Tracing the Meaning of Self-Existence Through the Use of Pontianak Malay Language on Social Media

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ABSTRACT

This study aims to analyse the use of Pontianak Malay showing meaning of self-existence on social media. The study uses a qualitative descriptive approach and has employed ethnolinguistic theory as proposed by Crystal (1995). The data were collected from the posts and comments in social media accounts such as *Pontianak Informasi*, *Pontianak Infomedia*, and *Kamilonte*. The data analysis technique in this study follows the analysis model developed by Miles and Huberman (1984) which is an interactive analysis model, through three components, including 1) data reduction, 2) data presentation, and 3) drawing conclusions and verification. The results of the analysis are described in an informal narrative manner, that is, through words, sentences and other forms of narrative. Based on the analysis, the study finds that the use of Malay for the people of Pontianak as a form of self-existence on social media consists of six types of language forms; the basic form of Malay, forms of affixes, greeting words, re-formations, shortening or abbreviations, and contractions. The study concludes that the existence of the Pontianak community is shown by the intense use of the Pontianak Malay language in communicating.

Keywords: Language, Malay, Pontianak, Social media.

1. INTRODUCTION

Today's modern society is very familiar with social media. Social media has an important role as a place for communication that is very effective and efficient for its users. Good communication can form good social relationship in family and community life (Erwina, 2021). Such information can be accessed through social media very quickly. The latest news can be obtained only by reading on social media. It is because the role of social media as a forum for socializing with the outside world is increasing.

Kurniawan (2021) stated that in the 3rd millennium era, the consequences of the science and technology revolution made the pace of change felt so fast and occurs in almost all lines. Initially, communication in the media was only one-way, meaning that media connoisseurs could only listen to the content offered by media sources. However, along with the times, social network users are also involved and participate in the media content. To interact requires communication which is actually not as easy as seen. With different backgrounds, the delivery will be different.

Understanding the word communication as a human process responds to the symbolic behaviour of others (Adler & Rodman in Watie, 2011). Language, words, gestures, signs are part of the symbols that humans use in defining something or conveying something to others. Language is a cultural product and at the same time a medium for conveying culture from the language community concerned (Devianty, 2017).

Access to the latest news or information is very easy and has a wide reach throughout the region. Likewise, in the Pontianak area, the community currently has a very good communication and affordable network. For the Pontianak community, social media is a place for self-existence in using regional languages, especially Pontianak Malay as their regional language. This was found in news posts on social media reporting about an occurrence that happened around Pontianak, internet citizens racing to respond with Pontianak Malay. According to Hariadi (2016) in many vocabularies, Pontianak Malay is almost the same as Indonesian. It is not surprising because Indonesian has its roots in Malay. Asyura (2019) stated that Malay is the majority ethnic in Pontianak. Related to this the use of Malay on social networks by most Pontianak people indicates the

existence of the local language and self-existence. It shows that the Malay language is also very easy to understand as a medium of communication.

Local language is an identity, means of communication, and local wisdom that is a cultural asset for a group of language user communities (Susanti, 2021). The regional language variants owned by the Indonesian nation reflect the cultural diversity that exists in Indonesia. The vernacular has a close relationship in the living order of the language-speaking society, where the existence of the vernacular itself. The regional language as a marker of the identity of a nation and as the main identity that forms the normative character of a nation's community.

The existence of the regional language depends on the native speakers, if the native speakers themselves no longer want the language, it will be very difficult to keep the regional language alive and not extinct (Setyawan, 2011). When viewed from the sociolinguistic perspective, the function of language is related to how to use language properly and correctly in existing situations and conditions. Trudgill in Setyawan (2011) adds that language has a function as a means of building social relationships and information notification to the interlocutor. There are certain factors that influence the use or selection of language for example the topic, the interlocutor, and the social context and location of Holmes' speech in Setyawan (2011).

