Language Options..

by Donal Matheos Ratu

Language Options Used By Communities manado Service Language Writingbased On Social Dimensions

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Abstract—The study of community language selection living in the city of Manado is interesting based on social dimensions. This study aims to describe language choices: (1) Manado city people when interacting based on the dimensions of social distance scale (solidarity), (2) Manado city people when interacting based on dimensions of status scale, (3) Manado city people when interacting based on the dimensions of formalita scale, and (4) Manado city community when interacting based on functional scale dimensions. The research method used in this study is qualitative. This method is used to make factual references to the phenomena of the choice of the language speakers of the Manado Malay language. Data was collected based on observations of Mana[1]do Malay language speakers using language choices when speaking in various social events and interviews with speakers of Manado Malay language. The main instrument in this research is the researcher himself. Data analysis techniques include four stages, namely: data reduction, data presentation, verification, and conclusions. The results showed that the language choice of the Malay language speakers of Manado based on (1) social distance (solidarity) depends on the relationship between the speech opponents and speakers, the closer the relationship, the more varied the choices chosen tend to be polite , (2) the dimensions of the status scale indicate the high status of the opponent's speech, the choice of language used tends to be polite, on the contrary the low social status versus speech, the speakers of language choices tend to be rude. (3) the dimensions of the formalities scale, the more formal the conversation situation takes place, the better the choice of language is, and the more informal the situation is, then the choice of language tends to be rude. (4) the functional scale dimension shows that the respondent's response to the opponent's speech will depend on the method of delivering and the information delivered.

Keywords- language choice; speaker community; Manado Malay language.

I. INTRODUCTION

Language behavior tends to be influenced by the socio-cultural environment of the community where the language is used by the speaker. A pluralistic sociocultural environment encourages speakers to make choices in certain languages to interact. Verbal interactions can only be carried out if individuals and groups in a particular social community have the same language code. Therefore, the choice of language in the process of social interaction is something common in a community in which there are various languages.

Ibrahim states that the general fact is that speakers often use more than one language in one situation using variations of that language in other situations. This language behavior is reflected in the Indonesian community which consists of a variety of ethnicities, cultures and languages. Indonesian is the dominant language for all Indonesian citizens when communicating with fellow citizens, especially those who are not friends. The choice of using Indonesian is absolutely necessary so that communication can take place well. This is in line with the position of Indonesian as a national language which is one of its functions as a means of communication between tribes and regions in Indonesia.

However, the existence of Indonesian as a dominant language is not absolutely used in the context of community relations, because other languages are present, such as regional languages. Empirically these two languages coexist in a society where these two languages have certain roles that are irreplaceable. In a general context, especially official events, Indonesian is the language chosen, but in specific contexts such as family interactions, friendship interactions, and other social interactions, regional languages are the choice. Regional languages here are speech communities. It is necessary to pay attention to social factors as a basic component that can explain the reason that speakers do not speak in the same way as one language sociolinguistically[2].

It is interesting to conduct a study of the choice of language used by speakers sociolinguistically, especially the choice of the community in social interactions, related to one of the functions of language serving social interests. This is very basic because Indonesian society is generally a bilingual society which Holmes called diglosia. This diglosia according to Holmes is a characteristic of speech society rather than individuals but society where two varieties are used generally by the community[2].

The presence of various languages in the midst of Indonesian society makes the Indonesian society bilingual. Two types of languages are used equally well by speakers. This is seen in the people who live in the city of Manado. The city of Manado is a pluralistic city. The people who live in the city of Manado currently come from various ethnic backgrounds, such as: Minahasa, North Nusa (Sangihe and Talaud), Gorontalo, BolaangMongondow, and Java. The Minahasa tribe with its various language variants is the largest community. So, the plurality of the people of Manado city made the community determine the choice of language used as the main communication tool for Manado Malay language, although in certain situations the choice of using Indonesian became an alternative to solving communication deadlocks.

