

C6 Kamaluddin

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Language and Murep Identity: A Study of Barito Community

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Abstract

This research aimed at examining how language and murep identity: a case in barito community, evaluating the language and identity term in Murep community and examining the application of theory of language Rovira, Lourdes C (2008), theory of identity by using Simon (2004). In order to get the data, this research used participant observation and data recording. As the conclusion of this research, it was found that, the use of Bahasa Kebalik in Murep identity had found four pattern of word-formation from the reverse language used by the Murep community. There were, words which have different letters at the beginning and at the end in are fully reversed, words which have same letters at the beginning and at the end will be reversed without the end letter, affixes which are not reversed, and the words which have same vocal letters at the beginning and at the end.

Keywords: *Language; Murep Community; Identity*

Introduction

Language as system of arbitrary, vocal symbols permitting all people in given culture, or other people who have learned the system that culture, to communicative, or to interact. To communicate and establish a relationship with others, people use language as a tool of their communication (Wardhaugh, 1985: 29). Language is a system of communication primarily based upon words and the combination of words into sentences. Human being communicate with one another using language as a fundamental aspect of human life.

Murep is the reversing word of perum which is name of the first complex in Mataram. It was began in Mataram region in early 80's, and was first occupied by various ethnics groups Since there were various ethnics living together, so they often communicate using Bahasa Indonesia. Perumnas, which was later shortened as only 'Perum' (and later was called "murep" by people in the neighborhood) has five blocks named after Indonesia's five great rivers, namely Barito, Batanghari, Kesra, Asahan, and Kapuas. The word Murep (which is the reversing word of Perum) that emerged from the neighborhood showed that people in this society had applied the reverse language style since long ago.

Reverse Language was historically an oral linguistic practice but is now widely used in different media, from in-group interaction to public communication, and from offline to online platforms. Popular

use of reverse language that has been massively studied is Boso Walikan (literally means Reversed Language), a local language in Malang that has existed since the colonial era and still being used until now. People in Malang call this language a walikan because the vocabularies of this language are words taken from Javanese and Indonesian but pronounced in reversed order (Hario Prabowo, 2011). In order to speak Walikan, one can use any number of accepted reversed words in Malangan, and they occasionally use suffixes. Aside from certain lexicalized expressions, such as anamid from Indonesian *di mana* 'where', affixes and possessive pronouns are not part of the reversal process, instead they are attached to a reversed root.

Not many people know that reverse language is also used in places outside Java. One good example is "Bahasa Kebalik" (literally means reversed language) which is used in Perum, one of neighborhood areas in Mataram. This language entered Perum in the early 90s. As stated before, Perum was originally occupied by some ethnic groups beside Sasak. One of the ethnic groups living in the neighborhood was Javanese (Malang), which used reverse language very often. Therefore it can be assumed that the origin of reverse language in Perumnas was because of the influence of Arek Malang who live there, communicated and socialized with local people and other ethnic groups in Perum. In the early 90's the labeling of Boso Walikan at Perumnas began to be recognized by people around Mataram. If in Malang the language behind it uses Javanese occasionally in Indonesian, while in the general public, because the speakers are multi-ethnics, the language used is Indonesian.

The example of Bahasa Kebalik in reversal:

Indonesian Language Original	<i>Bahasa Kebalik</i>	MEANING
<i>Apa</i>	<i>Pa'a</i>	'what'
<i>Kakak</i>	<i>Akak</i>	'older brother'
<i>Panas</i>	<i>Sanap</i>	'hot'
<i>Makan</i>	<i>Nakam</i>	'eat'
<i>Kemana</i>	<i>Amanek</i>	'where'
<i>Kamu</i>	<i>Umak</i>	'you'

In daily communication, people use a variety of language styles. The members of society of a language usually consist of various cultural backgrounds which are not the same. Some members of the community are educated, some are adults and some are children. There are doctors, farmers, fishermen, office employers, and art workers. Therefore, due to different backgrounds and environments the language they use varies. Regarding the variation of this language, there are three known terms, namely idiolect, dialect, and variety. Idiolect is a variation or variety of language that is individual. Everyone certainly has their own unique language characteristics.

