurant of Kopi Bangi in Medan (Doc. Oktavianus, 2018)

The picture is a restaurant named Bangi Coffee. The restaurant is located in Medan North Sumatera. The restaurant does not only serve Bangi Coffee but also various kinds of drinks. The labels and names of drinks are written in English as seen in the following tables.

INVITATION	NAMES OF THE DRINKS
	Healthy Green Juice
	Local Coffee
	Mix flavor Scoop
	Mocha Ice
	Durian Coffee
	White Coffee
ENJOY THE BEST MOMENT	Hot Tea
	Iced Tea
	Ais Krim Soda Float
	Iced Barley
	Hot Chocolate
	Bangi Cendol
	Redvelved
	Lime Tea
	Iced Lime Tea
	Durian Cendol

As we can see in the above table, “*Enjoy the best moment*” can be regarded as an invitation to consumers to come to the café to enjoy the drinks available there. The unique thing is that the names of the drinks are written in mixed letters, namely small and capital letters. Each of the names of the drinks is colorful so that they look unique and beautiful. Then, each of the names of the drinks is put in a scrambled way. It seems that the color and irregular position of the names of the drinks are intended to attract the attention of the consumers, especially the youth.

Culinary business in Indonesia is very competitive. To be able to survive, the owner of the café and restaurant try to create creative ways to influence the consumers. The new trend today in Indonesia is using unique designs of language, as it can be seen in the above examples.



## ***English and Other Languages***

In terms of the number of the language used, the linguistic landscape in Indonesia can be divided into three types, namely monolingual, bilingual, and multilingual linguistic landscape. The choice of language for the monolingual linguistic landscape is English, Indonesian, or local languages. The use of English, Indonesian, and local languages in Indonesia can be found in all public places in Indonesia, such as names of streets, offices or buildings, directions, places, schools, cafes, and restaurants. Local language, which is used, is different from one region to the other areas. It is caused by the fact that there are 746 local languages in Indonesia. For example, if the local language is used to name a place or office in Bali, the Balinese language will be used. The Javanese language will be used to name places, offices, buildings, streets, restaurants in Java. Minangkabau language will be used to name places, offices, buildings, streets, restaurants in Minangkabau West Sumatera. Bugis language is used to name places, offices, buildings, streets, restaurants in Makassar. The use of local languages to name places, offices, buildings, streets, and restaurants is to show the local and cultural identity of every ethnic in Indonesia. Thus, when people come to Indonesia, they can see different local languages in every different region Indonesia.

The bilingual linguistic landscape in Indonesia is by using two languages at the same time in one place to name places, offices, buildings, streets, restaurants. The possible choices of language are English and Indonesia or English and local languages. The use of English and Indonesian language is common all over in Indonesia. However, the use of English and the local language depends on the place where the language is used and needed. In Bali, for example, English and Balinese language will be used as the labels and the names of places, offices, buildings, streets, restaurants. In Minangkabau, English and Minangkabau language will be used as the labels and names of places, offices, buildings, streets, restaurants. The same phenomena can be found everywhere in Indonesia. One of the examples can be seen in the following picture.



**Fig. 7 Data 7.**

Source: Rumah Makan Ayam Betutu in Bali (Doc. Oktavianus, 2019)

The above picture is a food court in Bali with a specific menu, "*Ayam Betutu Khas Gilimanuk Bali*". Gilimanuk is a place in Bali where many people raise chicken (*Ayam Betutu*). The

language which is used in the food court is Indonesian and English. The use of the Indonesian language, "*Ayam Betutu Khas Gilimanuk Bali*", "kasir" and English, DELIVERY ORDER, at the same time form the bilingual linguistic landscape. Two languages are used at the same time in one space. The two languages have informational and symbolic function, namely information about the menu and the symbol of culture and status or rank of the food court. Two languages have a different function (Gorter, 2006). Information about the menu can be read and understood both through Indonesia and the English language. The use of Indonesia and the English language or English and Indonesian languages at public places is very common in many public places in Indonesia. Short notices are usually written in Indonesia and English. Thus, when we are at public places, it is easy to find the writing such as *dilarang merokok/no smoking*; *dilarang parkir/no parking*; *kamar mandi/bathroom*, etc.

The multilingual linguistic landscape is by using three or more languages at the same time in one space. The language which is used is usually Indonesian, English, and local languages. The three languages are put together in one space in a banner to form the linguistic landscape. One of the examples can be seen as follows.



**Fig. 8: Data 8**

Source: Rumah Makan Silungkang in Padang (Doc. Oktavianus, 2019)

The picture is a banner of Rumah Makan Silungkang in Padang, West Sumatera. The language which is used is English, Indonesian, and Minangkabau language as listed in the following table.

1	English	: Grand opening
2	Indonesian	: Rumah Makan Silungkang : 9 November 2018
3	Indonesian + Minangkabau	: Spesifik Jariang
4	Minangkabau language	: Lomak Bonai

The above picture is a banner of the grand opening of Rumah Makan Silungkang or Rumah Makan Minang from Silungkang. *Grand Opening* is written in English. *Grand* is written in

uppercase letters, while *opening* is made with coarse fine letters. *Rumah Makan Silungkang* is the name of the restaurant. The restaurant name is written in uppercase letters and white with a red background so people can see from a distance. Indonesian and Minangkabau language, *spesifik jariang* is italicized and black. Minangkabau language, *lomak bonai* is also italicized and red. The combination of different sizes and styles of letter colors presents a linguistic landscape of banner used by the restaurant to give information to the public, namely information about the restaurant and cultural identity of one ethnic group in Indonesia. Concerning the concept of the relationship between language and culture, Kramsch (1998:3; Duranti 2000) stated that language expresses, embodies, and symbolizes cultural reality. It is common for *Rumah Makan Minang* to use Minangkabau, Indonesian, and English language at the same time as the names, labels, symbols, and slogans (Oktavianus, Ike Revita, and Khairil Anwar, 2018).

## CONCLUSION

At the end of this short writing, it can be concluded that the roles of English at public places are information and symbolic functions. The landscape of written English can be put into two groups, namely the use of English only (monolingual) and English and other languages. Other languages that are used are Indonesian and local. The use of local languages varies from region to region, depending on the region where the languages are used. The landscape English is printed as the names, labels, symbols, and slogans of commercial shops signs, short notices, advertisements, names of places, and government buildings.

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# On the Use of Arabic in the Titles of Manuscripts by Minangkabau Ulema in the Early 20th Century

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## Abstract

This paper discusses the use of Arabic in manuscripts' titles written by ulema from Minangkabau. We found some manuscripts in Minangkabau which contents were written in Malay, but the titles were in Arabic. The manuscripts were mostly used for educational purposes and some others addressed related Islamic polemics. We argue that the use of Arabic titles was to familiarize the writers, to attract readers into the contents, and to localize the language for local readers.

**Keywords:** *Manuscript, language, Minangkabau, Islamic education*

## INTRODUCTION

More than one thousand of Minangkabau manuscripts have been discovered and cataloged in West Sumatra. Most of the manuscripts were written by Minangkabau ulemas conveying Islamic related topics (Pramono, 2018). Some of the discovered printed works were written in *Jawi* (Malay-Arabic) and Arabic scripts. Some of the written manuscripts were also written in *Jawi* and Arabic.

The use of Arabic, interestingly, in many manuscripts were used only in the title of the works. This phenomenon is assumed as a strategy of the Malay ulemas to familiarise the texts written in Arabic as a foreign language at the local readers and to build the local perception of Islam and its practices. Most of the manuscripts were used as resource books for Islamic educations (Jhon, 2009).

Similar phenomena also found in the works of Minangkabau ulemas' in the beginning of 20th century. Most of the works' titles were written in Arabic, while the content was written in *Jawi*. In contrast, the Malay ulemas writing tradition produced works in which content conveys more issues other than Islamic educations. Some works contain text discussing Islam related polemics, which mostly written in Arabic titles.

In this paper, we intend to explore the meanings and purposes of the use of Arabic in the titles of manuscripts, which content written in *Jawi*. We provide examples of the manuscripts titles written by Minangkabau ulemas from the 20th century, especially from the works which contain the Islamic teachings and polemics.

## DISCUSSION

### List of Manuscripts with Arabic Titles and the Meanings

In the context of Minangkabau Islamic discourses, the existence of *surau* is significant in observing the dynamics within the works of Islamic intellectuals until the beginning of 20<sup>th</sup>

century. In the surau education system, Arabic became the primary language for the teaching and learning activities, also in the *kitab kuning* (Sources Books). The use of *kitab kuning* was started in the 18<sup>th</sup> century, while the teaching in Arabic became massively used by those ulemas who returned from the Middle East in the middle of 19<sup>th</sup> century. They used the source books written in Arabic including fiqh, tafsir, tasawuf, tauhid, and many other topics (Azra, 2003).

In the effort of localising the Islamic texts in Arabic, many Minangkabau ulemas adapted and composed Islamic teachings in Malay language. However, the titles were remain in Arabic. The following table (table 1) lists some important works of the Minangkabau ulemas contain their teachings in Malay language by using titles in Arabic. The manuscripts used as the primary data source in this paper were deposited in the Minangkabau Corner, Universitas Andalas' library, Padang, West Sumatra.

**Table 1.** List of works' titles in education

Title	Author	Year	Content
تح المبين فيما يتعلق بأمر الدين <i>Fath al-Mubīn Fīmā Yata'allaq bi Umūr al-Dīn</i>	Syekh Ahmad Khatib Bin Abdul Latif al-Minangkabawi (1860-1916)	1908	This book is specifically addressed for those who have difficulties in understanding Arabic
The real key to some things related to Islam الأنام في علم الكلام عمدة <i>'Umdat al-Anām fī 'Ilm al-Kalām</i>	H. Abdul Karim Amrullah (1879-1949)	1916	The explanation toward <i>ilmu kalam</i> and its important figures
The prominent figures in Ilmu Kalam البرهان <i>Al-Burhān</i>	H. Abdul Karim Amrullah (1879-1949)	1927	An interpretation toward several verses of the Koran
Enlightenment نض كتاب الفراء <i>Kitāb al-Farā'idh</i>	H. Abdul Karim Amrullah (1879-1949)	1923	The explanation on how to divide heritage properties
The book of inheritance division تقريب المجازة في باب الجنازة <i>Taqrīb al-Majāzati fī Bab al-Jināzah</i>	Syekh Abdul Latif Syakur (1882-1963)	1926	The explanation of the death, the correlation between the life and death, and other related topics.
Approach to the way of corps treatments الأدبية أخلاقنا <i>Akhlaqunā al-Adabiyyah</i>	Syekh Abdul Latif Syakur (1882-1963)	1940	The explanation of morals with sources from the Koran, <i>hadist</i> , and Arabic sayings.
The noble morals اخلاق و الأداب <i>Al-Akhlāq wa al-Ādāb</i>	Syekh Abdul Latif Syakur (1882-1963)	1940	The explanation of variety of the noble habits, and its implementation to achieve a noble position
Morals and behaves البيان في تفسير القرآن القول <i>Al-Qawl al-Bayān fī Tafṣīr al-Qur'ān</i>	Syekh Sulaiman ar-Rasuli (1871-1970)	1929	An interpretation of Juz (Chapter) 30 of the Koran
Clear statements in the interpretation of the Koran			

الأقوال المرضية في العقائد الدينية Al-Aqwāl al-Mardhiyah fī al- 'Aqāid al-Dīniyah	Syekh Sulaiman ar-Rasuli (1871-1970)	1957	The explanation of <i>tauhid</i> , division of logic, <i>aqidah</i> of fifty and the prophet Mohamed
The accepted opinion in the problems of religious akidah مستعمل مجموع <i>Majmū' al-Musta'mal</i>	Syekh Muhammad Dalil Bayang (1864-1923)	n.d.	A practical guidance of worship
Compilation that should be implemented			

The mentioned works were popular sourcebooks used in the teaching activities within *suraus* and *pesantrens* (Islamic boarding schools) in Minangkabau. The use of Arabic in the titles has aligned the works with the kitab kuning that were massively used at those periods. Therefore, both sources were positioned in the same stage as references in the islamic teachings.

As mentioned before, the islamic polemical texts also used Arabic in the titles. It was related to the local Islamic discourses in Minangkabau at the beginning of 20<sup>th</sup> century, between the *kaum tua* (senior) who were more traditionalist and *kaum muda* (junior) who were more modernist (Schrieke, 1972). The polemic resulted the growth of writing tradition to respond each other's thoughts and opinions in the form of written texts. Examples of the primary manuscripts of the islamic teachings, with titles in Arabic are provided in the following table (table 2).

**Table 2.** List of works' titles in Islamic polemics

Title	Author	Year	Content
إظهار زغل الكاذبين في تشبههم بالصادقين <i>Izhhār Zaghl al-Kādzbīn Fī Tasyabbuhihim bi al-Shādiqīn</i>	Syekh Ahmad Khatib Bin Abdul Latif al-Minangkabawi (1860-1916)	1906	Responses toward five questions related to the legality of practices of Naqsyabandiyah school.
Uncover the lies of liars which resemble the truth people الآيات البيّنات للمنصفين في إزالة الخرافات بعض المتعصبين <i>Al-Āyāt al-Bayyināt li al-Munshifīn Fī Izālat al-Khurāfāt Ba'dha al-Muta'ashibīn</i>	Syekh Ahmad Khatib Bin Abdul Latif al-Minangkabawi (1860-1916)	1908	A reply letter to respond letter sent by Syekh Abdullah al-Khalidi Tanah Datar who judged that Syekh Ahmad Khatib had been outrageous in blasting Naqsyabandiyah school.
The real signs for wise men in eradicating khurafat of fanatics الخطة المرضية في رد شبهة من قال بدعة التلطف بالنية <i>Al-Khitthāt al-Mardiyah Fī Raddi Syubhat Man Qāla Bid'at al-Tallafuzh bi al-Niyah</i>	Syekh Ahmad Khatib Bin Abdul Latif al-Minangkabawi (1860-1916)	1908	An objection by Ahmad Khatib toward the opinion that pronouncing the intention in <i>shalat</i> is a <i>bid'ah</i> .
Justified determination in rejecting subhat for those who state pronouncing intention in praying is bid'ah قاطع رقاب الملحدّين في عقائد المفسدين <i>Qāthi' al-Riqāb al-Mulhidīn fī 'Aqā'id al-Mufsidīn</i>	H. Abdul Karim Amrullah (1879-1949)	1906	A blasting toward Syattariyah school in Minangkabau.

Neck cutter for mulhid people who astray in Akidah

الفوائد العلية في اختلاف العلماء في حكم التلفظ بالنية <i>Al-Fawā'id al-'Aliyah fī Ikhtilāf al-'Ulamā' fī Hukmi al-Talaḥuẓ bi al-Niyah</i>	H. Abdul Karim Amrullah (1879-1949)	1908	Hamka's opinion that pronouncing intention in <i>shalat</i> is a <i>bid'ah</i>
The great benefits in the contradicting opinions of ulemas ايضاظ النيام فيما ابتدع من امر القيام <i>Ayqāzh al-Niyām Fīmā Ibtida' Min Umur al-Qiyām</i>	H. Abdul Karim Amrullah (1879-1949)	1911	A criticism toward the practice of "berdiri mauid" (standing during the reading of the story of the birth of the Prophet Mohamed) during the ceremony of Mohamed's birthday.
Wakening sleepers up in correlation with bid'ah and the matter of standing in salawat ارغم عنوف المتعتنين في الإنكرهم رابطة <i>Irgḥam 'Unūf al-Muta'annitīn fī al-Inkarihim Rābithah al-Washilīn</i>	Syekh Muhammad Saad Mungka (1859-1922)	n.d.	Apology of Syekh Saad Mungka toward Naqsabandiyah school practices in Minangkabau, which was criticised before by Syekh Ahmad Khatib al-Minangkabawi.
Cracking the noises of the challengers in denying Rabithah of those who already have arrived العوام على تغريرات بعض الأنامتنبيه <i>Tanbīh al-'Awām 'Alā Taghrīrt Ba'dha al-Anām</i>	Syekh Muhammad Saad Mungka (1859-1922)	1910	Apology toward Naqsabandiyah school in Minangkabau, a continuation of a debate between Syekh Ahmad Khatib and Syekh Saad Mungka.
Warning for common people toward intrigue of some people الموعظة دار Dār al-Maw'izḥah	Syekh Muhammad Dalil Bayang (1864-1923)	n.d.	<i>Nazam</i> containing an apology toward Naqsabandiyah school in Minangkabau.
A repository of advices الحقيرهان <i>Burhān al-Haq</i>	Syekh Muhammad Khatib Ali (1863-1936)	1918	An apology for the religious understanding of <i>Kaum Tua</i> in Minangkabau, and a satire perspective toward religious understanding divided into 8 categories.
The real evidence ح الصديقية في الصطلاح النقشبندية رد مفتا في ظن الكاذبة <i>Miftāh al-Shiddiqiyah fī Ishthilāh al-Naqsyabandiyah Radd fī Zhan al-Kādhībah</i>	Syekh Muhammad Khatib Ali (1863-1936)	1905	The explanation of the correct teachings from Naqsabandiyah school and how to choose a proper tasawuf and teachers. This work is re-interpretation and translation from " <i>Miftāh al-Ma'iyah</i> " written by Syekh Tajuddin al-Naqsyabandi
The honest key in Naqsabandiyah's terms repellent to liar' prejudice الموعظة و التنكرة <i>Al-Maw'izḥah wa al-Tadzkirah</i>	Syekh Muhammad Khatib Ali (1863-1936)	1919	A compilation of opinions from 13 ulemas from Java to respond a meeting discussing Islamic problems, such as pronouncing intention before praying, and <i>berdiri mauid</i> , took place in Tarandam in 1919, attended by <i>Kaum Tua</i> and <i>Kaum Muda</i> ulemas, and other thousands of participants.
Teaching and warning انتصار الإعتصام في تقليد على العوام <i>Al-Intishār al-I'tishām fī Taqlīd 'ala al-'Awām</i>	Syekh Muhammad Khatib Ali (1863-1936)	n.d.	Criticism toward Abdul Hamid Mahmud <i>al-Asahani's</i> work entitled " <i>Tamyīz al-Taqlīd Min al-Ittibā'</i> " on the

The confirmation of compulsion to taklid for common people			taklid (following something without knowing the reason) in which according to Syekh Ahmad Khatib is contradicting with the real understanding.
القول الكشفي رد على من اعترض على اكابر <i>Al-Qawl al-Kasyfī Radd ‘ala Man I’tiradh ‘ala Akābir</i>	Syekh Sulaiman ar-Rasuli (1871-1970)	1957	An apology for worships of Kaum Tua in Minangkabau, especially on the pronouncing intention before <i>shalat</i> (pray)
A strong argument in rejecting opinion from those who denying prominent ulemas			
ازلة الضلال في تحريم النيذاء و السوءال <i>Izalatul al-Dhalāl fī Tahrīm al-īdzā’ wa al-Sū’āl</i>	Syekh Sulaiman ar-Rasuli (1871-1970)	1957	Blasting toward those cadge without reason
Eradicating misguided in illicit violence and cadge			

The use of Arabic in titling the manuscripts cannot be separated from the education system and the dynamics of Islamic polemics in Minangkabau. In the education system, the Arabic language lesson was a mandatory subject, both in the traditionalist and modernist schools. Arabic language subject was called as *ilmu alat* (tools knowledge) consisting of *nahu*, *balaghah*, *mantik*, *ma’ani* and many others, which have to be mastered by the students before going further to study theoretical and fundamental subjects in Arabic language.

The mastering Arabic language by those who want to be ulema became serious concern and discussion amongst ulemas in Minangkabau. An ulema who had a proper ability in *ilmu alat* would become a famous ulema and people would position him as an expert to whom people would ask his thoughts as references. This figure was commonly those who studied in, and returned from, the Middle East. They returned from the Middle East with knowledge on Islam as well as the skill in Arabic language. For example, *surau* Tuanku Koto Tuo Kamang became a destination for people who want to study *ilmu alat*, because Tuanku Koto Tuo was an ulema who was famous for mastering *ilmu alat* (Azra, 2003).

Some of *Kaum Tua* ulemas proposed the importance of Arabic language. Syekh Ibrahim Musa Parabek (1882-1963), for instance, stated in one of his front page book titled Hidayatus Shibyan ‘ala Risalah Syekh Syuyukhina Sayyid Ahmad Zaini Dahlan: "*Pelajarilah olehmu Bahasa Arab, karena Bahasa Arab itu ialah Kalam Allah* (One should master the Arabic language, because Arabic language is the language of Allah)." He mentioned that the statement was quoted from the prophet saying (Putra, 2011). Another *Kaum Tua* ulema, Syekh Sulaiman ar-Rasuli, even suggested that Arabic language is a *fardu kifayah* (mandatory) knowledge. This is based on the reason that Islamic law is coming from Koran and hadist, which were proposed in Arabic language (Zulkifli, 2010). However, H. Abdul Karim Amrullah, one of *Kaum Muda* ulema and main figure of Minangkabau Islamic progressive movement, questioned the competence of the *Kaum Tua* in mastering Arabic language. He recommended the *Kaum Tua* ulemas to adopt the educational system run by the *Kaum Muda* (such as Sumatera Thawalib and Diniyah School in Padangpanjang), which implementing modern system in mastering Arabic language for their students (Djamal, 2002).



## CONCLUSION

The position and meaning of Arabic language amongst Minangkabau ulemas are parts of the educational system and the dynamics of Minangkabau Islamic discourses. One of the evidence of the important position of Arabic language is on hundreds of manuscripts on the *ilmu alat* in the center of Islamic educations; *surau* and *pesantren*. In order to familiarised and localized, as well as attract the reader's attention, some of the manuscripts are titled in Arabic eventhough the contents are in Malay. The similar strategy was used in the manuscripts on the Islamic related polemics, between *Kaum Tua* and *Kaum Muda*, who responded to each other in the writing tradition by using titles in Arabic. This strategy was also directed to attract more readers who were interested in the Islamic polemics in Minangkabau.

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# Moribund Language in Padangpariaman – West Sumatera

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## Abstract

This research analyzes the use of lexicon among the 70s generation and older in which the lexicons are related to farming process and agricultural tools in Kabupaten Padangpariaman. The interview method is applied to collect the data as well as a proficient method with trace technique and interview. The result shows that lexicons that are categorized as *moribund language* (understood by 70s generation and older) include 5 of them, 4 lexicons relate to agricultural tools: *gaghuik*, *lapiak angkuik*, *raban*, dan *parasopan*, and 1 lexicon is part of the farming process *maulu tahun*.

**Keywords:** *Lexicon, Farming, Padangpariaman, Moribund Language*

## INTRODUCTION

Languages are vulnerable to be left behind as the result of their inability to keep up with present development that makes them disappeared and replaced. Moreover, culture with no physical form must be maintained as part of local dignity and characteristic. Its importance is equal to pride and honor as part of the cultural society.