Ethnolinguistics studies in a language are not limited to ethnic languages that do not have writing but languages that already have writing (Crystal, 1995) mentions that ethnolinguistic is a branch of linguistic science that studies, studies the variety of languages related to the overall ranking of extra-linguistic variables in which there is a social base of identified communication. This is in line with Kridalaksana (2001) who proposed that ethnolinguistics is (1) one of the branches of linguistics that investigates the relationship between language and society which do not yet have language writing, and (2) the linguistic branch of anthropology that investigates the relationship of language and the attitudes of language users to language

In this regard, the relativity of language is one of the ethnolinguistics' aspects that is very prominent. (Kridalaksana, 2001) mentions that language relativity is a way of looking at the world with the language he uses through grammatical categories and semantic clarifications. Ultimately, grammatical categories and semantic clarifications in a language are used simultaneously in culture. Thus, it can be concluded that ethnolinguistics is a branch of linguistics that studies the structure of language, the functioning of language and the user of language through socio-culture. In other words, ethnolinguistics is a branch of linguistics that studies the origins of the relationship of the use of a language through society and culture.

According to Zulaeha (2017) the facts of maintaining regional languages as part of the existence of languages and treasures of national cultural wealth are an urgent problem carried out by the local community, especially in the family sphere and the scope of education. In general, however, the preservation of language is a collective decision by a community or language speech society to keep using the language (Fasold, 1984).

Research on language maintenance is has been conducted by for example, Mastini (2021) who found that many Instagram social media accounts use Balinese. Susanti (2021) conducted research on the use of Sintang Malay on Banner promoting the prevention of Covid-19 found that there was a mono-morphemic and poly-morphemic formation. This study analysed the use of local language as a form of self-existence in communicating on social media as a form of maintaining regional languages.

2. METHOD

The method used in this study is a qualitative method. The data were collected by note taking and capturing the posts and comments posted in social media accounts of *Pontianak Informasi*, *Pontianak Infomedia*, and *Kamilonte* on social media, such as *Facebook*, *Instagram*, and *Twitter*. The data in this study are in the form of words and sentences used in the post.

The data analysis technique in this study follows the analysis model developed by Miles and Huberman (1984) which is an interactive analysis model, through three components, including 1) data reduction, 2) data presentation, and 3) drawing conclusions and verification. The method of presenting the results of the analysis is described in an informal narrative manner, that is, through words, sentences, and other forms of narrative. The study has employed ethnolinguistic theory as proposed by Crystal (1995) to analyse the collected data.

3. FINDINGS AND DISCUSSION

The position of the regional language in this case the Malay language as a medium of self-existence on social media is a form of language preservation for the people of Pontianak. If judging from collected data, almost most internet citizens are more likely to respond using Malay.

Although some are found to use the Jakarta language with the greeting word *gue*, it does not hinder communication on social media. The following data on the use of the Malay language collected include the basic form of the Malay language, affixed forms, the greeting words, the repetition, shortening or abbreviation, and contraction.

Table 1. Word classes and meaning

Basic Forms of Malay	Word Classes	Meaning
Tau pulak die tu dalam mobil ade minyak goreng wkwkwk orang dekat la tuz	Verb	He knew that in the car there were cooking oil wkwkwk he must be close person.
Benyai mobil tu	Adjective	The car must be broken
Laju benar dy bawa mobil tuh tak jage keselamatan, demi cari **duet** pon	Noun	He drove the car very fast and didn't take care of safety, in order to make money
Bodo bale emg	Adjective	Very stupid indeed
Akhirnye bise **tidok** nyenyak	Verb	Finally (i) can sleep well

3.1. Basic Forms of Malay

The term basic form is chosen among the main classes of words, such as noun, verbs, adjectives, and numerals (Language Centre, 2007) basic forms found in the use of the Malay language by the people of Pontianak including **tau** (verb), **benyai** (adjective), **duet** (noun), **bodo bale** (adjective), **tidok** (verb).

Table 1 shows that the word *tau* (verb) in Pontianak Malay has the meaning of *tahu* (know) in Indonesian. The word *tau* (know) can be spoken in formal and non-formal contexts that had denotative and connotative meanings. The denotative meaning of *tau* literally means knowing something. Meanwhile, *tau* has connotative meaning which is to find out something that he should not know. Data 2 shows the word *benyai* (adjectiva) which means *hancur* (broken) in Indonesian. The word *benyai* was spoken by someone who saw the condition of his car which was seriously damaged. Furthermore, data 3 is *duet* that means *duit/uang* (money) in Indonesian. The word *tidok* (verb) in Pontianak Malay can also be observed in data 5 which means *tidur* (sleep) in Indonesian. Finally, data 4 the phrase *bodo bale* (adjective) means (foolish) in Indonesian. The phrase *bodo bale* for reasons, e.g., someone's invective because he is to upset with other. Another possibility is that the person looks very stupid.

