



Language Attitude Among the Border Community at Telok Melano, Malaysia and Temajuk, Indonesia: A Preliminary Study

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[*Abstract*]

This study observes the language attitude and maintenance of the border community in Telok Melano, Lundu (Sarawak, Malaysia) and Desa Temajuk, Sambas (West Kalimantan, Indonesia). The main objective of this study is to study the language attitudes of two cross-border community who shares the socio-cultural, language, and economic realms. The research data is collected qualitatively through conversation recordings, face-to-face interviews, and participant observations. In this preliminary study, twelve informants (six from Telok Melano and six from Desa Temajuk) were chosen based on the quota sampling method. The questions for the interview were set according to three characteristics of language choice proposed by Garvin and Mathiot (1968), namely language loyalty, language pride, and the awareness of norms. The result of this study indicates that language loyalty, language pride, and awareness of the norms towards the speakers' mother tongue and national language are relatively high. In terms of identity maintenance issues, this study found that the community in Telok Melano (Sarawak), originally identify themselves as "Sambas Malays," shifted to

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“Sarawak Malays” after the formation of Malaysia in 1963. This preliminary study serves as a basis for further research particularly on the complexity of issues concerned with the border communities in the Southwest of Sarawak.

Keywords: language attitude, border community, sociolinguistics, Telok Melano, Temajuk

I . Introduction

Language attitude is a sociolinguistic phenomenon that examines an individual's behavior in response to a different language. Crystal (1992) defines language attitude as an individual's emotion and perception of their language or other languages. According to Dragojevic (2022), language attitude is divided into two evaluative dimensions: (i) status (intelligent, educated, etc.) and (ii) solidarity (friendly, pleasant and etc.). Furthermore, linguistic attitudes are sensitive to social and political change. This is due to the availability of speakers using a language with a role or function in certain contexts (Holmes 2008). According to the findings of this paper, social and political transformation in Telok Melano (Malaysia) and Temajuk (Indonesia) following the formation of Malaysia in 1963 has led to the phenomenon of language shift. Language attitude in both nations were impacted by the evaluative elements of status and solidarity. In terms of status, both groups have a national language and a distinct educational system that have contributed to the establishment of a national identity. However, the two border communities' close proximity has contributed to the solidarity dimension, particularly through their daily interactions.

Western Borneo's demarcation began in the 19th century, when the island was governed by two colonial powers, the Dutch and the British. As a result, the Western Borneo area was separated into two colonial realms, with the Dutch dominating Kalimantan Borneo and the British controlling Sarawak. Following Indonesia's independence in 1945, Kalimantan was designated as a sovereign province, whereas the British colony of Sarawak joined the Federation of Malaysia in 1963. Although the international border between

Kalimantan and Sarawak was formed by boundary delimitation, the communities on both sides of the border have cultural, linguistic, societal, and economic commonalities (Ramli, et al 2015).

The border community settlements were formed before the boundary delimitation, and people had interactions in terms of economics and sociocultural activities long before the international borders were delineated (Mohd Yusof, et al 2016). The language ecology of border communities, which is part of their sociocultural identity is worth studying. According to Christoffersen (2019), "borderland identity and language" are defined by elements of a boundary's society, ethics, and culture. According to Hageman, et al (2004), as cited in Sofield (2006: 108), "borders and boundaries constitute a mental device for distinguishing between "them" and "us," for exclusion and inclusion. They draw the lines of "different" and are thus a crucial ingredient of any imagined community and its collective identity." In other words, geopolitical borders will be frequently utilized to reinforce ethnic and identity (Sofield 2006). As a result, it is envisaged that the dynamic interaction of cross-border residents may spark specific sociolinguistic issues in terms of language attitude and language choice.

The borderland communities studied in this paper, Telok Melano (Sarawak, Malaysia) and Desa Temajuk (West Kalimantan, Indonesia), are multilingual and multidialectal. The complexities of linguistic variants, as well as disparities in national origin, can raise issues of language attitude and identity. The purpose of this study is to discuss their attitudes toward a language variety by using language attitude framework developed by Garvin and Mathiot (1968). This conceptual framework is described in Section IV. It concentrates on the characteristics of positive and negative language attitudes in the domains of language loyalty, language pride, and language norm awareness.