This research analyses the language aspect as a form of cultural revitalization. It will focus on the lexicon of words that are used for agricultural activities. Lexicons, as part of the language contain information about meanings and the use of words in languages (Kridalaksana; 2008:142). The entire agricultural lexicons are collected through interviews, and they are explained at the scope of the research. The collected lexicons are analyzed and re-confirmed to the speakers to list those that are vulnerable to extinction, as people no longer use the words. Their ignorance toward the lexicons will prove it. The interview will be conducted across generations to determine the number of lexicons that disappear in each generation.

The agricultural lexicon analysis of this research is basically modest. First, the lexicon words that relate to farming tools and processes were collected. The challenge in collecting the data is mostly related to the ability to trace all lexicons from the interviewees. It then followed by classifying the extinct lexicon by conducting interviewed across generations. Collecting the data was mostly done in the field to collect comprehensive data.

The questions of this research include:

- a. What are the agricultural lexicons relate to the tools and farming process in Kabupaten Padang Pariaman that are still in use?
- b. What are the agricultural lexicons that are vulnerable to extinction in Kabupaten Padang Pariaman?

To answer the problems, the meaning of lexicons itself should be determined. Kridalaksana (2008) argued that lexicon could be understood as:

- a. The language component that contains all information corresponds to the meaning and the use of words in a language.
- b. Word resources that belong to the speaker and writer toward a certain language, it can also be said as his/her vocabulary.
- c. The list of words is arranged like a dictionary with a short and practical description.

These theories by Kridalaksana (2008) may include agricultural lexicons that correlate to the tools and processes. Questionnaires were also spread to help researchers to collect the lexicons. The problem of the research regarding the extinction of lexicon can only be answered by understanding the limitation of those lexicons. As lexicon is part of the language, so the extinction of it can be classified by the characteristic of extinct language. Tondo (2009:281) stated in Crystal (2000), the endangered language can be classified through some characteristics, including:

1. *Potentially endangered* is the language that is potentially extinct as the result of social and economic factors. The language is only used by the minority group. It endangers because of the young generation that avoids the use of the local language and replaces them with others.
2. *Endangered languages* are the second stage of extinction in the language, which is characterized by no younger generation use the language. In terms of lexicon use, it can be understood that these young people no longer use the lexicon, whether they understand the lexicon or not.
3. *Seriously endangered languages* are languages that are classified as vulnerable to extinction as they are only familiar by the older generation above 50 years.
4. *Moribund languages* are classified as dying language because they only speak by the generation who are older than 70 years old.
5. *Extinct languages* are languages that can only be spoken by one remaining native.

These theories determine the classification of the interviewees for this research, such as:

1. Interviewees as the first generation should have these provisions:
  - a. At least working as a farmer for minimum of 5 years.
  - b. Older than 70 years old
  - c. They should be a native
  - d. They do not leave the area for more than 5 years.
2. The interviewees from the second generation are:
  - a. At least working as a farmer for minimum of 5 years.
  - b. Age between 50 – 70 years old
  - c. They should be a native
  - d. They do not leave the area for more than 5 years.

3. The third generation of the interviewees are those:
  - a. At least working as a farmer for minimum of 5 years.
  - b. Age between 30 – 50 years old
  - c. They should be a native
  - d. They do not leave the area for more than 5 years.
  
4. The youngest generation of these categories should follow:
  - a. Has experience in working as a farmer
  - b. Age between 15 – 30 years old
  - c. They should be a native
  - d. They do not leave the area for more than 5 years.

These classifications hopefully validate the data to answer the questions comprehensively.

## **METHODS**

During pre-research, the concentration area was decided, since this research is field research. It is important to decide the location beforehand because the selected places should be suitable for the research purpose to collect the data that is agricultural lexicons correlate with the farming tools and process. As a result, the areas should cover sufficient agricultural land, in which the local people are mainly working as farmers. 4 locations in Padangpariaman fit to the criteria; they are; *Kayutanam, Ketaping, Sungai sirah* and *sicincin*.

The research was done by interview with the native people who are part of the interviewees. They meet the characteristics that are mentioned previously. As the data were collected, the researches were then able to answer the problems that arise during the research.

The data are collected through conversational method. This method is supported by initiating technique as the basic technique as well as a direct conversational method as the advance approach.

During the application of conversational method, several interviewees are gathered to be questioned regarding the agricultural tools and process.

In analyzing the data, the matching method is applied. It is used to find out the rule in analyzing the data in which the determinants are outside of the chosen language (Sudaryanto; 1993:15). This research analyzes the agricultural lexicons in Kabupaten Padangpariaman. The determinants are that outside of oral speech, such as the context of the language that is important to analyze the lexicons.

The immediate constituent technique is used as the basic technique in analyzing the data, in which it mentally shorts out by the researchers. The sorting is divided into oral speech sections where the classification will be based on the linguistic level that is the lexicons that are part of agriculture in Padangpariaman. The lexicons are then classified into the level of their endangered vulnerability. The expanding technique is also applied to expand the lexicon by adding affix. The adding is analyzed to determine whether the lexicons are acceptable and understood by the speakers. Distributional is supporting this research to find out whether the lexicons that are distributed to other lexicons will share the same meaning, so the speaker or not still understand the lexicon.

## RESULT AND DISCUSSION

The data from the interviews show that lexicons that are still used by speakers who are older than 70 years old (*moribund language*) are:

- a. *Lapiak angkuik*
- b. *Gaghuik*
- c. *Raban*
- d. *Parasopan*

Those lexicons are familiar by other generations who are as old as 50 and younger than that, since the lexicons are no longer in used at the current time. The development in technology makes those tools are not suitable for the present farming method, as more practical and modern appliances have replaced them. First is *lapiak angkuik* that was previously used to carry the harvested rice to collected place or *ungguak* in which the interpretation of *lapiak* as ‘mat’ that is made from special kind of pandanuses leave or Suji leaves, while *angkuik* means ‘to lift or to carry’. When the words are combined *lapiak angkuik* means as the mat to lift or a mat to carry. *lapiak angkuik* cannot be used for other purpose like any other mats, especially for sitting, because the main purpose of the mat is to carry the harvested rice to the destined place. Although the younger generation still uses the lexicon *lapiak*, but they no longer understand the phrase *lapiak angkuik*. The main purpose of *lapiak angkuik* has been replaced by rice mill, so farmers doesn’t have to carry the rice to certain kind of place because the machine can be brought up to the rice field. The function *lapiak angkuik* has been minimalized by machinery, however it was previously being replaced by *sumplik* plastic sacks.

*gahuik* or *raban* is also categorized as lexicon on *moribund language* which is used by farmer who are older than 70 years old. *Gaghuik* or *raban* is some kind of equipment to keep the rice inside of the house. However, *Gaghuik* or *raban* is no longer in use. It has been replaced as a result of technology development. Although it is not replaced by specific tools to keep the rice, the development in technology makes the tools is no longer suitable for the present time. Modernization in agricultural technology has made the farmer able to harvest their rice 2 to 3 times a year that makes their rice stocks stack up when they are kept on *gaghuik* or *raban*. Nowadays, farmer prefers to sell the rice directly or to send them to the rice mill, which is also known as *heler* so they can directly sell the harvested products to the consumers. Since technology has helped the farmer to harvest their plants more often, farmers have chosen to sell their harvested rice instead of keeping them at home. Besides, the current type of rice has less endurance toward ticks, so the harvested rice is better be sold than being kept for a long time.

The last lexicon that is included in *Moribund Language* is *parasopan*. *Parasopan* is some medicament which is smoked on the rice filed to protect them from pest as well as improve their production. It is also known as *paureh*, which means medicament that is made from mixed leaves such as *sitawa*, *sidingin*, *cikarau*, *cikumpai*, whiting, and others. The leaves are smoked with incense followed by prayers where the remainder will be spread along the rice field. The process of smoking the rice field with those leaves is known as *parasopan*. The *parasopan* lexicon has become extinct that it has not been used anymore because the ceremony is no longer held, young farmers. It has been replaced by pest controller medicine, chemical fertilizer, and practical tools; as a result, the lexicon is not being used anymore.

The extinct language where the remaining speaker is one person only cannot be found during the research. Because the researchers are researching the area where the agricultural land is

still sufficient, and the local people are still mainly working as farmers. This reality surely detains the lexicon to be endangered. Although the agricultural tools have been improved and replaced with modern technology, the lexicon is still used by the older generation and some younger generations. Although the tools have no longer available, the lexicons are still understood as it is expressed on the following utterance "*kalau kami dulu mairiak jo kaki, tapi yo ndak ado pulo kaki ko sakik-sakik mode urang kini*". Atau terdapat pula tuturan "*padi saisuak tahan dari tahun ka tahun, lalok di ateh raban*". It can be assumed that the lexicon can only be traced back to the generation who are older than 70 years old.

## CONCLUSION

The purpose of this research is to document the endangered lexicons to maintain local wisdom. This local wisdom may be re-introduced and re-used as they contain local virtues.

There are 5 endangered lexicons which are vulnerable to extinction as the result of technology development that replaces the old agricultural tools. It also happens because people are less reliant on agricultural rituals that make the lexicon are no longer in use. The lexicons are not understood by the younger generation; because nowadays, they do not use the tools and conduct rituals. As a result, the lexicons are only familiar by a speaker who are older than 70 years old.

The agricultural lexicon extinction has also occurred in other islands in Indonesia. In Java island, 53,7% respondents do not understand the tested lexicons (khamimah; 9). Research toward endangered lexicons hopefully acts as the revitalization to keep the intellectual understanding from the previous generation as a form of recorded research documents.

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# The Calculation of Dialectoletri over Isolect of Minangkabau Language in the Origin of Region and Rantau Region

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## Abstract

Rokan Hulu is one of the migration regions and also the passageway of Minangkabau people on the way to Malaya Peninsula, which culminated in the early 19th century AD. The migration does carry not only the body but also brings their original culture and language. The research focuses on the difference between the points of observation of the origin area and rantau region and how the level of language differences in the observation points in the two regions. The purpose of this study is to find the percentage of the differences in lexicon between observation points in the original area and rantau area, then classify it according to the level of language differences group based on the dialectometry method. The data are provided by applying participant methods with a set of techniques. The data are collected in five observation points that have historical relationships. The method of analyzing data is identity method, including a translational and articulatory identity method with a set of techniques that are needed for this field research. The findings of this study are the percentage of differences in lexicon between observation points in the two regions does not show a high difference since the highest level of difference is in the sub-dialects. The lexicon in these two areas does not show many differences.

**Keywords:** *Minangkabau, area of origin, rantau, variation, lexicon*

## INTRODUCTION

Minangkabau people live in the central-western part of Sumatra island. According to Tambo and also the knowledge of the community, Minangkabau cultural area also covers parts of Riau and Jambi provinces.

Referring to Tambo Minangkabau traditional historiography, Minangkabau cultural area consists of two main regions, namely the area of Luhak Nan Tigo and Rantau. Luhak Nan Tigo is called the core area of Minangkabau; Luhak Tanah Datar, Luhak Agam, and Luhak Limopuluh Kota. These three luhak are located in remote area, in the ranks of Bukit Barisan Mountains. Rantau area is around the core area located on the four sides of the core area. Rantau Pesisir is in the west side, Rantau Lubuk Sikaping and Pasaman are on the north side, Rantau Sungai Pagu and Sijunjung are on the south side, and Rantau Hilir is on the east side.

As the name implies, Rantau Hilir is located in the lower reaches of some rivers that are upstream in the core area and flow to the east coast of Sumatra. Many rivers are flowing in the region, and seven of them play the most important role in the mobility of people from the core area to the migration area and continue to the downstream area until the Land of Malay

Peninsula. The seven rivers are the Rokan Kanan, Rokan Kiri, Tapung Kanan, Tapung Kiri, Kampar Kanan, Kampar Kiri, Batang Kuantan, and Batanghari. Because Rokan Hilir is in the flow of the seven rivers, then it is also called Rantau Nan Tujuh Jurai.

Rantau Rokan is an area located in the northern part of Rantau Hilir. Rantau Rokan is therefore bordered by two non-Minangkabau cultural areas, in the northern part of Rantau Rokan bordering on Padanglawas and Labuhan batu (Batak / Tapanuli cultural areas), in the east part with Bengkalis and Rokan Hilir areas (Malay cultural area), in the west with Rao and Lubuk sikaping (Pasaman) regions, and in the south with Rantau Kampar.

The peak growth of Rantau Rokan occurred at the beginning of the 19th century. Two main factors caused a surge in the mobility of Minangkabau people in this region. The first is the occurrence of Paderi War in Minangkabau, particularly in Pasaman (Bonjol, Lubuk Sikaping, and Rao). Rokan was a place to escape for Paderi fighters who lost against the Dutch. Some of them were settled there, and some continued their journey to the Land of Peninsula. Rokan remained an important area for the warriors of Paderi in particular and Minangkabau people who did not accept Minangkabau as a Dutch colony (Asnan, 2008). The second was the emergence of several political and economic centers under British rule on the Land of Peninsula, which provided many conveniences for Minangkabau migrants to move and doing their activities there. Rokan area was also visited by Paderi fighters and merchants from Limapuluh Kota. They made Rokan as their migration area and route to go to the Peninsula. During the independence war, Rantau Hilir was one of the main trajectories of Minangkabau fighters and merchants in obtaining various goods from Malaysia needed for war and regional territory for regional commodities to be sold in Malaysia (Asnan, 2016).

Experts in history have written the history of the existence of Minangkabau people in the migration region. Linguistics also can do the same thing to trace the path of ancestry through the language of the people in the migration area. Therefore, this study was conducted to prove the hypothesis that the people in the migration area still have the same language as the people in the core area. By the hypothesis, this study aims to find the percentage distance of lexicon differences between observation points in the two regions and then classify them according to the level of grouping differences in a language based on the dialectometric method.

The dialectological study of the isolect between the core area with Rantau Rokan has never been done. However, Noviatry, et al. (2017) have carried out a comparison between affixes isolect of the origin area (Simalanggang Limapuluh Kota Regency, Rao, Pasaman Regency, West Sumatra) with the migration area (Rokan, Ampek Koto, Koto Lamo, Kapanuhan Rokan Hulu Regency Riau). Another study, Reniwati et al. (2017) conducted a dialectometric calculation toward observation points in the area of origin (Koto Baru, Simalanggang, Limapuluh Kota regency, and Rao-Rao, Tanah Datar District, West Sumatra) and migration area (Negeri Sembilan, Melaka, and Pahang). A similar study was carried out by Reniwati et al. (2016a) with observation points in the area of origin (Simalanggang, Limopuluh Koto regency and Rao-Rao, Tanah Datar Regency, West Sumatra) and in-migration area (Kuok and Patahan, Kampar Regency, Riau). Furthermore, Aslinda et al. (2016) conducted a phonological comparison study between the observation points in the area of origin (Bonjol Pasaman Regency and Bukik Gombak, Tanah Datar District, West Sumatra) and migration area (Simpang Tiga and Kuang Gombak Selangor). The calculation of dialectometry has also been made by (Reniwati, et al., 2016b). The study of origin isolect and migration isolect is not only related to dialectology but also morphosyntactic (Aman and Awal: 2017). This study had done the dialect of Negeri Sembilan and the dialect of Minangkabau.



## METHODS

The data are collected by using the participant method. The basic technique realizes this method, namely eliciting technique and advance technique, namely interviewing technique, note taking, and recording. Furthermore, the data are analyzed by using identity method, namely translational identity method and articulatory method. The basic technique used is segmenting key factor, and the advance technique is the differentiating technique and equalizing technique (Sudaryanto, 1993).

The populations are all isolects utterances from Minangkabau language in West Sumatra and Riau. The samples are the utterances of the community in the area that has a historical connection. The samples are taken from three observation points in Rantau Rokan Hulu and two observation points in West Sumatra. The observation points in Rokan Hulu Regency are Rokan Ampek Koto, Koto Tengah, and Koto Lamo. Furthermore, the observation points in West Sumatra were Rao in Pasaman and Simalanggang in Limapuluh Koto Regency.

### Classification of Language Variation Level Based on Dialectometric Calculation

A language tends to show the variation. One of the variations is based on a regional background. It means, the place of use limits the appearance of the variation. The variation of the language can be in the form of sounds, affixes, sentences, meanings, and lexicons. However, this research is limited to the variations in the lexicon.

Dialectological research as a branch of linguistics that examines regional variations will compare lexical variants obtained from some observation points. Besides, the comparison will also show the level of dialectal variation. Dialectometry is a statistical measurement to achieve clarity in the level of language variation whose analysis is done by comparing the amount of material collected from the area being observed by using the formula [10] :  $\frac{S}{N} \times 100 = d\%$

N

S = number differs from other observation points

n = number of maps being compared

d = distance of vocabulary between the observation points being compared

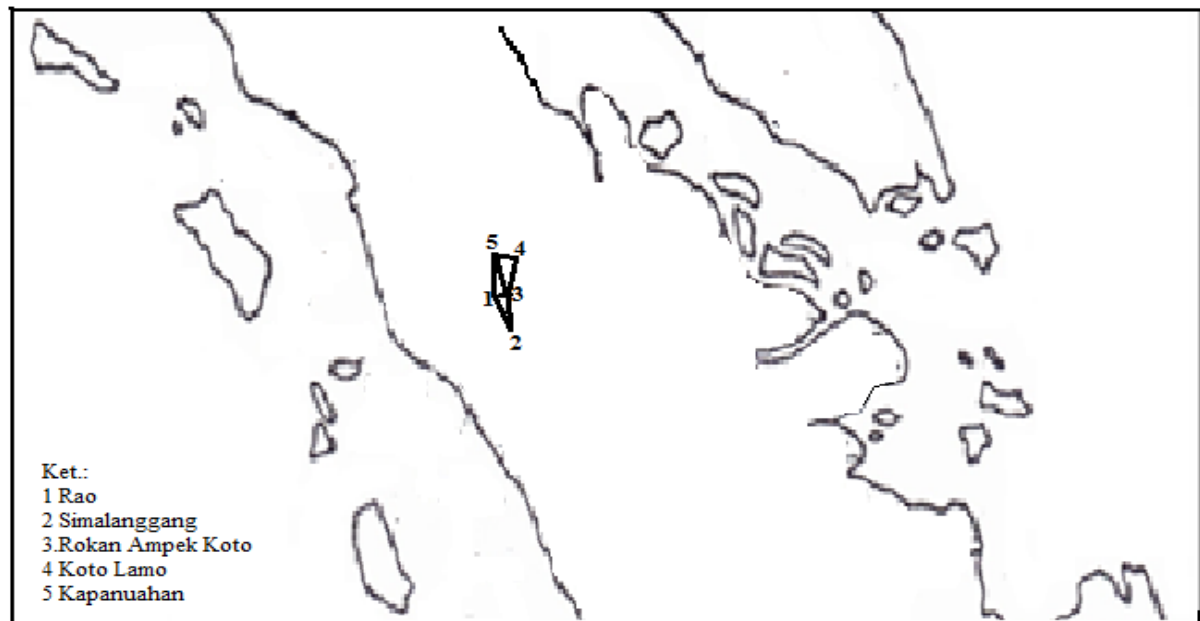
The grouping is done according to the Guiter formula (Nadra and Reniwati, 2009). When the percentage is smaller or equal to 20%, then it is considered no difference. The percentage 21% -30%, it is considered different in speech, 31% -50% is considered different sub-dialect, 51% -80% is considered different in dialect, and > 80% is considered as different language. Dialectometry calculation is done in two ways. First is the triangle dialectometry. The observation points are compared according to the provisions for determining observation points, one of which does not allow the lines on the dialectometric triangle to intersect. The second is by permutation. Unlike the dialectometric triangle, one observation point is compared to all other observation points.

## RESULT AND DISCUSSION

### The Calculation of Triangle Dialectometry

Based on the provisions of the dialectometry triangle, the observation points that will be compared should not be tangent. Therefore, the observation points that will be compared are: Rao (OP 1) with Simalanggang (OP 2), OP 1 with Rokan Ampek Koto (OP 3), OP 1 with Koto

Lamo (OP 4), OP1 with Kapanuhan (OP 5), OP 2 with OP 3, OP 4, and OP 5, OP 3 with OP 4 and OP 5, and OP 4 with OP 5. The dialectometric triangle map can.



**Map 1. Triangle Dialectometry Map**

The questions calculated for the difference are 665 concepts. The table below contains the differences in the lexicon in the observation point (OP). After comparing the observation points, the numbers of different lexicons were obtained. The highest number of differences is between OP 2 and OP 4, namely 231 lexicons. The next OP, which has a high number, is OP 2 – OP 3, which is 227 lexicons) and OP 2 – OP 5 (207 lexicons). The other observation points OP1-OP3, OP1-OP5, OP3-OP5, OP4-OP5. Between OP3-OP4, the number of technical differences is quite different from the previously OP. While OP1-OP2 shows a lower lexical difference, which is below 100. The following is a table showing the calculation results of the lexicon based on the dialectometric triangle calculation. The results of this calculation are in the form of a percentage.

**Tabel 1. The Percentage of Differences in Lexicon Element Observation Point Based on Dialectometric Triangle Calculations**

	OP 1	OP 2	OP 3	OP 4	OP 5
OP 1	-	14,73	29,32		31,13
OP 2	v	-	34,14	34,74	
OP 3	v	v	-	23,61	28,42
OP 4	v	v	v	-	24,51
OP 5	v	v	v	v	-

After the calculation using the dialectometry, it can be concluded the status of those languages. The formulation is as follows.

- A. No point of observation shows differences in language.
- B. There is no point of observations indicating dialect differences.
- C. The sub-dialects includes OP1 and OP5, OP2 with OP3, OP4, and OP5.
- D. The level of language variation is at the level of speech differences such as OP1-OP4, OP3 with OP4 and OP5, and OP4-OP5.

- E. The level of language variation that is considered does not show differences as in OP1-OP2.

The highest percentage is shown among OP2-OP4, which is 34.74% followed by OP2-OP3 and OP2-OP5. This percentage shows that OP2, which include in the origin area, tends to show a high percentage with the OP in the migrated region. Meanwhile, OP1 from the origin area has a lower percentage than OP2. Even so, these two origins are of OP continue to show differences in sub-dialect

From the calculation of the dialectometric triangle, it can also be concluded that the high percentage number is lied between the most remote OP and between the OP with different regions (regions and rantau). Besides, the observation points are located in the different areas of the province. On the contrary, a low percentage number is found among adjacent OP. The OP's are located in the same area, namely in the same province.

### Permutation Calculation

Based on the provisions of dialectometry calculation by permutation, the observation points compared were OP1-OP2, OP1-OP3, OP1-OP4, OP1-OP5, OP2-OP3, OP2-OP4, OP2-OP5, OP3-OP4, OP3-OP5, and OP4-OP5. There is no calculation of the lexical difference in the calculation triangle dialectometry method between OP1-OP4 and OP2-OP5. Meanwhile, in the application of dialectometric calculations with permutation techniques to calculate the level of variation between these two observation points are allowed.

Based on this permutation method, the lexical difference between OP2-OP5 is high, and the amount is equal to the lexical difference between OP2-OP3, which is 231 lexicons. For the OPs which are not counted in the application of the triangle dialectometry method, between OP1-OP4 still categorize as high, which is 210 lexicons. The difference percentage is shown in the table below.

