The Contrastive Analysis on the Affixes of Betawi Dialect and Bahasa Indonesia

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Abstract

Language is a form of communication that everyone uses in their social environment. If we understand their language, we can easily respond to what others say. We have learned the language since we were children from our parents and it is our mother tongue. Language is also used for informal or formal communication in everyday life and in the office, be it formal or informal communication and so on. This thesis is aqualitative research that refers to the linbruistic analysis on the affixes of Betawi dialect (a case study on Selto Wargo, Lcnong Betawi). The writer uses Lenong Betawi as the subject of her thesis because Betawi dialect is still commonly used in their conversation. Morphological processes are divided into three groups, namely attachment, complication and compounding. In this chapter, the author describes the accessories for the bctawi ctialek. The calendar procedure consists of prefixes, suffixes, and merging. The conclusion of this study is that the morphophonmic process that occurs in the prefix {he(r)-} Betawi dialect is the process of eliminating the consonant /r/ into the affix {be-}. This happens when the root that follows it starts with all consonants except root which starts with /1/ and /r/.

I. Introduction

Language is a means of communication used by all people in their social lite. We respond to what other people say easily if we understand about their language. Language has been learned since we are children from our parents which is known as our mother tongue. Language is also used for informal or formal communication in our daily life and in the offices whether it is formal or infonnal communication, etc.

People talk as a sign of communicating. Different people will or will not talk using the same language. It all depends on several aspects by which the differentiation on how people talking can happen differently. Educational background, social status, economic position or location and generation can make people talk differently.

If line with what explained above, Jakobson as quoted by Ronald Wardhaugh says that language must serve the following functions 'cognitive'/ referential to convey messages and information; co native to emotive to express communion with feeling emotions; phatic to establish communion with other multilingual to clear up difficulties about intentions word and meaning, and poetic to indulge in language 1960: 190).

Every now and then some questions arise about why people do not talk with the same style in all occasions. In an office, a manager may instruct his subordinates by using a

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sentence such as, "I require your attendance to be punctual or you will be penalized" However, in a baseball team in which the same manager is a part time coach, he gjves instructions differently to the members of the team by using a sentence like: "Come on time or you'll be screwed!" Another closer example can be seen in a life of Javanese child. To ask a person how he or she is doing, the child will have to be aware of whom he is talking to. If the child is to ask the question to his or her aunt, the appropriate way of asking will be: "Bu Lik, kados pundit kahari pun?"

But to inquire the same information to his or her peers, he or she will use: "Piye kabare koe/". The generalization of the given examples above is obvious: people do talk differently even if their intention of talking is the same. It would be inappropriate for the manager to say that his subordinates would be screwed for coming late, while the manager will seem out of place if he talks to his baseball team the same way as he does to his subordinates in the office. Similarly, the Javanese child will be considered impolite and strange if he asks his or her aunt and peers about how they are doing in the same manner.

Moreover, Bloomfield states that language is a system of signs as sounds whose characteristic is arbiter and it is used by the society to communicate and interact (1933: 20). As a system, language has some rules which depend on and contain el ement structures that can be analyzed separately. People speak to produce chronological sounds to form a certain structure. The sounds are the signs which have the meaning that is hidden behind its sound. The meaning of the chronological sounds symbolizes a meaning that depends on the convention of its users in the society. In fact there are no rules between sound and meaning but because language has a system, everyone in society is bound to the ruJe of system that they should obey it all together.

The examples above prove that society and language cannot be separated. They both have a strong influence to one another. This interesting subject is studied in Sociolinguisticsa study of the effect of any and all aspects of society, including cultural norms, expectations, and context, on the way language is used. (http://www. wordiq.com/definition!sociolinguistics).

Sociolinguistics, the study of language as it affects and is affected by social relations, also considers that language is as a social behavior which is used in communication. It means although language is as society property that is social behavior, there is a sub group or small groups or "small society in big society" which has their own characters in language behavior. Sociolinguistics discerns that language becomes "in pieces" by the small group. Sociolinguist also examines different dialects, accents, and levels of diction in light of social distinction. samong people. A small group of language is called dialect.