II . Background

Telok Melano (Sarawak, Malaysia) is a small rural village located about two hours by road west of Kuching, Sarawak's capital city; see

Map 1. This village has existed for nearly a century and was previously a modest Malay fishing village. There are two versions dealing with the descendants of Malays in Telok Melano, namely Melanau from Rajang Delta and Sambas, Indonesia. Harrisson (1970) claims that the Malay in Telok Melano were descended from Melanau. According to this report, Malay speakers in the surrounding area (especially in Santubong and Bako) are familiar with specific Melanau fishing terms. The Melanau are an indigenous people of the coast who are neither "Dayak" (Iban, Bidayuh, or others) nor Malay. In terms of relationships, Morris (1989) claims that the Melanau people have cultural, linguistic, and social ties to the Kajang tribes in the Rajang and Balui rivers, as well as other groups along the coast to the Baram River and in the upland highlands. Based on earlier analogous statements by researchers like Morrison (1957) and Babcock (1974), Chong (2020) depicted the Melanau's migration route from the upriver region to the coastal area in the Rajang Delta (1974). From here, they moved southwest of Sarawak and intermarried with the Malay. According to these sources, the so-called "Malay" population in Sarawak's western region was the Melanau from Rajang's Delta. The second version claimed that the Malays in Telok Melano were descended from Sambas and Mempawah (West Kalimantan, Indonesia). Telok Melano now has a total population of 234 people or 55 households. The villagers' economy is based on fishing, palm oil cultivation, and pepper (*Piperaceae*) planting. Telok Melano's Malays are multilingual, with Kuching Malay as their first language. These locals are also fluent in Bahasa Melayu (the Malaysian national language), the Sambas Malay variation, and other Austronesian languages (Iban and Selako).

Desa Temajuk is just a short distance away, around 4 kilometers, from Telok Melano. This hamlet was founded in the early 1980s as a temporary logging camp for lumberjacks from Sambas. After logging activity in the Sematan-Lundu area declined in the late 1980s, some loggers opted to stay and settle down. This group of settlers, along with other immigrants, have contributed to the current population landscape of Desa Temajuk. The Malays are the predominant ethnic group in this hamlet, which has a total

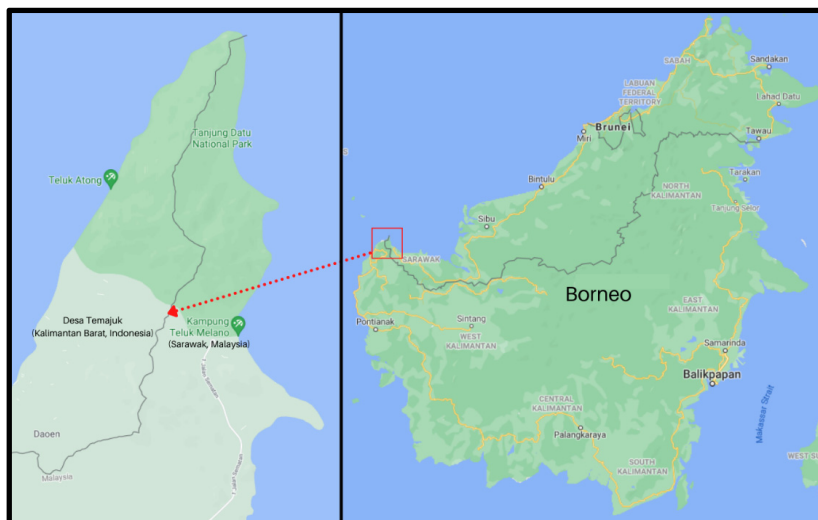
population of about 2500 people. In terms of socioeconomic status, the majority of the villagers are farmers, fisherman, and others are skilled and unskilled employees in the private sector. The Sambas Malay dialect is the intra-group communication language and the villagers' first language. Aside from the Sambas dialect, the villagers are also fluent in Indonesian (the National Language of Indonesia) and Kuching Malay. Table 1 illustrates some of these language variations:

Table 1. Examples of vocabularies spoken in Telok Melano and Desa Temajuk

Gloss	Indonesian	Standard Malay	Telok	
			Melano Variety	Desa Temajuk Variety
Neck	leher	leher	gəʔu?	tige?
Mother	ibu	ibu	ma?	um:a?
Crocodile	buaya	buaya	bəja?	jal:u
Crab	kepitiŋ	kətam	kətam	kəpitiŋ
Butterfly	kupu-kupu	rama-rama	kələba	rami
Coconut	kəlapa	kəlapa	Nior	kəlapa?
Pumpkin	labu	labu kuniŋ	labu?	pəraŋgi
k.o. fruit (Baccaurea morleyana)	rambai	rambai	ɣambe	ul:ap