Research on language variety has been studied by several sociolinguistics experts, among them. A language use occurring in a speech community must be in relation to speech situation, speech event, speech act, and speech styles, as well as components of speech. Those form integrated parts in the communicative behavior. Dell Hymes (in Gumperz and Hymes, 1972: 59-65) states the speech are in the sixteen components, being grouped together under the letters of the word SPEAKING. SPEAKING here stands for (S)etting, (P)articipants, (E)nds, (A)ctsequence, (K)ey, (I)nstrumentalities, (N)orms, and (G)enres. (Chaer, Abdul, and Leonie Agustina, 1995: 81) first, language variation is seen as a result of the social diversity of language speakers and the diversity of language functions. So, language variation occurs as a result of social diversity and the diversity of language functions. If the speakers of that language are a homogeneous group, be it ethnicity, social status or occupation, then there is no variation of variety of language already exists to fulfill its function as a means of interaction in various community activities.

Multicultural society and in terms of how it may relate to the choice of language for interethnic interaction, divides multiculturalism into two types. The first type occurs as a result of migration i.e.a process where 'settlers' move to new geographical areas in which there is no established community Schirmer's in Yusra (2012).

Bahasa kebalik exist because of the existence of Multicultural Society in Perum area. Knowledge of pattern of this unique language in this community as well as reasons why this language used as alternative of communication between people in Perum which constructed the Multilingual Identity is very important. However, there are not much source and studies done about this matter. Therefore the writer decided to do a study on Bahasa Kebalik.

Literature Review

The Concept of Language

Language is specific to human being as such not found in other species. A human society cannot function without language because it is true that social interaction must carry on with the help of an affective means of communications. Among several communication systems, the language system is the most effective because with limited sound units, limited in morphological items human being can create limitless number of sentences. Language has become an indispensable vehicle of social life. There are a number of the definitions of language are different from one another. The difference might be caused by the aspect of view of one linguist and another one. The linguists have tried to formulate what the definition of the language itself.

Like several alternative constructs, have many definitions. Of course, this is thanks to the fact that folks appear to look at things from entirely different views. However, most descriptions of language seem to possess some similarities. Could see this in a number of the definitions of the Concept: "Language is that the expression of concepts suggests that speech sounds combined into words. Words combine into sentences, this mixture responsive to it of concepts into thoughts." Henry Sweet. On the opposite hand, Bernard Ernest Bloch and martyr L. Trager had this to mention; a language may be a system of inconsistent vocal symbols by suggesting that a grouping cooperates. Wikipedia, the net cyclopedias, defines the construct within the following words: "A language may be a system of signs for secret writing and decryption info. "Language refers to the psychological feature college that permits humans to find out and use advanced communication systems. All the top definitions tell the USA that Language may be a system of signs that we tend to use in human action with ourselves and with each other.

The characters are speech-sounds, as illustrated by the primary definition. However, language additionally has written characters that are the alphabets that we tend to use in writing. Therefore, in any language, communication is merely attainable due to the linguistic symbols operate in line with some rules. These rules provide the USA the underlying conventions on the way to kind Phonemes into morphemes. These rules also tell the USA the way to derive words from morphemes. It's constant regulations that govern each side of a language like its descriptive linguistics, syntax, phonology, etc. The definitions additionally, particularly the last one, illustrate that language it's connected with understanding noises. It is often merely discernible once one appearance at; however, language is no heritable, especially in youngsters. However, it goes on the far side; however, we tend to learn a language.

Rovira, Lourdes C (2008) language is a fundamental aspect of cultural identity. It is the means by which we convey our innermost self from generation to generation. It is through language that we transmit and express our culture and its values. "Language – both code and content – is a complicated dance between internal and external interpretations of our identity".³ Words, language, have the power to define and shape the human experience. It is because of language that I can name my experiences.

Communication is merely attainable as a result of the noises of secret writing and decryption info. Of course, this is often quite advanced. We might see the complexness in our inability to rewrite the information in the same language whose system we've got no heritable. However, at constant time, our ability would be receptive, learning the symbols of any language taught to one attempt to understand it.