Indonesia, and especially, Java, is well known for the existence of highly articuJated speech levels. For instance, Javanese has been described as manifesting three well defined speech levels, Ngoko (basllectal: non-formal, non-polite), Madyo (mesolectal: semi-polite and semi-formal) and Kromo (polite and fonnal). (Poedjosoedarmo, 1968). While Bahasa Indonesia does not have strictly defined speech levels like Javanese, Balinese etc., in non-Standard language there are major differences between the standard language and the way people speak in their everyday lives. Standard Bahasa Indonesia (SI), the superposed national language, is an acrolectal variety that has been codified by the Center for Language Cultivation and Development (although there is considerable variation among speakers in what they consider to be SI). SI is used as the official language of government and administration, of the mass media, and for other formal situations such as academic, philosophical, and protessional communication as well as tor literary or nonliterary writing. It has also been adopted as the medium of education at all levels and educated Bahasa Indonesia is expected to be comfortable in the use of Sl. This variety is learned at schools, but

most children have only a passive knowledge of it (e.g. from television) until they begin their education. In contrast, Betawi dialect is the language of the home and is normally spoken by the population of Jakarta in the course of their daily lives.). Language is defined as a purely human and non-instinctive method of communicating ideas, emotions, and desires through a system of voluntarily produced symbols, according to (Syahrin, 2018) First and foremost, language is an auditory representational system of symbols. Language maintenance is cumpolsory responsibility of the users of the language (Ramlan, 2018). Language affects the thought and behaviour of human beings. The attitude of a person speaking more than one language is not the same as others who speak just one language (Akinwamide, 2018). Language is an arrangement of arbitrary symbols possessing an agreed upon significance within a community; furthermore, these symbols can be used and understood independent of immediate contexts, and they are connected in regular ways (Ramlan, 2018). It is the variety naturaly acquired and spoken by children before they begin their education, and there are counterparts to Betawi dialect throughout Indonesia. Betawi dialect is used in most everyday contexts for inter- ethnic and ethnically-neutral communication, and increasingly it is also used tor intra-ethnic communication; it is acquired naturaly and completely at a young age by most children growing up in Jakarta (Wouk 1989, 1999). Betawi dialect has developed through a process of accommodation among a highly restricted dialect (Standard Bahasa indonesia) and a number of other sources (Wouk, 1999).

The most significant source varieties/1anguages are Betawi Malay, Chinese Malay, Javanese, and Sundanesc, which the languages/dialects were spoken by the major population groups living in the city at the time Jakarta, Bahasa Indonesia, came into existence. Thus, Beta\\dialect should not be confused \\ the ither Standard Bahasa Indonesia or Betavvi Malay (Betawi dialect), the native dialect of the iniligenous ethnic community of Jakarta, now a small minority of the total population of Jakarta (Kahler 1966, Chaer 1976, lkranagara 1980, Muhadjir 1981, Griyns 1991).

Although accent refers strictly to pronunciation, in practice a dialect can usually be identified by the accent of its speakers as well as by distinctive words, usages, idiomatic expressions, and grammatical features. Lia/ects reflect and may reinforce class, ethnic, or regional ditTerences among speakers of the same language. In some cases, the difference of dialect shades into difference of anguage. Where the line between them is not clear, groups that are linguistically distinct are considered to speak different dialects of the same language if they can generally understand each other, although what constitutes this mutual intelligibility itself is not always clear. For example, someone speaking Mandarin may not be able to understand the spoken form of another Chinese dialect but they can read it, since the written form of all Chinese dialects is universal; Serbs and Croats, on the other hand, speak essentially the same language but use ditierent alphabets to write it. Individuals sometimes deliberately change their dialect as a means of improving their social status. Speakers of any dialect or any language may modulate their vocabulary and level of diction according to social context, speaking differently in church, for example, than on the playground; social activities that tend to shape the language of those engaging in it are sometimes called registers.

Ben Anderson (1966: 197) cited in Muhajir 1984: 9) describes the role of Betawi dialect toward Bahasa Indonesia: It (Betawi dialect) expresses the danger, excitement, humor, and coarseness of the new Jakarta as no other language can do. Its harsh, acrid anomatopeia parallels the flavour ofngoko in Javanese, while Bahasa Indonesia grows more and more into a fonn ofKrama.

Supported by mass media, TV program, radio announcement, Betawi dialect has great opportunity to fame and spread widely into outside Jakarta. Based on this reality, it can be

said that Betawi dialect has become the informal style of Bahasa Indonesia (Muhadjir, 1977; Muhadjir, 1976; Finnan Muntaco, 1976).