Given that the dialects of Telok Melano and Desa Temajuk are classified as "Malay dialects," it is obvious that these regional dialects have some similar vocabularies. For example, [dada] (Telok Melano) vs [dadɛ] (Desa Temajuk) "chest," [lidah] (Telok Melano) vs [lida:h] (Desa Temajuk) "tongue," [kuku] (Telok Melano) vs [kuku] (Desa Temajuk) "fingernail," [ati:] (Telok Melano) vs [ati] (Desa Temajuk) "heart," etc. The vocabularies shown in Table 1 are the chosen lexicals that show the distinctions between these two Malay dialects. This selection aims to explain the distinction between the Telok Melano Malay and the Desa Temajuk Malay dialects. In actuality, each variety has a distinctive pronunciation in terms of phonology. For example, in the word final open position, the /a/ realised as [ɛ] in Desa Temajuk (for example, [matɛ] "eye"), whereas as [a] in Telok Melano (example: [mata]). According to Austronesian historical linguistics, the Malay variety of Desa Temajuk is Sambas Malay, a Coastal Borneo Malay language

sub-branch that is related to the Brunei, Kedayan, Berau, Banjar, and Kutai Malay dialects (Jaludin 2003). Telok Melano dialect, commonly known as Sarawak Malay dialect (see Collins 1987), belongs to the Western Borneo Malay sub-branch dialect (Nothofer 1997). Other Malay dialects included in this sub-branch are Bangka Malay, Sekadau Malay, Sintang Malay, and others.



<Map 1> The location of Telok Melano and Desa Temajak.

III. Literature Review

Language attitude investigations in a community are indeed an important topic in the discipline of sociolinguistics. The most popular language attitude studies were largely on language learning. For example, Nikitina, et al (2020) examined the relationship of language attitude with student motivation in studying Korean as a foreign language at a Malaysian public university. Huwari (2021) focuses on the language attitudes of Jordanian students who studied English as a foreign language (EFL). Aside from the above mentioned research, Vennela and Kandharaja (2021), San Isidro and Lasagabaster (2022), Smith (2022), Kharismawan (2018), and many more examined the same issue of rhetoric on language attitude in

learning. What about the study of the sociolinguistics (in terms of language attitudes) outside the classroom context or even more further, the communities in the borderland? This paper attempts to investigate the language attitude by focusing on the borderland community in Sarawak, in general and in Telok Melano, in particular.

Numerous studies on linguistic attitudes have been conducted in Sarawak (Malaysia), particularly in the second decade of the twenty-first century. As a multi-ethnic state with numerous minority indigenous languages on the verge of extinction, this sort of research is necessary to determine the sustainability of these endangered languages and to develop practical ideas for language revitalization. Many previous studies have depicted the essential problems of language loss in depth. For example, Sa'adiah (2011) observed that the Narum community in Baram valley (Sarawak) react positively toward their language, but only in an imaginary form. Coluzzi, et al (2013) discovered that the Bidayuh language has a high level of vitality among the elder generation in western Sarawak. The younger generation, on the other hand, demonstrated a trend of moderate but persistent ongoing linguistic shift emerging, and the Bidayuh in urban areas are more endangered. The Penan community in Niah, Sarawak, is experiencing even further language loss. Reverted Penan or Muslim Penans were reported to have entirely switched from Penan to Bintulu. According to Chong, et al (2018), the Catholic Penans maintain their use of the Penan language, but the Muslim Penans have adopted the Bintulu language as their mother tongue. As a result, today's younger generations have abandoned the Penan language in favor of the Bintulu or Kuching Malay dialect. The three scenarios outlined above are instances of negative language attitudes that occurred within Sarawak's multilingual language ecology.

Based on the study of Yuniarti, et al (2019) on the language attitude toward Indonesian language of border communities in West Kalimantan, especially in the settings of international commerce. Her linguistics research into the border community is undoubtedly noteworthy. Their investigation discovered two different usages of national language in two townships on the Sarawak-Kalimantan border. In Entikong, transactions in Indonesian territory prefer to

employ Indonesian language if different races or ethnicities are involved. In the town of Serikin, the merchants and customers tend to employ Malaysian language mixed with local languages in carrying out commercial activities. Mukhamdanah and Handayani (2020) carried out a similar research on the Indonesia-Timor Leste border. According to the survey, the language attitude of border communities toward Indonesian remains relatively positive if compared to local, foreign, or the neighboring country's language. The findings imply that despite Timor Leste's independence in 2002, the Indonesian language persisted to play a significant role at the border.