3.2. Affixed Forms

The term affixed forms is composed of basic forms by the addition of prefixes, infixes, suffixes, and prefixes according to the rules of word formation. The term form of affixes denotes an orderly connection between form and its meaning (Language Centre, 2007)

The forms of Malay affixes used by the Pontianak community in communicating include the confix -nye and -kan, the prefix te- form, the prefix form di-, the suffix form –kan, the prefix be-, and the suffix –nye.

Table 2. Affixed forms and meaning

Basic Forms of Malay	Afixed Forms	Meaning
Nyerahkan diri memang sopir tu, jelas nampak mblnya di cctv	**Nyerahkan** is a basic form of *serah* which ended with *nye* and *kan*	The driver turned himself, his car was clearly visible on CCTV
Saye kadang2 **tebojor** gak nih min. Krn simpang tuh tak lurus	**Tebojor** is a prefix of *te* plus a basic form bojor	I'm sometimes straight too, Min because the intersection is not straight
Ohh om...ape kesah barang titipan saye dah **diambek** ke?	**Diambek** is a prefix *di* plus *ambek* (basic form)	Oh, Uncle… so how is my stuff, has it been taken?
Kotor dah sepatu tuh bang, sini bang kite **bersehkan** bang	**Bersehkan** is from basic word *berseh* plus *kan* (suffix)	That shoes are already dirty,Brother, let me clean them
Laen agik nampak e ni bg, kemaren jumpe rambot pendek dak **bekerudung**	**Bekerudung** is a prefix *be-* plus *kerudung* (noun)	Another one seems to be, Brother. Yesterday I saw her with short hair not veiled
Akhirnye bise tidok nyenyak	**Akhirnye** is from word class noun *akhir* plus -*nye* (suffix)	Finally (i) can sleep well

The form of affixes in table 2 can be observed in the words *nyerahkan*, *tebojor*, *diambek*, and *bersehkan*. The word *nyerahkan* in Pontianak Malay is from the root *serah* which gets prefix *me-* and suffix *-kan* changed into *menyerahkan* (surrender) in Indonesian. It because the rule of word formation starting with [k, p, t, and s] get assimilated in Indonesian.

As data 2 the word *tebojor* is from *bujor* in the Pontianak Malay language. Actually, *tebojor* in Indonesian is from the word *bujur* and the prefix *ter-* to be *terbujur*. Data 2 can be interpreted that sometimes one missed the road and no attention to the intersection. The same thing in data 3, namely *diambek* is a Malay language that is very closely related to Pontianak people. Diambek comes from the Indonesian root word 'ambil' which is absorbed in Malay ambek and gets the prefix di- to be diambek or diambil (be taken). Furthermore, the word bersehkan is from the root word berseh in the Pontianak Malay language. In fact, the word with the affix for 'bersehkan' in Indonesian comes from the root word bersih and suffix –kan to be bersihkan (to clean).

3.3. Greeting Words

As Crystal (1995 in Damayanti, 2014) argues, greeting is a way of referring to a person in a linguistic

Table 3. Pronoun and meaning

Basic Forms of Malay	Pronoun	Meaning
Kamek *maok min, carekkan laaa min. Carek duet mksudnye wkwkwk*	**Kamek** refers to a single pronomina which means I	I want, Min, find for me, Min. Look for money i mean hahaha
Saye *gagal focus dengan yg ngomong. Semoge korban selamat*	**Saye** refers to a single pronomina which means I	I failed to focus on who talked. May the victims survive
Mang harus petugas yg kasi efek jerak di situ. ***Kite*** *tegur,* ***kite*** *dileter e*	**Kite** refers to the plural pronoun (speaker involved) which means we	Indeed, it must be the officer who gives the deterrent effect there. We reprimand, we are the ones who are scolded
Budag *Ponti Punye Cerite*	**Budag** refers to a single second person meaning he (in this case it leads to a Pontianak person)	Pontianak peoplehave a story
Die *ni yang jual roti jala Mak Limah Biadab*	**Die** refers to the singular persona spoken of	He is the one who sells roti jala Mak Limah Biadab