Besides that, the relationship between Bahasa Indonesia and Betawi dialect is firmly closed. It is because there are many Betawi's dialect words that came from Bahasa Indonesia and vise versa. Our country has many dialects so that's why the writer is interested in analyzing one of Bahasa Indonesia dialects .i.e. Betawi dialect This may be due to the fact that, as the language of the national capital, the dialect has gained considerable prestige in popular culture through television and film, and is now exerting a strong influence on colloquial varieties of Bahasa Indonesia throughout Indonesia. And she chooses the title for her thesis "lhe Contrastive Analysis on the Affixes of Betawi dialect and Bahasa Indonesia (A Case) rudy on Lenong Betawi, Set w Warga)".

II. Research Method

This thesis is a qualitative research that refers to the linbruistic analysis on the afTixes of Bctawi dialect (a case study on Se!to Wargo, Lcnong Betawi). The writer uses Lenong Betawi as the subject of her thesis because Betawi dialect is still commonly used in their conversation.

The main object of this thesis used as the primary data is taken from Lenong Betawi, ", \'(! {ia Warga", and then that data is transcribed to find out the affixes of Betawi dialect. This thesis also backs up to other relevant theory books that shuses in dealing with contrastive analysis and morphology theories. Beside that this thesis also gets the data from the internet.

III. Discussion

3.1 Morphological Processes in Betawi Dialect and Bahasa Indonesia

As mentioned in chapter Il, the morphological processes are classified i: Jto three groups, i.e., affixation, reduplication, and compounding. In this chapter, the writer elaborates the affixation of Betawi atletic. The affixation process consists of prefixes, suffixes, and confixes.

Prefixes

The prefixes that are commonly found in Betawi dialect are:

a. {be(r)-} b. {di-}   c. fke-}   d. {se-}   e. (N-}

The following table shows some of the words containing prefixes of Bahasa Indonesia (Bf) and Betawi Dialect (BD):

Table 1. Prefix

Prefix		Bahasa Indonesia	Betawi Dialect	Meaning
BI	BD			
{be (r) }	{be-}	Bertindak Berdua Berbuah	Bertindak (d 220/ av) Berdua (d 228/ num) Berbuah (d24/ av)	doing an action herd of quantity result

{ di-}	{ di -}	Dilihat Dipanggil Dipakai	Ditengok (d 48/pv) Dipanggil (d 124/ pv) Dipake (d 240/ pv)	being object of an activity
{ ke- }	{ ke- }	Kesini kemana	Kemari (d 280 adv) Kemane { d 226/qw)	showing a place
{ se- }	{ se- }	Sekampung Sepohon	Sekampung (d 123/ n) Setandan (d 32/ n)	same or like one
{me- }	{me- }	Mengundang Mencari Merokok	Ngundang (d 35/ av) Nyari (d 61/ n) Ngerokok d l/ L 10 av)	showing an activity

Prefix

{be(r)-} ln Betawi dialect prefix {be-} functions to form active verbs which means as stated below:

1) To state "doing an action, or "active action", for example:
   Kalo mang bodong ga · pulang pegimana saya betindak nanti. (d 220)
2) To state "a herd of quantity as mentioned in the root", for example: Geh, yang enak moh ngobro! betiga, enak kan. Saya dong kan bedua jadinya. (d 228) 3) To state "producing" something, for example:
   Oh, ini musim bebuah padi? (d 241)

This prefix has six allomorphs. Those six allomorphs can be classified into two classifications

(I) allomorph /be- / and /b-/, (2) allomorph /be-/, /br-/, /b' -/, and /bl-/. Besides last allomorph /bl-/, those nvo allomorphs classifications complete each other. The first classification is used before all roots that are preceded by consonant; while the second classifications are used before all torms begining with vowel. Allomorph /bl-/ has special characteristic, its appearance can not be predicted. Allomorph /bl-/ is used before all consonants, except /l/ and /r/, as:

