

## **Language Attitude on the Trade Context by Indonesia-Malaysia Border Communities in West Kalimantan**

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### **Abstract**

This study aims to describe the attitude language by the community border in West Kalimantan traced in the context of international trade. This research is qualitative research with an in-depth interview method and observations by (TO) the Community border in Entikong (West Kalimantan - Indonesia) and in Serikin (Sarawak - Malaysia). The results of this study indicate that the society of merchants and consumers who transact (HAD TRANSACTIONS) in Entikong (from among adults and students) who trades (TRADED) in the territory of Indonesia tend to use Indonesia language if different tribes or ethnic. In addition, the community of merchants and consumers who transact in Serikin Malaysia region will tend to use Malaysia language who mixed with the local languages. This suggests that the language is determined by the attitude of the situation and the context of the speech is going on. In addition, the context of the second relationship is affected also by intercultural communication skills acquired at school and multilingual language proficiency so that communication in the context of trade.

**Keywords:** Indonesian language, language attitude, trade, border communities

### **INTRODUCTION**

Indonesia is a country with many ethnic groups which automatically has a wide variety of languages. It is reinforced by data development agency and the construction of language (2017) that the number of local languages already inventoried and described are 652 local languages. That number does not include dialects and subdialects for each language. If seen from the accumulation distribution per province, local languages in Indonesia in total are 733.

With a number of local languages and cultures that are diverse, a nation has an official language to unite the various ethnic or tribal. The official languages are important existence to become a unifying standards in terms of intercultural communication. Unifying language in Indonesia is Indonesian language.

Indonesian language also increasingly rapid development associated with its function as a media and communications tools. In today's modern era, Indonesian language increasingly strengthen its existence as a language variety of science. Many books and resources relating to technology-based information was submitted with the language of Indonesia. Its development is getting the message supported by economic development of Indonesia that continue to improve so that the learning interest of foreigners against increasing Indonesia language. This gives you an idea of how the language of Indonesia is ready to internalize itself as the strong language in Southeast Asia.

If grounded by data and facts about how powerful the Indonesian language, then it appears the fundamental question regarding the position and functions of local languages as mother tongues. Regional language serves as the language of instruction in the ethnic community and a very important role as a tribal identity in Indonesia. Thankful things by Indonesia was with wealth and differences in local languages and culture that many of these turned out to be merged with the Indonesia language as an official language. With such complex linguistic symptoms, it can be concluded that Indonesia is a multilingual speakers due at the very least will master the native language (regional language) and Indonesia (official language). It is also in line with the opinion Darmojuwono (2011, pp. 19) that the people of Indonesia including the multilingual community. The diversity of languages belonging to Indonesia is a multilingual reality which deserves to be examined.

Multilingual symptoms grouped on two terms on the basis of speakers bilingual (two languages) and multilingual (master more than two languages). In General, Indonesia at least master two languages, namely local languages as first languages and language as a national language of Indonesia. Unlike the language of Indonesia which is the national language and symbol of national identity, if seen from socio-psychological aspects then the regional language was a social identity associated with the ethnic background and identity of a speaker (Darmojuwono, 2011 pp. 20). Regional language for the people of Indonesia on the generally is the first language learned in the process of socialization, although not a possibility that in language acquisition a speakers learn more than one language at a time at one time. The result of that being bilingual came the confusion in determining where the most important language for use in communicating.

In the realm of economic, strengthened the position of the Indonesia language with the use of the language of Indonesia rule in the products marketed in Indonesia. But a little bit different with promotions certainly involves lying speak. The society has the freedom to give Indonesia language usage because they wear a medium to showcase, promote the goods/services by making use of the language. Media outside spaces that are clearly plastered with the hope people get to know and are interested in purchasing goods/services that. However, the language used in the naming of or in promotion are often mixed by the language beyond language Indonesia though there is already legislation linguistic usage. The mixed Indonesia language usage by languages beyond language Indonesia, especially in a foreign language.

