Language Variation Choice in Social Interaction among Bilingual Speech Community

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Introduction

The bilingual community is a community that speaks at least two languages. People who master two languages tend to use both languages interchangeably in social interaction. The two languages used sometimes have a clear division of functions (diglossic), sometimes they can be used interchangeably without any explicit division of functions (bilingualism).

The people of Yogyakarta and Surakarta are bilingual people, most of whom are masters of Javanese and Indonesian. In formal situations, the two languages have a strict division of functions. Indonesian is used in formal situations, while Javanese is used as an intra-ethnic communication tool. In informal situations, the two languages are used interchangeably as a means of communication in social interaction without a clear division of functions.

In practice, bilingual people such as the people of Surakarta and Yogyakarta often use two languages at the same time in social interaction. The problem that often occurs here is the mastery of the two languages that are not balanced. There are some people whose Javanese ability, as its first language (B1), is relatively the same as Indonesian, as its second language (B2). There are those whose Indonesian language abilities are actually higher than their Javanese. This raises problems in social interaction.

The problems that occur in such social interactions in society are as follows. First, the large variety of languages available provide the language users more and more choices in using the language. It is interesting to examine the possibility of language variations occurs within a social interaction. Second, the selection of variations used by both the speaker and the interlocutor certainly has their underlying reasons and background. The second problem is interesting to examine what is the reason or background for the choice of language variations by language users in social interactions. This is related to when a bilingual uses B1, when to use B2, and when someone uses B1 and B2 alternately. What is also interesting to study is that the choice of language variations is related to the social meaning that has become part of the culture of the community.
Language variations are inseparable from the speech community where the language is used. Language becomes varied because the user is not homogeneous. The language users are not homogeneous in sex, occupation, education, beliefs, abilities, and social status. In addition, language also has various functions which makes the language used by the community to be varied.

The use of language in the community is influenced by both situational and social factors. Situational factors also influence the conversation, especially in the choice of words and how to encode them. Social factors such as age, sex, economic background, residence, and so on (Pateda, 1992: 15-16). Fishman argues that situational factors are determined by who speaks, what language, to whom and when (in Suwito, 1982 : 5). Thus, every sociolinguistic research will see that the use of language cannot be separated from social and situational contexts.

Language variations that occur in language are inseparable from the speech community that lies behind them. Language becomes varied because the user is not homogeneous. Not homogeneous in sex, occupation, education, beliefs, abilities, and social status. In addition, language also has various functions. That makes the language used by the community to be varied. The use of language in the community is influenced by both situational and social factors. Situation factors also influence the conversation, especially in the choice of words and how to encode them. Social factors such as age, sex, economic background, residence, and so on (Pateda, 1992: 15-16). Fishman formulates situational factors with who speaks, what language, to whom and when (in Suwito, 1982 : 5). Thus every sociolinguistic research will see that the use of language cannot be separated from social and situational contexts.

In sociolinguistics language is not only understood as a symbol, but is also seen as a social system, a communication system, and as part of the culture of a particular society. Language as a communication tool in society has systems and subsystems that are understood by all speakers. Language speakers who are also members of the public have a diverse social background. Speakers use language as a means of communication with various functions as well. Diversity of language functions often cause the emergence of language diversity (Chaer and Leonie Agustina, 1995: 81). Therefore, language research with a sociolinguistic approach always considers how it is used in society.

The language used in a social interaction is influenced by factors underlying the speaker and the interlocutor. Thus, social interaction is the major determinant in the choice of language variation between the speaker and interlocutor involved in a speech event.

Speech events are events where interactions occur between the speaker and the interlocutor in one or more speech forms with one topic, at a particular place, time, and situation (Chaer and Leonie Agustina, 1995: 61). A conversation can be called a speech event if it fulfills the eight speech components compiled by applying SPEAKING techniques. The letters S (Settings and scenes), P (Participants), E (Ends: purpose and goals), A (Act sequences), K (Key: tone or spirit of act), I (Instrumentalities), N (Norms of interaction and interpretation), and G (Genre). Those eight components will affect speech. (Hymes, 1974: 54-62)

Settings and scenes refer to the place and time where the speech takes place. The place and time of the speech will affect the choice of language variations. Participants are those who are involved in the speech. The relationship between the speaker and the interlocutor also influences the choice of language variations. Ends refer to the purpose of the speech. Act sequence refers to the form of speech and the content of the utterance. Key refers to the tone and manner of speech. Instrumentalities refer to the speech path used. Norms of Interaction and Interpretation are speech rules that must be obeyed. Genre is the type of speech chosen. From this theory the researcher would only see from the participants, more specifically from the opposite party. Researchers see that in a social interaction the choice of language variations used is largely determined by the interlocutor. The choice of language variations in this kind of social interaction will be more apparent in the bilingual speech community.