**Tabel 2. Percentage of Differences in Lexicon Element Observation Points Based on Permutation Calculations**

	OP 1	OP 2	OP 3	OP 4	OP 5
OP 1	-	14,73	29,32	31,60	31,13
OP 2	v	-	34,14	34,74	34,14
OP 3	v	V	-	23,61	28,42
OP 4	v	V	v	-	24,51
OP 5	v	V	v	v	-

The difference percentage in the lexicon calculated by permutation is similar to the dialectometric triangle method. The formula used is also similar. The difference lies in the presence of percentages between OP1-OP4 and OP2-OP5. The calculation results can be seen in Table 2 above. The percentage between OP2-OP5 is similar to OP2-OP3. The percentage number is below OP2-OP4. The percentage between OP1-OP4 is still high because it reaches 31.60%, or in the third place. The results of these calculations confirm the previous conclusions that apply the triangle dialectometry technique. The percentage of dialectometric calculation results between the OP of the original area and OP in the migration area remained higher when compared with OPs in the same area. The percentage still does not show variations at the dialect level and variations at the language level. It means that there is no lexical difference between the isolect of the origin region and the isolect of the migration area.

The results of the application of dialectometry above are not different from the results of previous studies. The research from the previous studies which compared the lexical variation

of several regions (Simalanggang Limopuluh Koto Regency and Rao-Rao, Tanah Datar Regency, West Sumatra) and rantau area (Kuok and Patahan, Kampar Regency, Riau) showed that the status of the languages was sub-dialect (Reniwati et al., 2016a). It is similar to the other research by Reniwati et al. (2017), which compared the language of origin isolect (Koto Baru Simalanggang Limopuluh Koto Regency and Rao-Rao, Tanah Datar Regency) with migration area (Negeri Sembilan, Melaka, and Pahang ). The research conducted by Aman and Awal (2017) mentions the research area, Negeri Sembilan, and Minangkabau as two different dialects, although the study was a comparison in terms of morphosyntax. This study showed that the two dialects are considered different in terms of sound and lexical but not in grammatical aspects. Research conducted by Reniwati et al. (2016b) comparing observation points in the area of origin (Bonjol Pasaman Regency and Bukik Gombak, Tanah Datar Regency, West Sumatra) and rantau (Simpang Tiga and Kuang Gombak Selangor) also showed the same level of variation. In a study conducted by Reniwati et al. (2017) it was found that the level of variation in language was only at the level of sub-dialect differences.

## CONCLUSION

The application dialectometry, triangle dialectometry, and permutation shows the highest difference of sub-dialect level. It means none of the observation points show the difference at a higher level than the level of difference above, namely dialect differences and even language differences. It can be said that the relationship between isolect between these two regions is still very close.

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# Lexicons Classics of Fishing in Minangkabau Community

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## Abstract

Lexicons because these lexicons contain meaning that holds the knowledge of past life. Especially lexicons related to nature, as in this article, which is about fishing activities, this is important to be studied to deepen understanding of nature, culture, and local wisdom in the communities. The purpose of this article explains the functions and meanings of the classic lexicon in the field of fish collection in the Minangkabau community. This research was conducted qualitatively from various manuscript data sources and Minangkabau traditional leaders. Data is obtained through ancient recording manuscripts, interviews with traditional leaders, and supported by questionnaires. Anthropological studies analyzed data. Based on the results of the analysis, two classic lexicon functions were found in the activities of catching fish in the Minangkabau community, namely nouns (*lapun, sasau, pantik, tingkalak, tamban*) and verbs (*malapun, mamantik*). The classic Minangkabau lexicon in fishing activities portrays the wisdom of the Minangkabau local community in conserving nature by not using or carrying out activities that damage nature and ecosystems.

**Keywords:** *Lexicons Classics, Fishing, Minangkabau*

## INTRODUCTION

The Minangkabau community is a matrilineal society that inhabits the western part of Sumatra with a nature texture combining hills, mountains, valleys, rivers, and the sea. Supported by the warm temperature of the tropics, the waters in the Minangkabau community area are home to many types of fish, both marine fish, and freshwater fish. Fishing activities become a habit of most Minangkabau people both as livelihoods and as a hobby, even in modern times.

Activities that have been going on since ancient times will, of course, inherit many lexicons related to these activities. If the lexicons analyzed by anthropological studies, will express and imply the meanings of the local wisdom of a community. Local wisdom is a cultural substance that is very important as a guideline for a community to act and protect nature. Therefore, local wisdom should continue to be passed on from generation to generation.

Local wisdom of a cultural society can be inherited through the inheritance of classical lexicons because the lexicon contains meaning that holds the knowledge of past life. Especially lexicons related to nature, as in this article, namely fishing, it is important to study to deepen understanding of the nature, culture, and local wisdom of a community. Therefore, the purpose of this article is to explain the functions and meanings of classical lexicons in the field of catching fish in the Minangkabau community using anthropological studies.

Anthropolinguistics is an interpretative science discipline that further explores language to find cultural understanding (*cultural understanding*) (Almos, 2014). According to Palmer (1996) anthropolinguistics is a name that tends to contain a broad understanding in terms of language and culture. An anthropolinguistic study of classical lexicons in fishing activities in the culture of the Minangkabau people has not been found until this article was compiled. Thus, this article has a novelty and can enrich anthropolinguistic studies.

## METHODS

This research was conducted on quantitatively and qualitatively. The data sources in this study are edits of ancient manuscripts. The edits of the ancient manuscript in question are ancient manuscript editions containing the contents of the culture of life of the Minangkabau people both in the form of manuscripts and text edits. Other data sources are Minangkabau traditional leaders. The Minangkabau traditional leaders in question are traditional *adat* leaders who work in the Kerapatan Adat Nagari (KAN) - a traditional institution in the Minangkabau. Another data source is a questionnaire distributed to the younger generation to determine the clarity of a lexicon.

For manuscript data sources, data were obtained through observations of the manuscript. The lexicon hypothesized as a classic lexicon will be noted. Then, the lexicon hypothesized as a classic lexicon will be proven as a classic lexicon by distributing questionnaires to 250 young generations. The young generation is a society of productive age, aged 15-64 years (Badan Pusat Statisti, 2018). If there is a higher level of ignorance of the informant about a lexicon than the one who knows, then the lexicon is categorized as endangered. After that, the lexicon is categorized according to the function of the lexicon, whether it is a verb or a noun.

Interviews were conducted with *adat* leaders by exploring further the meaning of the classic lexicon. In the interview process, also found a classic lexicon. All data obtained after classic testing of the younger generation will be analyzed within the scope of anthropolinguistic studies so that the mentality of the community can be explained when the lexicon is used because anthropolinguistics also explains the evolution of human intelligence in the evolution of language especially the lexicons used (Nosowich and Szerzunowics, 2015).

## RESULT AND DISCUSSION

In this section, the functions and meanings of classical lexicons are explained in the field of catching (fishing) fish in the Minangkabau community. The functions of the classic lexicon found can be categorized in two terms, noun functions and verb functions. The following is a classic lexicon in the field of fishing based on its function

### Nouns

Noun is a class of words which in Indonesian is not marked by being unable to join a word no, for example glass is a noun because it is impossible to say no glass. Usually it can function as the subject or object of the clause [5]. After the classification of lexicon data with functions, nouns found are *lapun*, *sasau*, *pantik*, *tingkalak*, and *tamban*.

#### 1. *Lapun*

*Lapun* is a small-sized dam used to catch fish in shallow rivers. *Lapun* is still used today but with different materials and naming. *Lapun* is made of woven rattan but is now made of plastic. For the younger generation, *lapun* is known as the small-sized dam and is used by fish farmers to catch baby fish (small fish).

## 2. *Sasau*



**Fig. 1: Sasau**

*Sasau* is a classic lexicon for storing catch results. This tool is made of woven bamboo or rectangular rattan with medium size of approximately 20 x 30 cm. In other literature, it was stated that *Sasau* is a fish name member of the Lake Singkarak ecosystem, West Sumatra [6]. *Sasau* is not used anymore by modern Minangkabau people. The community uses plastic containers to carry the catch.

## 3. *Pantik*



**Fig. 2: Pantik**

*Pantik* is one of the traditional hunting tools that are also used to catch fish. *Pantik* look likes an airgun with a spear-shaped tip. This classic lexicon is no longer known as fishing gear. However, it is known as a lexicon in Indonesian with the meaning by the Indonesian Dictionary, which is a tool for making fire (KBBI, 2008). Meanwhile, the lexicon contains the local wisdom of Minangkabau people who catch fish without disturbing other fish so that natural preservation can be maintained

## 4. *Tamban*



**Fig. 3: Tamban**

*Tamban* is a classic lexicon for the catch result storage devices too. The difference with *sasau* are size and shape. *Tamban* is larger and tube-shaped with a rattan base material with a thicker texture so that it can store more fish than *sasau*. Like *sasau*, *tamban* is also not used anymore by the Minangkabau people because plastic or other form containers have replaced it.

### 5. *Papeh*

*Papeh* is a sharp jar mounted on the end of the hook that serves as a place to put bait. This tool is made of a piece of wire whose edges are curved and hooked, given a rope and handles made of wood or bamboo. Minangkabau people have rarely used this lexicon. The Minangkabau community is currently using the *mato panciang* (Badan Pembinaan dan Pengembangan Bahasa, 2012).

### Verb

Verbs are words that describe processes, actions, or circumstances (Almos et al., 2017). The function of the verbs found in the classic lexicon in the field of catching fish, among others, is *mamantik* and *mamapeh*. For lexicons with verb functions, a lexicon of nouns is found which undergoes a process of verbalization, namely by giving an additive *ma-*. This can be seen in the data, namely, *mamantik* and *mamapeh*.

#### 1. *Malapun*

*Malapun* is a fishing activity using *lapun*. So, fish are caught by tapping.

#### 2. *Mamantik*

*Mamantik* is an activity of catching fish by using *pantik*. Fish are caught by jabbing the tip of the buttocks on targets such as the use of spears. The fisher used a *pantik*, a long-barreled weapon, or air rifle that is often used for hunting at this time.

#### 3. *Mamapeh*

*Mamapeh* is an activity of catching fish using *papeh*. The activity of catching fish uses hooks and bait that are attached to the hook.

So, there are some classic lexicons in fishing in the Minangkabau community, namely *lapun*, *sasau*, *pantik*, *tingkalak*, and *tamban* with any verbs, *mamantik* and *mamapeh*. The verb is the result of verbalization of the noun functioning lexicon. The activity of catching fish in the classic Minangkabau community can be explained from the lexicon used, that is, the classic Minangkabau people do not use tools or do activities that can damage nature, such as damaging fish habitat and aquatic ecosystems.

In China and Japan, fishers fish in the river not using fishing rods but using cormorants (Benedictus). In China fishing with cormorants is known as cormorant fishing, while in Japan it is known as *ukai*. This bird is trained to catch fish in rivers. This technique was practiced a lot since 960 and passed down from generation to generation. Until now, only Chinese fishers were seen doing this activity. The fishermen use a boat and form a circle formation. Fishers release cormorants in a circle, then these birds grab fish in the river, and fishers collect fish caught by cormorants.

Meanwhile, the people of South Korea are fishing for frozen rivers (Satari, 2015). There are two ways to fish in frozen rivers by the people of South Korea. First is using a fishing tool inserted into a hole that has been made over a frozen river to fish for trout. Secondly, South Korean people catch fish using bare hands.



In 1979, fishers from Kolaka, South Sulawesi tethered their ship in Larompong District, Lawu, South Sulawesi (Satari, 2015). Wooden boats with high ends and bamboo rods can lift large skipjack. A bait spreader is known as Boboi. The position of a boboi is the most important in the unity of ships that catch skipjack. Boboi is in charge of determining and seeing where the pool of fish swim. Boboi prayed while standing on the edge of the ship and asking permission with good intentions. Now and then, Boboi lifted the fish while throwing the bait without making a sound. After this activity is done, the fish will arrive and eat the bait. At this time, the fishermen caught fish.

From some literature, almost no tools and methods of fishing can be found able to destroy fish habitat or damage the environment. People in the past used fishing tools and techniques that indirectly helped preserve nature. Traditional fishing only produces a small amount, unlike modern fishing with sophisticated equipment. However, modern fishing can result in the reduced population of a species of fish, which can even damage the balance of aquatic ecosystems. It is a global problem, where the overfishing of a species of fish is a serious problem in maintaining the balance of aquatic habitat (Short et al., 2010).

Some Minangkabau people catch fish by electrocution, which is similar tools to *pantik* but drained by low-voltage electricity. The fish to be caught is electrocuted with the device. The activity of shocking these fish is very unsafe. Electricity can electrocute the person holding the device because the water is an electrical conductor. For nature, electrocution activities can kill fish children to fish eggs. Thus, this activity destroys fish breeding. So that *pantik* or *mamantik* will not damage the nature for its safety method.

Thus, the classic Minangkabau lexicon in fishing portrays the Minangkabau local wisdom. Natural products can be used for life without having to damage nature because nature is a legacy for the next generation.

## CONCLUSION

Based on the results of the analysis, two classic lexicon functions were found in fishing activities in Minangkabau people, namely nouns and verbs. The lexicons that function as the noun are *lapun*, *sasau*, *pantik*, *tamban* and *papeh*. The lexicons that functions as the verbs are *mamantik* and *mamapeh*. The classic Minangkabau lexicon in fishing portrays the local wisdom of the Minangkabau people in preserving nature by not using or carrying out activities that damage nature and ecosystems.

## Acknowledgment

Thank you to the Direktorat Jenderal Penguatan Riset dan Pengembangan Kementerian Riset Teknologi dan Pendidikan Tinggi Republik Indonesia who has supported this research with the contract number 051 / SP2H / LT / DRPM / 2019 the fiscal year 2019. Thank you also to the Lembaga Penelitian dan Pengabdian Universitas Andalas, Jurusan Sastra Minang, Fakultas Ilmu Budaya, Universitas Andalas, which has provided assistance and facilities in this research related to the study of classical text.

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# Surau and Pesantren-based Museum for Ecolinguistic and Religious Tourism Development in West Sumatra: A Preliminary Study

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## **Abstract**

The purpose of this paper is to answer why *surau* and *pesantren*-based agri(cultural) museum should be designed to develop ecolinguistic and religious tourism in West Sumatra. The elementary characteristics of *surau* and *pesantren* like the core tenets are cultural assets for the museum based on the reserving or conserving objectives. In essence, this museum is strategically designed to preserve and protect the rarest cultural footage of Minangkabau culture. It is not only a protection but also a means to improve the economic life of the society in West Sumatra since the old cultural elements like various traditional tools in traditional *surau/pesantren* and farming can attract the visitors. Therefore, this outdoor agri(cultural) museum not only a museum, but it is also actually a means to match the ends of cultural and agricultural tourism in West Sumatra without losing the idea of protecting the last traces of Minangkabau culture. Referring to South Korea, which has developed its outdoor museum West Sumatra should change its tourism paradigm in managing the eco-cultural potentials. It is a tough objective in which the people in this province do not have adequate cultural and tourism awareness to exploit authentic cultural commodities for continuing advantages. It is a development of strategic thinking in agricultural and cultural museology.

**Keywords:** *Ecolinguistic, museum, religious tourism, West Sumatra, surau, pesantren*

## **INTRODUCTION**

Museums in some countries not only as of the tourism assets but also as enhancers of the country's foreign exchange assets (read for example, Hull 1984; William 1992; Stefan 1997; The National Trust's Carriage Museum, 2010; The Philippines House of Representatives, 2012). On the other hand, Indonesia and West Sumatra have many locations to set up museums. Surau and pesantren in West Sumatra are some of them. West Sumatra or Minangkabau has some traditional *surau* and *pesantren*. They have not just old books and old documents but also some other unique artifacts and social practices. It is the reason why the people of West Sumatra should maintain their cultural values to avoid extinction, as suggested by Finlayson (2013) and Lansing (2013). The purpose of this paper is to propose *surau* and *pesantren* as the basis for developing museums and religious tourism.

This new breed of the museum is certainly expected to shape and forge the new social paradigm of West Sumatra people on museum and how to raise their awareness about the significance of their culture for tourism, comparative religious and cultural studies. Furthermore, designing a

traditional surau and pesantren-based agricultural museum for religious tourism development in West Sumatra is profoundly concerned with *surau* and traditional pesantren as one of the most unique and complex culture in Minangkabau. It is, in some incisive aspects, different from the traditional pesantren in Java for example.

Traditional surau and pesantren in West Sumatra socially and culturally are concerned with agricultural activities. Some villagers and members of *surau* and *pesantren* like *imam*, *buya*, *tuangku*, *labai* often have or buy (small) areas of rice field, palm, rubber that are cultivated using traditional tools and social practices. These traditional tools and practices are subject to extinct nowadays and in near future. The extinction of agricultural traditional cultivating tools and social practices will induce the unique and distinctive agricultural values which are rooted hundreds of years ago in West Sumatra to fade away without essential traces. It can undoubtedly wipe out the traditional values and cultural aspects of old agricultural tools. Actually, the *surau* and the traditional *pesantren* are mostly built in *tanah wakaf* (a wide free land given by the society sincerely).

## DISCUSSION

### Traditional Surau, Pesantren and Museum

This plan will escalate the values of among surau, pesantren and museum, particularly for cultural studies on traditional agricultural values and Islamic studies. Most of museums in West Sumatra are built in mere conventional historical perspective. There is no single well built agricultural museums in this province. Therefore, building an agricultural museum on old and traditional agricultural cultivation and harvest tools in surau and pesantren's land is obviously a good point of departure in starting and developing cultural awareness, diversity, cultural studies, and another destination of religious tourism in West Sumatra. The combinations of surau and pesantren's cultural atmospheric nuance and traditional distinctive uniqueness of old agricultural tools are very beneficial for further cultural and area studies. This idea is just like the National Folk Museum in South Korea, which conserves its traditional tools for becoming the subject of cultural tourism. I paid a visit to this museum on September 15, 2012.

Furthermore, the combination of traditional *surau/pesantren* and agricultural museum in one location will exactly develop the process of learning media and understanding the diversities for the people in surau and pesantren. It is because people around the world from different backgrounds and perspectives pay a visit to a traditional agricultural museum closed to *surau/pesantren* in one exact area shall trigger and bring new knowledge for pesantren. Those people will also learn how a traditional *surau* and *pesantren* develops and forges a network-centric apprenticeship system that becomes a method of education to shape the strong character of the learners and *santri*. Thus, character-building based education which becomes Indonesia's national agenda in education (at international level it is known as learning to be) has been applied and developed by all traditional surau and pesantrens in West Sumatra more than two hundred years ago. This is a unique feature of traditional surau and pesantren, which has been sometimes undermined in modern surau/ pesantren but remain to exist and persist in traditional surau and pesantren.

### Museum as an Entrance

The buildings of *surau* and traditional pesantren never occupy the entire *tanah wakaf*. Therefore, the remaining land is adequate and deeply potential as a proper place to build an agricultural and cultural museum for reserving various traditional tools of farming to maintain the traditional socio-cultural values of those tools. This kind of museum plays a role as a center of socio-cultural studies on West Sumatra's traditional agricultural values and uniqueness.

Therefore, it also potentially attracts the people to visit, not only to this museum, but also to the surau and pesantren. The combination of surau and traditional pesantren and a museum as well of traditional tools will beneficially become a destination of religious tourism and cultural studies of West Sumatra.

Traditional surau and pesantren as the oldest institution of Islamic education and the one only and truly free of charge schooling in West Sumatra are now often considered as a marginalized school by the society. It happens because of a societal lack of understanding of traditional surau and pesantren's potential related to robust character-based education. Therefore, placing agricultural museum of traditional agricultural tools closed to traditional *surau* and *pesantren* is expected to attract the people like tourists, researchers, and intelligence or the secret services from domestic (BIN) and overseas (CIA, DIA, MI6, Mossad) to study both traditional *surau/pesantren* and old agricultural culture in west Sumatra. Thus, it elevates the image of traditional surau and pesantren to be equal to other modern schools in West Sumatra.

### **The ideological uniqueness**

One of the ideological uniqueness in pesantren care for example, related to the power relations between *buya* and *tuangku* (his former apprentices) related to palm activities in which a *tuangku* often handles a palm field owned by a *buya* in far place without any contract letter. Nevertheless, there will never be any ruse, deception, or corruption committed by the *tuangku* since he is bound by a kind of ideological ties with *buya*. Thus, the relationship between *buya* and *tuangku* is far more profound than mere former teacher and former student, but it is actually a strong ideological and psychological tie that binds a former master and his former disciple or apprentice. Therefore, their relationships are constructed based on robust faithfulness, loyalty, truth, justice, and honor. It is an incisive example of the result of character building based education system at traditional surau and pesantren, which affect the forms and the orientations of the social practices of *buya* and *tuangku*. This form of social practice is profoundly concerned with ideological orientation of reciprocal relationships between *buya* and *tuangku* based on the figure of *buya* as the center of gravity at *surau* and *pesantren*. It is a truly unique and multilayered ideological, social interaction that shapes the respect and trust in agricultural activities between *buya* and *tuangku* even without any legal agreement. This ideological dimension is much more effective than a common legal contract, which remains to have a particular possibility of deception or ruse.

### **Agricultural Museum and Traditional Surau and Pesantren**

There are so many distinctive cultural heritages of Minangkabau culture which are subject to extinct shortly like the old texts of traditional pesantren from more than two centuries ago and conventional tools of farming activities. These elements of culture are rich in cultural values and authenticity that cannot be reduplicated. For this reason, the presence of a museum is considered important. The museum was not to instruct its visitors with didactic exhibits or project particular principles through its displays. These displays were meant to function as tools of induction and comparative analysis that scientists could use to locate and explore the elementary characteristics of unitary humanity and the fundamental nature of "the human being". Penny (2002:3) explained that the true objective of the museum is not to expose certain principles to the visitors, but it is aimed as an inductive and comparative analytical means to explore the elementary characteristics of unitary humanity and the fundamental nature of human being.

This construct is deeply concerned with the objective of pesantren museum, which is aimed at exposing and showing the true old texts of traditional pesantren in West Sumatra. These displays will also facilitate the visitors to comprehend the main doctrines of the texts that forge

the characteristics of the *pesantren* profoundly. Thus, there is a particular exploration of rarest Islamic texts provided in the museum for various needs like cultural tourism, linguistic discourse, and cultural research. Hence, this kind of museum is essential for developing a significant understanding of diversities related to the authentic form of Islam, which affected the process of social-based education in West Sumatra for two hundred years ago.

### **Agricultural museum model**

Designing a natural environment that is rich in cultural elements in Minangkabau as the agricultural outdoor museum is highly challenging since there is no such model of museum as a previous example in West Sumatra. This kind of museum is deeply based on particular and essential cultural elements and identity, which become the signature characteristics of this kind of museum. Another challenge in the West Sumatra societal paradigm, which merely grasps the museum as the conventional building that uses old objects and old photography as monotonous commodities. Therefore, museum and cultural aspects in West Sumatra are far from well managed and cannot be used to improve the economic level of the society. The people of West Sumatra should study how South Korea, Germany, and the United States use their traditional culture as tourism commodities that yield USD millions dollar since the professional management and outdoor type museum are well developed (Evelyn 2006). In essence, the outdoor museum is unique because of its wide range of location as a live cultural display, thus it is appropriate for inductive cultural and agricultural comparative studies.