According to the selected literatures examined above, sociolinguistics research at the border can provide new insights in sociolinguistics and "can help to understand the "hegemonic language ideologies that delegitimize border identities and language varieties" (Christoffersen 2019: 24). If we look at the extent of sociolinguistics studies in Sarawak, the focus is predominantly on problem statements of language extinctions, and linguistics study in borderland in Sarawak is severely lacking or overlooked. Chong's (2016) research on the Kedayan community on the Sarawak-Brunei border was the most recent on this topic. Nevertheless, his research focuses on dialectology rather than the Kedayan community's sociolinguistics. Because Sarawak (Malaysia) and Kalimantan (Indonesia) share a border that of around 1,100 kms in length. Various border settlements were discovered notably Lubok Antu, Tebedu, Biawak, Serikin, and Telok Melano. These border communities are overlooked in sociolinguistic studies. Although Yuniarti, et al (2019) and Mukhamdanah and Handayani (2020) are two excellent examples, their research focuses on the sociolinguistics of the border community on the Indonesian side. As a result, there is no understanding of sociolinguistic phenomena in Sarawak, Malaysia especially at the border. This is definitely a gap about the language attitude of the border communities Sarawak. Thus, the study targeted Telok Melano as a point of reference to investigate the sociolinguistic occurrences in the southernmost part of Sarawak, two Malay communities separated by a border but share the same ancestry.

IV. Theoretical Framework

Crystal (2000) stated that different communities would have diverse attitudes and aspirations related to their language. These different attitudes are performed by people towards their language or with the other language are called positive and negative attitudes towards the language (Desy 2019). These differences are observed to be more obvious in the border communities that are strictly bound by a country’s national policies, such as the national language vs mother tongue, education system, cross-border interrelationships, and personal loyalty towards his/her country. Garvin and Mathiot (1968) outlined three characteristics of positive and negative language attitudes. The characteristics of positive language attitude are (1) language loyalty, (2) language pride, and (3) awareness of the norms; meanwhile, negative language attitude can be formulated as (1) language disloyalty, (2) language lack of pride, (3) unawareness of the norms. This study utilizes this framework to depict the language attitude of the border communities in Telok Melano and Desa Temajuk. This framework has been slightly modified according to the scope and rationale of this study, as below. The authors focus on positive language attitude, i.e. (1) language loyalty, (2) language pride, and (3) awareness of the norms of the languages:

Language Attitude	Rational
Language loyalty	To identify the loyalty of the border community towards their mother tongue
Language pride	To observe the border community pride towards their national language as a symbol of identity and unit
Awareness of the norms	To identify the border community awareness towards the use of language accurately and correctly

V. Research Methodology

This study employs both library research and field study methods. The secondary written resources relating to this topic were acquired through library research. From October 1 to 15, 2019, a field

research was conducted in Telok Melano and Desa Temajuk. The descriptive approach was chosen by the researcher to determine the informants' language attitude. The data were gathered through the use of a questionnaire and participant observation. The scope of the questions were related to the language attitude characteristics indicated by Garvin and Mathiot (1968), namely language loyalty, language pride, and norm awareness. In terms of data collection, questions were asked to the informants, and their verbal responses were recorded. For a preliminary study, quota sampling is regarded as the most effective method for gathering representative initial data. According to Lavrakas (2008):

quota sampling falls under the category of non-probability sampling. Sampling involves the selection of a portion of the population being studied. In non-probability sampling, it does not involve known nonzero probabilities of selection. Rather, subjective methods are used to decide which elements should be included in the sample. (p. 669)

The quota sampling approach was used to interview 12 informants (6 from Telok Melano and 6 from Temajuk). A voice recorder was utilized to record the researcher's and informants' conversations. In addition to face-to-face interviews, the researcher observed the community's daily activities to understand their language attitudes and usage. This participant observation approach helped acquire extra data and validated self-reported language attitudes. Following the fieldwork, the data was sorted and categorized according to the categories of language attitude—language loyalty, language pride, and norm awareness.

VI. Analysis and Discussion

This section determines the language attitudes of the border communities in Telok Melano and Desa Temajuk based on the aforementioned framework. It was learned that these two border communities speak different Malay language varieties but share some basic Malay cultural practices. Each of the languages and attitudes of these two border communities will be described

simultaneously before a conclusion is reached. There are three language varieties used by the Malay community in Telok Melano. Standard Malay (or Bahasa Melayu/Malaysia) is the national language and is used in formal domains, for example, in schools, television and radio broadcasting, newspapers, etc. The Kuching Malay variety, on the other hand, is observed to be used broadly in daily informal interactions. There is a slight difference in vocabulary between the Malay dialect spoken in Telok Melano and other places in Sarawak; see Collins (1987). For example, “yesterday” and “desire” are pronounced as [səmaɣi], [cuɣat] in Telok Melano and [maɣek], [maoʔ] in Kuching Malay dialect, respectively.