Table 4. Word classes and meaning of reduplication forms

Reduplication Forms	Word Classes	Meaning
Ati2 *ye bawa motor, jgn laju jgn nyalip wlwpun* ***buru2***	Repetition of the word **ati2** (adverb) and **buru2** (adjektive) marked with a number sign 2 aim to be more careful	Be careful riding the motorbike, don't speed, don't overtake even though you are in a hurry
Dia kan di kejar malaikat izrail jadi die suke ***laju2***	Repetition of the word **laju2** (verb) marked with a number sign 2 means riding fast	He's being chased by an angel izrail so he likes to speed
Kate2 *dari kaosnya ngenak bang*	Repetition of **kate2** from *kate-kate*(noun) refers to the words written on a t-shirt worn by someone	The words on his t-shirt fit, Brother
Macam ***adek beradek*** *bon jovi*	**Adek beradek** is a form of repetition, derived word from *adik*(sister), which means that you still have a sibling relationship	Look like Bon Jovi's brother

interaction carried out directly, which is analysed, namely the types of participants who are distinguished based on social situations and the rules proposed to explain the writing of the use of terms carried out by the speaker, such as the use of the first name, title, and pronominal (pronoun).

The greeting referred to in this paper is a salutation in the form of personal pronouns such as first person singular (I), first person plural (we), second person singular (you), second person plural (all of you), third person singular (he, she, it), and third person plural (they).

Greeting is also often used in the Pontianak Malay language in communicating on social media including *die* (he/she) second person singular, *kamek* which means I (first person singular), as well as greeting *saye* as first person singular, *kite* (we) refers to the third person plural and *budag* (people) Pontianak refers to second person plural.

The greeting words in Pontianak Malay can be seen in table 3, namely die 'he or she' refers to the singular person being spoken of, *kamek* 'I' refers to a singular pronoun which means saye 'I', and kite 'we' refers to a plural pronoun (the speaker is involved) which means we. *Budag* refers to a single second person meaning he/she (in this case it leads to a Pontianak people).

3.4. Repetition Forms

The term repetition forms can be a replay of the basic form in whole or in part with or without the recurrence and alteration of the sound (Language Centre, 2007).

The form of repetition marked by the inclusion of the number 2 also appears in the Pontianak Malay language, including the adverb word class ati2 (hati-hati) means be careful, buru2 (buru-buru) (adj) means in a hurry, laju2 (laju-laju) (verb) means speeding, kate2 (kate-kate) (n) means words.

Table 4, data 1 and 2 found the words *ati2*, *buru2*, and *laju2* are the repetition word forms dwilingga (same sound). The repetition word *ati2* is taken from the word 'hati-hati' *careful* in Indonesian which experienced the release of the letter 'h'. Meanwhile, the word repetition *laju2* or *laju-laju* is a repetition of the Pontianak Malay language which means *ngebut* (speedy). Data 3 is repetition word *adek-beradek* or *adik beradik* (brothers/sisters) in Indonesian. In this context, these siblings have the meaning of just resembling or being like brothers/sisters.

3.5. Shortening or Abbreviation

Abbreviation is the process of removing one or more lexeme parts or a combination of lexemes so as to produce a new form that has the status of a word (Kridalaksana, 2014).

Table 5. Abbreviation, information, and meaning

Abbreviation	Information	Meaning
Salfok *am truknywourr*	**Salfok** is an abreviation of *salah fokus*(wrong focus). This abbreviation is used by internet citizens in commenting on someone's post.	(I was) wrong focus on the truck, weuw
Tak alang2, sekali maok curi dua jerigen minyak goreng (36 liter). Minyak goreng disimpan dalam mobil box, rencanenye untuk dikirim ke pelanggan. Eh, pas subuh Sabtu, mobil box dibengkas **pasutri** *ini.*	Pasutri is an abreviation of a *pasangan suami istri* (married couple). The shortening of this word is also used by net residents in pontianak people's posts on social media.	Thorough, once they want to steal two jerry cans of cookingoil (36 liters). Cooking oil was stored in a box car, the plan was to be delivered to customers. Uh, just after dawn Saturday, the box car was dismantled by this couple
Keren captionnya **salken** *dr Singkawang ya bang*	**Salken** is an abbreviation of *salamkenal* (greeting). This comment was netted on social media in the scope of the Pontianak community	Cool… the caption, greeting from Singkawang, Brother