### **CLOSING**

Traditional *surau* and *pesantren* in West Sumatra and their unique culture are actual distinct cultural aspects that can be included in an outdoor museum. It is categorized as a living museum since the visitors can watch unique living cultural displays of *surau* and *pesantren*. The visitors can also watch the true texts of Islamic tenets in *surau* and *pesantren* that are displayed thoroughly without any barriers. Therefore, this living cultural aspect is an actual distinctive character of the outdoor agricultural museum. Furthermore, the traditional tools used by the members of *surau* and *pesantren* and farmers will also be displayed in their original conditions. In essence, this is the form of authentic values that expose the cultural identity of Minangkabau and the nature of Minang people. This outdoor agricultural museum is designed and expected to reveal the rarest culture of Minangkabau in the natural environment to support the studies on anthropology, comparative cultural studies, etc. Since this concept of the museum is different from the majority's insight, its uniqueness lies upon its cultural tools.

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# Illogical Transition in the Meaning of “Syahid”

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## Abstract

The study is aimed to describe the term of Syahid as a meaning shift phenomenon where the illogical transition in the meaning of Syahid be the crucial issue. The shift and illogical transition in this research are revealed by analyzing and comparing the core meaning of the Syahid with the presence of it in one of the places that are closed to human life in this era, CyberMedia. Definitely, the meaning of Syahid is more than a witness, but beyond its common knowledge that Syahid is closed and often related to the term of death. In analyzing the text, writers used a combination method of quantitative and qualitative. We take analysis from componential analysis of the core meaning of the word and the corpus mining of word's collocation frequency on two of the world's leading search engine sites, Bing and Faroo, where the new meaning consisted of error collocations to the words that are rapidly spreading on cyber media had been found. The paper tries to highlight the illogical transition that was found and the impact of it to the meaning shift of the Syahid word in society. It will also highlight some of the general considerations relating to the meaning components itself, the core, and the additional meaning.

**Keywords:** *Linguistics, syahid, meaning shift, illogical collocation, cyber media.*

## INTRODUCTION

The study of meaning has always been interesting to study. It is common then various disciplines till now are still interesting in making study and research about it. The study of meaning has begun to draw attention since the beginning of the study of language. Sign and meaning be the two basic and early footholds in the study of the language, especially on studying how a concept of language is obtained, reviewed, constructed, and formed.

The study of meaning has grown increasingly nowadays. It not only speaks about how a concept of meaning is acquired, but further than that, it is also seen how a concept of meaning shifted. Various factors present behind of this phenomenon where one of them is the development of information technology. Media, especially CyberMedia, on this case, took a crucial position and an important role in building the new meaning where the access frequency to information that is done indirectly will be related to the development of public assumptions about a concept.

The study of meaning shifted has been done before (Ersan, 2017; Rifa'i, 2017; Basile et.al, 2015; Kamalie, 2013; Keil and Batterman, 1984; Kustriyono, 2016; Astuti; 2014; Rahim, 2005; Nugraheni, 2006; Saifullah; 2017; Wulan, 2011; Yosof and Sulong, 2017). The researches highlighted how and why meaning could be shifted, starting from the factor of its usage, discourse in media, and the improper collocation. To complete various previous studies, this



research then aimed to fill the gap and enrich the research on the meaning shifted, especially on the word that has religious value where the wrong concept of the meaning that different from its origin can impact the portrayed of the religion to the world.

This article attempts to investigate and analyze how the illogical transition of the shifting of the meaning from one of the prominent Islamic concepts, "Syahid" was found in which the influence of discourse on the internet, the cyber media, has contributed to this. The study will be related to the text-link analysis on seeing how the word "Syahid" tends to be presented and paired on corpus data where the characteristic tendency of the collocation error pattern was shown and found in the significant result. It is important to highlight because the wrong framing of information that was illogical but described in a significant number can have a serious impact on the dissemination of wrong interpretation of the wider society and social life.

## METHODS

In this study, writers used a componential analysis and corpus-based analysis approach, Corpus-Driven (Litosseliti, 2010; Biber and Rappen, 1998). The research was developed from the obtained data to draw a generalization and conclusion. In this case, a corpus is used as a tool to see how the meaning of "Syahid" is framed on several cyber media that are contained on two world's leading search engines, namely Bing and FAROO. The corpus data was collected by using WebCorp, an up to date corpus-based data that is established by Birmingham University. The data then were analyzed by using analogical mapping, relevancy theory, and componential analysis (Saeed, 2003) of the core meaning of the word along with the new meanings that were framed to identify the illogical transition that appeared on this shifting meaning phenomenon. In general, this research is used as a combination method of a quantitative and qualitative approach.

## RESULT AND DISCUSSION

From 24 webpage that have the highest access levels on two world's leading search engines, Bing and FAROO, we found the collocation of the tendency to match the word "Syahid" with several concepts that are related to death such as "dead", "martyrdom" "killed", "cause", "mati", "operation", "paradise", "defended", in significant numbers. Here is below described the search results frequency of the number of occurrences on the word "Syahid" on cyber media.

**Table 1.** The Finding Data of Word Frequency  
(Source: FAROO.com)

Word	Collocates								Total
	L4	L3	L2	L1	R1	R2	R3	R4	
<b>Martyrdom</b>	0	0	0	0	0	0	2	0	2
<b>Killed</b>	0	2	0	0	0	0	0	0	2
<b>Cause</b>	0	2	0	0	0	0	0	0	2
<b>Died</b>	0	0	0	1	1	0	0	0	2
<b>Operasi</b>	0	0	0	0	0	2	0	0	2
<b>Muslim</b>	1	0	0	1	0	0	0	0	2
<b>Paradise</b>	0	0	0	0	0	0	0	2	2
<b>Allah's</b>	2	0	0	0	0	0	0	0	2

- 13: *and then fight.' He became a Muslim and was died [syahid](#)...*  
 14: *and then fight.' So he embraced Islam, and was [syahid](#)(died in Allah's cause)...*  
 15: *Lord says: 'Whoever amongst us is killed as a [syahid](#) shall go to Paradise...*  
 16: *Lord says: 'Whoever amongst us is killed as a [syahid](#) shall go to Paradise to lead such a luxurious*  
 17: *I wish I could Fight in Allah's Cause and be [syahid](#)(die in the way of Allah)...*  
 18: *the syahids who, on seeing the superiority of [syahid](#), would like to come back to get killed again in*  
 20: *you are slain, or die, in Allah's Cause [as a [syahid](#)], pardon from Allah and mercy are far better...*

**Table 2.** The Finding Data of Word Frequency  
(Sumber: Bing.com)

Word	Collocates								Total
	L4	L3	L2	L1	R1	R2	R3	R4	
<b>Mati</b>	0	4	0	31	0	1	3	3	42
<b>Syahid</b>	2	3	4	0	21	2	5	2	39
<b>Mati</b>	0	0	0	6	1	1	0	1	9
<b>Membela</b>	2	2	0	0	0	0	2	2	8

- 48: *Mati [syahid](#) Daripada Wikipedia, ensiklopedia bebas. Lompat*  
 49: *Ketenteraan Jihad Jihad fi sabilillah Mati [syahid](#) Perang Tawanan Perang...*  
 51: *itu, maka ia meninggal fi sabilillah atau mati [syahid](#). Mati syahid merupakan cita-cita tertinggi umat*  
 53: *umat Islam. Salah satu jalan menuju mati [syahid](#) adalah berjuang di jalan Allah (jihad fi*  
 55: *1 Dalil orang mati syahid 2 Ganjaran mati [syahid](#) 3 Syahid pertama...*  
 62: *yang terbunuh kerana membela hartanya, maka ia [syahid](#). Terbunuh kerana membela agamanya, maka ia*  
 63: *Terbunuh kerana membela agamanya, maka ia [syahid](#). Terbunuh kerana membela dirinya, ia syahid. Dan*  
 69: *Syahid, dan barangsiapa mati fisabilillah itulah [syahid](#), yang mati kerana thaun (sejenis penyakit lepra)*  
 88: *memohonkan kepada Allah Ta'ala supaya dimatikan [syahid](#) dan permohonannya itu dengan secara yang*  
 90: *kemudian berperang sehingga ia dibunuh - mati [syahid](#)." (Muttafaq 'alaih)*  
 97: *...maka iapun mati [syahid](#). Demikian pula barangsiapa yang mati karena*  
 99: *dihinggapi penyakit perut, maka ia juga mati [syahid](#) dan orang yang lemas-mati tenggelam dalam air -*  
 100: *yang lemas-mati tenggelam dalam air - itupun [syahid](#)."...*  
 106: *... "Engkau mati [syahid](#)." la bertanya pula: "Bagaimanakah pendapat Tuan*  
 109: *My memories Ask Google You searched for: mati [syahid](#) ( Malay - English ) [ Turn off colors ] API call*  
 110: *Add a translation Malay English Info Malay Mati [syahid](#) English Shahid Last Update: 2013-08-09 Usage*  
 120: *ketikaberjuang membela Islam. Orang yang gugur [syahid](#) seperti ini jenazahnya tidak dimandikan, tidak...*

On the tables above, we can find the existence of collectives in various cyber media on framing the word meaning “Syahid” with words that are related to death’s keywords such as "killed," "death," "dead," "mati," "heaven", and so on. The results show that from the total number of frequency times of the word "syahid " that was found (185 times), more than half of it (50%) of the data, 114 data, the appearance of word ‘syahid’ is always followed by words that are closely related to the concepts of death.

### Illogical Transition on the Meaning of Syahid

The pairing of “Syahid” with words that are related to death’s keywords such as "killed," "death," "dead," "mati," "heaven", and so on are an illogical collocation if we observed it from the theory of relevance and the analysis of the word component meaning in which the collocation in the word "Syahid" does not indicate any logical connection among the words that are collocated. The word "syahid" is derived from the root “ش ه د” on Arabic which comes from the basic words, *syahida – wasyhadu – syahadah* (شهد - يشهد - شهادة) which means “witness”, “testifying”, “witnessing” which described on Al - Qur'an in QS. Al-araf verse 172, QS. Al Baqarah verse 282, QS. Ali Imran verse 18, QS. Ali Imran verse 53, QS. Ali Imran verse 81, QS. Ali Imran verse 86, QS. Ali Imran verses 98-99 and so on. It should be more precisely if collocating and relating to the propositions and objects that are related to what was witnessed, such as "testifying for ...", "testimony of ...", "witness of ...", to fit the common or proper pattern of verbs collocation that known as the phrasal verb (verbs + prepositions).

The presence of an illogical transition on the meaning of Syahid also can be analyzed in detail by using componential analysis especially on analyzing and comparing the meaning component of the core meaning of the word with the elements of the word that are involved in collocation. We can use an analogical mapping to parse the meaning that exists to see the fit and the illogical pattern and transition that appear. The following illustration is the sample of analysis to illustrate the analogical mapping that was presented between the core meaning and the framed meaning nowadays.

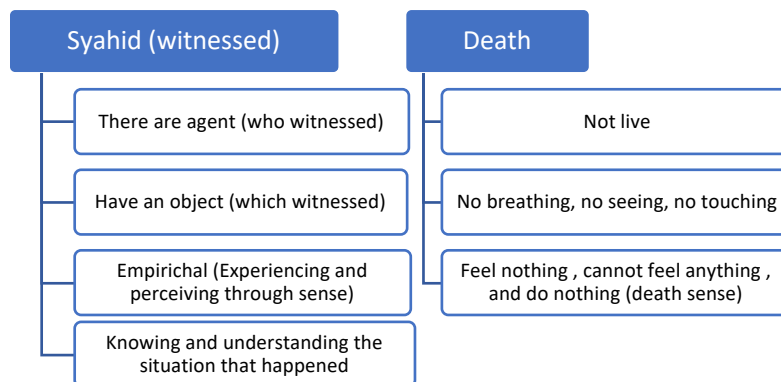


Fig. 1. Analogical mapping of the meaning "Syahid" and "Death".

From the analogical mapping above, we can see how the two of words that are outlined in a various webpage on cyber media of the two popular search engines sites on the world, Bing and FAROO, have contrasting components of meanings that are contrasted to the core meaning of Syahid. "Syahid" in the core meaning level indicates the existence of a living entity while "Death" on the other side indicates the existence of a dead entity. Thus, we can conclude that these two words are not plainly and correctly plotted, which rather than displaying symmetric relationships between one to another, these two words are more indicating an asymmetric relationship between one to another. The misguided use of collocation in the word "Syahid" implies how the Syahid's meaning begins to erode, transit, and lead to the errors of non-logical

interpretation of the core meaning of the concepts of "Syahid" itself which is now often identified as "Death". Furthermore, the presence of illogical meaning shifted of the Syahid on several media can be happened for several reasons, which, based on the study of meaning shifted, has been done before. One of them was the purpose and function which want to be achieved from the language used. It is then related to how a concept wants to be portrayed, which depended on the discourse that wants to be made and achieved where the development of science and technology and collocation forms are only used to support the discourse (Paltridge, 2012; Bell, 1991).

## CONCLUSION

This article explained about an illogical transition appeared on the shift of meaning of one of the Islamic prominent concept "Syahid" where the influence of the errors and illogical collocation that appeared significantly in large numbers on CyberMedia nowadays have a contribution on the shifting process of the Syahid word positively. As we know, meaning can be categorized as a change if the word undergoes a process of change had been different from its original meaning, where the possibility of the similarity is very slight and far away. The shift can be logic, and illogical depended on how much the trend of shift appeared. It can be inherited from the repetition, which in the usage of languages that are repeatedly presented in significant numbers in our life can directly impact and build cultural connotations and concept of meaning in our minds. Furthermore, it will have a negative impact globally in the future not only to the word but also to society, especially for the word that transited illogically. The multi-interpretation to the concept that changed from various parties can take the possibility of a growing number of false interpretations and misunderstandings. Syahid, Islamic knowledge tends to be formed into material concepts that are strongly characterized by ideology in which speaks of a truth that is truly trustworthy even if the trust itself does not contain on the truth itself.

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# Illocutionary Speech Act in “*Hidden Figures*” Movie in Perspective Gender

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## Abstract

Illocutionary speech act is one of the studies in sociolinguistics. This research discusses the illocutionary speech act in perspective gender. This research aims to find illocutionary speech acts used by both women and men in Hidden Figures movie and to find women's language features both women and men utterances in Hidden Figures film. The theories are by Searle and Lakoff. This research uses qualitative and descriptive methods. The data source is from the Hidden Figures movie was released in 2017. The data was analyzed in the movie transcript. The finding of this research states that there are two classifications of the illocutionary speech act used in the Hidden Figures movie. They are directive and expressive. Furthermore, there are women's speech features in women and men's utterances in the Hidden Figure film.

**Keywords:** *Illocutionary speech act, women language features.*

## INTRODUCTION

Pragmatics is a study of meaning concerning speech situations (Leech, 1993). Pragmatic also related to social called Sociopragmatics. Sociopragmatics is the use of language based on "the social context" or "social system" and "social background" as influencing language behavior (Leech 1993; Levinson 1983). According to Yule (2006), the speech act is action through utterances with a specific label such as apology, gratitude, compliment, invitation, and promise. Illocutionary speech act is one of the discussed studies in sociopragmatic. Illocutionary speech act is the function of the words which is uttered by the speaker, which has a certain (conventional) force (Austin; 1969).

One of the social aspects of society is gender. Eckert and Ginet (2003) sex is biological categorization based primarily on reproductive potential, whereas gender is the social elaboration of biological sex. It means that gender does not speak of sex but is an aspect inherent in both men and women. For instance, in color, pink is tend to a woman's image, while black is a man's. Women's language sometimes shows their helplessness and weakness (Lakoff, 1975).

According to Hymes in ., the context of situations consists of eight components in SPEAKING as an acronym.

- S: (Setting dan scene) setting refers to time and scene refers to
- P: (Participants) yakni pembicara, lawan bicara dan pendengar.
- E: ( Ends: purpose and goal)
- A: (Act sequences)
- K: (Key; tone or spirit of act)

- I: (Instrumentalities)
- N: (Norm of interaction and interpretation)
- G: (Genres)

"Hidden Figure" movie is a movie based on a true story. It was released in 2016. This movie tells about women who have a chance to work with NASA, which is dominated by men employees. This movie shows some of the men's and women's utterances that will be analyzed based on Illocutionary speech acts theory by Searle and woman language features of men and women.

Illocutionary speech act Searle (in Wardhaugh, 1998)

a) Representatives or Assertives

The acts in which the words state what speakers believe, such as describing, claiming, hypothesizing, insisting, and predicting.

b) Directives

This act makes the hearer doing something through words such as commanding, requesting, inviting, forbidding, and suggesting.

c) Commissive

The speaker uses the word to commit future actions such as promising, offering, threatening, refusing, vowing, and volunteering.

d) Expressives

The speaker's feeling is expressed by this act, such as apologizing, praising, congratulating, deploring, and regretting.

e) Declarations

Changing the world through utterances can be expressed from this type.

### Female speech features

Many things form the basis for the emergence of differences between women and men in language. The male language is more assertive, mature, and men like to speak openly with the right vocabulary. On the other hand, women use non-strict language, not explicitly explained (using figurative words), and are careful when expressing something and often uses more refined and polite words or through gestures. According to Lakoff 2004 (in Holmes, 2013:302), there are ten female speech features:

#### 1) *Lexical hedges or fillers*

Hedging is one of the characteristics of a woman's language and shows that she is unsure and reflects women's feelings of insecurity. According to Lakoff (in Holmes, 2013:304), Hedging devices explicitly signal a lack of confidence while boosting devices express the speaker's anticipation that the addressee may remain unconvinced and therefore supply extra reassurance. Women use hedging devices to express uncertainty, and they use intensifying devices to persuade their addressee to take them seriously. Women boost the force of their utterances because they think that otherwise, they will not be heard or paid attention to. For the example: *you know, sort of, well, you see*. Lakoff (in Amanda 2017) states that women tend to use more *hedges* than men to express uncertainty.

#### 2) *Tag questions*

Usage tag questions are statements to declare decency: which can be used as a politeness strategy in conversation. According to holmes (2013:306) tags may also express affective meaning. They may function as facilitative or positive politeness devices, providing an

addressee with an easy entrée into a conversation. The example of question tag: *she's very nice, isn't she?*

### **3) Rising intonation on declarative**

According to Lakoff, there is a pattern of intonation of typical sentences among women in English. It not only has a form of a declarative answer to a question but also has a distinctive rising tone of voice, yes and no doubt it seems especially doubtful, for the example: *it's really good.*

### **4) Empty adjectives**

5 Empty adjectives is vocabulary that has a specific and literal meaning and also shows the speaker's approval or admiration for something. It means the word only concerns emotional reactions rather than specific information. For example, *divine, charming, cute.*

### **5) Precise color terms**

Color discrimination is relevant to women. Women give more color more precisely in color naming than the men do. Women consider things that are not so important as a common thing. Women can be able to distinguish colors very sharply. Women can recognize some red colors well. For example, *magenta, aquamarine.*

### **6) Intensifiers**

Intensifiers such as *and so* indicates the language characteristics of women than men. Women stop more often without completing the sentence than men because he starts talking without having a plan for what he wants to say. For example, *I like him so much.*

### **7) "Hypercorrect" grammar**

Hypercorrect grammar is the use of words that conform to the standard form of a verb. It includes circumvention of abusive language, apologizing more frequently, and using the most polite forms as additional features. In other words, women speak as much as possible close to the English standard form, consistent use of standard verb forms.

### **8) Superpolite forms**

Lakoff suggests that in the same sense, a request might be a very polite order, which does not require open obedience but suggests something to do as help or sympathy to the speaker. It is seen in 6 indirect requests, euphemisms. A woman more often uses language that is more polite than a man.

### **9) Avoidance of strong swear words**

The word invective is a type of interjection or exclamation that can be very extreme and has been considered a very strong expression. According to Eckert (2003: 181), anger does not always intimidate. Women's anger is often repositioned as frustrated or emotional, *,,,Upset, ""* framed as nonthreatening and, indeed, as rendering its subject vulnerable. *,,,You're so cute when you're mad. "Women's increased use of obscene language in expressing anger can represent a repositioning that the male dominance and claims authority. e.g. fudge, my goodness.*

### **10) Emphatic stress**

Women tend to use words that approve of speech to strengthen the meaning of speech. For example, *it was a BRILLIANT performance.* The brilliant word 'brilliant' is one example of stressful empathy. It is used to emphasize the meaning of appearance.



## METHODS

The writer used “padan” method by Sudaryanto (2015). The writer applied non-participant observation. It means that the writer did not do field research or interview to collect the data. The researcher watches the movie to observe. After that, the researcher downloads the transcript to analyze the utterance related to the research questions. The data source is from the "Hidden Figures" movie transcript took on the internet. In addition, the writer used the note-taking method to get the data from a transcript of the Hidden Figures movie, which took from the internet. The writer used some steps to analyze the data. The first was classified illocutionary speech act from women and men utterances in the transcript based on theory. The second one classified women's language features in women's and men's utterances in the transcript based on theory. The last one, the researcher, writes the result of analyzing the data. The data source was taken from <https://sriptpipeline.com/hidden-figures-screenplay>.

## RESULT AND DISCUSSION

There is some result of this research. First, the researcher will show the result of illocutionary speech acts based on the theory of Searle that exist for both men and women in the Hidden Figures” movie.

**Table 1. Result for illocutionary speech acts of women**

Illocutionary Speech Act	Women
a) Representatives or Assertives	-
b) Directives	Nine utterances include <ul style="list-style-type: none"><li>- Try and turn it over!</li><li>- Quit staring off into space!</li><li>- Slow down, Mary!</li><li>- Get moving.</li><li>- Do your work</li><li>- Take the desk in the corner</li><li>- Go on</li><li>- go find your way</li><li>- Tell them not to jettison the retro package.</li></ul>
c) Commisives	-
d) Expressives	Six utterances include <i>I'm sorry</i> and <i>thank you</i>
e) Declarations	-

Table 1 is the result of the data analysis of women for the use of illocutionary speech. In the datum, the researcher found only two from five classifications of illocutionary speech act. They are directive and expressive. It is found nine utterances in the directive (9nutterances) and six utterances in expressive (6 utterances). The example of the directive:

A: Katherine!/? Quit staring off into space! Turn the damn car over!  
Speaker A ask the receiver to quit staring off into space.

The example of expressive:

A: Thank you, baby. Now this time...really go to bed.

One of the utterances is expressive is to thank. The example of the second data above shows that the speaker say “thank you” which is the marker of gratitude.

**Table 2. Result for illocutionary speech acts of men**

Illocutionary Speech Act	Men
a) Representatives or Assertives	
b) Directive	- Move to final countdown sequence - Shut it down - Give Glenn's orbit a go
c) Commissive	
d) Expressive	Two utterances include <i>I'm sorry</i> and <i>thank you</i>
e) Declarations	

Table 2 is the result of data analysis of men for the use of illocutionary speech act. In the datum, the researcher found only two from five classifications of illocutionary speech act. They are directive and expressive. It is found 3 utterances (3 utterances) in directive and two utterances in expressive (2) utterances.