Entikong border area is very strategic for the development of internasional economic between Indonesia and Malaysia. The community at the border surely will often interact among Nations if confronted in the context of trade. So is also the case with the communication needs of course complex called intercultural communications.

Early assumptions about intercultural communication is the communication that occurs between people from different countries. In fact it is true, do the communication with people who come from the same country more easily than do the communication with people from different countries. However, when

observed, various events in our fatherland, clashes between ethnic strife between the wards, it reflects the existence of a difference in mindset, a way of looking towards life phenomena among the public. In fact, such events occur among people who originate and reside in the same country. Therefore, the basic communications intercultural actually begins from the confluence of interpersonal (one person opposed to one person).

The fundamental reason for this research was conducted due to concerns the language maintenance of Indonesia is a manifestation of the efforts to maintain and preserve national language. In addition, by knowing the existence among the Indonesian language can give you an idea of what efforts need to be done by governments, researchers, the community, as well as language pop speakers in areas of West Kalimantan border. Things that can be done by observers and language activists are seeking things related to the world of education in schools in the form of conditioning the use of language of Indonesia and the local language curriculum development. In addition, regarding the linguistic socialization also needs to be done by the related agencies to give to the community in order to be wise in border region Indonesia with all its complexity. An effort like that in the end not only strengthen the resilience of the tribe through the use of the language in question, but also strengthen the nation's resilience can be simultaneously through the use of the national language.

### **The Border Region Of West Kalimantan**

Description of West Kalimantan border areas referred to in this study refers to the range of research data retrieval area. The researchers chose the location of the research in the Sanggau is one of five counties that are on the leading edge area (border) of Indonesia and Malaysia. It is not necessarily because it has a solid foundation of Dayak Bidayuh community because the majority are in the district and parts of the relic in Sarawak Malaysia. The most appropriate sub to be the location of the research was in district Entikong because right is leading Indonesia and come within an area with a growing border economy. So, Entikong chosen as location research and data retrieval.

Entikong sub district which is in the border between countries is a very strategic area concerns many aspects include:

1. Geographically it is located on the border with the lowliest Serawak (East Malaysia).
2. It is located on the Trans Borneo highway which connects Serawak, Sabah, and Brunei Darusalam.
3. Have the Entikong border is the official doors in Indonesia as the gate of entry to or exit from Serawak, Sabah, and Brunei Darusalam.

In addition, note that there are still traditional way of linking some of the village in Kecamatan Entikong towards settlements in the region of East Malaysia Serawak. It is closely related to the existence of Dayak Bidayuh community monilitas and the geographically and demographically spread across the borders of Indonesia and parts of Malaysia.

Geographically, the region including Entikong bordering Country Malaysia to the East, located at coordinates 1.130 North latitude to 0.370 South latitude and 111.190 East longitude to 1040 with territorial boundaries as follows:

- a. the North is bordered by East Malaysia Serawak.
- b. the East borders the Subdistricts Sekayam.
- c. the South borders the subdistricts of Sekayam and the Porcupines.
- d. the West bordering Bengkayang.

Entikong is one of 15 districts in Sanggau and is located on the front part of the Sanggau which borders Malaysia's Eastern State of Serawak. Entikong has an area of 506.89 km<sup>2</sup> and 5 villages as well as 28 Hamlets.

In demographics, community in district Entikong most profession as farmers, merchants, and service as well as the majority in the village of Entikong. In terms of education and religion, education levels at most at the elementary school level (SD) with the majority of adherents of Catholicism.

If the date based on the mobility of the population, the community in district berinteraksi with society often Entikong-Malaysia because trade continues in earnest. In addition, the construction of roads continued to be done so that the mileage of each village remain is easily accessible.