Table 6. Contraction data, information, and meaning

Contraction Data	Information	Meaning
Dak *bahaye ke*	**Dak** is the process of shortening the basic lexeme of the word tidak	. Ain't it dangerous
Aok **bru smlam ga** *nengok e mobil itu*	There are 3 data that use the form of contraction, namely **bru, smlam, ga** is a process of contraction of the word **barusemalam juga**	Yup, just last night (i) also saw the car
Kalo boleh jujur, **abng...abng** *ni* **ndk** *ganteng..tp muke* **abg** *ni ndk bosan di pandang*	It found contractions in the word **abng(1) ni (2) ndk (3) tp (4) abg (5) ni (6)** which is the shortening process of *abang, ini, ndak, tapi, abang, ini*	To be honest, brother… This brother is not handsome... but this face is not boring to look at

The contraction words netted for Malay speakers on social media, including *dak-tidak* (no), *bru-baru* (new) *smlam-semalam* (last night) *ga-juga* (also), *abng-abang* (brother) *ni-ini* (this) *ndk-ndak* (no), *tp-tapi* (but), *abg-abang* (brother), and *ni-ini* (this).

Table 6 shows the contraction of *ke* and *bru smlam ga* in the Pontianak Malay language. The contraction of *ke* which means *tidak* (no), *bru smlam ga* or *baru semalam juga* (just last night), and *abng* or *abg* or *abang* (brother); *ndak* or *tidak* (not); *ni* or *ini* (this) in Indonesian requires an understanding for readers of other ethnic groups in Pontianak.

4. CONCLUSION

Based on the results of the analysis above, the use of Malay for the Pontianak community as a form of self-existence on social media consists of six (6) types of language forms including the basic form of Malay, the form of affixes, the greeting words, repetition, shortening or abbreviation, and contraction. The use of Malay for the community of Pontianak in communicating through social media shows that Malay language here serves to familiarize fellow local speakers so that they can communicate and interact comfortably and easily understood. On the other hand, unknowingly for users of the Malay language this is one way to maintain and preserve the Pontianak Malay language so as not to be shifted by other languages.

The existence of the Pontianak Malay language is the identity of the Malay community in Pontianak which is marked by variations in the form of the Malay language in their conversation. This proves that the Malay language is a form of self-identity, pride, and the preservation of

In communicating on social media, Pontianak people appear abbreviations or acronyms to express something interesting, including the abbreviation of the word *salfok-salah fokus* which means wrong focus, *pasutri-pasangan suami istri* which means married couple, and *salken-salam kenal* which means greeting. These abbreviations are usually very familiar to internet citizens, so they already understand each other.

The form of abbreviation or shortening of words can be observed in Table 5 data 1 and 2, namely *salfok* and *salken*. The word *salfok* is an abbreviation of *salah fokus* (wrong focus). This abbreviation is used by net citizens in commenting on someone's posts on social media. Likewise, salken is an abbreviation of *salam kenal* (say greeting).

3.6. Contraction

Contraction, which is a shortening process that summarizes the basic lexeme or combined lexeme (Kridalaksana, 2014). The use of this contraction is commonly carried out by internet citizens on social media in order to take advantage of the limitations of the existing media.

local languages. Self-identity means that the city of Pontianak is the centre of government, but the community still maintains their linguistic identity. This has a correlation with tribal pride. Ethnolinguistically this is a form of maintaining the mother tongue of the Pontianak Malay community.

AUTHORS' CONTRIBUTIONS

The contributions of each author are as follows: conceived and designed the analysis, collect the data, contributed data or analysis tools, performed the analysis, and wrote the paper.

ACKNOWLEDGEMENTS

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