A social interaction with language as the medium of the role of speakers and interlocutors is equally important. The speakers often influence the speech law, meaning that the speaker follows the language chosen by the speaker. In some other cases, a locutor often follows the interlocutor, i.e. the speaker is forced to change the code to follow the language chosen by the speaker. The interesting thing within a speech event is the fact that the speaker and the interlocutor both use the different language choice. In bilingual communities, that kind of speech events occur frequently. This is certainly influenced by factors relating to the relationship of speakers and interlocutors. The relationship between the speaker and the interlocutor can be determined by the different social status, age, unbalanced language acquisition, speaking sequence, speech objectives, and habits.

Bilingualism is the event where two languages or two variations of language are used interchangeably by a speaker (Suwito, 1982: 36). One of the characteristics of bilingualism is where the language used does not have its own
role and function. This means there is no need to use L1 or L2 languages. Speakers are free to use language that is considered appropriate by the speaker. Bilingualism is a speech phenomenon that belongs to individuals and groups. The use of language is not limited to individuals but also between groups, thus language is not just a means of communication, but also as a tool to show group identity. This indicates the existence of a bilingual speech community, where two languages are used as a communication tool (Chaer and Leonie Agustina, 1995: 120).

**Method**

The research is conducted in Surakarta and Yogyakarta regions. Surakarta and Yogyakarta were chosen with consideration that both places are the center of Javanese culture with the speech community using Javanese and Indonesian in daily life. The data collection is conducted from July 2019 to December 2019.

This research is a qualitative research targeting a case of language use by bilingual speakers of Javanese and Indonesian languages in the Surakarta and Yogyakarta regions. Qualitative research uses qualitative data in the form of grammatical units which are in the form of words, sentences or discourse, not in the form of statistical figures. This research data in the form of variations in the use of language that exists in Javanese and Indonesian dialogues used by the bilingual speaking community in Surakarta and Yogyakarta. The source of data used in this study is the use of language by bilingual speakers in Javanese and Indonesian languages in the Surakarta and Yogyakarta regions. Data sources are taken from strategic places that allow the use of Javanese and Indonesian languages in turn, such as markets, terminals, stations, and campuses.

The instrument in this study was the researcher himself who was equipped with a set of theories regarding the use of language that contained language variations due to bilingualism. In addition to a set of theories of language variation and language selection, researchers are also equipped with tools that make it easy to capture data. The instrument in this study was the researcher himself who was equipped with a set of theories regarding the use of language, language variations, and bilingualism. In addition to a set of theories of language variation and language selection, researchers are also equipped with tools that make the data are capturable.

The data collection in this study was carried out with four techniques; listening technique, record technique, note taking technique, and interview technique. The selected listening technique was non-participatory and participatory observation. The non-participatory technique was done by listening and tapping the conversation of the participants, the researchers acting as observers while listening to the use of language. The participatory technique of competent listening is done by the researcher listening and tapping into the conversation as well as participants.

The recording technique is used to record the use of language (when there is social interaction using Indonesian and Javanese) in the Javanese speech community in the Surakarta and Yogyakarta regions by using a recording device. The recording is carried out unnoticed by the participants involved. This is to maintain the use of natural language. The recording obtained are then transcribed into writing. The note taking technique is carried out for matters relating to the use of Indonesian and Javanese in a social interaction. This is done because it is often spontaneous and cannot be conditioned. This note-taking technique is also used to complement other techniques such as recording techniques, listening techniques, interview techniques. Interview techniques (in-depth interviews) are carried out to conduct excavations and checks on the selection of language variations, especially in the types, backgrounds, and meaning in the choice of language variations. Interviews were conducted with informants with predetermined criteria, to maintain the accuracy of the data. This type of interview is flexible and open, unstructured, not in a formal setting, and can be repeated with the same informant (Sutopo, 1989: 40).

The analysis in this study was carried out using the equivalent method, this method is used to study or to provide the identity of certain lingual units using determinants that are outside the language. The choice of language variations in the utterance of the deciding tool is the speech counterpart. In this case it leads to pragmatic matching. In addition, since the target of other languages is determined, translational equivalents are also used.