The dominance of Manado Malay language used in the city of Manado made this language expanding and shifting the languages of the surrounding area. The strong influence of the Manado Malay language on other languages in the North Sulawesi region, emphasized by Ratu, Meruntu, and Palar that the use of Manado Malay Language has influenced other regional languages in North Sulawesi, so that in almost all areas of North Sulawesi, namely the Minahasa, Bolaang Mongondow, and Sanghie and Talaud, this language has spread to remote areas of the village, making it a language of association for young people[3].

In the city of Manado itself, the phenomenon of the arrival of people outside the region such as Java and other regions to find work turned out to have an influence on the Manado Malay language. The presence of residents of other regions with their respective languages was realized or did not influence the existence of Manado Malay language. It is very important to study the choice of language used by the people who now live in the city of Manado. The phenomenon that appears in the city of Manado is that people are bilingual or have a habit of using two languages in interaction with others. The term bilingualistas is used for a person's ability and ability to be bilingual. So people who are "bilingual" include understanding language using two languages (bilingualism) or the ability to use two languages. As a society, the bilingualism of the city of Manado is faced with language choices that will be used as a medium of communication, especially between the Malay language of Manado and Indonesian as the dominant language. Therefore code switching and code mixing between these two languages often occur.

Code switching is one manifestation of the use of language by a bilingual, namely the use of more than one language by a bilingual. Appel Chaer defines code switching as a symptom of switching language usage because of changing circumstances[4]. Then, mix the code according to Suwito a language condition when people mix two or more languages by entering the elements of language by entering one language elements into another, the inserting elements no longer has its own function. The symptoms of these two colors are social interactions that encourage speakers to choose a variety of specific languages to communicate[5].

The study of the choice of language from the people living in Manado is interesting based on social dimensions as stated by Holmes namely: (1) social distance (solidarity), which is related to the participants' relationship, (2) status scale, which is related with status between participants, (3) scale of formality, which relates to background or type of interaction, and (4) functional scale, which relates to the goals or topics of interaction. This research focused on the language choices used by Malay-speaking people in Manado based on social dimensions which included social distance, status scale, formality scale, and functional scale[6].

II. METHODS

The research method used in this study is a descriptive qualitative method. The qualitative method aims to make a systematic, factual, and accurate description or description of the phenomenon of language choice in the Manado Malay language community of people who live in the city of Manado. The location of this research is the city of Manado. Data collection techniques used in this study is observation, interviews, and recordings. Observation techniques are used to observe Manado Malay language speakers using language choices when speaking in various social events. Researchers went directly to the field to observe speakers of the Manado Malay language interacting in various places such as the church, market, and ojek station. Interviews are used to get information through conversation or question and answer with information. This technique is complemented by the techniques of listening, skill and note. Recordings are used to record data from conversations with informants. The main instrument in this research is the researcher himself.

The source of the data in this study was the speakers of the Manado Malay language who carried out intervals in various places. In addition, to explore more data, researchers also used 5 informants who mastered the use of Manado Malay language. Data analysis techniques follow the flow technique presented by Miles and Huberman namely: (1) data reduction, collected data is simplified, (2) data presentation, namely simplified data is presented, (3) verification, data that has been presented are re-examined to ensure accuracy according to the expected data, and (4) conclusions, namely answering the formulation of the problem that has been determined to be answered or not based on the data presented so that the results of factual research are obtained [7].

III. RESULT

A. Language Choices Based on the Dimensions of the Social Distance Scale (Solidarity)

Social distance (solidarity) is a factor that encourages the people of Manado to make language choices when interacting. The relationship between speakers makes speakers do the appropriate language choices. Consider the following conversation.

(The social situation at the ojek base was a conversation between 3 ojek drivers).

To1 : Pesowe le. Dari tadi pagi baru dapa satu panumpang.

(God damn it! Since this morning I only got one passenger.)

To2 : Kiapa le komangkadok, ba veto sandiri?