### **Bilingualisme and Language Attitude**

The term bilingualisme or being bilingual appears due to symptoms of the use of the two languages or two language codes by community members said in social interaction and gejaia this to be an interesting issue from the perspective of Sociolinguistics. The use of two languages or as a result of the needs of the speaker in communicating. Linguistic ambience like this pose a hassle, because in addition to the need to specify the language should they should be communicating, every speaker needs to also consider the variety of a language where that is appropriate to the situation. Any member of the public said inevitably must choose one language or language variation to be used in the event of certain said. The selection of a language or language variation must consider a variety of factors such as who's talking to whom, and about what and where the events said it lasted.

A speaker should be careful in the selection of language at an event said. Speakers should pay attention to at least two things, namely the need to pay attention to social status (vertical dimension) and social distance (horizontal dimension) counterpart said. Both of these indicators are important, regarding inaccuracies in terms of the selection of the language could pose neither "losses " said for attendees.

To choose the use of one language appropriately in the event of said, one must master both languages, (1) had to master the native language (B1) as his first language, and (2) the acquisition of another language (B2). People can use a second language it is called dwibahasawan or bilingual, whereas the ability to use two languages lands called bilingualitas kedwibahasawanan. In addition to the term bilingualisme with all the interpretation, there is also the term multilingualisme or keanekabahasaan i.e. the use of more than two languages by someone in his intercourse with others in turn.

With regard to the use of two or more languages in social interactions right memunculkan two characteristics of the society say that is closed and open. The society said the society covered untouched other said other communities for reasons of geographical location that is remote or was deliberately do not want to connect with other communities said. The society said that as this will still be the Community said that static and remain to be a monolingual society said. While the society is an open society said having links with other communities said allowing the onset of language contacts with all linguistic events as a result and with the help of the Community said that multilingual. Linguistic events as a factor of the contact languages that have an impact on the events of Sociolinguistics in the form bilingualisme, diglosia, code, code, interference or intervention, and the shift of language. All of these are also influenced by the attitude of the bebahasa a speaker who will certainly affect the selection of the right which is considered appropriate language context in communication.

Attitude is the activity of cognition, afixation, and tendencies acting someone who is relatively fixed nature. The trend heading into one object, either an individual or an institution. That attitude is a source of cultural, family, and personal. Experts have different opinions about the attitude. Some are assumed, that attitude is a determining factor in the deed, but there is also argued to the contrary i.e. a decisive action attitude. Without the need to sharpen the differences of opinions of experts, let alone argue it compellingly, certainly between attitudes and deeds difficult separated because both have a very tight relationship. Attitude with regard to what was thought, felt, and would like to be done by a person in respect of the existence of something circumstances. While it appears that deeds are always determined by the prevailing social norms, habits are wont to do, and by the thought of what might appear when the deed was done, and not just by sheer desire is based.

If the attitude is associated with language, then one thing cannot be denied that the language is not only an objective, not just tools or instruments that are sosiai to deliver neutral meaning, but relate with the identity of a social group or ethnic . If there are strong links between language and identity of the wearer so that relationship will be revealed in the individual attitude towards the language and the wearer. Individually language serves as a tool and is a maid thought processes at once in social is a tool of social interaction or communication. Language as a tool relies on the human who uses it. In other words evolved and the demise of the language, not the language, as well as the power defense of the language relies on community use.

Language attitude is a mental position or feelings towards their own language or the language of others (Kridalaksana, 2001 pp. 197). In the language of Indonesia said the attitude may be based on body shape, an upright standing position, behavior or gestures, and the deeds or actions taken based on the view of (the founding, beliefs, or opinions) as a reaction to the presence of a the thing or event. Attitude is a psychiatric phenomenon, usually manifesting in the form of action or behavior. Attitude can not be observed directly. To observe the attitude can be seen through a wide range of behavior, but the results showed that what appears in the behavior doesn't always show the attitude. Vice versa, the attitude

of a person is not always reflected in his behavior. It also aligns the verbal attitude that difference when communicating antarindividu influenced factors of social distance, power, level of imposition against the face of the speaker, the variable social and cultural values. (Suyitno, 2006 PG. 269)