The analysis technique used is immediate constituent analysis carried out by linking the linguistic forms, specifically the selection of language variations in speech spoken by bilingual people. This is done through observation and introspection of habits in the use of language. Thus, the basis of the analysis refers to the sociolinguistic approach without ignoring the systematic aspects. The basic technique will be continued with the advanced technique, which is the equalization and comparative relationship techniques (Sudaryanto, 2015: 31).
Results and Discussion

As mentioned in the objectives, the research results includes three things: (1) describing the form of language variation choice that occurs in social interactions in the bilingual speech community, (2) describing factors affecting language variation choices within social interactions in bilingual speech community, and (3) describing the social meaning of the choice of language variations that occur in social interactions in the bilingual speech community. Factors underlying the speech are (1) social status, (2) age, (3) habits, and (4) unbalanced language acquisition.

Social Status

Speaker or interlocutor’s social status is often a consideration to determine the chosen variation. This means that by looking at the social status of the speaker and himself as opposed to speech, Speaker 2 (S2) can choose variations that are considered appropriate. The variation chosen will be different based on whether the social status of the speaker of the interlocutor, equal, Speaker 1 (S1) is higher than S2, or S1 is lower than S2.

(1) S1 : “Ndèk Kemis kok mboten tindak ngaji ten Pundi Mas Saini?”
‘Why did not you come to the meeting last Thursday Brother Saini?’
S2 : “Wa diampiri kanca-kanca lawas dijak reuni, mboten saget napa-napa.”
‘Oh, I was picked up by my old friends to join a reunion, I did not have any choice.’
Context : S1 is a man in his sixties, while S2 is also a man slightly older than S1. Both of them were friends in a religious group who got together every Thursday evening recited together. They have known each other for a long time but not too close.

(2) S1 : “Yu nanase pira sak plastik?”
‘Ma’am, how much is a bag of pineapple?’
S2 : “Niki gangsal welas ewu Bu.”
‘It’s fifteen thousands, Ma’am.’
Context : S1 is a woman around 45 years old wearing her uniform attire is a buyer and S2 a woman about the same age, around 45 years, as a seller. Conversation takes place in the market when S1 bought pineapple. The two already knew each other because S1 often bought fruits and vegetables there.

(3) S1 : “Lho ini Mas Nugroho mana?”
‘Wait, where is Brother Nugroho?’
S2 : “Wau jame majeng e Pak.”
‘It was started early, Sir’
Context : This conversation occurred between O1 Transjogja bus driver with age around 50 years and his conductor as O2 was around 30 years old. The discussion took place at the shelter of the Gembira Loka stop when O1 entered to replace the previous driver.

Data (1) shows the social status between S1 and S2 is equal, so S2 chooses to use the same variation as the one used by S1, Javanese krama variation. In data (2), S2 (vegetable seller) views S1 (wearing attire uniform) as having higher social status, so S2 does not use the same variation but uses higher language variation to show manners toward S1. In data (3), S1 (bus driver) uses Indonesian to S2 (conductor). S2 considers his social status lower, so S2 does not dare to use variations of the same language but chooses to use variations of the Javanese language to make S1 feel more respected.

Age

Javanese people always respect older people. That is why social interaction will be reflected in the choice of language. Younger people usually use high language variations to the older ones, older people use lower variations to the younger ones. There are times when older people choose variations in language that they feel can be on par with their interlocutors, but not infrequently the younger ones continue to use variations that are considered more subtle in their efforts to respect speakers who are considered to be older.

(4) S1 : “Le kowe ki arep nyabrang rono?”
‘Why did not you come to the meeting last Thursday Brother Saini?’
S2 : “Enggih, Mbah.”
‘Yes, Granny.’
Context: The conversation between S1, a seventy years old lady, with a six-grader boy. The conversation happened by the Gedongkuning street when S1 was about to cross the street, the two speakers did not know each other.

Data (4) shows that S1, a 70-year-old grandmother, and S2, a thirteen-year-old child, so they roughly have 60 years age gap. S1 speaks using variations of the Javanese Ngoko because she feels older and his interlocutors are still considered way younger in terms of age. S2 then does not want to use the same variation. If S2 uses the same variation answering to S1’s question, it would definitely make S1 unhappy, or other people who heard thought S2 was a rude child.

(5) S1: “Waduh RPS saya belum selesai.”
Oh, My RPS is not yet finished
S2: “Kula mboten nagih kok.”
‘I did not come here for that’
S2: “Kalih soal UTS UAS lhe Pak.”
‘Do not forget the one for mid test and final test as well, Sir.’
S1: “Iya kan”
‘See!’