Theory of Identity

Theories of identity typically distinguish between personal (individual) and social (group or collective) identities. Individual identity refers to self-definition as a unique individual, whereas collective identity refers to self-definition as a group member. Identity is simply defined as the characteristics determining who or what a person or thing is. Element or characteristics of identity would include race, ethnicity, gender, age, sexual orientation, physical attributes, personality, political affiliations, religious beliefs, professional identities, and so on. In Simon (2004) explains, in reality it depends how people experience a given self-aspect. For example, in many circumstances religious denomination may be just one feature of a person's individual identity, yet in other situations it may be the feature that construes his/her collective identity. Identity project requires the participants to be able to foresee common grounds in order to establish solidarity.

Kenneth Gergen in Yusra (2012) studies of identity in contemporary society stem describe identity basically as the sense that person have about themselves as individuals and as members of a community resulting from their interaction and collaboration with other members of the community. Personal identity is therefore independent of social relationship and social relation is viewed as secondary and as a derivative of personal relationship.

Cultural Identity Theory

The concept of "(cultural) identity" has gained the continued attention of communication and culture researchers over the past few decades. In fact, some recent reviews prove the centrality of identity (culture) exists as a construct in the study of inter/cultural communication (Bardhan & Orbe, 2012; Croucher, Sommier, & Rahmani, 2015). Studies of cultural identity have been approached from a variety of perspectives based on the scientific orientation of researchers and fundamental assumptions about the nature of cultural identity. Inter-cultural communication researchers argue that the term cultural identity has been used as an umbrella to include, or classify, related group identities such as nationality, race, tribe, age, gender and gender, sexuality, socioeconomic status, regional identity, ethno linguistic identity, political affiliation, and ability (dis). Inherently relational, cultural identity is also shaped by communication, behavior, and negotiation choices, especially in inter-cultural interactions.

In this context, the term cultural identity is defined as status, experience, creation, (re) negotiation, and/or competition for group membership and social identification (often through communication) in certain contexts. Special discussions will be given to how cultural identities are conceptualized differently from different approaches (e.g. social psychological approaches, interpretive cultural approaches, critical/interpretive approaches, and critical approaches). Different approaches often make disproportionate assumptions about the nature of cultural identity, and differ fundamentally on questions around agency, choice, and the relationship between cultural identity and social structure. The cultural approach was chosen by researchers to see what elements of cultural identity are involved in the creation of harmonious communication between the migrant population (Javanese-Muslim) and the indigenous (Bali-Hindu) people in Wanasari Hamlet, North Denpasar.

Cultural identity is self-identification, a sense of self-possessiveness towards a group that reassesses itself. A person is judged to be representative of a particular culture behaviorally, communicatively, psychologically and sociologically. It consists of values, meanings, customs and beliefs used to relate to the world. It reflects the general historical experience and sharing of cultural codes that give us a stable, unchanged unity, a constant frame of reference and meaning. People's assessment of

whether they or others belong to a cultural group can be influenced by physical appearance, ancestral origin or personal behavior (dressing, speaking, vacation, and celebration). Historical events, political conditions, who are present, situations/places of interaction and public discourse, also influence cultural identity.

Cultural identity has several indicators, namely: (1) Statements and assumptions. How one sees himself is called confession. It means in what way someone shows others "who I am". The presumption is how others view and communicate one's identity; (2) Expression mode. The second property of cultural identity is the expression mode, which includes core symbols, names, labels, and norms. The core symbol is the belief and interpretation of people's culture, world and function of society. The use of symbols and ideas together gives a person a group membership. Names and labels are core symbol categories. Norms affect our cultural identity. Cultural groups create norms for appropriate behavior and acceptable behavior. Determine who we are including what and how we should behave in certain situations; (3) Individual, relational and communal identity. An individual's identity refers to an individual's interpretation of his or her cultural identity, which is based on his own experience. This includes understanding the different levels of differences and similarities among group members. Relational identity refers to relationships between people. There are norms for appropriate behavior in relational contact, which occurs for example between friends, colleagues, coworkers or neighbors. Expectations for behavior vary according to the type of interaction, situation and topic. Communal identity is identified by observing group activities, rituals, rites, and group holiday celebrations. Group members use cultural membership to look after each other's communities. Examples of ceremonies are baptism, graduation and marriage. Informal services include greetings, holidays, compliments, and exchanges of gifts; (4) Aspects of identity that are timeless and changing. Cultural identity can change due to several types of factors that affect a group of people. These factors can be social, political, economic or contextual (Irmeli Luoma, 2005).