(Why are you mad?)

To3 : Ta nentaule ni Kadok ba veto!

(I don't understand why are you mad?)

The conversation between the three ojek drivers were at the ojek station, the choice of language they used was the rough Malay language of Manado. To1 who is again annoyed to open the conversation. Because of the expression, To2 and To3 react using the word kadok option to replace the name To1. The word kadok can be combined with the word "kadas, scabies, ringworm in Indonesian, which is a type of skin disease that attacks animals such as dogs and pigs, but also humans. The choice of this word kadok is very crude, but the social distance between the three motorcycle taxi drivers is so close, as friends who are relatively the same age this crude expression does not cause problems and is accepted by them fairly.

This phenomenon occurs among children who speak Manado Malay when they are joking or playing. Children at the same age level also mimic the variety of languages of adults, tend to also use a variety of rude, such as using swear words, or call a friend's name with a certain nickname. Pay attention to the following data.

(Situasi: sekumpulan anak bermain layangan.)

A1 : Kasenaijonganapepalingghirbogo!

(Just raise your kite dumb!)

A2 : Tunggusadikikwak bunting!

(Patience just a little bit fat!)

A3 : Ya, bunting panako no.

(ohh, cowardly fat.)

From the conversations above, the three children used Manado Malay language with a rough variety. A1 asks his friend to raise a kite, calling his friend bogo (begok). But the answer A2 is not inferior, call A1 pregnant, because fat has a rather large stomach. A3 reinforces the call A1 to A2 by referring to pregnant. The language choices of children are commonplace among them and limited to their circle of friends. Even though the expressions delivered are rude, they can avoid physical conflict. This can happen because social distance between them is so close and has understood each other.

The phenomenon also appears when women are involved in interaction. Women are more likely to use a variety that is more subtle than men. Pay attention to the following conversation.

(Social situation: Three mothers while cooking in the canteen to seek funding for church construction.)

P1 : Say, kupas jo tu pisang mo goreng!

(Honey, just peel the banana that will be fried!)

P2 : Sabar kwak nyonya, sadikileh!

(Patience, lady, a little more!)

P3 : (Some years older than P1 and P2). Kita le pekira so klargoreng.

(I thought you have finished frying)

P1 : Iyo, Ta Syane. Diabilangsadiki le.

(Yes, Mrs. Syane. She said a little more time.)

From the conversation, the choice of language to refer to the familiarity of relations between the ages of P1 and P2 is the word say (dear) and the nyonya (mistress). However, when dealing with older people, the choice of language is a subtle variety with the call Ta followed by the name Syane, which is abbreviated from tanta (aunt).

B. Language Selection Based on Status Dimension

The choice of speakers of the Manado Malay language will change if people have a higher social status, such as God's servants or community leaders. Speakers choose to use greeting choices that show respect based on status (position, job), such as, Pastor, and Head of Village. This also applies if someone is known as a lecturer or teacher, so the greeting they use is mner, enci, and teacher. In conversations there are often mixed codes between Manado Malay and Indonesian. Consider the following conversation.

(Situation: A group of men gathered at the ojek station which is a motorcycle driver and builder, then came a male priest.)

Pastor : Selamat sore! Kiapadokbakumpul?
(A good afternoon! Why do you gather?)
P1 : Sore Bapak! Dari manaBapakPendeta?
Pastor : From worship!
P2 : Rupabagustubaju no pendeta!
(It looks like the priest's clothe are nice.)
Pastor : Ah, bagusapajo.

(Ah, what kind of good.)

P3   : SeinaluskwakdiaPendeta. Mo mintakwakitu.

         (He told the pastor subtly. He wants to ask for it.)

P2   : Ngana le cumakwakbakusedu.

         (Dude, I was only joking.)

P1   : Betul, Bapakdiainipura-pura.