Context: This conversation occurs in a university in Yogyakarta. S1 is 60 years old male faculty member talking to 28 years old female faculty member. S2 was previously S1’s student and now they are office mate.

In data (5) above, the S1 uses Indonesian to speak to the younger, to be more neutral, but S2 still does not want to use the same variations, even if S2 uses Indonesian is okay. S2 choses to use Javanese krama language variation to respect the elders.

Habit

Habit is this case referred to something which become a commonsense because everyone within that speech community does it. In addition, habits can also be based on the relationship between speakers and interlocutors who are used to speak specific language variation therefore it is difficult to change it.

(6) S1: “Mas yen arep neng Lempuyangan jalur pira?”
‘Brother, if I want to go to Lempuyangan what time the bus will come?’
S2: “Saka kene jalur 3B tekan Giwangan ganti jalur 4A”
‘From here it 3B you take it to Giwangan then change to 4A’

Context: S1 is a twenty-year old man and S2 is a 30 years old bus staff in the bus stop. The conversation occurred in Adisucipto airport bus stop. They did not know each other.

Dialog on the data (6) shows that the speaker and the interlocutor used similar variation, in this case, Javanese Ngoko. It is caused by the younger generation’s habit to use ngoko which is considered to be more flexible and shows more closeness, even though they just met.

(7) S1: “Kemarin kamu jadi datang”
‘Did you come yesterday?’
S2: “Ke mana?”
‘Come to what?’
S1: “Lho apa nggak di wa?
‘Didn’t you get the Whatsapp message?’
‘Oh, to Tomy’s place? No, I was still in Madiun. Did you come?’
S1: “Nggak, aku njagong di Graha Wisata sama istri.”
‘No, I attended a wedding in Graha Wisata with my wife’

Context: S1 and S2 are high school friends. They both from Surakarta. They accidently met in the train from Surakarta to Yogyakarta. Both are Chinese-Javanese.

The dialogue on the data (7) between the speaker and the interlocutor uses Indonesian because it is their habit. They always use Indonesian even though they are both bilingual. In Surakarta, Chinese-Javanese people interact socially using Indonesian, among Chinese Javanese and toward Javanese. Speakers and interlocutors can speak Javanese. It can be seen from his speech which contains a mixture of the code within the dialogue.
Imbalance Language Proficiency

In bilingual society, the language ability to speak both languages is never balanced. A speaker sometimes more fluent in speaking a language than another language. In Surakarta, usually bilingual young people tend to have higher Indonesian language skills than Javanese. Older bilinguals or those with low education level tend to have higher mastery of Javanese than their Indonesian.

(8) S1 : "Mbak kula nyuwun tulung saget mboten?" (Javanese)
   ‘Sister, can I ask for a help?’
S2 : ‘Apa Bu?’ (Indonesian)
   ‘What it is?’
S1 : ‘Kula ajeng ngundang gojek mboten saget, nyuwun tulung.’
   ‘I want to call bike taxi, can you help?’
S2 : ‘Ya Bu, coba lihat hapenyana.’
   ‘Yes Ma’am, let me check your phone.’

Context : S1 is a seventy years old lady asked for a help to a twenty years old lady to call bike taxi. The conversation occurred in bus shelter in Yogyakarta while they were waiting for a bus. The older lady wanted to order bike taxi from a phone application, but she did not know how.

The dialog in data (8) shows an interaction with two different language variations. Both speaker and the interlocutor are Indonesian-Javanese bilingual, but they have different abilities to speak the languages. Thus, each of them maintains a more controlled variation. Judging from the absence of communication errors, even though the speaker and interlocutor used different variations, it is certain that both are Indonesian-Javanese bilingual. Older speakers are more fluent in Javanese, opponents also know Javanese but are fluent in using Indonesian, especially Javanese variations of manners.

Conclusion

The people of Yogyakarta and Surakarta are bilingual people who master the two languages (Indonesian and Javanese) along with their respective variations. In the bilingual community of Yogyakarta and Surakarta, eight languages were used in social interactions, namely Indonesian and Indonesian, Indonesian and Javanese Krama, Indonesian and Ngoko Javanese, Javanese Krama and Javanese Krama, Javanese Krama, and Javanese Ngoko, Javanese Ngoko and Javanese Ngoko, Javanese Krama and Indonesian, and Javanese Ngoko and Indonesian. The choice of variations is motivated by factors (1) social status, (2) age, (3) habits, and (4) unbalanced language proficiency.

References

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