6.1. Language Loyalty

As reported in Sarawak Gazette (1908: 136), “all the new residents of Lundu had Sambas origin.” Telok Melano which is located near Lundu, does have villagers who claim to be descended from Sambas Regency, Indonesia, and use Sambas Malay as their first language (particularly the older generation). This scenario has yielded complexity in terms of language loyalty. In the present day, the younger generation speaks the Kuching Malay dialect rather than Sambas Malay. The Sambas Malay variety is perceived as an out-group communication language. Since this Malay variety is not an inherited language, some of the speakers in Telok Melano learn Sambas Malay through cross-border social and business interactions. Before the border was closed due to the COVID-19 pandemic in 2020, the social interactions between these two countries were very active.

Kuching Malay, the predominant first language in Telok Melano is the variety spoken and the villagers there are loyal to their mother tongue. This variety is used broadly in households, among their neighbors, and with the tourists who flock to the beach for vacation. The sociolinguistics issue of language shift and loss in this village is a pre-existing situation in Telok Melano. The main reason for this claim is the role of Kuching Malay as the lingua franca of Sarawak. As a lingua franca, the Kuching dialect is spoken throughout the state and has become the first and second language of Sarawak's multi-ethnic society (see Mohammed Azlan 2020).

Since this Malay variety is neither a marginal nor an endangered indigenous language, it has many speakers, which include other non-Malay speakers (for example, the Melanau, Iban, Chinese, and other minority ethnic groups). In terms of its social position, the Kuching Malay variety is recognized as a high (H) local dialect and used verbally in formal domains.

For the Desa Temajuk community in Indonesia, its Sambas originated villagers speak Sambas Malay as their first language. The Sambas Malay variety is neither the lingua franca of the Sambas regency nor the province of West Kalimantan. This variety is an enclave language and is surrounded by two Austronesian language branches—the Malayic Kanayan [pronounce as [kanayatn] and the Bidayuhic Jagoi. Beyond this territory, the entire West Kalimantan province is diversified in language varieties. Collins (1997) postulated the linguistic situation in Western Borneo into four main categories, (1) coastal Malay dialects; (2) inland Malay dialects; (3) inland Malayic-but-not-canonical Malay varieties; and (4) interior non-Malayic dialects. The Sambas variety is in category (1), the coastal Malay variety. The movement of Sambas Malays into the interior border (as lumberjacks) has aided in the spread of coastal Malay variety to inland areas. As descendants of Sambas Malay, the villagers are loyal to their mother tongue. However, as a minority ethnic group who live within a linguistic diversity ecosystem where "the political dynamics, education, and social media encourage bilingualism in languages of wider communication and growth of wider, more diffuse relational networks, which in turn influence local languages [in West Kalimantan]" (Anderbeck 2018: 118), the main issue confronted by the Desa Temajuk community is the impact of the expansion of Bahasa Indonesia. According to Lauder (2007), as cited by Martina (2013: 3), "the use of Indonesian as the media or instruction in schools unwittingly is a trigger of the destruction or death of many local languages through the education sector." The informants in Desa Temajuk confessed that they are aware of this impact and have the enthusiasm to ensure that the younger generations inherit the Sambas Malay variety. In general, both the older and younger generations are loyal to the Sambas Malay variety.

In terms of maintaining the local dialect, the Malay Sambas dialect in Telok Melano has been identified as having shifted to the Kuching Malay dialect. The Malay Sambas dialect, on the other hand is still the native language of locals of Desa Temajuk, Indonesia. The impact of Kuching Malay dialect which is dominant in the domains of friendship, employment, and religion in Sarawak is one of the reasons why the Sambas Malay dialect was less spoken in Telok Melano, particularly by the younger generation. Desa Temajuk, on the other hand, retained the Sambas Malay dialect as the native tongue because of the continual practice of Sambas Malay customs such as *adat pakatan* (an obligatory gift for a relative for a neighbour's wedding), *bepapas* (a prayer to express gratitude to the Creator), *tolak bala* (ward off misfortune), and so on. Furthermore, the location of Desa Temajuk in the hinterland, remote from major towns such as Sambas and Pontianak, has contributed to the survival of Sambas Malay dialect as a mother tongue in Temajuk until today.