From the conversation, the pastor began a conversation with Manado Malay language choices to greet. However, P1 replies to greetings in Indonesian to show respect. P2 and P3 still use Manado Malay language, but a more polite variety. If only the pastor is not there, then the choice of language that will be used is P1, P2, and P3. P1 again uses a variety of Indonesian languages to close the conversation. It is clear that the presence of a respected figure in a speech event has encouraged Manado Malay speakers to choose a finer variety even using Indonesian.

An interesting phenomenon if the speaker's status is equally low, the choice of language will be used as it applies to the dimension of solidarity. The use of invective words, animal names, physical properties / circumstances a person has, nicknames will be the usual color of conversation. Consider the following conversation.

(Situation: At night on the roadside a group of young people gather singing along with a guitar. Every now and then they joke. Their age is relatively the same.)

Am1   : Eh, pendokmanyanyikwakdengbagus.

         Ah, pendok (invective call) sing beautifully.)

Am2   : Kudacuki, besaek so kita da manyanyi?

         (Kudacuki (typical invective Manado Malay) is it bad if I sing?)

Am3   : Iyo sebaguskwaktusuara.

   (Yes, make it nice.)

In the conversation above, pendok and kudacuki words appear. These swear words are so familiar especially among young people. These words are used to curse or summon someone's name. However, because of their same status and close relations (friendship) they can accept the use of these words, so as not to cause misunderstanding. However, these words may not be used for people of different status (above) and unknown people. If these words are used it can cause problems that can ignite fights. Therefore, the status dimension is often a consideration for Manado Malay speakers to choose language that is used harshly or hakus, polite and not polite.

C. Language Selection is based on the Formality Dimension

Speakers of the Manado Malay language often choose language based on the scale of formality, which is related to the social setting of the conversation taking place or the type of interaction that takes place. In certain events when conducting meetings in the dominant variety of church buildings used are Indonesian, but slightly mixed with Manado Malay language. Watch the following conversation.

(Situation: Church assemblies hold meetings to discuss church service programs. There was a question and answer between the leader of the meeting and the meeting participants.)

Pim   : Adakah yang inginmemberikanusulan?

P1 : Pimpinan kalu kwak boleh saya mengusulkan jadwal ibadah perludi periksa sebelum dterbitkan dalam warta jemaat minggu.

Pim   : Ada ley usulan yang lain?

P2 : Kita mousul, pegawai gereja harus lebih teliti memeriksa pengetikan.

P3 : Usul juga pimpinan rapat, ndak boleh pegawai yang menyusun jadwal ibada, harus sekretaris jemaat.

the conversation above the variety of languages chosen is Indonesian because of the level of formality of the event. However, in the ongoing conversation, there was a mixed code, in which Manado Malay language vocabulary was chosen in the Indonesian sentences spoken. The chairman opens a conversation asking for proposals from meeting participants. P1 gives a proposal, in which the sentence said takes the vocabulary in Manado Malay language kalu (if) and kwak in the form of an expressing particle. The next leader asked for another proposal, taking the word ley in Manado Malay. P2 also does the same thing by entering the word mo (again) in Manado Malay language to propose something. P3 also does the same thing when submitting a proposal. The Indonesian sentence which he said included the word ndak (no) from Manado Malay.

Inserting certain words from Manado Malay language in formal and rather formal events is something that is commonly done, such as church assembly meetings and other events. This is acceptable to facilitate the communication process and between participants can understand each other. However, on an informal scale using a variety of Manado Malay Language is the right choice. If there are participants who choose to use a variety of Indonesian languages it will be considered strange, unusual, and can be teased. Consider the following conversation.

(Situation: Some fathers are holding meetings to discuss the empowerment of church members.)

B1 : Kita usultorangbukakebongmobatanam.

     (I suggest we open a garden to plant.)

B2 : Torangkantinggal di kota, susah mob a kobong.

     (We live in the city, it's hard to garden.)

B3 : Kita stuju deng B1 peusul. Torang batanam terong.

     (I agree with proposal B1. We plant eggplant.)