{ be-} + {bisik}	⟶	/bebisik/ 'berbisik'
{pacar}	/bepacar(an)/ 'bercumbu'	
{dare}	/bedare/ 'berdarah'	
{taro}	/betaro/ 'bertaruh'	
{jalan}	/bejalan/ 'berjalan'	
{cere}	/bec'ere/ 'bercerai'	
{gadang}	/begadang/ 'bergadang'	
{karat}	/bekarat/ 'berkarat'	
{sodare}	/besodare/ "bersaudara	
{harge}	/beharge/ 'berharga'	

Allomorph /b-/ appears before root that is preceded by consonants /1/ and /r/ not seen on the table 1, as:

{be-} + {laga'}	⟶	/blaga'/ 'berlagak
{rase}	/brase/ 'berasa' (Muhadjir, 1984: 52)	

But this allomorph can also alternate with allomorph /be-/. The two examples can also appear such as lb'dlaga '/and /bgrasEI. This spelling that is used in this writing use second variation:

allomorph /be- /. Allomorph lb'dr-1 and /br-/ can have variation before root that is preceded by vowel, as:

{ be- }   + {alangan} ⟶   /b (*e*) ralangan/ 'berhalangan
            {untung}   /b(e)runtung/ 'beruntung'
            {empat)   /b(e))rempat/ 'berempat'

Allomorph /b;)'-/is especially used before root that is preceded by vowel closed by consonant, as:

{ b;)-} +   {arti}   ⟶   /be'arti/ 'berarti'
            {amprok}   /be'amprok/ 'bertemu'
            {empo'}   /be'empo′/ 'berkakak'

AIIomorph /bl-/, is only used in just one case,
i.e. at root {ajar}: {be}   + {ajar}
⟶   /blajar/ 'belajar'

So, this allomorph has a special characteristic, happening without being predicted its phonology range. At the same range, like at {akar}, for example, it does not become 1b/akar but berakar; although its phonology range is the same with {ajar}.

1) In Bahasa Indonesia, this prefix {be(r)-} functions to form verbs which have meanings as stated below:
To state "a possessive", for example:
Ia nampaknya bernafsu sekali untuk memukulku.
Indonesia berambisi untuk menjadi tuan rumah
Asean Games yang akan datang.
2) To state "become", for example:
 Para pahlawan kita Bersatu
mengusir penjajah
3) To state "get result", for example:
Seekor ayam betina bertelur sebutir sehari.
Orang itu cukup berhasil dalam mendidik putra-putrinya.
4) To state "a number of'
Amir dan Toni selalu pergi berdua ke sekolah.
Mereka datang berlima ke pesta itu

The morphophonemic process of prefix {be(r)-} :
a. Prefix {be(r)-} alternates to become !be-/ if it is added to root that begins ·I with /r/, for example:
{be(r)-} +{ranting}   ⟶ /beranting/
            {rantai}   /berantai/
            {runding)   /berunding/
b. Prefix {be(r)-} alternates to become /be-/ if it is added to root that the first syllable ends with /er/, for example:
{be(r)-} + {kerja} ⟶ /bekerja/
                {serta}

/beserta/
{pergi(an)}   /berpergian/
Compared to:
{be(r)   + { karya } ⟶ /berkarya/
        {kurban}   /berkurban
There is no alternation of the example {be(r)-} above because at the first syllable of those words ends with er, but ar and ur.

   c. Prefix (be(r)-} alternates to become /bel-/ if it is added to a certain the root, for example:
      {be(r)-J + {ajar} ⟶ /belajar/
          {unjur}   /belunjur/

   d. Prefix {be(r)-} does not alternate if it is joined with the root except no - 3 above, for example:
      {be(r)-} + {layar} ⟶   /berlayar/
          {main}   /bermain/
          { peran}   /berperan/

From the explanation above, it is concluded prefix (be(r)-} in Bahasa Indonesia and that in Betawi dialect have the same function to form active verbs and the meaning depends on root which follows it. In addition, the morphophonemic process of prefix {be(r)-} in both Bahasa Indonesia and Betawi dialect faces alternation. It also depends on root which follows it.