6.2. Language Pride

Pride as a language attitude may be seen through the assignment of special attributes to the language or its status as a means of promoting a language's literary-cultural heritage (Rubin 1968), as cited in Escobar (2019). These cultural factors include the political, historical, economic, and linguistic realities that exert a large influence over the process of language attitude formation (Cargile, et al 1994). These factors establish a set of norms that provide a framework for judging a language (Escobar 2019). This section focuses on the informants' pride in the national languages, Malay language (Malaysia) and Indonesian language (Indonesia). Both are two standardized registers of Malay and are used in official domains as well as the high (H) language. Linguistically, both languages exhibit significant differences in terms of vocabulary and pronunciation. The two standardized languages underwent different development backgrounds, language policies, geopolitical proximity, and language planning, which later resulted in the divergence that is visible today; see Beng and Poedjosoedarmo (2016).

In Telok Melano, Malay language is used in very limited

domains. This language is used in formal education. In daily life, they are in contact with it through television broadcasts, newspapers, and online media. Although standardized Malay is the national language, the villagers seldom use it for verbal communication. One related reason is the speaker's misperception of the use of standard Malay. In the context of Malaysia, standard Malay is associated with high social status. According to Nik Safiah et al (2004), a Malay speaker never uses standard Malay in informal communication. They prefer to use colloquial Malay rather than standard Malay because they feel embarrassed about using a high-prestige language in an informal domain. In other words, a person who uses standard Malay in communication will be perceived as trying to magnify his or her social status. In Telok Melano, this language is the national identity marker, and they pride themselves on their Malaysian identity.

As the Kuching Malay variety of Telok Melano is the *lingua franca* throughout the state, it has affected the villagers' attitude toward language pride. According to Mufwene (2003: 27), "in the vast majority of cases, language shift is not typically a conscious decision, either at the level of individual speakers or the community level." The Sambas Malay formerly used in this village had lost its pride, but the older generation does possess knowledge and can speak the dialect. On the other hand, the youths can only speak Kuching Malay as their first language. They were reported to be incompetent in Sambas Malay, Bahasa Indonesia, or other dialects spoken at the other side of the border.

In Desa Temajuk, the situation appears to be dire. First, Indonesian language is found to shift alternately with Sambas Malay in daily interactions. Code-switching is commonly found in their utterances especially the variety of colloquial and the standard informal style of Indonesian, is used in all domains, including informal domains. In some households, young parents speak it with their kids. This community is proud to use the national language. A similar case has been revealed by Chong (2012) in Sekadau, West Kalimantan, Indonesia. The Chinese parents in Sekadau tend to use Bahasa Indonesia with their kids, making their children equipped with basic Indonesian before attending kindergarten. At Sepa village,

in Central Maluku, Indonesia, the parents are reported to have shifted their mother tongue to Bahasa Indonesia. Now, the entire village is confronted by severe language loss; see Ajas (2020).

The multilingual situation in Desa Temajuk and Telok Melano includes two types of bilingualism: societal and individual. As stated by Apel and Muysken (1987), "societal bilingualism" means a situation where two or more languages are spoken in a given society and almost all the people are bilingual. The only difference is in the degree or form of bilingualism. Meanwhile, individual bilingualism refers to someone's ability to use more than one language. During interaction with the Malays in Telok Melano, Desa Temajuk villagers use the Sambas dialect and Indonesian. Many "Malaysian" terms (Standard Malay) have deeply penetrated the varieties of Sambas and Indonesian. For example, the use of *sempadan* "border," *antena*, "antenna," *setakat*, "so far," and *tan* "tonne," instead of *batas*, *anten*, *saat ini*, and *ton* (in Indonesian), respectively (see Yusriadi and Ismail 2015).

The facts shown above clearly demonstrate how linguistic pride has promoted a society's language to spread and be utilized as a symbol of its identity. The Sambas dialect, the original dialect before the formation of Malaysia is still spoken by the elder generation in Telok Melano and Temajuk border villages. The younger generation of Telok Melano, on the other hand, had lost pride in their Sambas native language, due to the extensive usage of the Kuching Malay variety. It is obvious that the formation of a national identity affects a person's language preference towards the mother tongue.

6.3. Awareness of the norm

A community that has a positive attitude toward its language makes efforts to use accurate and appropriate language according to the situation. This section presents two examples of language used by the speakers of Telok Melano and Desa Temajuk. These dialogues are among the pieces of evidence concerned with the awareness of using accurate and correct language without switching to other language varieties.

