



LINGUISTIC REALIZATION OF MALAY DELI WOMAN'S WORK ETHICS IN POETIC FORMS

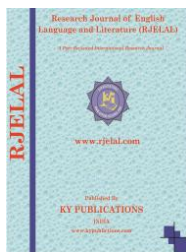
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ABSTRACT

This research attempts to discover the linguistic realization of Malay Deli woman's work ethics in the poetic forms. The source of the data is the proverbs, adages or Malay poetic forms called *Pantun* used by the speakers and their responses to the sociolinguistics attitude questionnaires. Based on the theoretical framework of Anthropolinguistics, the present study adopts the qualitative method to analyze the linguistic data obtained from the proverb, adages and *pantun* and descriptive qualitative method to analyse the attitudinal data. This research found that linguistic realization of Malay Deli woman's work ethic can be seen from its meaning literally and non-literally. This paper also found the most frequent of lexical items used in proverb, adages and other poetic forms used to describe Malay Deli woman's work ethics.

Keywords: Malay Deli woman ethnics, Anthropolinguistics, Sociolinguistics, Work Ethics, Adage and Poetic Forms.

Introduction

Malay Deli woman Ethnic

As one of the sub-ethnic of the grand-Malay ethnic in Sumatra peninsula, Malay Deli woman is situated in the centre of North Sumatera Province. It's vicinity with Malacca strait has amalgamated the rich culture of Malay ethnic to the signature of typical Sumatra tradition. Malay Deli ethnic eventually developed into one of the most respected ethnics in North Sumatera province. The people of Malay Deli ethnic have embraced Islam few centuries back as the religion came to Sumatra Island. According to Islamic Historian, Hamka, the Islamic missionaries migrated to Sumatra in the early of 7th century. It can be presumed that Islam penetrated to Batubara right after the glorious of Hindu Kingdom in Indonesia terminated. According

to John Anderson (in Sinar, T. Lukman (2006:132-3)) there are some important and captivating things about Malay Deli woman, such as: (i) the people of Malay Deli woman is more civilized, Intelligent and Hard Working which is a very rare sight amongst other sub-Malay ethnic, (ii) the people are happy, content and very welcoming toward the foreigners.

Anthropolinguistics

Anthropolinguistics is one of the branches of linguistics that studies the correlation between language and culture, more precisely how the language is being used as the observation tool in observing people while using the language, especially on the function and its use within the context of social and cultural. Anthropolinguistics initiates its realm from verbal to non verbal elements, such as in traditional ceremony which

eventually being linked to its cultural concept. Anthropology and linguistics have intertwined their path of studies to uncover the diversity of the culture and language as the important tools to comprehend the cultural legacies. Some material focuses in anthropolinguistic is; (1) highlighting how the society member communicate each other in certain situation such as in traditional or tribal ceremonies and relate it to the prevailing cultural context, (2) Analyzing the language not only from the structure but also the function and the use within the cultural context, (3) Analyzing the habitual custom, (4) Analyzing the language structure and the relationship of the family systems through the terminology of consanguinity and (5) the concept of colour. (Kottak et al, 1991:231)

Sociolinguistic

Sociolinguistic is the combination of two words namely socio and linguistic. Socio refers to the understanding or comprehension of the society toward the use of language within. Modestly, sociolinguistic can be defined as the use of language within certain social communities. Kridalaksana (1993:21) states that language is a system of arbitrary sound utilized by the society to work together, interact and identify. Language as a tool of communication for human can be studied, reviewed and explained either externally or internally.

Internally, the study of language is emphasized on the internal structure such as the system of phonology and the system of the syntax. on the other hand, language can be identified and reviewed externally. This identification and review are emphasized on the relationship of language with its users. This review is closely related with the study of anthropology or even psychology. Foley (1997:34) says that sociolinguistic is the study of the characteristics of language varieties, the characteristics of their speakers as these three social constantly interact, change and change one another within a speech community.