Related to the above explanation, meaning language attitude is very decisive in order to defend a language because language capable of affecting the attitude of a person to use its language, not the language of others in society, bilingual or multilingual. There are two conflicting language attitude, that is, a positive attitude and negative attitude. The speakers of the language said to be positive when the degree of high scale act or tendencies are strong against the language. His actions were based on a sense of pride, a sense of loyalty, respect, and a sense of conscious of language. Sebaiknya negative attitude if someone or a group of people no longer have a passion, drive, and a desire to maintain independence of language acquisition.

Garvin and Mathiot (in Fishman, 1968) argues there are three characteristics of language attitude, namely (1) the fidelity of language (language loyalty) that encourage a language community maintain its language and seeks to prevent the existence of the influence of other languages; (2) the pride of language (language pride) that encourages people to develop their language and use it as a symbol of identity and unity of the community; and (3) awareness of the existence of norms of language (awareness of the norm) that encourages people to use language carefully and manners. The attitude of the language became important in order defend the language because it could influence a person to use language. The attitude of the language associated with the language of loyalty and loyalty when the language associated with a contact in two languages or more could ascertain the community, then theoretically there are three possibilities of usage of language. First possibility would occur or the intermingling of the unification of two languages to a new language eventually gave birth to a commonly referred to as pidgin. The second possibility, the old language "lost's" and shifted by the language that came later to the community so that there was a great shift in the language. The possibility of a third language of the old and new languages co-exist and both languages are concerned the sharing function. In this kind of condition, consciously or not, the old language are retained by the community concerned. This is called with the "pemertahanan" language.

The language of the competition should be balanced with language education. This can occur in the case of the rivalry and the language of the Sundanese in Bandung, Indonesia. Research shows that being bilingual ability and mastery of children (students) against the Sundanese language and language of Indonesia tended to balanced influenced aspects of language structure similarities as there are aspects, compounds, and repeated words (Huri, 2014 pp. 176.) But in terms of publications and advertising the majority language spoken in Bandung Indonesia language dominated (59.6%), United Kingdom (20.2%), the United Kingdom and languages mix Indonesia (19%), and mixed the language of Sunda and Indonesia (1.2%) (Riadi, 2015 pp 95) This illustrates that it is not impossible that regional languages can hand in seinging with the national language even a foreign language.

Some of the research on the attitude of the language could be made as early as the description of the findings that there are no components that needs to be seen that is the attitude the regional language, national, and foreign languages. Related to this research, then the language attitudes will focus on just two aspects, namely the attitude of Indonesia language as the national language and the attitude of the Dayak Bidayuh language as a regional language. High complexity where the majority of people in West Kalimantan border region included in particular the multilingual is a condition unique to researched. This will be explored on the basis of age and profession with the context of the speech.

## **METHOD**

The methods used in this research is qualitative method by using the ethnographic approach to communication. This approach is used to understand the meaning of different ethnic communication symptom. Different ethnic communication is a relationship between individuals of different cultural communication in society diglosik said. Diglosik refers to the understanding of the conditions about the use of language that is stable (Suyito, 2006 PG. 265). The approach will be very relevant in an attempt to describe the attitude of the community language border in the context of international lawyers.

Site the study was carried out in the border region in district of West Kalimantan Entikong at Entikong village. The election of the village is based on ease of access and mobility line border trade regions of West Kalimantan Indonesia-Sarawak Malaysia.

The data in this research in the form of speech, now, and the results of interviews collected from in-depth observations on society in the village of Entikong. The data obtained from the interviewees with the merchant profession background.

The data source in this research is the speech of the public at Entikong village. Research in an effort to streamline the adequacy of data then takes the best from a group of researchers (who votes will give enough information) to be selected into the study respondents. Sample to get the data from the instrument on the community drawn from respondents totalling 100 traders.