Dialog 1: Conversation in Telok Melano

This dialog is a casual conversation between two family members of a household, in Kuching Malay variety, about missing cats.

A: Abə pulan Semera? liat kucingna ilan. alu nanjisa:
Abe return Semera' see cat+3s loss then weep+3s

(When did Abe return to Semerak, He noticed that the cats are missing. He wept over the loss.)

B: bila ilan
When loss
(When was it missing?)

A: dah dua?-dua? eko? ja ilan, ao? bah.
COMPL two+RED tail that loss Yes PART

kame? pulan Semera? alu si? ada:
Is return Semerak then NEG EXIST
(Both cats were missing. Yes, when I return to Semerak, they have gone missing.)

B: mun ada kela? dapat namba? pulan
If EXIST after this can AF+bring return
(If we later we find them, can we bring them back home?)

A: na? tiga eko? di yumah nun gi? ada:
WH three tail at house there again EXIST

ada gi? ankatanja ya, tapi si? ada phutch lagi?
EXIST again batch+3s that but NEG EXIST white again

itam dua? eko? dejan klabu:
black two tail with grey

(I do have three cats at my house. One of them is the same color as the missing cat. Nevertheless, I don't have a white colored cat. I only have a grey and a black cat.)

B: yalah siʔ kacaŋa
 Yes+PART NEG beautiful+3s
 (Yeah, they are not beautiful.)

In the conversation above, the informants are using the Kuching Malay variety. The following linguistic characteristics are shared by the Kuching Malay dialect (see Collins, 1987):

- i. The velar fricative phoneme /ɣ/ is correspondent with r, for example /●umah/ "house."
- ii. The elision of /h/ in the word initial position, for example /ilaŋ/ "loss" and /itam/ "black" (compare with hilang and hitam in Standard Malay).
- iii. Proto Malayic (PM) phoneme *ɣ is shifted as /ʔ/ in the word-final position, for example, *ikur > ekoʔ (see Adelaar, 1992).
- iv. Other lexical items, for example, /mun/ 'if', /siʔ/ 'Negation', /kacak/ 'beautiful', etc.

Dialog 2: Conversation in Desa Temajuk

This intergenerational communication is between a group of family members and a guest of the Sambas Malay variety. When a guest (A) visited this family, she was served with refreshments. The topic of the conversation is the number of drinks served to the attendants in the living room.

A: aoʔ dah dihadərkan ε kameʔ min:um
 Yes already PS+serve+AF PART 1s drink
 (Yes, I have served the refreshments.)

B: taŋ, cukup indaʔ aŋ galas eŋ ε uraŋ
 Why enough or not 3s glass 3s PART human

bərape kit:ε tə? ramai to?
how many we this many this
(Why? Are there not enough cups? How many people are there (in this living room)?)

C: cuk:up, ampat lim:a?
enough four five
(It's enough, four..five)

D: min:um ye gəye
drink PART like that
(Please have a drink.)

B: ha, kuraŋ maseh ye, ne? uwan mu ye,
PART less still PART grandmother+2s PART

at:on, aloŋ, mu, rusdi
Aton Elder brother 2s Rusdi
(Still not enough (counting) for grandmother, Aton, Along, Rusdi and you.)

C: cuk:up ye bəh, angap yaŋ ade sie
Enough PART PART consider REL. EXIST only
(I think it's enough.)

B: ha, kala? kita? dudi ambε? age?
PART When 2s later take again

nambahε?. cuk:up tah anda? ə?εŋ ya
add again enough or not water+3s that
(If you refill the drink regularly, I'm worried the drink may not be enough.)

- C: cuk:up. lab:ɛh ya rase ɛŋ ya
 Enough more that feeling+3s that
 (I think it's enough.)
- B: dah.. dah buʔ, ton
 COMPL COMPL mother (madam) Aton
- min:um ton, loŋ aloŋ min:um loŋ
 drink Aton elder brother+RED drink elder brother
- (Mrs., Aton, elder brother, let's drink.)

The dialog above demonstrates the positive attitude toward language. It was noticed that the interlocutors of three different generations were using the Sambas Malay variety. Phonologically, the remarkable linguistic features of Sambas Malay are (see Jaludin 2003):

- i. Consonant lengthening—the feature of consonant lengthening can be found in the words for example, [cuk:up] “enough,” [min:um] “drink,” [lim:aʔ] “five,” and [lab:ɛh] “more.”
- ii. PM *ə > a, for example *ləbih > lab:ɛh “more” and *əmpat > empat “four.”
- iii. [ɛ] as the allophone of /i/ in syllable-final position. This feature is prominent in Sambas Malay and functioned as an ethnicity marker. For example, [labɛh] “more,” [rase] “feel,” [ambɛʔ] “take.”