Identity Negotiation Theory

Research design as plans and the procedures for research to detailed methods of data collection and data analysis. As a result, this research applies descriptive method because the data analysis is presented descriptively Creswell (2009:3).

Helen L. Dulock (1993:10) descriptive qualitative research is to describe systematically and accurately the facts and characteristics of a given population or area of interest, to provide an accurate portrayal or account of characteristics of a particular individual, situation of group these studies are means of discovering new meaning and describing what exists.

This research will be conducted in Perumnas Tanjung Karang Permai, there are many ethnics live in there like Jawa, Lombok, Sumbawa, Bima, Dompu, and Sulawesi. Most of the young people there use reversed language, because like most complex where people barely speak the native language, so the young people use reversed language as the spoken language. This research then particularly will be taken in Barito street 5, Perumnas Mataram Nusa Tenggara Barat.

Result and Discussion

The data obtained from observation and interview were then analyzed in order to find out the answers of the problems in this study.

The Pattern of Word-formation in Murep Identity

In *Murep* community, the reversed language used consists of 4 forms of word-formation pattern, constructed by the language users itself. They use reversed language in form of Bahasa Indonesia only. It

is because they come from various cultural backgrounds, so for the ease of communication, Bahasa Indonesia is chosen as the main communication tool, rather than their own mother tongues.

1. Kamu makan apa ?

<u>umak</u>	<u>nakam</u>	<u>pa'a</u> ?
S	verb	pronoun

what do you eat ?

2. Bisa ambilin saya buku ?

<u>Asib</u>	<u>libma-in</u>	<u>ayas</u>	<u>ukub</u> ?
Verb		S	noun

Can you bring me the book

3. kakak mau kemana ?

<u>Akak</u>	<u>uam</u>	<u>keanam</u> ?
S	verb	adv

Where are you going brother ?

4. Dimana rumahnya sita ?

<u>Dianam</u>	<u>hamurnya</u>	<u>atis</u> ?
Advadj		S

Where is sita's house ?

5. kapan kamu pulang ?

<u>Napak</u>	<u>umak</u>	<u>ngalup</u> ?
Adv	S	verb

Where are you coming home ?

Patterns of Word-formation:

1. Words with suffix are fully reversed
 - Makan – nakam
 - Pulang – ngalup
 - Rumah – hamur
 - Motor – rotom
 - Mobil – libom
2. Words which have some previx and suffix
 - Kakak – akak
 - Makam – akam
3. Affixes which are not reversed
 - Beliin – ileb in
 - Kemana – ke anam
 - Disana – di anas

- Kerjaan – ajrek an
- Bertiga – ber agit
- Rumahnya – hamur nya
- 4. Prefix and suffix which have its own pattern
 - Apa – pa'a
 - Ini – ni'i
 - Ada – da'a
 - Aja – ja'a

The Used of Reversed Language in Murep Society

In the Murep society, the reversed language is used as new language that is used as daily language for communication. Usually, people in the Murep society only speak Bahasa Indonesia as the mean of communication because for a community being filled with people from multicultural backgrounds, the use of each person's mother tongue will only prevent the successes of communication.