The techniques used in this research is exploratory sequential engineering. This technique is used to collect data is performed sequentially in the collection. The data is taken either qualitative or quantitative data data will mutually support each other. In this research the collection of data using:

### 1) Observations

Observation is a data collection conducted how to observe and take notes systematically investigated symptoms (Narbuko, 2005, p. 70). In this study, researchers observed West Kalimantan border region (in the village of Entikong) using systematic observation and open. This is done in Community policies directly in the selection of a language when communicating in the context of West Kalimantan at the border trade. At certain moments, the researcher does not participate directly but only as observers or observers and not directly involved in the conversation.

### 2) The interview

In this study researchers using structured interview techniques and deep (deep interview) by some individuals in the community or profession which deals with tradings in West Kalimantan border region (village Entikong). This technique will give the advantage to the party which the interviewer in order to guide the talks so as not to get out of the theme. However, this technique takes a good rhetoric and flexibility so that people who were interviewed did not feel awkward. Flexibility is meant here is the possibility to improvise if needed and found unique facts of interest to excavated. It is also done between individuals and groups in a community the same for example when there is a custom event.

## **FINDINGS AND DISCUSSION**

Indonesia is a vast archipelago country's territory stretches from Sabang tip of Sumatra to Marauke in Papua. Not only in terms of geographically but in terms of demographics, in Indonesia there are also many different tribes and cultures and languages. That diversity needs to be politically unified through a system of the Constitution and the language of unity which in this case is the language of Indonesia.

The official Indonesian Language became the State language increasingly undertaken in various domains of life and the realm of reason. From the realm of life, Indonesia language tips are established status and its use in formal variety. While the regional variety of language (local language), Indonesian language as alternative language in communication by different ethnic in various areas and the border region was no exception as in West Kalimantan. Related to that, following various studies of Indonesian language in the border of West Kalimantan.

The results of observation and research now shows that the society of merchants and consumers in particular Entikong (from among adults and students) who trades in the territory of Indonesia Indonesia language tend to use if different tribes. In addition, the community of merchants and Entikong in particular consumers who transact in Malaysia region will tend to use the language of Malaysia who mixed with the local languages (Dayak Bidayuh or Malay). This suggests that the language is determined by the attitude of the situation and the context of the speech is going on. In addition, the context of the second relationship is affected also by intercultural communication skills acquired at school and multilingual language proficiency so that communication in the context of trade.

The data is taken from the original merchant Indonesia 60 people (40 traders from West Kalimantan and 20 traders from Sarawak) and 40 consumers (30 people from West Kalimantan and 10 people from Sarawak) that total respondents as many as 100 people. The data in the form of speech which describes the language attitudes in this respect is the selection of languages by the Community border is affected by the context. If it is Indonesia's trade relic then society will tend to use the language of Indonesia if different tribes. But local languages are also used when merchants and consumers to Transact. Unlike the trade in the region of Serikin (Sarawak, Malaysia) most traders are people of Indonesia. In the village, the market opened only on weekends and product origin Indonesia is the best-selling products are sold. These products are mostly in the form of

accessories and clothes. Many leaders Malaysia are shopping and this affects the language chosen by the merchant from Indonesia. They will use the language of Malaysia and a currency, the Malaysian Ringgit (RM).

The position and function of the language relating to the legality and policy of political and sociological about the use of language. In this context, the position and the function of language in question refers to the national language Indonesian language.

The position of Indonesian language as the nation language in the constitution of Indonesia 1945 article 36 has been placing Indonesian language as the language of science and the mass media, including the language of instruction in the implementation of the nation's education in schools and universities all over Indonesia. Indonesian Language is also used as an official language by local governments throughout Indonesia. It is also reinforced by other regulation that insists on the use of business, internationalization, and institutional language created for the benefit of development and construction of the language of Indonesia.