Based on the result of table 1 and table 2 found two classifications illocutionary speech acts in the datum from five classifications. They are directive and expressive. They are found for both men and women. The datum. The three classifications illocutionary speech acts such as representative, commissive, and declaration do not exist in "Hidden Figures" movie. Therefore, in Hidden Figure movie only fulfill directive and expressive classification of illocutionary speech acts.

**Table 3. Result from women language features used by women in Hidden Figure movie.**

Woman Speech Features	Women
Lexical hedges or fillers	Seven utterances include <i>thinking, well, and just</i>
Tag questions	One utterance include..., <i>don't I?</i>
Rising intonation on declarative	-
Empty adjectives	-
Precise color terms	-
Intensifiers	-
Hypercorrect grammar	-
Superpolite forms	One utterance, <i>please</i>
Avoidance of strong swear words	One utterance includes <i>dear</i>
Emphatic stress	-

According to Lakkof 2004 (in Holmes, 2013), women have the language feature usually used by them. There are ten speech features classified by Lakkof. Based on the datum which has been analyzed from data source in Hidden Figures movie, it is found that there are four classifications of women's speech features used. They are lexical hedges or fillers, tag questions, super polite form, and avoidance of strong swear words. Therefore, it is found that seven women's speech features of lexical hedges or fillers, one for tag questions, and three for the avoidance of strong swear words. However, in this research, the researcher found that the using of *workin'* and *walkin'*, which is not usual uses by the women's speech.

**Table 4. Result from women language features used by men in Hidden Figure movie.**

Woman language Features	men
Lexical hedges or fillers	Ten utterances include Well, think, and you know
Tag questions	-
Rising intonation on declarative	-
"Empty" adjectives	-
Precise color terms	-
Intensifiers	One utterance includes <i>just</i>
"Hypercorrect" grammar	-
"Superpolite" forms	-
Avoidance of strong swear words	-
Emphatic stress	-

The theory of Lakkof (in Holme, 2013) states that women have their speech features. On other words, speech is used by women. However, The theory of Lakkof (in Holme, 2013) states that women have their speech features; however, the researcher found that women's speech features are not only used by the women in Hidden Figures movie but also by the men. As the following table above, the researchers found that there are two classifications of women's speech features used by the men in Hidden Figures movie.

## CONCLUSION

From the analysis, it can be concluded that both women and men in *Hidden Figures* movie use illocutionary speech acts with a similar classification, which is dominantly in directive and expressive. While, in women's speech features, it is found that there is some classification of women's speech features used by the men. The speech features used by the women in Hidden Figures movie consist of lexical hedges or fillers, tag questions, Superpolite forms, avoidance of strong swear words. The dominant women's speech features that often used by the women in this movie is lexical hedges or fillers.

Furthermore, the women's speech features dominantly used by the men in Hidden Figures movies are in lexical hedges or fillers and intensifiers. As Lakkof said in Amanda (2017), women tend to use hedges to express uncertainty than men. However, in this film, the researcher found that men use more hedges than women (on Tables 3 and 4 ).

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# Representation of *Ulama* Collocations in Online *Kompas* Media: Corpus-Based Critical Discourse Analysis

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## Abstract

This study discusses the representation of *ulama* in the news, in this case, in Kompas Online Media: KOMPAS.com and KOMPAS.id. This study employs the Corpus-Based Critical Discourse Analysis (Baker, 2006). The news corpus collected is news in *KOMPAS* related to *ulama* from January 2017 to April 2019. The collected corpus was analyzed by choosing significant collocates. After that, the collocates were categorized semantically using USAS (UCREL Semantic Analysis System). After obtaining the semantic preference from the semantic categorization, the representation of the *ulama* is obtained by looking at the concordances of the categorized collocates. Based on the findings from the Corpus-Based Critical Discourse Analysis, it shows that *ulama* in Indonesia are represented by Kompas online in five fields, those are: (1) politics and government, (2) groups, (3) power, (4) issues of violence and abuse, and (5) education.

**Keywords:** *Ulama, Korpus, Analisis Wacana Kritis, Media daring, Kompas.*

## INTRODUCTION

*Ulamas* or Islamic scholars have an important role in Indonesia since before the nation gained its independence (Niam, 2010). In Indonesian tradition, where the majority of the population is Muslim, various alternative terms for *ulama* in local languages such as *kiai*, *ajengan*, *tengku*, *buya*, and other traditional titles prove that the notion of *ulama* itself has grown in great importance since a long time ago. To this day, *ulamas* continue to take important roles in the society in many aspects, from religious, social, to political (van Dijk, 1996; Kaptein, 2004; As'ad, 2010). Because of this important role, *ulamas* have continuously received attention from the media.

Starting from the relevance of Ahok case, news about *ulama* has continued to be published, moreover with the increasing issue of criminalization of *ulama* and the growing role of *ulama* that influences the political situation during the 2019 presidential election.

Kompas, both print and online editions, (KOMPAS.com and KOMPAS.id), as one of the largest national-level media in Indonesia that is considered to be the most-widely read media in Indonesia, is one of many media that produces a lot of news articles about *ulama*. The data on KOMPAS.com can reveal the intensity of news articles about *ulama*. These articles include news articles about the post-2016 religion blasphemy case such as “MUI Nyatakan Ahok Menghina Al Quran dan *Ulama* Tanpa Minta Klarifikasi” (MUI Declares that Ahok has Insulting the Qur'an and *Ulamas* without Asking for Clarification) (KOMPAS.com,

31/01/2017), a collection of news articles about criminalization of *ulama* such as “*Polri: Tidak Mungkin Ada Kriminalisasi Ulama*” (Polri: There Can Be No Criminalization of *Ulama*) (KOMPAS.com, 10/06/2017), and news articles about the role of *ulama* in the 2019 Indonesia’s presidential election such as “*Jokowi: Ma'ruf Amin Sudah Top, Paling Atasnya Ulama*” (Jokowi: Ma'ruf Amin is at Top Ranked, the Best of *Ulama*) (11/10/2018).

If a phenomenon is presented in the news as a text and is displayed continuously, then this certainly can have a great impact to the community in a repeated, regular, and scheduled manner (Tolson, 1996). News texts describe what is happening in society. News is actually not entirely based on facts. As mentioned by Fowler (1991), the news is not a reflection of facts that are value-free. In the case of *ulamas* who are being discussed massively in the media, the media can provide an idea of how they are positioned to influence society.

The media that produce news about *ulama*, in this case, KOMPAS.com and KOMPAS.id can provide an overview on how *ulama*, which is widely reported with the emerging issues like Aksi Bela Islam 212 (the Act to Defend Islam), criminalization of *ulama*, and *ulama*’s growing role in Indonesian politics, is represented.

Representation in media shows how a group is displayed in the media by selecting and conveying certain facts (Eriyanto, 2005). When the media reports something in the news, the information delivered can have different values and provide different news, which is also the case with *ulama*. It is because the value behind each media is different. Journalists, who produce news, also produce the voice of certain media institutions (Lindegren-Lerman 1983 in van Dijk, 1988). Hence, it is certain that each newspaper brings its own prestige and stereotypes (Bednarek, 2006).

Critical discourse analysis, as an interdisciplinary analysis that combines linguistic analysis and a social context, can help explain the representation of *ulama* in terms of the power and ideology of a newspaper. Fairclough (1995) states that the study of critical discourse can show the relationship between language and power and ideology.

Baker (2006) further combines critical discourse analysis and corpus linguistic approach. Corpus-Assisted discourse analysis is expected to minimize the researcher's bias. For this reason, this method was selected to analyze how Kompas online media has represented *ulama* in their news articles.

Based on the above elaboration, this study aims to find out how *ulama* is represented in the news articles published in KOMPAS online by analyzing its collocations.

The word *ulama* is originated from the Arabic word '*ulama*', which is the plural form of the word Alim, meaning "a person who has knowledge". This word is rooted in the word ilm, which means learning. Alim in modern Arabic means a scholar. However, this translation is rarely used in the context of Islam, where *ulama* is understood as as people who have knowledge about Islam. (Watt, 1963).

In the Islamic world, *ulamas* have a high position. *Ulamas* who are highly knowledgeable in Islamic religion are trusted by society so that they can influence public opinion through fatwas and their teachings (Feldman, 2008). In Indonesia, *ulamas* have an important role in various periods of times. Since the beginning of the arrival of Islam to Indonesia, an *ulama* had been so respected by the community as religious leaders and their position was considered even higher than the Regent (Niam, 2010).

Discourse analysis can be employed to understand the representation of *ulama*, i.e. a discourse about *ulama*. Discourse analysis in a critical view emphasizing the role of language to describe

representations in the community and uncover the existing power. To dismantle the reality, power and ideology illustrated through language, Fowler (1979) suggested critical linguistics, which basically assumes the existence of a relationship between linguistic structures and social values. Fowler (1979) uses a functional model belonging to M.A.K Halliday that specifies three functions of language: ideational, interpersonal, and textual.

Fairclough (1995, 2010) states that critical discourse analysis can dismantle "social irregularities" that can be seen from the relation between language and power. Further, he proposes a three-dimensional approach to discourse analysis, namely text, discursive practice, and social praxis. The dimension of the text is accomplished through descriptive linguistic analysis of written and oral discourses. The dimension of discursive practice includes discursive interpretations in which authors or speakers form discourses by playing power relations. In this dimension, coherence in the text will be observed to be interpreted. Meanwhile, the dimension of social praxis is an analysis of the socio-culture that forms a social practice.

Corpus linguistic approach can be employed to help provide data for analysis. Corpus is a large collection of texts that can be analyzed to describe the actual use of language. (McEnery & Wilson, 1996; Sinclair, 2003; Lindquist, 2009). With the help of corpus linguistics, the frequency of appearance of words can be compared to describe the differences among genres, geographical varieties, spoken and written languages, texts of various periods of time, and many other aspects.

Corpus-Based Critical Discourse Analysis was developed by Baker (2006), which combines the advantages of critical discourse analysis and corpus linguistic approach. Generally, studies of critical discourse avoid the use of the corpus approach because corpus analysis only sees linguistic data and ignores the context. However, Baker (2006) and Baker, et al. (2013) stated that corpus linguistics could show linguistic patterns in collocation. The concordance in corpus linguistics also can help minimize high subjectivity that is commonly present in critical discourse analysis.

## **METHODS**

This research is a corpus-based critical discourse analysis study. Combining a qualitative discourse analysis using quantitative data collected using a corpus linguistic approach means that this study employs a mixed method. This method is used to combine the advantages of each method and strengthen each other. (Angouri in Litosseliti, 2010; Cresswel, 2013).

The corpus data were obtained from Kompas online media (KOMPAS.com and KOMPAS.id). The source of data is news articles in KOMPAS.com and KOMPAS.id from January 2017 to April 2019. The collected data were then processed in the Sketch Engine. To analyze the representation of *ulama* in KOMPAS online media, researchers conducted a collocation analysis by collecting collocates of *ulama*, then selecting its significant collocates. The collocates are considered significant if the T-Score value is above  $\geq 5$ . A high T-Score value is considered to indicate that the collocation and the word *ulama* have a very close and tight connection. The value of the T-score  $\geq 5$  is considered to be the limit of the significance of collocates. After the significant collocates were generated, then the collocates were categorized semantically based on the USAS (UCREL Semantic Analysis System) (Piao, S. et al., 2016). After that, semantic preferences are determined from each category. Finally, the concordance of each collocate was used for interpreting the discourse.

## RESULT AND DISCUSSION

### Semantic Category of Collocations of *Ulama*

To describe *ulama* representation, it is necessary first to carry out a collocation analysis. The collocation analysis with the axis "*Ulama*" based on the value of T-Score  $\geq 5$  results 253 significant collocates, which then categorized semantically based on the UCREL Semantic Analysis System (USAS) (Archer, 2002) adapted from Longman Lexicon of Contemporary English (McArthur, 1981).

**Table 1.** The Semantic category of significant collocates of *Ulama*

Category	Collocates	Preference
A General and abstract Terms	<i>menjadi</i> (Become), <i>bertemu</i> (Meet), <i>hasil</i> (Result), <i>hanya</i> (Only), <i>berbagai</i> (Various), <i>baik</i> (Good), <i>melakukan</i> (Do), <i>memiliki</i> (Have), <i>termasuk</i> (Include), <i>memberikan</i> (Give), <i>sangat</i> (Very), <i>penting</i> (Important), <i>terkait</i> (In relation to), <i>menerima</i> (Accept), <i>dunia</i> (world), <i>dapat</i> (could), <i>namun</i> (But), <i>mendapat</i> (get), <i>menggandeng</i> (Hold), <i>ikut</i> (follow), <i>lebih</i> (More), <i>tingkat</i> (Level), <i>hadir</i> (Attend), <i>lain</i> (Other), <i>peran</i> (Role) (25)	existence, general activity, level of importance
E Emotion	<i>penyerangan</i> (Attack), <i>penganiayaan</i> (Abuse). (2)	violence
G Government and public	<i>presiden</i> (President), <i>kriminalisasi</i> (Criminalization), <i>pemerintah</i> (Government), <i>negara</i> (country), <i>politik</i> (Politics), <i>aktivis</i> (Activist), <i>partai</i> (Political party), <i>hukum</i> (Law), <i>istana</i> (Palace), <i>calon</i> (candidate). (11)	politics, law
H Architecture housing and the home	<i>istana</i> (Palace), <i>pondok</i> (School Building), <i>pesantren</i> (Islamic Boarding School) (3)	government and education building
M Movement, location, travel, and transport	<i>di</i> (In), <i>dalam</i> (Inside), <i>Nasional</i> (National), <i>asal</i> (Origin), <i>sekitar</i> (around), <i>wilayah</i> (Region), <i>melalui</i> (Through). (7)	location
N Numbers and measurement	<i>Besar</i> (Big/Great), <i>juga</i> (Too), <i>sejumlah</i> (A number of), <i>seorang</i> (a person), <i>satu</i> (one), <i>banyak</i> (Many), <i>salah</i> (One of), <i>beberapa</i> (Some), <i>dua</i> (Two), <i>seluruh</i> (All), <i>semua</i> (All), <i>tiga</i> (Three), <i>setelah</i> (After), <i>sebelum</i> (Before), <i>II</i> (second). (15)	quantity
P Education	<i>santri</i> (Student), <i>pesantren</i> (Islamic boarding school), <i>pondok</i> (School), <i>cendekiawan</i> (Scholar), <i>guru</i> (teacher), <i>alumni</i> . (7)	islamic education
Q Language and communication	<i>kata</i> (say), <i>mengatakan</i> (say), <i>rekomendasi</i> (Reccomedation), <i>menyampaikan</i> (Deliver), <i>meminta</i> (Ask), <i>musyawarah</i> (Discuss), <i>ujar</i> (Say), <i>disampaikan</i> (is Delivered), <i>nama</i> (name), <i>mengajak</i> (Invite), <i>isu</i> (Issue), <i>menyatakan</i> (state), <i>merekomendasikan</i> (Reccomend), <i>membahas</i> (Discuss), <i>soal</i> (About), <i>fatwa</i> ( <i>Ulama</i> 's decision), <i>deklarasi</i> (Declaration), <i>minta</i> (Ask) (18)	persuasive and command speech acts, power
S Social actions, states, and processes	<i>Ketua</i> (Chairman), <i>ketua umum</i> (Chairman), <i>NU</i> , <i>MUI</i> , <i>Pengurus</i> (Administrator), <i>tokoh</i> (Figure), <i>ulama</i> , <i>KH</i> , <i>kiai</i> , <i>alim</i> , <i>pertemuan</i> (Meeting), <i>konferensi</i> (Conference), <i>GMPF</i> , <i>Munas</i> (Nasional Conference), <i>pengawal</i> (Guard), <i>Islam</i> , <i>dukungan</i> (Support), <i>masyarakat</i> (Society), <i>agama</i> (Religion), <i>Muslim</i> , <i>mendukung</i> (Support), <i>Muhammadiyah</i> , <i>umat</i> , <i>konbes</i> (Great Conference), <i>pendiri</i> (Founder), <i>acara</i> (Event), <i>forum</i> (Forum), <i>212</i> , <i>warga</i> (Society/Inhabitant), <i>cawapres</i> (Vice President Candidate), <i>bangsa</i> (Nation), <i>pimpinan</i> (Leader), <i>pertemuan</i> (Meeting), <i>menjaga</i> (Protect), <i>sosok</i> (Figure), <i>tokoh</i> (Figure), <i>Pak</i> (Sir), <i>wakil</i> (vice), <i>menghadiri</i> (Attend), <i>perempuan</i> (Woman), <i>dihadiri</i> (Attended), <i>silaturahmi</i> (Visit), <i>silaturahmi</i> ( <i>Visti</i> ), <i>menghormati</i> (Respect), <i>kelompok</i> (Group), <i>turut</i> (Join), <i>tinggi</i> (High), <i>harus</i> (Must), <i>pasangan</i> (Partner), <i>bersilaturahmi</i> (Visit), <i>keagamaan</i> (Religious), <i>dukungan</i> (Support), <i>gerakan</i>	islamic groups, organizations and institutions, honorifics, structures of power, religion, participation

	(Movemenat), <i>pemimpin</i> (Leader), <i>perwakilan</i> (Representative), <i>kharismatik</i> (Charismatic), <i>guru</i> (Teacher), <i>halaqah</i> (Meeting), <i>habib, ustaz, habaib, calon</i> (Candidate), <i>alumni, jaringan</i> (Network). (64)	
T Time	<i>saat</i> (When), <i>sudah</i> (Already), <i>2019, telah</i> (Already), <i>sekaligus</i> (at once), <i>muda</i> (Young). (6)	time of occurrence, age
W World and environment	<i>negara</i> (Country), <i>dunia</i> (World). (2)	the universe
X Psycholological actions, states, and processes	<i>akan</i> (will), <i>fatwa</i> ( <i>Ulama's</i> Decision), <i>ijtima</i> ( <i>Ulama's</i> congregation), <i>bisa</i> (Can), <i>memilih</i> (Choose), <i>aspirasi</i> (Aspiration), <i>hal</i> (Thing), <i>perjuangan</i> (Struggle), <i>berharap</i> (Hope), <i>merasa</i> (Feel). (10)	mental action
Z Names and grammar	<i>dan</i> (And), <i>para</i> (suffix indicating plurality, e.g. -s), <i>yang</i> (Which), <i>Indonesia, dari</i> (From), <i>NU, dengan</i> (With), <i>MUI, itu</i> (That), <i>untuk</i> (For), <i>Maruf Amin, Jokowi, ini</i> (This), <i>sebagai</i> (As), <i>adalah</i> (Is), <i>kepada</i> (To), <i>tidak</i> (No), <i>tersebut</i> (That is), <i>oleh</i> (By), <i>serta</i> (and), <i>ada</i> (exist), <i>terhadap</i> (Toward), <i>Jawa Barat</i> (West Java), <i>pada</i> (To), <i>prabowo, atau</i> (Or), <i>ke</i> (To), <i>karena</i> (Because), <i>agar</i> (So that), <i>antara</i> (Between), <i>bersama</i> (Together), <i>bahwa</i> (That), <i>dia</i> (He/she), <i>Afghanistan, seperti</i> (As), <i>saya</i> (I), <i>menurut</i> (According to), <i>bagi</i> (For), <i>dalam</i> (Inside), <i>bukan</i> (Not), <i>Madura, yakni</i> (That is), <i>di</i> (In), <i>Banten, kalau</i> (If), <i>hingga</i> (Until), <i>selain</i> (Except), <i>atas</i> (Due to), <i>tentang</i> (About), <i>pun</i> (Too), <i>kita</i> (We), <i>Abdul, dirinya</i> (Himself/Herself), <i>Ia</i> (He/She), <i>Pakistan, Aceh, kami</i> (We), <i>beliau</i> (He/She), <i>Gus, Muhammad, setelah</i> (After), <i>jadi</i> (So), <i>mereka</i> (They), <i>yaitu</i> (That is), <i>hadapan</i> (Front), <i>merupakan</i> (Is), <i>GNPF, saja</i> (Just/Only), <i>kan, jangan</i> (Do not), <i>tapi</i> (But), <i>tak</i> (No), <i>jika</i> (If). (73)	political figures, famous <i>Ulama</i> , religious institutions and organizations, origin of <i>Ulama</i> , cohesion markers

The analysis shows that the collocates of *ulama* have 13 semantic categories. Some semantic categories have the highest collocates words, namely names and grammatical words (Z) that contains 73 collocates, social actions, states, and processes (S) with 64 collocates; general and abstract terms (A) with 25 collocates; language and communication (Q) containing 18 collocates; quantity (N) with 15 collocates; and government and public (G) with 11 collocates.

## 4.2 The Representation of *Ulama*

The semantic preferences shown in Table 1 illustrates how *ulama* is represented in Kompas online media. This table shows that there are five representations of *ulama* in Kompas online media. A more complete analysis can be seen below:

Politics and Government. In the semantic category Politics and law, there are 11 collocates of *ulama* associated with politics and law. Among these are the collocates of *pemerintah* (government), *politik* (politics), and *partai* (political party).

**Table 2.** Concordance of *pemerintah* (Government)

"Kita ingin dialog, silaturahmi akbar antara unsur TNI-Polri dan	<i>ulama</i>	dan umara ( <b>pemerintah</b> ) ini. "Hubungan <b>pemerintah</b> , polri, TNI dan <i>ulama</i>
Wiranto mengatakan, para	<i>ulama</i>	mendukung upaya <b>pemerintah</b>

From the concordance, it is seen that *ulama* is connected in a dialogue with the government. Moreover, *ulama* is compared with the Indonesian National Police (Polri), TNI (The Army of Indonesia), and the government. *Ulama* are also displayed as the reinforcement of government arguments.



In addition, the relationship between the *ulama*, the political party and politics can be seen in the concordance below:

**Table 3.** Concordance of *politik dan partai politik* (politics and political party)

latar belakang <b>politik</b> Ketua Umum Majelis perbedaan pandangan <b>politik</b> para Tommy Soeharto meminta para Taj Yasin Maimoen merupakan putra dari	<i>ulama</i> <i>ulama</i> <i>ulama</i> <i>ulama</i>	Indonesia (MUI), Maruf Amin. Bahkan, pembicaraan khusus tersebut berjuang bersama <b>Partai</b> Berkarya. dan petinggi <b>Partai</b> Persatuan Pembangunan (PPP)
Gerindra, PKS dan PAN Bahas Rekomendasi	<i>ulama</i>	Ketua Umum <b>Partai</b> Gerindra Prabowo

From the concordance above, it is seen that the political background and political views of an *ulama* are an important thing to discuss. *Ulamas* are also described as a political force so they need to be "invited" by certain political figures to join certain political parties. The recommendation of *ulama* in the political field was also used to strengthen political power. Even the reference of *ulama* through "son of *ulama*" is needed to provide a political image for Taj Yasin, a political figure who runs in a regional election.