The variety used in the conversation above is a variety of Manado Malay languages. However, in a speech by B3, he took the typical Indonesian language, namely the name of a vegetable type of fruit, namely eggplant. In Manado Malay,

eggplant is called poki-poki. When B3 uses this word, he is actually teased by other friends. The use of the word eggplant should not be problematic, but because of the formal level of informal conversation, its use is considered somewhat strange by other speakers, because in Manado Malay, the popular word for eggplant is poki-poki.

A. Language Choices Based on Functional Dimension

Language choices The people of the Manado Malay language who live in the city of Manado also consider the functional dimension, both referential and affective. This referential function is used by Malay speakers when conveying something correct information, for example, delivered by community and religious leaders through certain places and media. For example, an environmental head conveyed information through loudspeakers, so the variety that tends to be chosen is Indonesian. Pay attention to the following data.

(An environmental chief announced an outbreak of dengue fever through loudspeaker.)

Kl : Diingatkan kepada warga masyarakat kelurahan tingkulu lingkungan VII, sesuai informasi yang kami terima dari Dinas Kesehatan Kota Manado, saat ini penyakit demam berdarah sedang mewabah. Sudah ada beberapa korban yang meninggal dan di rawat di rumah sakit bahkan meninggal dunia. Karena itu, disampaikan kepada warga masyarakat untuk membersihkan lingkungan.

The choice of language, namely the variety of Indonesian languages used by the head of the environment in the announcement is acceptable because the information content that is intended to be conveyed objectively and on target. To avoid misunderstanding the community, the choice to use Indonesian is a very appropriate choice. If using Manado Malay language will cause humor and lack of understanding of the information delivered, speakers of Manado Malay language understand the functional dimensions of speaking. Even if they want to clarify information, speakers can switch code to Manado Malay.

In addition to the functional dimension that is referential, speakers of the Manado Malay language also choose language that is affective in nature, namely expressing feelings that are personal in nature. Speakers of the Manado Malay language are more likely to choose to use the Manado Malay language to express feelings. Consider the following conversation.

(Situation: Two neighboring mothers are having a conversation.)

Ib1 : Tuangali jo, so pebanyak tu sampah dorang nyak datang-datang angka.

(Ask for mercy, there is a lot of garbage, they don't come to pick it up.)

Ib2 : Iyo no, kalu mo tagitoi doi kebersihan dorang pecapat skali.

(Yeah right, if they collect cleaning money, they are very fast.)

From the conversation the two women above reflected their same affective dimensions, namely expressing resentment at the janitor who had not come to pick up the trash. Manado Malay language was chosen so that participants were more free to express their feelings. This also applies to interactions in the family if parents advise their child.

I. DISCUSSION

The research findings reveal that social dimensions are an important perspective that can explain the language choices of Malay-speaking people in the city of Manado in interacting. Social distance scales (solidarity, status, formality, and functional) are important considerations using language choices. This finding is reinforced by Holmes (1992: 12) these scales provide a useful framework for discussing language in its social context in different speech communities and discussing the ways in which language reflects users and prescribed uses.

Social distance (solidarity) is a scale that encourages the people of Manado to make language choices when interacting. Relations between speakers make speakers do the appropriate language choices, for example in calling someone's name. The word kadok can be combined with the word "kadas, scabies, ringworm in Indonesian, which is a type of skin disease that attacks animals such as dogs and pigs, but also humans. The choice of this word kadok is very crude, but the social distance between speakers who are so close, as friends who are relatively the same age, then this crude expression does not cause problems and is accepted fairly. This phenomenon also occurs among children who speak Manado Malay when they are joking or playing. Men of age tend to mimic the variety of languages of adults, using a variety of rude, such as using swear words or calling names of friends with certain nicknames. Which is somewhat different if the one involved in the interaction is women. Women are more likely to use a variety that is more subtle than men.