Adage and Poetic forms

Malay society has tradition to utter everything through adage or poetic forms. Women in Malay society especially in Malay deli ethnic use

this form of utterances when they do their daily chores such as when they are cleaning the house, cooking, even when they are taking care of their children. Within Malay society, the use of adage or poetic forms is important to be passed down to their children; therefore they use it every day. Adages such as “*buangkan yang keruh , ambil yang jernih*” is one of the examples of every Malay deli woman says to the children to always think positively, and avoid negative activities. According to Alisyahbana (2008), adage and poetic forms consists of lines and rhymes. This is to indicate that the use of adage and poetic forms in daily life is different with daily utterances.

Research Methodology

This research utilized the qualitative descriptive method and descriptive quantitative. Qualitative refers to what, how, when, and where a thing is connected with the meaning, concept, definition, metaphor, symbols, and description about various things. Descriptive means analyzing the collected data, interpreting it, attaining the model, framework, values norms, and behaviour of the phenomena studied. The approach used in this research is qualitative. Data collection derived from the depth interview, observation and also questionnaires.

Results and Discussions

Linguistic Realization of Malay Deli woman's Work Ethics based on Meaning and Form.

Based on the result of the analysis, the values of work ethics in Malay /Batubara can be realized based in its meaning, form and lexical frequency. Within 131 linguistic data taken as the research sample, it is discovered that Malay Deli woman's work ethics can be realized through two ways semantically:

- (a) The work ethic values realized by using the literal meaning; and
- (b) The work ethic values realized by using the non-literal meaning.

This obviously means that the prevailing work ethics delivered through Proverbs, Adage and *Pantun* (Malay Poetic Form) by using linguistic

meaning or non metaphoric and metaphoric or non literal meaning. In the Adage of *Taat pada petuah/Setio pada sumpah/Mati pada janji/Melarat pada budi* or best translated as ‘to obey the advice/ to adhere the oath/ to die on promise / to be destitute on deeds’, there are two ways of language usage. In *Taat pada petuah/Setio pada sumpah* (to obey the advice/ to adhere the oath), it can be observed that there is the usage of linguistic meaning because the speaker doesn’t need the usage context in order to comprehend the meaning of work ethic intended. In this adage, Malay Deli woman tradition teaches the speakers to obey the advice given to them and execute the oath spoken. The work ethic lies in this adage is “to do the works based on the laws and the oath”. In *mati pada janji, melarat pada budi*, the usage of metaphorical meaning is found. This adage means at work place people have to make the promise and exhibit the courtesy.

The linguistic realization of Malay Deli woman work ethics can also be based on its form, this covers:

- (a) Single Adage or Single Proverbs; and
- (b) Complex Adage or Complex Proverbs.

In Malay Deli woman the form of adage or proverbs can be found in single or complex form, this also found in the linguistic realization of work ethics in the society. First, single proverb such as *Biar lambat asal selamat* (Let it be slow for it will be safe) or *Takkan Melayu hilang di bumi* (Malay will not ever be disappeared from the earth). Second, complex proverb that utilizes form of Pantun (Malay Poetic Form). This proverb utilizes common sentences followed by proverb sentences. This can be done by

using 2 or 4 lines of adage. These proverbs below contain of 2 lines and 4 lines.

2 lines:

Harimau mati meninggalkan belang//Manusia mati meninggalkan Nama

(Dead Tiger leaves strips// Dead Human leaves name)

4 lines:

Kalau kita bertanam padi/Senanglah makan adik beradik

Kalau kita bertanam budi/Orang yang jahat menjadi baik.

(if we sow paddy/ siblings will be happy to eat

If we sow good deed/ Evil people will become Angel)

From the proverb above, the work ethics are relatable. The proverb teaches us to be kind, so when we depart from this earth, our name will be remembered genuinely. The example in line 4 exemplifies the power of having good deed at work place. If we show the good deeds it can change people with bad personality to become good people.