Not only in the category of Government and politics, in the category Names and grammar (Z), there are many references of political figures such as Ma'ruf Amin, Jokowi, and, Prabowo, which are candidates who run in the 2019's Indonesian presidential election. This is understandable because Maruf Amin is known as an *ulama* who once served as the Chairperson of Indonesian Ulema Council (MUI) and the Rais Aam or leader of the Islamic organization Nahdatul *Ulama*. Maruf Amin run in the presidential election as Jokowi's vice presidential candidate, making the word Jokowi a collocates of the word *ulama* with a fairly high frequency of 391 appearances, with a T-score value of 18.63. In other words, the connection between the word Jokowi and the word *ulama* is considered tighter than the other collocates of *ulama* in the same field. In addition, Prabowo, as a presidential candidate recommended by *ulamas*, also emerged as a name in the news about *ulama*, even though, as a collocates, it only appears 129 times and its T-score is 10.33.

Hidayat & Haryono (2014) stated that in Indonesia, *ulamas* who were initially only involved in educational affairs in boarding schools, began to explore the political world because politics was considered an easy way to fight for ideality and morality. Whereas according to Niam (2010) Islamic scholars have indeed been involved in politics even before independence. Apart from differences of opinion regarding the role of *ulama*, scholars have been linked to politics and government since a time long ago.

### Group.

There are 65 collocates of *ulama* in the semantic category *social action* (S) with the preference of "Group", making the discourse of *ulama* in the Kompas media visible as a group in the form of an Islamic organization or institution, such as MUI (Indonesian Ulema Council), NU (Nahdlatul *Ulama*), and Muhammadiyah.

**Table 4.** Concordance of *MUI, NU, Muhammadiyah*

Tim 9 yang berisi para	<i>ulama</i>	NU itu dibentuk beberapa waktu lalu
MUI Jateng gelar pertemuan	<i>ulama</i>	MUI provinsi Jawa Tengah
MUI sebagai lembaga yang mewadahi	<i>ulama</i>	dan cendekiawan Islam untuk
NU, Hidayatullah, Muhammadiyah juga menggandeng	<i>ulama</i>	dan ustadz seperti KH AA Gym,

### Power.

A power that is owned by one party can be demonstrated by persuasive speech acts carried out by that party. In the semantic category Language and communication (Q), collocations using

*ulama* are found mostly in the form of persuasive speech acts such as *mengatakan* (saying), *menyampaikan* (delivering), *meminta* (asking), *musyawarah* (discussing), *mengajak* (inviting), *menyatakan* (declaring), *merekomendasikan* (recommending), et cetera. This is also supported by the semantic category General and abstract terms (A) that contains words indicating a lot of activities, such as *melakukan* (doing), *memiliki* (owning), *memberikan* (giving), *menerima* (receiving), and *menemui* (meeting).

**Table 5.** Concordance of *Menyatakan* (state) and *Mengajak* (Persuade)

Setelah Abu Tumin Tokoh	<i>Ulama</i>	Aceh di Bireun <b>menyatakan dukungan</b>
insya Allah habaib-habaib, tokoh-tokoh	<i>Ulama</i>	sudah <b>menyatakan</b> akan hadir beserta umat
hanya <b>mengajak</b> para	<i>Ulama</i>	untuk bersama-sama berkembang
Presiden Joko Widodo <b>mengajak</b> para	<i>Ulama</i>	untuk mensyukuri nikmat kebinekaan

The Kompas media shows that *ulama* have the power to give statements, both in terms of political support, and attendance at certain events. Those kind of powerful act of speech makes the presence of *ulama* seems important to be able to influence other people. In addition to being a part of conducting speech acts of power, scholars are also became the target of other acts of power, such as the president's invitation.

### Issues of violence and abuse.

Kompas media show that the attack and persecution against *ulama* are only a rumor. In this case, the news is unclear that it become a subject of debates.

**Table 6.** Concordance of *Penyerangan* (Attack) and *Penganiayaan* (Abuse)

termasuk terkait <b>isu penyerangan</b>	<i>ulama</i>	yang akhir-akhir ini ramai dibahas.
Terakhir, ada 32 <b>isu penyerangan</b>	<i>ulama</i>	yang diviralkan seolah-olah benar terjadi.
tapi juga soal <b>isu penganiayaan</b>	<i>ulama</i>	Belakangan, isu tersebut merebak
diduga terjadi peristiwa <b>penganiayaan</b>	<i>ulama</i>	namun ternyata kejadiannya direkayasa.

### Education.

*Ulama* is the plural form of *alim*, which means a knowledgeable person. According to Watt (1963) '*ulama* are people who have knowledge about Islam. In relation to science, certainly not surprising if the word *ulama* is related to education. However, although some of the collocates in the education category were considered significant, the number of the collocates and their frequency of appearances were relatively low compared to the others. There are only 7 collocates in the category of education. The word *pesantren* appears 155 times, and the word *guru* only appears 47 times.

**Table 7.** Concordance of *Pesantren* (Islamic Boarding School) dan *Guru* (Teacher)

pendataan terhadap alim	<i>ulama</i>	dan pemilik <b>pondok pesantren</b>
dari jaringan para	<i>ulama</i>	<b>pesantren</b> yang merupakan penerus ajaran
Jokowi sempat berbincang cukup lama dengan	<i>ulama</i>	dan para <b>guru</b> mengaji.
"Ya tentu signifikan. Kita kan	<i>ulama</i>	menjadi <b>guru</b> bagi umat

Based on the concordance analysis, it can be found at least five representations of *ulama* in the corpus of news about *ulama* in the Kompas online media.

### CONCLUSION

Based on the analysis using corpus-based critical discourse analysis, the word *ulama* found in the news articles related to *ulama* in Kompas online media can be categorized into 13 semantic categories grouped using USAS (UCREL Semantic Analysis System). Of the 13 categories, it was found that preferences of *ulama* include exclusion and general activity, violence, politics

and law, government, region, quantity, education, persuasive speech acts, groups, organizations, power, and other preferences. From this semantic preference, it is also found that *ulama* in *Kompas* online media is represented in terms of (1) politics and government, (2) groups, (3) power, (4) violence and abuse, and (5) education.

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# Topics and Reasons for Violating the Maxim of Quantity when Implicature is Generated

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## Abstract

Testing a theory is required to give room for the theory to improve and develop. This research is conducted for this reason. Specifically, this research is designed to identify the topics and reason of the violation of the maxim of quantity when the implicature is generated to complement the writer's earlier research. The data were collected by taking notes of the implicature produced by the participants during lunchtime at Universitas Katolik De La Salle Manado. The result shows that in the violation of the maxim of quantity, participants use implicature mostly to share information. The most significant topics in the violations of the maxim of quantity are jobs and people.

**Keywords:** *Maxim, Maxim of Quantity, Implicature, and Cooperative Principles.*

## INTRODUCTION

There are around 7.000 languages used human beings around the world (Kornai, 2013). However, people tend to take for granted that a theory of language applicable in a specific language is also applicable in other languages. This research wants to see how the violation of Gricean maxims in Manado Malay language as compared to related research in other languages. This research is a continuation study of the previous research (Ngenget, 2017), where the violation of the four Gricean maxims has been observed in Manado Malay language.

In his early study, the researcher identifies that the maxim of quantity is the most violated one among the four maxims. This research wants to see specifically why the maxim of quantity is significantly violated in Manado Malay language. Besides, it is also interesting to know what are the reasons why the participants violate the maxim of quantity, and what are the common topics arisen when the implicature takes place. Understanding the reasons why participants violate the maxim of quantity and the topics discussed during the violation of the maxim can complement the research conducted on a similar topic in other languages. It helps to strengthen the Gricean theory, which is still considered debatable for other experts in this field.

Theoretically, since Cooperative Principle appeared for the first time (Grice, 1975), it did not get mass attention from researchers. However, it does not mean that this theory was completely ignored. Hawley (2002), for example, clarifies the difference between what is saying and what is implicating. He points out that saying has semantic implication, which means the meaning of the utterance is closely related to the meaning of the words construct the sentence while implicating has a pragmatic meaning, which means that the interpretation of the utterance is beyond the meaning of the uses of the words.

Fetzer's (2006) research specifically shows an example of the violation of the maxim of quantity. She found out that in Australia, politicians often violate the maxim of quantity to escape from the topic they are not comfortable to answer in an interview. For example, when the Minister of Agriculture was once asked about the mad cow disease, the minister responded by saying that he needs to discuss it first with Norman, an anonymous name that most people do not recognize.

Another research that studies the Cooperative Principle is Rudanko (2006). Drawing on an episode of Shakespeare's tragedy *Timon of Athens*, he finds that politeness and impoliteness strategies in the use of implicature are sometimes needed especially when a speaker wants to create conflict or disharmony on purpose. Of the same issue, Parvaresh & Tayebi (2018) also study impoliteness as reflected in a *Facebook* wall of the Iranian actress. They found that impoliteness depends heavily on the shared beliefs or norms of society. Following the discussion on written work, Ngenget (2007) studies the Cooperative Principles in Harold Pinter's *The Birthday Party*. In his research, Ngenget found that Cooperative Principle was significantly violated in the story. It is also apparent that regarding politeness, the female is better than males. Chapman also researched this kind (2012) and Oetke (2013) with similar results.

One of the most interesting research on Cooperative Principles is, however, Jagoe's (2015). She researches the schizophrenic participants. Her research reveals that the Cooperative Principle is even observable among the participants with delusional thoughts. Currently, Vergis (2017) studies the flouts of the Maxim of Quality concerning face. He finds out that the flouting of Maxim of Quality results in the predicted direction of the inferences. It means that the violation of the maxim of quality may result in predictable as regards to face.

In the local context, the closest discussion of the Cooperative Principle is Luntungan's (2012) paper when she studied the perlocution in Manado Malay language. However, her discussion is limited to perlocution, which is another aspect of pragmatics.

## **METHODS**

The nature of this research is qualitative because it emphasizes process and meaning rather than numbers or frequency of a particular community under study (Denzin & Lincoln, 2009). Therefore, this research does not apply a complex mathematical formula to describe the result (Rajasekar, Philominathan, & Chinnathambi, 2013).

### **Participants**

There were 15 participants involved in this research. The participants were lecturers and staff of Universitas Katolik De La Salle Manado. There were six females and nine males involved. From these 15 participants, 7 of them hold a master's degree, five bachelor's degrees, one, and two high school graduates. The participants became the target of this research because the researcher had observed the production of implicature, which was pretty high. Therefore, since 2016, the researcher began taking and recording the data of this research.

### **Design and Procedure**

At their consent, the participants were observed during the lunchtime break from 12.00 am – 01.00 pm local time. The researcher sat together with the participants to take notes of their conversation. The researcher asked the participants to speak usually and behaved like they were not being studied. During the communication at lunch timetable, the researcher took notes of

implicatures produced by the participants. The data recorded during the lunchtime break were used for analysis.

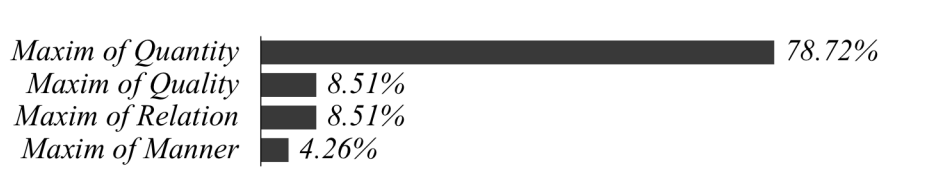
### Data Analysis Method

In analyzing the data, the researcher first categorized the flouting of the maxims by using Grice's theory (Grice, 1975). In his theory, Grice classifies the flouting of Cooperative Principles into four maxims. Even though the flouting of Grice's Cooperative Principles is observable in the violation of the maxim of quality, the maxim of quantity, the maxim of manner, and the maxim of relationship, this research focuses more on the flouting of the maxim of quantity. To be specific, this research looks at the flouting of the maxim of quantity is used by the Manado Malay language users to give information.

## RESULT

### Violation of the Maxims Observed

The result of data collection shows that the violation of the four Grice's maxims is observable in the lunchtime table of the lecturer and staff of Universitas Katolik De La Salle Manado.

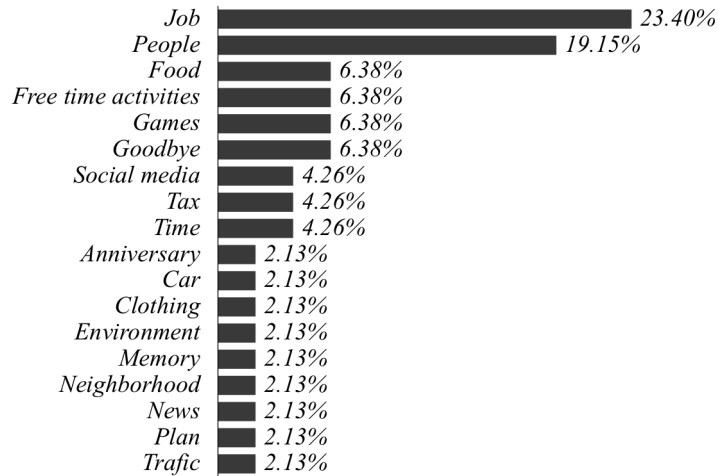


**Fig. 1.** Violation of the Gricean Maxims.

This occurrence indicates that the implied meaning derived from the violation of the Cooperative Principle is all applicable in Manado Malay language. From the table above, it is easy to identify that the maxim of quantity, the maxim of quality, the maxim of manner, and the maxim of relation are all violated. In the table, it is clear that the violation of the maxim of quantity is the highest among others, and the difference is pretty high. It indicates that the violation of maxim of quantity in Manado Malay language is the most significant one, while the least significant one is the violation of maxim of manner.

### The Topic of Discussion

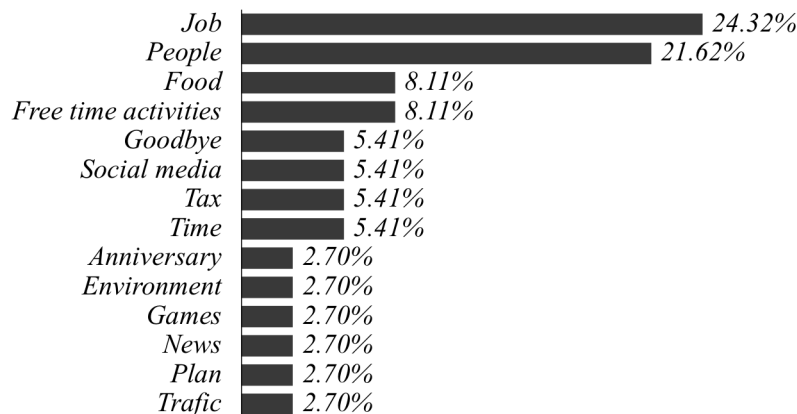
The data also shows that the participants came up with different kinds of topics when implicature is generated through the violation of Gricean maxims. There were 18 topics generated during the time of data collection. From the 18 topics, it is clear from the table below that discussion about the job is the most popular one. The topic of the job was followed closely by a discussion about people in second place. Other topics of discussion were less significant because they only appeared occasionally in the conversation.



**Fig. 2.** Topic of Discussion

During the data collection, the researcher also found interesting information about the reason for the conversation during implicatures generated. There are 11 reasons for the implicature generated by the speaker. From the table, it is apparent that the implicatures used by the speakers are generated because the speaker wants to share information, to joke, to reassure, and to share opinions mostly. The least reasons used when implicature generated are to discourage, to give encouragement, and to give instructions.

If we compare the topics of discussion when all the four maxims are violated and the violation of merely the maxim of quantity, it also shows similar results, in the first place, it is still the topic about the job. This topic is not much different from the second popular topic discussed when implicature generated, which is people. Both job and people reach more than 20% of the most popular topic discussed during the violation of the maxim of quantity. The rest of the topics are less significant considering their percentage, which is below 10%.

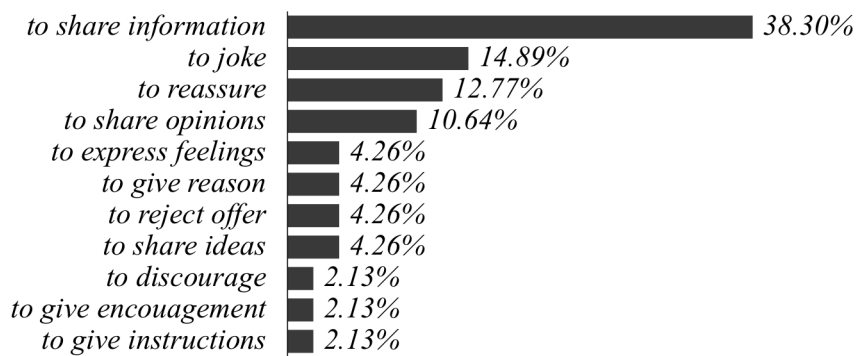


**Fig. 3.** Topic of the Discussion in the Flouts of the Maxim of Quantity

### Reasons for the Implicatures

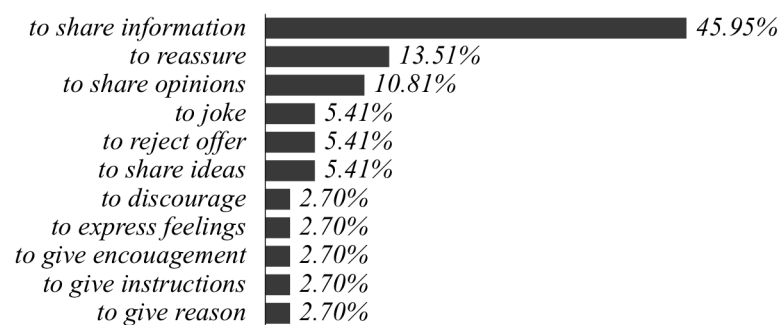
In general, the reason why the participants use implicature is that they want to share information. It can be seen from the table below that sharing information is the most significant reason why participants use implicature.





**Fig. 4.** Reasons for the Implicature

All this information is related to the condition of the data collected during the research. However, this research aims explicitly at finding out what are the reasons of the speaker when they violate the maxim of quantity. The table below shows how is the description of the reasons when the maxim of quantity is violated. The table shows that the order of the reasons was not much different from the order of the overall reasons when all the violation of the maxims combined. It is understandable because the violation of the maxim of quantity is the most significant violation among the maxim, which reaches 78.72% of the overall violation of the maxims. All the reasons for the implicature generated during conversation are observable in the violation of the maxim of quantity. However, the order of the season's changes in the violation of the maxim of quantity. Even though the order of the reasons changes in the violation of the maxim of quantity, but sharing information retains its position as the most reason people use implicature violating the maxim of quantity. Sharing information surpasses the second reason highly by more than 200%. It indicates that in most situations, the users of Manado Malay language violate the maxim of quantity to give information.



**Fig. 5.** Reasons for the Implicature in the Flouts of the Maxim of Quantity

## DISCUSSION

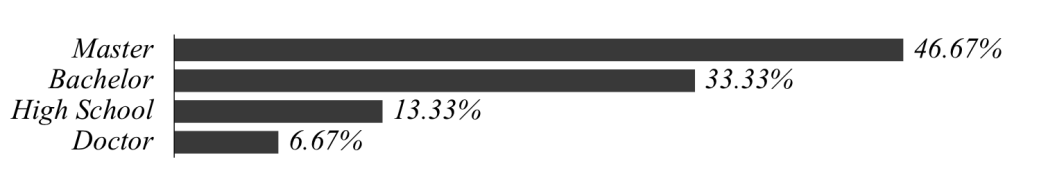
The occurrence of implicature as the violation of the maxim of quantity in this research is very significant in this research. It reaches almost 80% of the overall violation of the Gricean maxims. This occurrence is parallel with the tendency of language users' preference for short information and expression when saying something in Manado Malay language. Discussion between speakers below is an example of how sentences and words trimmed in Manado Malay language.

R1: *Manjo pi makang pa Bro. R4!*  
 Let go eat in Brother R4!  
 'Let us have lunch at Brother R4's house!'

R2: *So makang kita.*  
 Have lunch me.  
 'I have already had my lunch.'

From this example, it is apparent that users of Manado Malay language prefer shortening sentences or even words when used in communication. The word *manjo* is a combined word between *mari jo*. The word *pi* is a shortened word of *pigi*. The word *pa* is a shorted word of *pada*. The shortening of words or sentences could be the reason why there are many implicatures derived from the violation of the maxim of quantity. The implicature as the result of the violation of maxim of quantity occurs when the information provided by the speaker is less or more than what is required. The example above violates the maxim of quantity because the information provided by the speaker is less than what is necessary. It is apparent from R1's statement that he requires a simple statement indicating approval or rejection. By saying 'I have already had lunch', he violates the maxim of quantity because he does not say exactly whether he agrees or not. Therefore, his interlocutor R2 has to interpret what R1 implies. Based on the general understanding that people eat because they feel hungry, R1 understands from the context that R2 rejects R1's offer because he is not hungry anymore. Therefore, going to have lunch is not necessary.

The fact that implicature is generated in different kinds of context and reasons indicating that the users of Manado Malay language use implicature frequently in daily communication. This research confirms earlier research indicating that implicature is often generated in general social communication (Eisterhold, Attardo, & Boxer, 2006). It turns out that in Manado Malay society, implicature is generated not only by those who have higher education but also those who do not attend higher education. Two of the participants are high school graduates. However, they produce implicature significantly. In terms of numbers, the high school graduates only make 13.33% of the total number of participants, but in terms of the implicature produce, the high school graduates produce 16.22% of the total implicatures produced. This figure confirms the notion that Manado Malay society prefers using implicature regardless of their educational background. However, it is worth researching whether or not the use of implicature has a direct relationship with intelligence as Li (2015) suggests that implicature in a way human develop logic which indicates that the more educated a man, the bigger the chance a man uses implicature because he is trained to develop logic during his studies.



**Fig. 6.** Educational Background of the Participants

This research also complements Brumark's (2006) research, where she finds that implicatures were observable in dinner table discussion in Sweden. The context of the discussion in this research is parallel because it happens during mealtime. The difference is that in this research, the mealtime happens among colleagues, not family.

Looking at the topic of discussion, it is obvious that implicature can be generated in any kind of topic. However, it is interesting that the topic of the discussion is mostly about the job, even though the conversation took place during lunchtime. It shows that even though lunchtime is

the time when people usually free themselves from a discussion about work, it turns out that people who work in the same office cannot avoid themselves to talk about the job when they have time off for lunch, for example.

There is evidence that the topic of the discussion is various. However, it is interesting that the reason why the participants use implicature is not very significant. Most of the implicature derived from the violation of the maxim of quantity is meant to share information. It indicates that during lunchtime conversation, the participants try to give more information to one another. It is interesting that while the topic about the job takes the first position, discussion about people comes in the second position. It indicates that even though the majority of the participants have higher education, they also like to talk about people. Talking about people is still interesting to the participants in their communication. However, it is also understandable because discussion during lunchtime is an informal and light conversation where any topics can be discussed.

It is also interesting to note that the bottom reasons why the participants use implicature during lunchtime are to discourage, to give encouragement, and to give instructions. On the one hand, there is evidence that participants encourage other participants, but there is also evidence where implicature is used to discourage other people during the time of the research.