In addition, the position of Indonesia language was strengthened through the world of education. It is exercised by the Ministry of education and culture of Indonesia who formulated and obliges Indonesia language education and their use in the institutions of the school at a basic level to higher education. It is also supported by the language centre as a development education institution in Indonesia. Various innovations done from level curriculum to educators quality improvement efforts. So also on the institution of language in this language centre was founded also is constantly working to provide the construction through a variety of training for language teachers, the construction of the language through socialization, until celebrate of Sumpah Pemuda day by involving students. It is also inseparable from its function as institutions that set the rules of a good language and appropriate context through social development approach.

Through the answer sheets of the instrument of observation and interviews, obtained data about the attitude of villagers speaking Entikong that profession as a trader. There are four main instruments so main languages are:

1. The use of the Indonesian language in the linguistic situation of the (formal and informal) to figure out the position of the language.
2. Indonesia language usage in a variety of domains to figure out the function of language.
3. Loyalty society against the Indonesian Language to gauge the attitude of the language in the realm of trade.
4. Level of education towards the knowledge and skill to communicate.
5. Strategy defense language of Indonesia in West Kalimantan border area

At first, the majority of respondents to the instrument as much as 23 people wear formal situation in Indonesia language (office, school, and the center for public service) and 7 people using local languages. In colloquial situations like trade and offer services, languages selected language is the language of the majority of the region and Malaysia as much as 28 people and 2 people keep using the language of Indonesia because it is considered neutral and can be used

in various situations including trade. They are minded to facilitate communication if the settlers are dealt face or a different tribe.

On the second instrument, the majority of respondents as many as 25 people know the function of the language of Indonesia as national language that is used when the situation is formal and 5 people not knowing for sure the concept of the use of the national language. While trade and shop they will adjust the opponents said they use what language as needed so that the transaction runs lancar and mutual benefit.

On the third instrument, a majority of respondents as many as 15 people loyal to use the relic in bahasa Indonesia trading Indonesia and 15 people tend to choose the language of the local area to trade in the territory of Indonesia considered most the community is multilingual. Applies if the relic is Malaysia trade then a majority of respondents would use Malaysia as much as 26 people and 4 people using local languages which happens to be equal to their tribes. This shows that trade interests include adjustment of cultural and linguistic expression in a region strongly considered.

On the fourth instrument, a majority of respondents a total of 11 people educated end high school that language learning in schools in the past provide enough knowledge and attitude of the nationalist, an educated person and 9 end of junior high school also stated it the same. In contrast to respondents who graduated elementary school or have not completed elementary school as many as 10 people who admitted to not feeling getting a meaningful learning experience and attitude of nationalism against the use of the language of Indonesia for their trading business. They assume a very traditional thing of their education is not their illiteracy and can write, counting, and reading. They communicate naturally fit speakers make their opponents to talk. In contrast to those who graduate high school who admitted passing experience learn they are more matter against national languages and learning outside the school also form the attitude of loyalty speaks with interaction with society settlers the outside areas or out of State.

On the fifth instrument, the majority of respondents as many as 17 people agree to hold the linguistic socialization or things related to language in the curriculum about as if in an attempt to “pemertahanan” the national language. But as many as 13 people reject the existence of such activities because it is considered would only spend time because their profession as a trader which is full of high mobility in both trade areas. However, it does not cover the possibility of socialization is held with the right way without interrupting trading activity can be conducted by related agencies. It is important to provide language education outside of school or institution to direct attitude to political benarsesuai ang national language and also teaches how intercultural communication takes place.

## **CONCLUSION**

The border area is an area that will really be of particular concern by the government, for the development of border areas become an incredible asset for a country. The constraints experienced by the villagers Entikong especially in the lack of knowledge about the rules of the language are expected to be addressed by

means of socialization about the regulations related to the use of the Indonesian languages and foreigners in the area.

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