Acculturation of Language and Culture through Manifestation of Lexical Usage in Cross Indonesian-Malay Language

(Akulturasi Bahasa dan Budaya Melalui Manifestasi Penggunaan Leksikal Dalam Silang Bahasa Indonesia-Melayu)

ERY ISWARY
RAHIM BIN AMAN

ABSTRACT

This paper discusses how the relationship between language and culture occurs by using linguistic data in Malay and Indonesian languages. It also discusses the form of lexical usage particularly in time and numeral concepts, as well as gender lexicalization in both languages. The data are analysis by using anthropological-linguistic approach of Kramsch's theoretical framework that asserted language expresses, enlarges, and symbolizes cultural reality. The theory is affiliated with Sapir-Whorf's hypothesis that said language relativity and determinism could influence human world view. The outcomes of these analysis indicate that language and culture is essential in categorizing the community experience and coding certain name of the reality.

Key Words: Acculturation, lexical, linguistic anthropology, Malay language, Indonesian language

ABSTRAK

Makalah ini memperkatakan bagaimana wujudnya hubungan antara bahasa dengan budaya melalui data linguistik dalam bahasa Melayu dan bahasa Indonesia. Selain itu, akan diperkatakan juga bentuk penggunaan leksikal khususnya berkait dengan konsep waktu dan bilangan, serta leksikalisasi gender dalam kedua-dua bahasa tersebut. Makalah ini menggunakan pendekatan antropologi-linguistik dengan kerangka teori versi Kramsch yang menyatakan bahasa mengekspresi, menambah dan menyimbolisasikan realiti budaya. Teori ini akan dihubung kaitkan dengan hipotesis Sapir–Whorf tentang relativiti dan determinisme bahasa yang menyatakan bahasa mempengaruhi cara pandang manusia terhadap dunia. Hasil analisis mengindikasikan bahasa dan budaya mempunyai kaitan yang erat dan dapat mengkategorisasikan pengalaman lahir batin masyarakatnya dan mengkodkan nama realiti.

Kata Kunci: Akulturasi, leksikal, antropolinguistik, bahasa Melayu, bahasa Indonesia.

Introduction

The acculturation of language and culture can be traced either from various types of lexical expressions or phrases comprise of local wisdom. Phrase that comprises local wisdom basically can be viewed as basis for creating national identity. Those local wisdoms that can make a national culture has oot. These local ethnic cultures often function as source or reference for new creations, such as language, art, community system, technology, etc, which are performed later in cross cultural life. These things will become more obvious when we realize that post-colonial culture, like we faced for long time ago as colonized nation, is basically a dialectical contradiction between "another" ontology/epistemology and encouragement to create and recreate an independent local identity, dug from local wisdom well (Suminto, 2005). Wisdom is an aspect or value appreciated by community that can be wise words, art works, or folklore/legend; commonly wisdom is a cultural deposition of language which has function as reference or prior text (Kadarusman, 2009:28).

Motivation to explore all types of lexis reflecting national identity contained in local wisdoms of each local culture is that to find and finally, to determine national identity that probably disappears because of acculturation and cultural transformation, and it will keep happening as something that cannot be avoided. The efforts to find a new identity based on language and local cultures are the important things for incorporation national culture above than regional identities. A phrase "speak as you are" which means "language shows nation" is a relevant phrase to trace acculturation between language and culture in a community. How they speak, think, and act will be reflected by lexicalization used to state purpose and will.

This paper uses anthropological-linguistic analysis framework to analyse the connection between language and culture based on linguistic facts in Malay and Indonesian languages. Anthropological-linguistic study is different with other disciplines that have similar interest in studying language, like sociolinguistics and discourse analysis because anthropological-linguistic focuses more on the language as a series of symbolic source that meddle in social constitution and actual representation or world representation. It is also meant to study language related with transmission and cultural reproduction, and connection between system-cultural system and different forms of social organization.

The matters to be discussed in this paper are how the relation is formed between language and culture in Malay language and Indonesian language context; and what lexical types are used for time concept, numeral concept, and gender in both languages.

An Overview of Anthropological-Linguistic Concept
(Language and Culture)

Anthropological-linguistic is sub-linguistic study related to language placement in social and wider cultural context, plays roles in forcing and supporting cultural practices and social structures. Anthropology linguistics views language through the main concept of prism of cultural anthropology and tries not to cover meaning behind the use. Anthropological-linguistic is an interpretative discipline which analyzes language to find cultural definitions (Foley, 1993:3).

The definition above shows that anthropological-linguistic refers to the study of the relationship between language and culture. The view about the relation between language and culture varies because it depends on the perspective used by experts. Koentjaraningrat (1983) said that relation between language and culture is subordinative which means that language is part of culture or language is in culture. On the contrary Sapir and Whorf's opinion about relation between language and culture is coordinative known more as "language relativity" theory (Sapir-Whorf hypothesis). They said that language is to determine not only cultural pattern, but also the way human thinks because language and culture can influence human behaviour (different language causes differences in language pattern and thought).