If related to the topics of the discussion above, the topic on job is the most significant one. Therefore, it does not seem very surprising that even during lunchtime, participants can give instructions. However, giving instruction is not a very significant reason why people use implicature in this research.

## **CONCLUSION**

It is essential to test whether a theory works in other language users can also work in other language users. Grice's theory on Cooperative Principles indicating that good communication should observe the for maxims: quantity, quality, manner, and relation have been discussed in several languages use. This research complements discussion on this theory because the Cooperative Principle has not been discussed in this language yet. The implicature generated from the violation of Gricean maxims is focused on the violation of the maxim of quantity because maxim of quantity is the most violated maxim in this research. It exceeds other maxims with a significant difference. Apparently, in Manado Malay language, the maxim of quantity is mostly violated because of the tendency of the people who like to shorten sentences and even word when they communicate.

Moreover, the generation of implicature by the language users is not bound by the level of education of the speaker. Therefore, the reason why the participants use implicature is also not bound to the topic of the level of education. In this research, the most significant topics used to generate implicature are job and people, and the reason why the implicature is generated because the speakers want to give information.

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# Language Used of Tourism Advertisings and Information

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## Abstract

Public service advertisements and information boards are essential guidelines for travelers to enjoy travel if the trip is made without a tour guide. Tourists consist of local and foreign tourists who are speakers of different languages, so the use of language in public service advertisements and boards must be considered. For this reason, this article examines the use of language in public service advertisements and tourism information boards. This research was conducted qualitatively with language data sources on public service advertisements and information boards related to tourism in the city of Padang, Indonesia. Then, the data will be analyzed by sociolinguistic theory. Based on the results of the analysis, it can be concluded that the language used in public service advertisements and tourism information boards in Padang City is Minangkabau, formal and semi-formal Indonesian, and English with mixed codes. Speech actions on these advertisements have the function of informative and persuasive information. The use of language in advertisements and information on tourist attractions in the city of Padang is only effective for domestic visitors, especially visitors who come from areas around the city of Padang or who have visited, both for informative and persuasive functions.

**Keywords:** *Language Used, Tourism Advertisings, Tourism Information*

## INTRODUCTION

Public service advertisements and information boards are important guidelines for travelers to enjoy travel if the trip is made without a tour guide. Information that is most needed by tourists is information about geography such as location, landscape, weather, etc .; other information such as accommodation, access, social culture, attractions, seasons and uniqueness, and the quality of facilities and price standards (Jadhav and Mundhe, 2011). Although there are tourist application services and directions that are easy to use via a smartphone by using the internet, the instructions at the location will be more effective because the internet is not necessarily available smoothly in all locations. Moreover, if the area is not supported by free wireless internet services that are easily accessible to everyone.

So, public service advertisements and information available on bulletin boards are important instructions for tourists. Likewise, the language used certainly greatly influences the understanding of tourists on the purpose of the information to be delivered. Tourists consist of local and foreign tourists who are speakers of different languages, so the use of language in public service advertisements and boards must be considered. For this reason, this article examines the use of language in public service advertisements and tourism information boards.

In this article, research was conducted in the city of Padang, West Sumatra Province, Indonesia. The city located on the west coast of Sumatra Island, which has high tourism potential with diversity. The City Government continues to improve in increasing tourism by improving facilities and infrastructure in tourist attractions that are being seeded. Therefore, it is necessary to study the use of language in existing advertisements and information so that the results of this study can be used to make or improve policies so that tourism is increasingly developing.

Thus, the purpose of this article is to explain the use of language in public service advertisements and information about tourism in the city of Padang. Besides, it is also intended to explain the function of the use of the language and to analyze the effectiveness of the use of the language. For the depth of the analysis, a sociolinguistic study was used.

Sociolinguistics is the study of the language and social relations of society, including how to identify the function of language and how to convey the social meaning of a language (Wardhaugh, 2010). Furthermore, it is also explained that in order to study a language in the framework of sociolinguistics, it is first studied linguistic variations such as the language used, variation, dialect, vocabulary, and grammar. Then, it examines social differences and non-linguistic factors such as speakers, situations, and conditions.

The West Sumatra Provincial Government is trying to finalize tourism planning, which, before this, has not yet synergized between one field and another while the tourism sector is one of the potential economic assets (Antaranews.com, 2019). The city of Padang, as the provincial capital, is one of the cities that must improve to develop tourism, especially the tourism potential in this city is very high. The tourism potential in the city of Padang is very many and varied, both from natural, literary, culinary, and historical tourism. However, not all of these potentials have been developed. Because the Padang City government continues to improve in developing tourism, this research is important to do so that it can contribute to tourism policymaking.

## **METHODS**

This research was conducted qualitatively with language data sources on public service advertisements and information boards related to tourism in the city of Padang. Data was taken by observing and documenting public service advertisements and information boards related to tourism. Advertising or information boards are certainly equipped with pictures. However, this study focused on the use of language in these advertisements. So, linguistic data contained in advertisements or information boards will be recorded.

The observation points are prioritized in several developing tourist attractions, namely Padang Beach, Old City, and Aia Manih Beach. The third place is a tourist destination with multi-types, that is, nature tourism and historical tourism, as well as literary tourism, become one entity. Padang Beach is a beach on the west coast of Sumatra, which is in the center of Padang City and has historical places around it. Around Padang Beach, there are also many other attractions, such as the Adityawarman Museum. Kota Tua, which is not far from Padang Beach, has the charm of old buildings and shows multiculturalism with culinary diversity, buildings and religion. Furthermore, Aia Manih Beach is a sloping beach that has a distinctive view with a small island that can be reached on foot if the water recedes. In addition, Aia Manih Beach is also the place of folklore, Malin Kundang.

All data will be analyzed in a sociolinguistic study. The sociolinguistic study which is interdisciplinary between sociology and linguistics, is considered to be a reference to explain

the use of language concerning tourism. Thus, the results of the analysis will be able to answer the problems stated in this article.

## RESULT AND DISCUSSION

First, it will describe the linguistic variations used in public service advertisements and tourist information. Then, the function of the use of the language is described and finally the effectiveness of using the language is reviewed. In the linguistic variations used, it was found the use of several languages with a formal and relaxed variety. The language used in advertising and information relating to tourism in the city of Padang is Indonesian, Minangkabau language, and English with a variety of formal and casual. Then, there was also mixing code is mixing two languages or the entry of other language elements in the lexical form (Muysken, 2004).

The form of mixing code can be seen in the following data.



Fig. 1 Data 1

Mixing code contained in lingual units on the information board occurs between English, Indonesian, and Minangkabau languages. Padang City Tour Bus is English which means 'tourist bus in the city'; Kaliliang 'around' is a Minangkabau language; 'Raun' 'walk around': gratis "free / non-paid" is Indonesian. The Padang City Tourism Service issued this public service advertisement.

Indonesian is the dominant language used in advertising and tourism information boards in the city of Padang as in the following advertisement.



Fig. 2: Data 2

In the advertising, it was written that *Wisata Bahari antar jemput memancing ke Pulau Pisang Rp 50.000 per orang min: 4 orang Raun2 keliling pulau* 'the Bahari shuttle fishing tour to Pisang Island was IDR 50,000 per person min: 4 people around the island'. The variety of languages used is formal, but it is found relaxed variety writing as in the use of number 2 which is given two lines below it in the word raun, which is meant to repeat the word raun-raun. Creative economic actors in tourist attractions make this ad.

The use of Indonesian without other languages is also found on tourist board entry rates, as in the following information.



**Fig. 3: Data 3**

On that information, *Pemerintah Kota Padang Dinas Pariwisata dan Kebudayaan Tarif Masuk Objek Wisata Perda no. 9 Tahun 2018, Dewasa: Rp 10.000/Orang, Anak-anak: Rp 5.000/orang, Minta Karcis Anda kepada Petugas, Anda Gratis, Jika Petugas Tidak Memberi Karcis*. The contents of the information are about the rate of admission to tourist attractions. The Office of Tourism and Culture officially releases this information or public service advertisement, Padang City Government.

Generally, the use of language in advertisements or information relating to tourism is found only in Indonesian, as shown in the following picture 4.



**Fig. 4: data 4**

In the service advertisement, it was informed about warnings against swimming when bad weather and big waves occur. That is, when the weather is sunny and the waves are not big,



visitors are allowed to swim. However, this advertisement is only given in Indonesian. Although the ad is equipped with an icon, but the icon does not represent complete information. Likewise, in the service advertisement regarding safety instructions when an earthquake strikes with a potential tsunami, as in the data as follow.



Fig. 5: data 5

The language used in the service advertisement is Indonesian. The advertisement contains information about the procedure when an earthquake occurs that has the potential to trigger a tsunami. The contents of these advertisements are actions that must be taken when an earthquake occurs that has the potential to trigger a tsunami in detail *1. Tawakal kepada Allah swt, 2. Segera jauhi pantai dan sungai, 3. Lakukan evakuasi ke tempat aman, 4. Lakukan evakuasi ke tempat aman: daerah/bangunan dengan tinggi minimal 10 m dari permukaan laut, 5. Ikuti petunjuk arah evakuasi, 6. Ajaklah orang-orang di sekitar untuk evakuasi, 7. Bawalah tas SIBAD (Siaga Bencana Darurat), 8. Jangan kembali ke rumah sebelum kondisi dinyatakan aman oleh pemerintah.* '1. Brawl to God Almighty, 2. Immediately stay away from the beach and river, 3. Evacuate to a safe place, 4. Evacuate to a safe place: area / buildings with a minimum height of 10 m above sea level, 5. Follow the evacuation directions, 6. Invite people around to evacuate, 7. Bring SIBAD bags (Emergency Disaster Alert), 8. Don't return home before the conditions are declared safe by the government'. This advertisement is on Padang Beach. This ad does not have images, icons, or translations that can be understood by foreign tourists, even though the information in this advertisement is very important for everyone when an earthquake has the potential for a tsunami.

The function of using such language in public service advertisements and information about tourism is informative and persuasive. The informative function is to convey information relating to tourism. Meanwhile, the persuasive function is to attract the attention of visitors to be interested in these attractions. Besides, it is also to provide comfort to visitors through comfort in traveling by knowing information relating to the tourism place.

Informative and persuasive functions will be interrelated. If the information is clear, then tourists will come again to visit and give a good response to the tourist attractions. As many as 76% of tourists publish their vacation photos to the mass media, and 40% provide reviews of attractions in tourist attractions (Živković et.al, 2014). The responses they give through comments on social media will be attractive to other tourists so that visitors will be more and more in the tourist attractions. In this case, the persuasive function will work.

Based on the results of the study, the use of language in advertisements and information in Padang City tourist attractions is only effective for domestic visitors, especially visitors who come from areas around the city of Padang or who have visited, both for informative and persuasive functions. For information on buses around the city of Padang in figure 1, information is only completed with the time of departure but is not completed with the route and duration of the trip so that visitors do not get complete information even though this information is delivered in several languages.

Other information, both delivered by creative economic actors (figure 2) and the Padang City Tourism Office (figures 3, 4, 5), are only delivered in Indonesian so that foreign tourists can not understand them. Information containing warnings about the situation of tourist attractions is also not equipped with international languages as in Figure 4 and Figure 5, including information in the face of disasters. Meanwhile, visitors not only come from Indonesia but also abroad. In September 2018, the number of foreign tourists coming through the Minangkabau International Airport numbered 5,094 people (Badan Statistik Kota Padang, 2014). Lack of information can cause visitors inconvenience. Therefore, information must be conveyed in a language that can be understood by the general public, at least in two languages, namely Indonesian as a national language and English as one of the most commonly used international languages.

The choice of media and the proper use of language is the main foundation in the success of an advertisement to attract the attention of the public (Salehi and Farahbaksh, 2014). So, the use of language is the main thing that must be considered in making tourism advertisements. Thus, the community understands easily what is conveyed. In addition, the community became interested in what was conveyed.

The Padang City Government is trying to intensify the tourism sector by fixing facilities at tourist attractions. Infrastructure development to tourist sites continues to be improved, including improving services at tourist attractions. To improve the quality of tourism, the government of Padang City and the Office of Tourism and Culture also organized tourism conscious socialization for media, communities, and other layers of society (Tibunpadang.com, 2019). However, advertising and tourism information is still very minimal, so it cannot be a guide for tourists. Moreover, tourist attractions in the city of Padang have not been equipped with internet services and other supporting information. Therefore, the city government and tourism management must improve information services for tourists by increasing the number of public service advertisements and information.

## **CONCLUSION**

In public service advertisements and tourism information in the city of Padang, found the use of several languages, namely Indonesian, Minangkabau language, and English, with a variety of formal and relaxed. The dominant language used is Indonesian, while English is very minimal. Then, there was also code interference. The function of using such language in public service advertisements and information about tourism is informative and persuasive.

The use of language in advertisements and information on tourist attractions in the city of Padang is only effective for domestic visitors, especially visitors who come from areas around the city of Padang or who have visited, both for informative and persuasive functions. Advertising and tourism information is still very minimal so it cannot be a guide and guide for tourists. Moreover, tourist attractions in the city of Padang have not been equipped with internet services and other supporting information. Therefore, the city government and tourism management must improve information services for tourists by increasing the number of public service advertisements and information.

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# Language Style of Contradiction and Exaggeration in Minangkabau Language

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## Abstract

The language style is a way of expressing thoughts through language that shows the soul and personality of the writer or user of language explicitly. Minangkabau cultures have a rich tradition and literature. Minang language has four variations of speech that commonly used as the foundation for speech. This variation of speech is called *Kato nan Ampek* (four speeches level); it is a daily way of speaking among Minangkabau society base on the social status of the speaker. *Kato nan Ampek* is the philosophy of Minang speakers to talk. Minang speakers usually use parable language styles. They rarely say anything with direct sentences. This discussion emphasizes the language style of contradiction. This study only discusses the language styles of irony and hyperbole. In principle, the contradiction of language style is senior style or rhetoric to create a certain impression on our communicating partners consisting of conveying different words with actual intentions, but for readers, listeners, who are expected to get the delivery. This study found that language style of irony in Minangkabau language was different from irony in Indonesian. Interlocutors can directly understand irony sentences delivered by speakers where the meaning is contrary to what is said. In contrast, irony in Minangkabau language, the interlocutor must know the context of the conversation then understand what the speaker wants to convey. Besides hyperbole, which is commonly found in Minang language, to express things that contain excessive meaning, in general, Minangkabau society use hyperbolic language styles.

**Keywords:** *Pragmatic, language style, irony, hyperbole, Minangkabau*

## INTRODUCTION

Traditionally, Minangkabau area spreads from Kampar River in the east into inland in Indragiri River and Batang Hari river in Southeast. In the south area, this region spreads into Kerinci and Bengkulu. In north, Minangkabau Language also used in Padang Sidempuan where Batak Language is begins. In east, Bangkinang, and Kuantan which borders with Riau Malay Language. Mount Kerinci and Mount Seblat border with Kerinci area and Rejang Lebong Language, meanwhile according Oktavianus and Revita (2013) Minangkabau area generally can be divided into *darek* (land) area and *pasisia* (coast) area. Land areas generally consist of hilly and mountainous areas such as Tanah Datar, Agam, Lima Puluh Kota, Solok, Sawah Lunto, Sijunjung, and Dhamasraya. Coastal areas spread from Air Bangis to Pesisir Selatan and Bengkulu Province.

Minangkabau language is the language used by Minangkabau society with total speakers, according to Central Bureau of Statistics in February 2012 is around 6,5 million people. This language used to communicate in the daily life of Minangkabau society, informal like in the

office, school, or in information such as in-market or stall. Minangkabau language that used for daily utterance also has own characteristics (Oktavianus and Revita, 2013). Minang language has four variations of speech that commonly used as the foundation for speech. This variation of speech is called *Kato nan Ampek* (four speeches level), it is a daily way of speaking among Minangkabau society base on social status of the speaker Oktavianus and Revita (2013) *Kato nan Ampek* (four speeches level) is the philosophy of Minang speakers to talk. *Kato nan Ampek* (four speeches level) has four levels, namely : 1) *Kato mandaki* (raise speeches) is the way people speech to older people. 2) *Kato manurun* (lower speeches) is used by speakers to speak to younger people. 3) *Kato mandata* (flat speeches) the speech used for peers or other people of the same age. 4) *Kato malereang* (incline speeches) is a speaker system for people who are respected, usually used in-law or traditional, religious and leader figures. Through *Kato nan Ampek* the delivery of intent in a speech in Minang language is generally done using indirect, figurative, satire/irony, and parables.

Figure of speech is a language disclosure technique whose meaning does not refer directly to the object in question, and language is part of language style (Badrun 1989). Language style, also known as a figure of speech, is a way of the speaker to expresses their intention (Keraf, 2007). To language style that used in Indonesia, language style can be seen from many aspects Tarigan (2009) distinguish language styles into four, namely (1) comparative language style, (2) contradiction language style, (3) link language style, and (4) repetition language style. In this research, the writer emphasizes on contradiction language style. Contradiction language style distinguish into twenty types, namely: (1) hyperbolic language style, (2) litotes language style, (3) irony language style, (4) oxymoron language style, (5) Paronomasia language style, (6) paralysis language style, (7) zeugma and silepsis language style, (8) satire language style, (9) innuendo language style, (10) antiphrasis language style, (11) paradoxical language style, (12) climax language style, (13) anticlimactic language style, (14) apostrophic language style, (15) anastrophe and inversion language styles, (16) apophasis and preterisio language styles, (17) preteron hysterical language styles, (18) hypalase language styles, (19) cynical language styles, and (20) sarcasm language styles. All of that in principle is a style of language or rhetoric to create a certain impression on our communicating partners. In irony, speaker conveys something that is the opposite of what he wants to say. So, here is a marker with two possible markers. Irony consists of antonym and opposition between two levels of contents. Irony also has big gap between literal meaning and figurative meaning. So in the irony, there is a necessity that often rests on the meaning of semantic inversion, both in whole and in part. Seen from meaning, the irony does not have much contradiction than other contradictions. But in irony, one form (marker) is not present, so it is implicit. Understanding irony depends on the context. If the context does not support the irony, then the utterance contains ridicule.

Irony or satire is a language style in the form of conveying different words with real intentions, but the reader or listener is expected to understand the purpose of the delivery. According to Rahardi (2004), irony can be understood as a variety figure or language consistent or language style, which expresses the opposite of jokes. With irony, people can behave impolitely, but with a style that seems to be very polite to the other side. The irony occurs because sometimes, polite speech can be offensive. However, with the use of irony, we can refine our actually impolite words. We become ironic when using insincere courtesy instead of disrespect, and with this behavior, we aim to harm and against others. This insincerity sometimes seems clear and sometimes not.

Irony in Minang language is interesting to study because Minang society have polite and friendly culture in language, it is known as the phrase of "muluik manih kucindan murah" (Oktavianus and Revita, 2013) which means people who are gentle/polite in socializing, but

Minang people rarely say things explicitly or to the point they are intended to "take a winding road" to say something. Likewise, with the irony that will be discussed in this paper, many ironies that found in narrative events of Minang society that writer took from daily utterance data, generally in informal variety.

## METHODS

This research used qualitative and descriptive methods. Qualitative methods are approaches that are used to describe or define systematically, factually, and accurately about the facts and characteristics of the relationship between the phenomena investigated. Qualitative methods are procedures that produce descriptive or oral data in language society. However, data come to form the result of interviews with speakers and related subjects. The concrete form is in the form of written or oral words from the speaker, especially the Minang language-speaking society.

In collecting data, the writer used the method by applying elicitation techniques, recording techniques, and note-taking techniques. The elicitation technique is a technique in which the researcher only acts as a researcher and does not engage in conversation. Furthermore, in the process of listening, the researcher needs recordings in the form of notes, so further techniques are developed, namely the recording technique.

Presentation of results data analysis in this study will be using informal methods. The informal presentation consists of formulas by using regular words (Sudaryanto, 1993). The reasons for using informal methods in presenting the analysis results because this is descriptive research. This means the description of the symptoms that occur in the research data object. Interference is expressed as it is based on data; hence, the results of this study are real language phenomenon. Data that has been analyzed will be explained below, regarding the types of interference, analysis and data sources.

## RESULT AND DISCUSSION

### Irony in Minangkabau Language

The irony in Minangkabau language is not the same as irony in Indonesian, in Indonesian language irony delivered by speakers have contrary meaning to what is said, directly understood by the interlocutor, like the example below: "Ayu is very good at cooking. Almost all of her dishes doesn't have taste". The interlocutor can directly understand meaning of sentence above, it is different with irony in Minangkabau language, the interlocutor must know the context of the conversation, then understand what the meaning is. The irony principle in Minangkabau language can be seen from data below:

- 1) Context: a daughter never help his mother do the dishes and the mother is angry.  
*Jaan dicuci piriang tu, bisuak makan se jo daun lai!*  
**don't DI- wash plate that tomorrow eat just with leaf more**  
"don't do the dishes, tomorrow we will eat from leaf!"

The application of irony principle can be expressed by utterance which is the opposite of speaker intention. In data (1) the mother said to her lazy daughter, *jaan dicuci piriang tu lai* (don't do the dishes), it means, the mother's intention was to tell her daughter to wash the dishes, but because the mother was annoyed mother continue by saying, *bisuak makan se jo daun lai* (tomorrow we will eat from leaf).

- 2) Context: because over enjoy, a child stays 3 days at his friend's house without telling his parents, so the father gets angry.

*manga pulang juo Ang, tinggal se lah di rumah paja tu!*  
**MA- N- what return also 2 leave just LAH LOC house 3 that**  
 "Why did you come home, just stay in his house!"

The application of irony principle in data (2) a father utters to his son, by saying *manga pulang juo ang* (how come you still come home), the real intention of father is not asking why he came home after three days he stayed at his friend's house without permission, but the father asks and looks surprised, why his son still come home. The anger of the father is continued by saying *tinggal se di rumah paja tu* (just stay in his house).

- 3) Context: a *mamak* (uncle) speaks to his nephew, by nods his head and said:

*iyu sabana rancak parangai ang tu, acok-acok ulang dih,*  
**yes SA- true nice character 2 that often - often repeat become**  
*sanang bana ati den mancaliak!*  
**enjoy very liver 1SG MA- N- see**  
 "what you have done was very great, just do it again, i am very glad to see it!"

In data (3) irony principle used by *mamak* (uncle) to his niece. *Mamak* (uncle) was actually angry with the actions of his nephew, but by adopting the principle of irony, the *mamak* (uncle) seems to praise the nephew's actions, even telling his nephew to repeat his actions, and he is happy to see the nephew's actions.

- 4) Context: an older brother scolded his sister for having friend who get pregnant without married.

*bisuak-bisuak main juo lah kau jo paja gata tu,*  
**tomorrow - tomorrow play also LAH 2 with 3 flirtatious that**  
*buliah bantuak paja tu lo kau beko!*  
**may form 3 that furthermore 2 later**  
 "just play with that naughty girl, so you will become like her!"

In data (4) this speech is delivered by an older brother who is concerned about the interaction of teenager today. He reminded his younger sister not to make a mistake. Irony principle in data (4) is delivered with the words *bisuak-bisuak main juo lah kau jo paja gata tu* (just play with that naughty girl). For listeners who do not understand the context, they can misunderstand because the older brother was impressed to tell his younger sister to keep hanging out with her friend.