The choice of speakers of the Manado Malay language will change if people have a higher social status, such as God's servants or community leaders. Speakers choose to use greeting choices that show respect based on status (position, job), like the Pastor, and the Head of the Village. This also applies if someone is known as a lecturer or teacher, so the greeting they use is mner, enci, and teacher. In conversations there is often code switching and code mixing between Manado Malay and Indonesian. It is clear that the presence of a respected figure in a speech event has encouraged Manado Malay speakers to choose a finer variety even using Indonesian.

An interesting phenomenon if the speaker's status is equally low, the choice of language will be used as it applies to the dimension of solidarity. The use of invective words, animal names, physical properties / circumstances a person has, nicknames will be the usual color of conversation. Therefore, the status dimension is often a consideration for Manado

Malay speakers choosing languages that are used roughly or subtly, politely and politely. Code switching and mixed coders between Manado Malay and Indonesian are something that is inevitable, such as the affirmation of Appel in Chaer and Agustina code switching and code mixing as a symptom of transition and mixing of language usage due to changing situations[8].

Speakers of the Manado Malay language often choose language based on the scale of formality, which is related to the social setting of the conversation taking place or the type of interaction that takes place. In certain events when conducting meetings in the dominant variety of church buildings used are Indonesian, but slightly mixed with Manado Malay language. Borrowing certain words from Manado Malay in formal and rather formal events is something that is commonly done, such as church assembly meetings and other events. This is acceptable to facilitate the communication process and between participants can understand each other. However, on an informal scale using a variety of Manado Malay languages is the right choice. If there are participants who choose to use a variety of Indonesian languages it will be considered strange, unusual, and can be teased.

Language choices The people of the Manado Malay language who live in the city of Manado also consider the functional dimension, both referential and affective. This referential function is used by Malay speakers when conveying something correct information, for example, delivered by community and religious leaders through certain places and media. For example, an environmental head conveyed information through loudspeakers, so the variety that tends to be chosen is Indonesian. The choice of language, namely the variety of Indonesian languages used by the head of the environment in the announcement is acceptable because the information content that is intended to be conveyed objectively and on target. To avoid misunderstanding the community, the choice to use Indonesian is a very appropriate choice. If using Manado Malay language will cause humor and lack of understanding of the information conveyed. Speakers of Manado Malay language understand the functional dimensions of speaking. Even if they want to clarify information, speakers can switch code to Manado Malay. The choice of language by speakers in a social context occurs because "societalmultilinguaism" or reality exists in more than one language in society. In addition to the functional dimension that is refrential, speakers of the Manado Malay language also choose language that is affective in nature, namely expressing feelings that are personal in nature. Speakers of the Manado Malay language are more likely to choose to use the Manado Malay language to express feelings. The choice to use Manado Malay language is based more on the consideration of showing empathy or solidarity with the followers.

IV. CONCLUSION

The research findings reveal that social dimensions are an important perspective that can explain the language choices of Malay-speaking people in the city of Manado in interacting.

Social distance scales (solidarity, status, formality, and functionality) are important considerations using language choices. Relations between speakers make speakers do the appropriate language choices, for example in calling someone's name. The choice of words that are very roughly acceptable but with terms of social distance between close speakers. What is somewhat different is that if the interaction involved is women. Women are more likely to use a variety that is more subtle than men.

The choice of speakers of the Manado Malay language will change if people have a higher social status. Speakers choose to use greetings that show respect based on one's status (social status, position, occupation). The presence of a respected figure in a speech event encouraged the speakers of the Manado Malay language to choose a finer variety even using Indonesian. When the speaker's status is equally low, the use of invective words, animal names, sifaat / physical conditions a person has, nicknames will be the usual color of conversation.

Manado Malay speakers often make language choice based on the scale of formality. Borrowing certain words from Manado Malay in formal and rather formal events is something that is commonly done. On an informal scale using a variety of Manado Malay languages is the right choice. If there are participants who choose to use a variety of Indonesian languages it will be considered strange, unusual, and can be teased.

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