Table. Age 20-25 years old

No.	Questions	Not agreed	Agreed	Very agreed
1.	Mudah saat belajar <i>Bahasa Kebalik</i>	75%	20%	5%
2.	Terbiasa mendengar <i>Bahasa Kebalik</i>	10%	70%	20%
3.	Selalu menggunakan <i>Bahasa Kebalik</i>	60%	10%	30%
4.	Paham dengan <i>Bahasa Kebalik</i>	10%	20%	70%

Table. Age 30-35 years old

No.	Questions	Not agreed	Agreed	Very agreed
1.	Mudah saat belajar <i>Bahasa Kebalik</i>	10%	25%	65%
2.	Terbiasa mendengar <i>Bahasa Kebalik</i>	5%	15%	80%
3.	Selalu menggunakan <i>Bahasa Kebalik</i>	7%	23%	70%
4.	Paham dengan <i>Bahasa Kebalik</i>	0%	10%	90%

Table. Age 40-45 years old

No.	Questions	Not agreed	Agreed	Very agreed
1.	Mudah saat belajar <i>Bahasa Kebalik</i>	80%	10%	10%
2.	Terbiasa mendengar <i>Bahasa Kebalik</i>	10%	30%	60%
3.	Selalu menggunakan <i>Bahasa Kebalik</i>	80%	10%	10%
4.	Paham dengan <i>Bahasa Kebalik</i>	50%	30%	20%

Table. Age 50-65 years old

No.	Questions	Not agreed	Agreed	Very agreed
1.	Mudah saat belajar <i>Bahasa Kebalik</i>	100%	0%	0%
2.	Terbiasa mendengar <i>Bahasa Kebalik</i>	30%	20%	50%
3.	Selalu menggunakan <i>Bahasa Kebalik</i>	100%	0%	0%
4.	Paham dengan <i>Bahasa Kebalik</i>	30%	20%	50%

Based on the observations in perumahan Barito 5 street about how they now and learn about bahasa kebalik, i found that in Rovira, Lourdes C (2008) language is the fundamental aspect of cultural identity, it is the means by which we convey our innermost self from generation to generation. It is

tought language that we transmit and express our culture and its values, that words and language have the power to define and shape the human experience. From 80 people with an age range 20-65 years old utterance that performed by the Murep community in Barito 5 street, that an age range 20-25 years old they not agree with easy learning Bahasa Kebalik, even though they usually listen others using Bahasa Kebalik, but they don't always use Bahasa Kebalik in their daily communication, even though they understand what is Bahasa Kebalik. In age range 30-35 they very agree with easy to understand Bahasa Kebalik, and they very agree usually listen Bahasa Kebalik in their daily communication, in this age range also always using Bahasa Kebalik with their age range in their daily communication. With range age 40-65 they're same not agree easy to learn Bahasa Kebalik, but the usually hear others using Bahasa Kebalik in their daily communication, in this age range they do not use Bahasa Kebalik in their daily communication, but they understand what the meaning in Bahasa Kebalik is.

Structure of Reversed Language

This study found out that reversed language (*Bahasa Kebalik*) is used by the Murep Society as a language that is constructed in a multilingual community by members of the society itself, which is used comfortably as daily mean of communication. Some examples of reversed language expressions that are used every day:

Example I : Husband and Wife

- W: hadus irad anam idat ?
Adj prep adv
Sudah dari mana tadi ?
Where have you been?
Adv v s
- H: irad hamur namet, apanek ?
Prep N , adv
Dari rumah temen, kenapa ?
From my friend house, why?
Prep N , adv
- W: amal ilakes ngalup nya ?
Adv v o
Lama sekali pulang nya ?
Why did it took so long
Adv o v adv
- H: ai, kanyab ajker an idat
Part, adv n adv
Ia, banyak kerjaan tadi
Yes, I have so many works to do
Part, s v adv N present partisiple
- W: pa'a di ajrek in ?
Pronoun v
Apa di kerjain ?
What did you do
Prep pron O v
- H: da'a ajrek an rotnak
Conj v n
Ada kerjaan kantor
Have office work
Conj v n
- Example II : age between 15-20 (korean lesson)
- B. Kamu melihat tika tidak is ?