Lingusitic anthropology , on the other hand, has been stressing a view of language as a set of practices, which plays an essential role in mediating the ideational and material aspects of human existence and, hence, in bringing about particular ways of being in the world. (Duranti, 2004:4)

According to Duranti (2004), anthropological-linguistic at one side emphasizes language as a set of cultural practices which plays an essential role in mediating idea and material aspects of human existence which sees the world with particular ways.

Meanwhile, relation between language and culture elaborated by Kramsch (2000:3) as follows:

(1) Language expresses cultural reality which means that words pronounced by people are related with the experiences. Words express fact, idea, or phenomena that can be continued because they are related with knowledge about world. These words also reflect behaviour, belief and community view.

(2) Language embodies cultural reality which means that members of communities and social groups do not only express their experiences, but also create experience through of language. They give meaning to it through the medium they choose to communicate with each other (such as phone, e-mail, graphic, and chart). The way in which people use in talked, written or visual medium itself creates meaning more understandable by their own groups. For examples speaker's tone, accent, gesture.

(3) Language symbolizes cultural reality in that language is symbol system

which has cultural values. The speakers identify themselves and other people through language use.

Besides that, Ahimsa (2001:24) elaborates 3 kinds of view about relation between language and culture.

(1) Language used by community is considered as all related comunity cultures. Thus, language and culture is at equal position (coordinative). This view could be used as a basic for Anthropogists to learn community cultures by focusing more on the language.

(2) Language is part of the culture. In this case, position of language is sub-ordinative of cultures.

(3) Language is a condition for cultures. This view contains two meanings. Firstly, diachronic meaning, in this term, language precedes culture because through language, human knows his own community culture, through language human becomes cultured-social human. Secondly, material aspects used to build language and culture have similar types. Such as materials consist of logic relations, oposition, correlation. This kind of relation considers language as the main foundation from all kinds of structures (equal, more complicated, suitable) and other cultural elements.

Every language expressed in lexical form is a representation of related cultural reality. In other words, every culture has its particular ways in categorising reality. As an illustration, an anthropology expert tries to calculate the number of population at a country of Africa. He asks to one mother "How many children do you have?" The mother then answers, "two". She then surprised because previously when she asked her husband, the husbands answered that they had three children. Researcher then found a fact there that child was their offspring who had the same gender with them. When researher drew together the husband and his wife and then he asked again about how many boys and girls they haad, then both of them answers "nine". The anthropologist then found out that child who had passed away was still included.

Kadarisman (2009:17) states that language cross lexicalization can be categorized into three kinds, as follow:

1. Equal lexicalization

   Equal lexicalization is a literal translation, word by word, like in Bahasa Indonesia to English language: buku=book, kursi=chair, meja=table, study=belajar.

2. Unequal lexicalization

   The difference number of vocabulary which refers to certain object in one culture raises this lexical kind. This thing indicates the cultural need and "lexical creation" to categorize experience: padi, gabah, beras, nasi are categorized based on its form, the one that only have one equivalent word with "rice" in English. It is also the same with object lexicalization that unknown before in English, so the name is based on its form, such as: serai = lemon-grass (grass that tastes like lemon),

terong = egg-plant (plants that looks like an egg), belimbing = star-fruit (looks like a star).

3. Partial lexicalization

Words in one language may not have equivalent in other language, so their lexicalization forms are "absorption" (*borrowing)* such as *monitor*, *printer*, *disket* which are adopted from English.

Manifestation Of The Lexical Use Of Malay-Indonesian Language

Language is a cultural entity and cultural concept directly or indirectly indicated through the use of lexis in relevant languages. The use of lexis can be detected in the following aspects:

- **Time And Number**

To express time that means the day before today (yesterday) in Malay and Indonesia, there are some differences in lexis:

Malay: semalam

Indonesia: kemarin

Lexical manifestation difference for expressing time with "semalam" (Malay) word is oriented to "night" time; whereas Indonesian's lexical with "kemarin" is more oriented to "day" time. This proves that the language being used is connected with how the society sees the world.

Reference for "midday" in Malay is around 12.00-02.00, in Indonesia is around 11.00-15.00. While "petang" time in Malay (14.00-18.00) is equivalent to "sore hari" (15.00-18.00) in Indonesia because afternoon in Indonesia is used when sun already unseen (same as night or being analogous to night). To express another adverb of time, Malay uses DM (dijelaskan-menjelaskan = modified-modifying) phrase pattern because they are analogous to English, while Indonesia use MD (menjelaskan dijelaskan=modifying, modified).