- 5) Context: Ana was cooked fried noodles. Suddenly Rahma come and eat it without asking Ana permission.

*abihan se lah, kan untuak kau den masakan ma!*  
**finished -AN just LAH KAN for 2 1SG cook -AN MA**  
 "just finish it all, I cook it for you!"

In data (5) application of irony principle is stated by a girl to her friend. Ana, who has been cooked, was actually angry with Rahma who finish her food without permission, but Ana seemed ask Rahma to finish the food by saying *abihan se lah, kan untuak kau den masakan ma* (just finish it all, I cook it for you).

## Hyperbole in Minangkabau Language

Like irony, hyperbole is a type of language style that contains a statement that exaggerates the amount, size, and characteristic in order to emphasize a statement or situation and to exaggerate, increasing the impression. This language style involves words, phrases, or sentences (Tarigan 2009: 55). In other words, hyperbole is the expression that exaggerates what is actually intended: its amount, size, or characteristic (Moeliono, 1984: 3) From statements above it can be concluded that the hyperbolic language style is language that contains expressions that are both amount, size, and characteristic.

Hyperbolic language style in Minangkabau language can be seen from the analysis below:

6) *Lah lamo bana tapandam. Lah baribu seso den tangguangkan*

**PAST long.time very TA- deep PAST BA- thousand torture 1SG responsible –KAN**  
“It's been hidden for a long time, a lot of unbearable feeling”

The context in the sentence (6) of someone who is feeling miserable said *baribu seso* that means “a thousand torments” is a hyperbolic language style. The speaker said like that to express that there were many torments that he already felt, to extent that speakers add up to thousands in number.

7) *Manyambaung iduik hanyo mande*

**MA- N- continue live only mother**  
“to survive only mother exist”

Sentence (7) contain hyperbole from sentence *manyambaung iduik hanyo mande*, means "to survive we only depend on mothers". The sentence categorize into hyperbole because, in fact there are many things we must have to survive, not only with the figure of a mother, we can live the life.

8) *Lah putiah inceh mato Aguih dek mencari puncak iduang Wati,*

**PAST white seed eye Aguih DEK MA- N- look.for top nose Wati**  
*nan inyo alun juo mancogok*

**REL I- 3 not.yet also MA- N- appear**

"Agus has been looking for Wati too long, but Wati has not been seen yet"

In sentence (8) above is hyperbolic language style. The phrase *lah putiah*, which means 'already white' and follow by *inceh mato* which means “eyeball' has the meaning of expressing intention of someone who has been waiting too long in excessive meaning to the extent that his eyes turn white.

9) *Bisuak kami pai raun paniang ka Pasa Raya*

**tomorrow 1 go round dizzy to Pasa Raya**

“tomorrow we will stroll along by the Pasar Raya (bazaar)”

Sentence (9) also contain hyperbolic language style. Word *paniang* which means “dizzy” is preceded by word *raun* which means “stroll along” are used by speakers to convey the intention that they want to go to the bazaar.

10) *Lah lamo manunggu, lah balunau awak dibueknyo*

**PAST long.time MA- N- wait PAST BA- mud 1 DI- make -3**

"It's been too long to wait, until it's mossy"



In sentence (10) the expression *balunau* has meaning “already mossy” preceded by the phrase *lamo manunggu* which means “too long to wait”. The sentence above is a hyperbolic language style, because the speaker said, because he waited too long until it was mossy.

Based on data above it can be seen that the use of hyperbolic language styles is widely used by Minangkabau speaking society where hyperbolic language styles often fill our daily conversations, which aim to convey simple messages but become more dramatically impressive when a sentence is formed in such a way as a hyperbole with a purpose to attract the attention of the interlocutor or reader. The style of hyperbole can be used by anyone and can be applied to all elements of Kato nan Ampek (four speeches level) namely: kato mandaki (raise speeches), kato malereang (incline speeches), kato mandata (flat speeches), and kato manurun (lower speeches).

## CONCLUSION

The use of language is a reflection dynamics speaking community. The uniqueness and the beauty of the packaging of a speech is a reflection of the uniqueness of culture. Every culture is unique, including Minangkabau culture with its language style. Language style or figure of speech is the language of speech, a beautiful language that is used to elevate and enhance effects by introducing or comparing a particular object or thing with objects or other more general things. Minang language known as four spoken variations called Kato nan Ampek (four speeches level) and become the philosophy of Minang speakers to convey their purpose to the interlocutors makes the Minang people use a lot of language styles, including irony and hyperbole. The irony or satire of language style is the style of language that conveyed words differently from the real intention, but the reader or listener was expected to understand the purpose of the delivery. The application of irony principles in Minangkabau area is widely used. As far as the writer's observations, the application of this irony principle is generally told to age friends and people who are younger than speakers, a variety of non-formal languages, and tend to be rude. Hyperbole is also widely used by Minangkabau society. The hyperbolic language style is a style of language that contains an excessive statement or exaggerates something. The language style of hyperbole is the style of language that exaggerates what is actually to enhance the impression and power of influence, both in its amount, size, and characteristics. Hyperbolic language style often fills our daily conversation, which aims to convey a simple message but becomes more dramatically impressive when a sentence is formed in such a way as a hyperbolic circle to attract attention from the interlocutor

## ACKNOWLEDGEMENT

The writer says thank you to the Amal Bakti Mukmin Foundation, STMIK Indonesia Padang, Chair, K.A. LPPM for its support in this study.

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# Multilingual as Movement of Globalization in The National Language Policy

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## **Abstract**

This study aims to determine the positive impact of multilingualism, so that language learning can be revitalized in the context of multilingual and multilingual responses and language learning so that that language learning can meet the needs of students in various life needs. This research is descriptive. The results of the study show that the global framework with various advancements in information and communication technology is very influential on the existence of Indonesian. However, with technological advances, it should be able to be utilized in Indonesian language retention.

**Keywords:** *Multilingual, Globalization, National Language Policy*

## **INTRODUCTION**

The independence gained by the Indonesian people in 1945 was a result of a struggle that was inseparable from how the enforcers of freedom responded and made joint decisions about the need to speak in the struggle, namely Indonesian. Indonesian can be said to be the product of ideal thoughts and struggles that become the lantern of the struggle of the Indonesian people, with which Indonesians can see and formulate where the direction of the nation's movement must be anchored. With the Indonesian language, our nation's struggle which at first each tribe in the existing archipelago voiced change in its language such as Javanese with Javanese, Sundanese with Sundanese and Minangkabau tribes in Minangkabau language and so on scattered can be put together and voiced in Indonesian with a unified 'word'. Namely independent Indonesia.

With the attitude of such language, it was clear that the Indonesian-language decision had made the Indonesian people have taken a step forward in a literal manner, that is, from a nation with tribes that made *ekabahasa* and made them bilingual or multilingual in the Indonesian struggle movement. It is also courageous for tribes who have been active in only regional languages (local reading) *ban*: they can achieve a higher level of struggle to the national level by mastering the Indonesian language or in other words those who are local *ekabahasa* alone will not be able to speak to national level without mastering Indonesian. Such meaning. Also gave rise to multilingual-related generalizations that bilingual or multilingual people benefited more from their ability to speak multiple languages compared to people who were only *oakas* in Indonesia.

Multilingualism is a phenomenon that determines the movement of globalization, and multilingual people are more fortunate in filling the opportunities that arise. It cannot be denied that innovation in various fields, which is an implication of globalization, cannot be separated from the use of various languages as a container, which is a condition for the occurrence of language and language transactions globally. As such, multilingual is unavoidable. This fact has an impact on future language learning as a language training forum for communication that students need.

The bigger and more decisive positive impact of the multilingual work can be observed in the activities of how the pioneers of the independence struggle (Soekarno, M Hatta, M Yamin, etc.) absorbed all information from various sources and formulated and presented it to the people. They are generally enlightened people with multilingual conditions who, on average, control more than two languages. Such a situation certainly contradicts the mastery of the language of the people they lead, which only controls the local language and Indonesian. By mastering not only one or two foreign languages and even more multilingualism, but the leaders have also brought new gifts in the form of ideas and manifestations of independence and those with various languages can communicate and interact with the supporters of the struggle from all over the world and regions with different languages. This fact is a gift that has not been inherited explicitly. Namely "if we want to go forward and globalize, we must climb the means of progress. Namely multilingual or multilingual".

The above description is deliberately presented as a grounding basis that multilingualism is important for the nation's awakening in all fields, especially in globalization. From the initial discourse of independence and subsequent developments, it was realized that people were multilingual in the early autonomy of the Indonesian nation and to this day. Multilingual people respond more to the development of information. They can determine a more comprehensive attitude towards the nation's future struggle, and they contribute more to the enlightenment of our nation. If such a reality is connected with social language theory, it is relevant to what experts discuss (in the sociolinguistic study) that multilingualism has brought enlightenment in various fields such as in trade, education. Religion, politics, and science and technology. All of that also applies to the Indonesian people.

So important and the magnitude of the multilingual positive impact, it is necessary to revitalize future language learning in a multilingual setting. This paper is expected to contribute to how we should address multilingualism and language learning, so that language learning can meet the needs of students in the various needs of their lives and lives that can enhance the nation's dignity.

The use of multilingual and multilingual terminology is referred to as the same. That is the situation when individuals or communities are able to use more than one or two languages. For this reason, the author does not distinguish between the use of the two words, and the mention can be substituted. Furthermore, the authors state that the Indonesian nation is a multilingual nation (Chaer, 2007: 38) because, in addition to using Indonesian, they also use regional languages that are hundreds in number. In developing language into the future, they certainly need enlightenment and attention to how the state of multilingualism is patterned in learning and education so that it brings benefits in life.

## **RESULT AND DISCUSSION**

Mastery of various languages by individuals or groups of people is necessary because the improvement of human resources and the quality of their activities on the global stage cannot be separated from multilingual roles. While our human resources. As stated (Latif, 2009: 241), that although there are many of our youth but their competitiveness in global competition is still weak and if they want to progress the aspect of increasing human resources is a priority thing to do including developing the nation's cultural capacity so that it becomes a wise global competitor.

### **Multilingual Substance**

Multilingual is the ability to be able and used to use languages more than two languages (Sumarsono et al. 2002), while multilingualism is a symptom in a person or society

characterized by the ability or habit of using more than one language (Kridalaksana, 2008). The term multilingual is also related to monolingual, namely people who only master one language and are bilingual, namely people who speak two languages. Which is theoretically the result of language contact (Chaer, 2007).

Multilingual is the result of language contact in people who are open to accepting the arrival of other people so that they do code-switching in language. This ability usually also occurs because people who have several languages form a new society so that a pluralistic society is formed with multilingualism. In general, there are several causes of multilingualism among the factors of migration, namely the widespread migration of people so that they mingle with other groups. Secondly, in the colonial process, it was the control of one nation to another by using their language. Third, the federation and the fourth influence of the border region.

In multilingual communities with high mobility, members of their community will tend to use more than two languages in their lives, both fully and partially, according to their needs. Throughout the world, communities that use one language are only about thirteen percent. The rest, at least, use two languages. The Indonesian nation is not included in this category because the Indonesian people generally master two languages, namely regional languages and Indonesian. Indonesian children who have tasted education can be called multilingual because they have used several languages in part or as a whole. Fluency in multilingual languages is very dependent on the opportunity to use various languages in life. The more opportunities, fluency in various languages will be well-formed.

Furthermore, the phenomenon of the diversity of the use of language today is an important issue that develops to the surface because the presence of multilingualism will determine survival in a multicultural society. With multi-lingual resources, roles in various fields are easier to take in various fields of life.

### **Multilingual Education**

Some European countries, such as the Netherlands, Denmark, and Sweden, have implemented multilingual education since high school. Foreign languages chosen are English and German. Other than that. Singapore, Malaysia, and Brunei, as well as the distant Philippines (the 1960s), have made English the second language in their country. Therefore, it is not surprising that they are more advanced.

In accessing global information for the progress of their country, compared to Indonesia, an English-speaking country has surrounded the countries of Indonesia and Indonesia. It should have a multilingual education with Indonesian and English. Now, in Indonesia, a new multilingual school is starting to open, there is kindergarten, elementary, middle, and high school, which are better known as international standard pilot schools (RSBI). However, all of that looked like a trial venue.

Policies in Indonesia should be serious about fostering multilingual schools because the various interests of this nation are closely related to various international-speaking activities. For Muslims, they desperately need to understand Arabic because they read Arabic scriptures and regularly pray (prayer) in Arabic. Next. In acquiring science and science, the learners cannot be separated from English because after all, the references offered by the lecturer or instructor are still many in English. In our trade, we need Chinese because the Chinese have a lot to do in the fields of economy and trade. Conversely, our children who live in the city no longer know the local language because they speak Indonesian, and of course, they need to understand regional languages to be able to live the culture of their area.

The importance of multilingualism is also related to the results of studies that show positive effects on children. Various results of research, as stated by Hoff (2005), show that if children who are taught correctly for multilingual learning at an early age as a whole can stimulate child development. Other research shows that children who learn multilingual from an early age are usually more successful in their lives because they are accustomed to dealing with various languages. Languages become communication media when children become adults and enter the workforce. Kompas.com reports that the benefits of second language learning at an early age include everything from increasing creativity and children's ability to have a broader understanding of culture.

It is the basis of motivation for learning various languages besides that. Foreign language is an investment and provision for the future of children for their careers. It also makes many parents introduce foreign languages early with the hope that children can compete in the global market and be able to fill jobs later.

### **Multilingual Learning Methods**

The immersion method is widely adopted in the multilingual teaching process. This method is not concerned with grammar, but the way it is understood in context. The sentence that is taught is related to actions. What is said by the teacher is related to movement, expression, and body language that support without emphasis on grammar or vocabulary? The way of teaching uses examples, for example, made of paper planes to introduce planes in the language taught. It is the essence of the immersion method. With this method, children practice foreign languages without the need to translate what they hear and say. There are many ways that can be done, for example introducing music, dance, or food and the country of origin of the language which, he learned, also provides books, videos, or other materials in foreign languages, even if possible, teachers and parents can encourage children to forge pen pals with children from the country of origin of the language they are studying.

At school, the teacher uses the language that is mastered to speak with children. It is recommended not to use language that mixes when talking with children. For example, teacher A uses Indonesian. Teacher B is English, teacher C regional language is not a problem, provided it is not mixed mix so that children can understand one language at a time. In learning languages. Children understand it in the context as a whole and sometimes without regarding the vocabulary used in detail. Intuitively children learn about the language they hear correctly according to their development. The process is the same as they learn the mother tongue, that is, without teaching grammar, vocabulary, etc.

In addition, at-home use the following tips: 1) To raise multilingual children, it is important that both parents truly commit to this idea. After both parents are committed and fully understand the benefits associated with raising children with multilingual abilities, you will need to choose the method that best suits you and your family. Make sure you make a plan that makes sense. There are two of the most popular and most effective methods, namely OPOL (One Parent One Language). 3) Bring your child closer to family members who speak the language fluently. Make the child's schedule spend time with him. If you have more funds giving lessons can also be an option. The important thing that parents should not forget is to maintain and preserve regional languages and national languages.

The pressure of the globalization that is sweeping the developing nations has led to increasingly rapid and widespread changes in various areas of life. Globalization will enhance intercultural understanding, break the boundaries between people from different countries along with the development of partnerships in trading between countries. Globalization has many interpretations from various perspectives. Most people interpret it as a process of diminishing

the world or making the world like a small village, everyone can communicate very easily, dealing with a short time, and at a relatively low cost. Globalization is the result of technological, communication, and information revolutions that can affect the order of society, nation, and country in various parts of the world. Every nation in the world cannot escape the global currents due to the revolution. With such conditions, competition between regions is even higher. He who controls communication is the one who will rule the world. A language is a communication tool in the world. Therefore, its existence during global flows must be observed.

Global flows also affect the use and existence of Indonesian in society. The use of language in cyberspace, the internet, Facebook, for example, gives many changes to the structure of the Indonesian language, which some parties allegedly damaged the language itself. Based on the reasons for globalization and prestige, people are beginning to lose their sense of pride in using national languages. Not only for small people, the 'language Crisis' was also found in state officials. Lack of intellect he said that in every utterance, it is not spiced with unnecessary foreign language interlude. This gave rise to a new term, namely Indoglish 'short for' Indonesian-English 'for the phenomenon of language, which increasingly hit Indonesian. It is difficult to deny. Indeed, foreign languages have now mushroomed its use. It is starting from the film's title, book title, song title, to giving the brand name of the domestic product. We also feel more proud if we are fluent in speaking a foreign language. However, whatever the reason, whether it is maintaining prestige, keeping up with the times, or making a profit, we slowly realize that we have contributed to eroding the personality and identity of our own nation.

Nowadays, the use of the 'English' form has become a symptom. In the field of internet and computers we use a lot of the words download, upload, update, be entered, released, discounted, and so on. Not only in the computer field, in other fields we often encounter. In addition to foreign languages, the position of Indonesian is also increasingly pushed by the use of slang languages among teenagers. This slang is often found in short messages or sms, chat, and the like. For example, in the sentence 'do you think that way ... what is not like that' in that sentence, the use of my pronoun is not used anymore.

### **Critical Issues of Multilingual Language Learning Due to Globalization and Information on National Languages**

The use of information and communication technology for education can be carried out in various forms according to its function in education. According to Indrajut (2004), the function of information and communication technology in education can be divided into seven functions, namely: (1) as a storehouse of knowledge, (2) as a learning aid, (3) as an educational facility, (4) as a competency standard, (5) as administrative support, (6) as a school management tool, and (7) as an education infrastructure.

Referring to the seven functions, it can be understood that ICT can make a significant contribution to improving the quality of life of Indonesian people, especially in the world of education. Therefore, it is necessary to use ICT in the world of education, a real application in the world of education, for example, by utilizing ICT as an Indonesian language learning tool. The use of ICT in language learning for example, by utilizing blogs as a forum for students' creativity in improving their writing skills. Besides, the use of ICT-based learning media will make it easier for students to receive and understand the lessons delivered.

#### ***1) Language Learning in the Multicultural Domain in Multilingual***

It is an irrefutable reality that the Indonesian nation-state consists of various ethnic groups, cultures, religions so that the nation-state of Indonesia can be called a "multicultural" society.

But on the other hand, the "multicultural" reality is faced with an urgent need to reconstruct the "Indonesian national culture" which can be an "integrating force" that binds all ethnic and cultural diversity.

The development of national development in the era of industrialization in Indonesia has led to side effects that cannot be avoided in society. Conglomeration and capitalization have spawned the seeds of problems that exist in society, such as inequality between the rich and the poor, the problems of capital owners and workers, poverty, the struggle for natural resources and so on. Coupled with the pluralistic conditions of the Indonesian people, both from ethnicity, religion, race, and geography, contributing to social problems such as social inequality, conflicts between groups, between tribes, and so on. Therefore it is necessary to develop multicultural education.

Asyarie (2003) defines multicultural education as a process of cultivating a way of life that is respectful, sincere, and tolerant of cultural diversity that lives during a pluralistic society. With multicultural education, it is hoped that the nation's resilience and mental flexibility will face a clash of social conflicts so that national unity is not easily broken and cracked.

Multicultural education is a progressive approach to transforming education that thoroughly dismantles deficiencies, failures and discriminatory practices in the education process. Blum in Sparingga (2003) says that there are four different values but are interconnected in education for multicultural societies, namely antiracism, multiculturalism, interracial communities, and respect for humans as individuals.

In the global era, Indonesian language learning in a multicultural context really needs to be applied. Learning Indonesian in a multicultural Indonesian society should be carried out with multicultural based learning. In addition, language learning by utilizing local wisdom will be more meaningful and can preserve Indonesian culture.

## ***2) Various Challenges and Mitigation Efforts***

The problem of language development and development so far has shown encouraging developments. This does not mean that there are no obstacles or challenges around that that require serious handling. In the future, the development and development of languages is faced with various challenges which, if it is not handled seriously, will become sharp gravels that can hamper the effort.

The challenges that should be considered include the following:

### **a) Human Resources (HR)**

Its human resources very much determine the success of a program and business. The success of fostering and developing language, among others, also depends on human implementation. In connection with that, the figure who holds control in the development and development of languages, in the future, is required to be more professional in his field.

Progress or developments in all sectors of life as a result of advances in science and technology demand the optimal function of Indonesian as a communication tool for the Indonesian people. The Indonesian language is demanded to be more effective and efficient in accommodating various concepts that are needed by the more open and modern Indonesian society. Indonesian must also be able to meet the needs of the user community in various fields, such as politics, economics, education, knowledge, technology, security, and culture (Moeliono, 2005: 7). In other words, the Indonesian language must be able to realize its identity as a modern language, as mandated by the National Policy Guidelines (GBHN)



## b) Foreign Language and Social Prestige

One of the items aimed at fostering Indonesian is to foster a positive attitude towards Indonesian. It gives a sign that attitude is the factor that most determines the success of the development. It is from this positive attitude that will grow in love and pride in Indonesian.

The positive attitude towards Indonesian recently has indeed appeared, even though it is not as we expected. It means that the development of the Indonesian language that has been implemented by the government in various forms has made the results quite encouraging. Indonesian has demonstrated its role in the life of the Indonesian people, both as a means of communication and as a supporter of science and technology. This needs to be maintained and even increased so that Indonesian truly becomes our pride as the Indonesian nation.

If we talk about social prestige to the Indonesian language honestly, it still requires serious handling, both concerning the guidance and development. The social prestige of the Indonesian language is still inferior to the social prestige of foreign languages (especially the English language) we indeed admit, and this is a challenge. However, we must not remain silent and pessimistic. On the contrary, we must make efforts that can elevate the social prestige or dignity of the Indonesian language so that it can be aligned with foreign languages that have advanced, have a name (prestige), and have a big influence in the community. One way that can be done so that language Indonesia has a high social prestige among the people of Indonesia is giving a proportional award to members of the community who can speak Indonesian (both oral and written) properly and correctly, as part of the relevant prestige. For example, as a requirement for the appointment of civil servants or employees, as a requirement for promotion, the provision of appropriate royalties to writers/authors in their respective fields using good and correct Indonesian.

## **CONCLUSION**

Knowledge of other parts of the world, we must develop our awareness, that we will be able to understand ourselves better when we understand relationships with other communities and global issues. Global insight education can be studied based on two perspectives, namely; curricular and reform perspective.

Based on a curricular perspective, global-minded education is an educational process that aims to prepare educated middle-class and professional staff by enhancing the ability of individuals to understand their communities and relate to the lives of the world community. As for the reform perspective, global-minded education is an educational process designed to prepare students with intellectual basic abilities and responsibilities to enter a highly competitive life and a very high degree of interdependence among nations.

The global era with various advancements in information and communication technology is very influential on the existence of Indonesian. However, with advances in technology, we should be able to use it in preserving Indonesian. One of the things we can do is to learn the Indonesian language based on ICT (Information, Communication, and Technology). In addition, because Indonesian people who are multicultural in learning multicultural-based Indonesian are important to implement.

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