- Umak tahlil tika kadit Is ?
S v o prep n
Do you see Tika or not Is?
v n v o prep n
- I: Lihat, tadi dia pulang, dia habis les Bahasa korea katanya.
Tahlil, idat aid ngalup, iad sibas sel asahab korea atak nya.
V adv o v o v n v
I do, She went home just now, she just had her korean lesson, she said
S v s v adv adv s v o adv o v
- B: Les bahasa korea dimana ?
Sel asahab korea di anam ?
N adv
Where it is?
Pronoun o adv
- D: Di bimbel punya nya ibu guru, kalian mau ikut les bahasa korea juga ?
Di lebmib anyup nya kubi urug, nailak uam tuki sel asahab korea aguj ?
Adv O v v n adv
- At our teacher's course, do you guys want to come along?
Adv v o v v
- W: rame ni lagi ngomongin apa ?
Emar ni igal ngomong in pa'a ?
Adv v pron
What fun, what are you guys talking about?
Adv pronpun to be o v adv
- I: ini, tentang les bahasa korea.
Ni'i ngatnet sel asahab korea.
Pronoun adv o
It is about Korean course
Frasa prep o
- B: kamu gimana win ? ikut les juga ?
Umak anamig win ? tuki sel aguj ?
O adv v o
What about you? Want to come along
Adj prep verb prep
- W: saya tidak ikut
Ayas katid tuki
S neg v
I dont
- D: Kenapa ?
Apanek ?
Pronoun
Why?
Pronoun

- W: saya tidak suka bahasa korea hehe
Ayas kadit akus asahab korea hehe
 S neg v n
 I don't like Korean language
- B.I.D: oh gitu, yaudah kita pergi les dulu ya win
Oh utig, ya hadu akit irgep sel ulud ai win
 Adv s v n o
 I See, lets go then
- W: Oke

Example III : Brother and Sister

- B: sasi, bisa minta tolong ?
Sasi, asib atnim ngolot ?
 S aux verb v adv
 Sasi, can you help me
- S: minta tolong apa kakak ?
Atmin ngolot pa'a akak ?
 V adv o
 Help me please bro
- B: beliin apa saya kopi di depan
Ileb in pa'a ayas ipok di naped
 V adv S O adv
 Buy me cofffee up front
- S: mau beli kopi aja ?
Uam ileb ipok ja'a ?
 S v o adv
 Coffee only?
- B: iya beliin kopi aja
 Ayi ileb in ikop ja'a
 Ok buy me coffee only
- S: berapa ?
Aparep ?
 Adv
 How much
- B: satu aja, kamu mau ?
Atus ja'a, umak uam ?
 Adj s v
 Only one, you want it?
- S: boleh hehe
Helob hehe
 Adj
 Sure
- B: kalau kamu mau beli dah dua berarti
Ualak umak uam ileb had uad itrareb
 If s v adj adv
 If you want it, you should buy two

S: siap, tunggu ia
Pais unggut ai
 Adj v adj
 Ok, wait for it

Example III: Zema, ubay (borrowing motorcycle)

- Z: ubay, kamu lagi dimana ?
Ubay, umak igal di anam ?
 N s adj adv
 Where are you?
- U: saya lagi di rumah ni, kenapa ?
Ayas igal di hamur ni'i, apanek ?
 S adv adj
 I am at home, why
- Z: kamu pergi tidak hari ini ?
Umak uam igrep kadit irah ni'i ?
 S v adj adv
 Do you want to go or not today?
- U: tidak, saya diem di rumah aja mau bantu bapak saya.
Kadit, ayas meid di hamur ja'a uam utnab kapab ayas.
 Adj, s adj adv v o pronoun
 No, I stay at home, i want to help my father
- Z: boleh saya pinjem motor mu, saya mau ke pasar bentar beliin ibu saya ikan.
Helob ayas mejnip rotom mu, ayas uam ileb in kubi ayas naki.
 Aux s v o s v o
 Can I borrow your motorcycle, I want to go to traditional market to buy mom's fish.
- U: iya boleh pinjem dah motor saya, saya tidak pergi juga hari ini.
Ayi helob had rotom ayas, ayas katid irgep ajug irah ni'i.
 Aux o s adj v adv
 Yes you can borroow my motorcycle, I dont go anywhere today
- Z: iyadah, saya ambil kerumah mu ya ?
Ayidah, ayas libma ke hamur mu ya ?
 Adj s v adv
 Okey, I will take it at your house
- U: iya sini dah ambil
Ayi inis had libma
 Adj v
 Oke, come here
- Z: Siiiiip

Discussion

In this section, the data about Language and *Murep* identity is describe and elaborated in detail by providing the example of the data found in the field.