Prefix {di-}

This prefix has the function to form passive verbs. In Betawi dialect, it has a meaning of "being object of an activity as mentioned in the roof', for example:

Kaga' disaut-sautin acan, ditengok juga kaga '. (d 48)
Mustinya lo dipanggil/
apah? (d 124) Eh,
pakean. Mao dipake (d
249)

Talking about this prefix, it has only one allornorph, although there is a spelling variation between prefix {di-} before root that is preceded by consonant, {di-} is added without variation:
{di-}   + {bawa} ⟶ /dibawa/ 'dibawa'
        {puku}   /dipuku/ 'dipuku'
        {ngajiin}   /dingajiin/ 'dibacakan ayat Qur'an'
Before root that is preceded by Iii vowel it is added with glottal closure, as:
{di-}   + {iket} ⟶   /di'iket/ 'diikat'
        {intip)   /di'intip/ 'liintip'
Although glottal closure always appears phonologically, but in the next spelling can not be symbolized. Before other vowel, the appearance of glottal closure has free characteristic as shown below:
{di-}   + {ambil} ⟶ /di(')ambil/ 'diambil'
        {ukur}   /di(')ukur/   'diukur'
        {elonin}   /di(')donin!
'dibenarkan' When root is preceded by /a/
vowel, the vowel is omitted:

fdi-}   + {empat} ⟶   /diempet/ 'ditahan'
           {diendonin}   /dindoninl 'diturnpangi

Whereas, the usage of prefix di- in Bahasa Indonesia, for example:
    Ciedung itu dibangun oleh pemerintah
    daerah tersebut. Kue itu dibuat oleh ibu.
Meanwhile, the morphophonemic process of prefix {di-} in Bahasa Indonesia:
If prefix {di-} is combined to any kinds of roots, there is no alternation in this prefix, for example:
{di-}   + {beli} ⟶   /dibeli/
           {ambil}   /diambil/
           {pukul}
           /dipukul/
           {tes}
           /dites/

But if it is followed by words which shows place, the process of writing is separated, as followings:
{ di-}   +   {meja} ⟶   /di meja/
           {rumah}   /di rumah/
           {Indonesia)   /di Indonesia/
           {dalam}   /di dalam/
           {belakang}   /di belakang/

IV. Conclusion

Based on the contrastive analysis of affixation in Betawi dialect and Bahasa lndonesia, the writer would like to draw some conclusions as the following:

1. The morphophonemic process which occurs in prefix {be(r)-} Betawi dialect is the elimination process of /r/ consonant becoming affix {be-}. It occurs when the root following it begins with all consonants except the root that begins with /1/ and /r/.
2. Prefix {di-} in Betawi dialect has the similarity with prefix {di-} in Bahasa Indonesia that is to form passive verb. On the other hand, prefix {di-} has a meaning "being an object of an activity as mentioned in the root".
3. Prefix {ke-}in Betawi dialect and in Bahasa Indonesia have the same meaning, as followings:
   a. to state unexpectedly
   b. to state unintentional
   c. to state a place or location
4. Prefix {se-} in Betawi dialect and in Bahasa Indonesia have the same meaning that is "similar" or "like".
5. Prefix{N-} in Betawi dial ect is similar to prefix {me-} in Bahasa Indonesia.
a. The morphophonemic process which occurs in   prefix {N-} and {me-} depends on the root that is following it. It functions to form active verb.
6. Suffix {-an} Betawi dialect and Bahasa Indonesia have the similarity to form nouns
7. Suffix {-in} in Betawi dialect is similar to suffix {-i} and {-kan} in Bahasa Indonesia. The function is to form verbs funtioning to state "an activity which has mentioned in the root".
8. Suffix {-nyale) in Betawi dialect   and m Bahasa   Indonesia   also have the similarity to form nouns.

9. Confix {N-}-{-in) in Betawi dialect is similar to confix {me-}-{-i /-kan} m Bahasa Indonesia.
10. Confix {di-}-{-in} Betawi dialect IS similar to confix {di-}-{-i/-kan} m Bahasa Indonesia.
11. Confix {ke-}-{-an} m Betawi dialect and m Bahasa Indonesia is to form nouns.
12. Confix {pe(r)-}-{-an} in Bctawi dialect and in Bahasa Indonesia is to form nouns.
13. Confix {be(r)-}-{-an} in Betawi dialect and in Bahasa Indonesia is to form verb which means reciprocal The morphophonemic process {be(r)-}-{-an} is not quite different with prefix {be(r)}-{-an} as the writer mentioned above.
14. Confix {se-}-{-nya} in Betawi dialect and m Bahasa Indonesia have the similarity to form adverb

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