Linguistic Realization of Malay Deli woman’s Work Ethics based on Lexical Frequency

From the source of the data either in the adage or proverbs, it is found that some lexical items in Malay Deli woman language, are frequently used. This lexical element is related with the concept of work ethics frequently spoken by the speaker of Malay Deli woman. The following table of lexical distribution is sorted with the exclusion of the lexical items such as di (in) , ini (this), and itu (that).

| No | Distribution | Lexical Items | English Words | No | Distribution | Lexical Items | English Words |
|----|--------------|---------------|---------------|----|--------------|---------------|---------------|
| 1 | 46 | Kalau | If | 12 | 12 | Banyak | Many |
| 2 | 43 | Yang | That | 13 | 12 | Orang | People |
| 3 | 29 | Kerja | Work | 14 | 12 | Raja | King |
| 4 | 28 | Budi | Deed | 15 | 11 | Adat | Tradition |
| 5 | 25 | Ilmu | Knowledge | 16 | 11 | Anak | Child |
| 6 | 19 | Berunding | Negotiating | 17 | 11 | Hidup | Life |
| 7 | 19 | Mufakat | Consensus | 18 | 11 | Jangan | Dont |
| 8 | 18 | Pandai | Clever | 19 | 11 | Menerima | Accepting |

| | | | | | | | |
|----|----|---------|----------|----|----|---------|--------|
| 9 | 17 | Mati | Die | 20 | 11 | Memberi | Giving |
| 10 | 17 | Tanda | Sign | 21 | 10 | Biar | Let |
| 11 | 14 | Menjadi | Becoming | | | | |

Based on the lexical distribution above, the most frequent lexical found in the Malay Deli woman adage or proverbs is *Kalau* or If (46 times). The use of this lexical is closely related with traditional teaching, advices and Malay Deli woman principles. There are things that can be interpreted within the usage of this lexical; (1) the if lexical is used as the connector to signify the condition and to introduce the pre-condition in order to measure or scrutiny an act before it is being executed to fulfil the desired quality; (2) in order to introduce the morality objective that contains the meaning of conditional from a concept abstracted within a concrete event. This functions as mental depiction from an object through a process used by the mind in order to understand other things such as compiling or comparing one part with another part. Through this mind process, the expectation is to have ability in forming a new depiction; (iii) in order to describe what must be done when the ideal condition/situation is achieved or unexpected situation occurred.

The second lexical frequently used is “that” (43 times) which functions as a connector or conjunction in order to state that the following sentence explains or differs the preceding words. The third lexical frequently used is “work” (29 times). The use of this lexical indicates (i) a work on progress or continuously done to achieve something, (ii) an effort that aims to yield or finish something, (iii) an assignment assigned by someone as a responsibility and (iv) any efforts or anything done genuinely and wholeheartedly.

Conclusion

Language signifies a nation. This indicates that there is an intrinsic relationship amongst language, attitude, thoughts and behaviour. A nation can be identified through the use of its proverbs, adage or other poetic forms. Therefore, the role of the language is very extensive so it obviously can nurture the custom, tradition, values, norms and thoughts of a nation. The philosophy that

bases the thoughts of Malay ethnic in creating the proverbs, adages or other poetic form is religion, particularly Islam. Since Malay ethnic embraces Islam, there is a fusion between Islamic teaching and the customary of Malay ethnic that embodies Malay culture. After conducting the research and the analysis toward the work ethics amongst Malay Deli woman based on the study of its language and culture, it can be concluded that: work ethics of Malay Deli woman can help them to boost their spirit in working harder it is proven in their daily adage toward work ethic such as “duduk sama rendah dan tegak sama tinggi” or in English it can be translated as “sitting as low and upright as high”. This adage virtually means that if we do something together without regardless our social status, the result of the work will be fruitful. There are cultural values in work ethics of Malay Deli woman discovered in this research. The values are the value of working hard. This value makes up the constellation of determination, quest for the knowledge quest and work spirit. Another value is responsibility, which embraces the notions of fidelity, honesty, sincerity, simplicity,

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