According to Locher (2013):

Language is not just a means to pass factual content from one person to another, it is also a tool to shape relationships and thus to negotiate interpersonal meaning. When we use language, we therefore also reveal something about ourselves and our relationships with others. For example, when requesting, asking, or apologizing, people adapt their language use depending on the nature of their relationship with their addressee (p. 1).

We can see in this conversation that an informant is using accurate and correct Sambas Malay on language politeness. The

phrase /bu², ton min:um, ton, loŋ, aloŋ, min:um loŋ/ (Mrs., Aton, Along, let's drink) indicates the speaker has chosen the appropriate terms according to the nature of the relationship between the speaker and the listeners. In this case, the guest is an adult woman who is younger than the speaker. The speaker uses the term bu² to indicate respect and politeness when speaking to an older individual (i.e., when he invites her to have a drink). In Indonesia, adult men are addressed by Bapak or Pak and adult women by the terms ibu' (bu') or ibuk (buk). This phrase also exhibits the use of terms of endearment to sustain Sambas Malay's sociocultural language. In Malay, a sociocultural language, an older speaker addressing a younger speaker does so either by avoiding a term to address them, using the addressee's name, or using a term of endearment. In this phrase, Aton is an example of using the addressee's name. To address an eldest son or brother, the informant uses the address term Along. This is a clear example of using a term of endearment in a Malay family.

VII. Conclusion

By concentrating on the positive characteristics of three components of Garvin and Mathiot's (1968) language attitude framework, it is understood that there are two distinct kinds of language loyalty, language pride, and awareness of the language's norms on both sides of the border. The age of the speakers determine language loyalty in Telok Melano (Sarawak), i.e. the older generation is loyal to Sambas Malay, while the younger generation adopted a new dialect—Kuching Malay dialect—as their first language and are now loyal to their first language. Locals of Desa Temajuk (Indonesia) are proud of their mother tongue, Sambas Malay dialect, although they commonly engage in conversation in Kuching Malay dialect with speakers in Telok Melano. By emphasizing national language pride, speakers in Telok Melano (Sarawak) are proud of their Bahasa Melayu, yet it is only utilized in a restricted social context. In contrast, Desa Temajuk speakers employ their national language, Indonesian, alongside their mother tongue in daily life. The pattern of language use in daily conversations is as followed: Sambas Malay

dialect is the matrix language, whereas Indonesian is the embedded language. The investigation of the awareness of the norms of language usage discovered that speakers on both sides of the border intend to retain their mother tongue through the use of accurate and proper language variations in communication.

According to the data acquired from the field, language attitudes are principally fixed to the components of language loyalty and language pride. In other words, all data on language attitudes (loyalty and pride) are associated to the socio-psychological aspects of language choice and are unrelated to the assessment of linguistic criteria. As a result, it is important to note the assertion that language attitude is a "sociolinguistic" study is actually a socio-psychological study of language. As noted in Ladegaard (2000:215), "in the socio-psychology of language, researchers often analysed affective components of language attitude, however, the incorporation of behavioural aspect is scarce. Those studies which have tried to incorporate the behavioural aspect often used an indirect means of eliciting behaviour such as requests given in a particular variety of speech, arguing that if people incorporate, this is seen as indicative of positive attitudes." This argument also supported by Noels (2008:1) with the following statement: "the social psychology of language has also welcomed contributions from other disciplines, including communication studies, sociolinguistics, anthropology, and other disciplines". Overall, this study discovered that only the "awareness of linguistic norms" portion of Garvin and Mathiot's (1968) framework deals with linguistic input. Indeed, linguistic evidence (for example, daily conversations) is essential to support the discussion in order to illustrate the awareness of the use of a proper or accurate language variety.

In reality, regardless of whether language attitudes are socio-psychology or sociolinguistics, the study in Telok Melano and Desa Temajuk is crucial. Social transformation is happening in this rural area, but the impact of a new highway has transformed it into a more accessible and ecotourism destination. This may have a negative impact on the survival of local languages, and a comprehensive investigation is necessary to document the fundamental data needed for future research. The study in Telok

Melano and Desa Temajuk may be regarded as a preliminary and a benchmarking investigation into the initial sociolinguistic patterns of language shift and maintenance at Sarawak's border region.

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