Malay = malam tadi, sore tadi, pagi besok, lepas magrib, minggu lepas, cepat sangat.

Ind = tadi malam, tadi sore, besok pagi, sudah magrib, minggu lalu, sangat cepat.

There is also a difference in these two languages in expressing the date. Malay expresses date in full while Bahasa Indonesia directly expresses date and month as shown below:

Malay: 7 hari bulan Oktober (seven day month October)
10 hari bulan Januari
25 hari bulan Agustus

Ind: Tanggal 7 Oktober (day seven October)
Tanggal 10 Januari
Tanggal 25 Agustus

To mention time, Malay and Indonesian use different ways. We can see in the next data when they asked "what time is it?"

Malay: 11.30 = pukul sebelas setengah
Ind : 11.30 = pukul sebelas tiga puluh/setengah dua belas

Malay: 01.30 = pukul satu setengah
Ind : 01.30 = pukul satu tiga puluh/setengah dua

Malay: 03.30 = pukul tiga setengah
Ind : 03.00 = pukul tiga tiga puluh/setengah empat

For common numbers (cardinal and ordinal), Malay and Indonesia use numerals concept (1-10). The differences are shown when they use number 1.000 = satu ribu (M) and 1.000 = seribu (Ind). it also shown in using percentage indicated difference, in Malay , 50 % = lima puluh peratus, 70 % = tujuh puluh peratus; while in Indonesia, 50 % = lima puluh persen, 70 % = tujuh puluh persen.

• **Gender Lexicalization**

For "perempuan" word, in Bahasa Indonesia "perempuan" is from "empu" meaning "professional/leader" plus confix *per-an* become per+empu+an = perempuan means being "professional". For Malay, same reference with perempuan is "puan". Word "Puan" in Malay, based on the lexical meaning in Malay Dictionary (2007) has many means everything analogizes and symbolizes woman's existence.

Puan 1= an address/greeting for all women in the house; call for a woman who is already married.
Puan 2 = a place for betel vine made from gold or silver (usually used by princess, a gift for a bride)
puan 3 = soft/smooth (kelapa puan = a coconut with soft content)
puan 4 = artificial flower tree

Word "puan 2" which means a place for betel vine made from gold or silver symbolizes relation between woman and man in married relation context, where "place for betel vine" = woman (associate to the reproductive role) and "betel vine" = man. In Indonesia, sometimes woman symbolized as "water jar" and "shower" that have binary opposition with "water" (man's symbol).

It also goes to "puan 3" soft/smooth that being used in "kelapa puan" context (not "kelapa laki"). Word "puan" that means soft/smooth is associated with woman's behaviour which is gentle; while "kelapa" symbolize cultural object functional in Malay and Indonesian culture because it always appears in every ceremony (cultural) like aqiqah, wedding, and so on. "Coconut" being used in every cultural practice to symbolize fertility in quantity because it always have a lot of fruits. In quality, "coconut" is usable, from root, trunk, leaf, fruit, and every

other parts, so that every part has a distinctive advantage. Another word associated with woman is the word "mother country" which has different meanings between Malay and Indonesia. In Malay mean "capital city" while in Indonesia mean "first lady".

Man's word expressing the opposite sex of woman has the same meaning in both Malay and Indonesia. It also applies when used with other words such as "laki padi" which means sparrow (bird which likes to eat rice), either in Malay or Indonesia has similar meaning. "Man" symbolized as "bird" is analogous to husband's role in marriage context, while "rice" is a symbol for woman who is also analogous to her reproductive role and fertility.

"Sissy" word in Malaya means cacah jiwa (population census), while in Indonesia it means wanita-pria (waria=transvestite), so to expressing "mother sissy official" = pusat cacah jiwa (M) while Indonesia = Ibu dari seorang pejabat waria.

Sex lexis, in Malaya, the word "sex" = family, while in Indonesia = genital of man or woman. The different meaning in lexis homonym in Malaya and Indonesia because the different perception in see the world. Malaya expressing "sex" word oriented to reproductive role that produce family "offspring"; while Indonesia oriented to vital part for human.

Conclusion

Based on the explanation above, we know that the unification form between language and culture expresses and symbolizes cultural reality for every culture and people. The different lexical expressions in Malay Language and Indonesian Language using words or phrases indicated the way people see the reality in this world. Lexical difference also shows that different vocabulary for some objects is connected to cultural needs. Manifestation in using different lexical items between Malay and Indonesia can be detected in time and number lexical expressions which have a relation to gender. The difference in using lexis for same objects indicates that people think and act based on experience. Therefore, they have a different way in seeing world. Using language (lexical) also shows that nation identity can be socialized through the act of language and cultural awareness, which can be afforded through education. Implementation in language and local cultural education of local wisdom must give a space and opportunity or subject in it, in some way dynamically.

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