Pattern Word-Formation in Murep Society

Based on the results of data analysis shown in chapter 4, it can be seen that there are four patterns of word formation from the reverse language used by the Murep community. As following;

1. Words which have different letters at the beginning and at the end in are fully reversed.

- Makan – nakam
- Pulang – ngalup
- Rumah – hamur
- Motor – rotom
- Mobil – libom

From the examples of words obtained from the results of data analysis, it is found that one of them is form 1, words which have different letters at the beginning and at the end in are fully reversed. in this pattern, all the letters in each word are arranged in opposite direction to the actual arrangement according to their order. Furthermore, this pattern also only applies to root-words or words without affixes or in other word the word pattern as describe in form 1 is only can be found on the word without any affixes.

2. Words which have same letters at the beginning and at the end will be reversed without the end letter

- Kakak – akak
- Makam – akam

Form 2 is another type of word pattern of reversed language used by Perumnas Community. This type is different from the first type which had been mentioned previously. This type is formulated as similar as the original word but in this form, the first letter of each word is removed (as what we can see in the example).

3. Affixes which are not reversed

- Beliin – ileb in
- Kemana – ke anam
- Disana – di anas
- Kerjaan – ajrek an
- Bertiga – ber agit
- Rumahnnya – hamur nya

In form 3, there are some suffixes which are not being reversed. As what been seen in the example that, the suffix is still as what it is yet the other letter in the word which then being reversed.

4. The words which have same vocal letters at the beginning and at the end

- Apa – pa'a
- Ini – ni'i
- Ada – da'a
- Aja – ja'a

This is the last pattern of word formation of reverse language in Murep Community. As what can be seen in the example, the words which consist of vocal letters in the first and the last letter of the word will all be put on the last letter of the word.

Reason Why Murep Society Used Reversed Language

This section discusses the reason why Murep Society uses reversed language. This presentation is the answer to the research question formulated in chapter II. To find answers to the research, a structured interview procedure has been carried out involving 100 respondents in the age range of 20-25 years, 100 respondents in the age range of 30-35 years, 100 respondents aged between 40-45 years and so on for respondents in the range 50-65 years old.

From the results of the interview, it was found that there were 4 main reasons why the Murep Society used reversed language, including because; 1. easy to use, 2. accustomed to listening to it, 3. accustomed to using it, 4. very familiar with reversed language.

Structure of Reversed Language Used in Murep Society

Before discussing the reversed language sentence structure used in the Murep Society, let's look at the example sentences below, examples of reversed language sentences which are also accompanied by examples of sentences in Indonesian and English to facilitate discussion.

Example:

1. boleh saya pinjem motor mu, saya mau ke pasar bentar beliin ibu saya ikan.

Helob ayas mejnip rotom mu, ayas uam ileb in kubi ayas naki.

Aux s v o s v o

Can I borrow your motorcycle, I want to go to traditional market to buy fish for mom.

If it is seen from the example sentence 1, the wording of the reversed language used by the *Murep* society uses the sentence structure in the sasak language, as the majority of the language used by the *Murep* society as seen from the examples of Indonesian sentences used.

2. Tidak, saya diem di rumah aja mau bantu bapak saya.

Kadit, ayas meid di hamur ja'a uam utnab kapab ayas.

Adj, s adj adv v o pronoun

No, I stay at home, i want to help my father.

As well as in sentence no. 2 above, the reversed language arrangement uses the Indonesian-Sasak structure. In other words, the word order used / the pattern used is an Indonesian-Sasak pattern.

Conclusions

Based on the result of the study, it is concluded that the findings of the study such as language and Murep identity, a case study in Barito community. That there are some community using new language for daily communication.

After analyzing the data, i found four patterns of word formation from the reverse language used by the Murep community. There were, words which have different letters at the beginning and at the end in are fully reversed, words which have same letters at the beginning and at the end will be reversed without the end letter, affixes which are not reversed, and the words which have same vocal letters at the beginning and at the end.

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