



Constructing Identity with Dialect Diversity

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Abstract

The more specific language variety, called as dialect, goes beyond the means as understanding one another across utterances. This study investigates the dialect diversity as an identity construction for the speaker belonging to the East and Central parts of Lombok Island, Indonesia. Dialect, in this study, refers to the language varieties adopted by some regions in Lombok. It is indeed a general truth for some local people in Lombok; they can easily recognize where Sasak speakers belong by a dialect they use. However, the scientific study revealing this truth is hard to find. Lombok, other than its variety of famous natures, is rich in dialect diversities exist within. Therefore, the data collection was dealing with the dialogue done between the local inhabitants lived in East and Central parts of Lombok. As for the two regions involved in this study were Rumbuk, a region belongs to East part of Lombok as well as Mujur, a region belongs to Central part of Lombok. The design applied in this study was qualitative research; this study descriptively presented the data in form of words instead of numeric analysis. An interesting finding found after analyzing the data was that the dialect diversity showed the same lexical form in writing, but phonetically different. The rest number of dialect diversities was totally dealing with lexical varieties, either writing or speaking. Above all, regional dialect in Lombok can definitely be used to construct a speaker's self-identity.

Keywords: Dialect; Dialect Diversity; Identity Construction

1. Introduction

Language appears to play the most crucial role in human life. Language, as the most contributing device to the human daily, is definitely required as a device to be used as a communicative intention. A variety of using language has long been exist on this wide world; each of those languages is different on the basis of where it is adapted, involving country, island, city, and even region. The existences of language varieties, thus, bring up certain diversity of each language to another, particularly the differences among regional languages adopted by some regions in an island. By means the differences, it constitutes that every language has a lot of things to do with it other than such a device as communication; the diversity contained in each language can be used to figure out where a speaker of a language belongs.

Given to this study, the regional language that is going to be discussed refers to Sasak Language, which is a language adopted in Lombok Island as a part of Indonesia consisting of four parts: East, West,

North, and Central. Lombok Island, other than its famous nature, deals with the various languages existed in it; each part of Lombok possesses different kind of language, which is commonly called as dialect. As for the various dialects existed in Lombok Island are ngeno-ngene, meno-mene, ngeto-ngete, kuto-kute, and meriaq-meriku (Mahyuni, 2006). Indeed, the possibility of adopting two dialects at once in one part of Lombok is undeniable. Even more specific, one part (take for instance East part) of Lombok is possible to adopt more than one dialect in a sense that another dialect existed in East part (other than its own dialect) can be similar to our neighboring island 'Sumbawa' dialect, which goes beyond the five dialects mentioned.

Regardless from the fact that multiple dialects are undeniably could be exist in only one part of Lombok, the dialects adopted by East part (ngeno-ngene) and Central part (meno-mene) is the central focus of this study. Apparently, dialect diversity contained in either East or Central part of Lombok eases the outsider to recognize which part of Lombok the speakers belong across the dialect they use. On the other word, each dialect can be used to construct the identity of its speakers. It is indeed a general truth for some local people in Lombok; they can easily recognize Sasak speakers belong by an own dialect used. However, the scientific study revealing this truth is rare to find. A study related to this study has actually been conducted by Rindal (2010) entitled *Constructing identity with L2: Pronunciation and attitudes among Norwegian learners of English*. Accordingly, Rindal was focusing on investigating the L2 Norwegian learners' pronunciation and attitude between American and British. Rindal thus inferred that American English is a dominant pronunciation used by Norwegian adolescent learners. Dealing with the attitude analysis, Rindal claimed "British English is considered as the most prestigious model of pronunciation, while American English is associated with informality". This study showed the language power in revealing oneself across utterance.

Now that language is no necessarily mean a device used as a means of communication, this study will be investigating East and Central parts of Lombok Island regarding the dialects diversity used; these two parts will be distinguished on the basis of dialect diversity to finally observing those diversities to be used as an identity construction. Since Lombok is the most wanted destination for vacation in Indonesia, this study is hopefully helps others visiting Lombok for any intended purposes in recognizing which part of Lombok they are in. This is thus an interesting topic to be discussed due to each dialect in one island has some kind of differences in compared with another, let alone each dialect can be used to construct the speaker's own identity. Concerning with the various dialects existed in Lombok, this study comes up with the question marks (1) what are the dialect used by both East and Central Lombok people? and (2) what are the lexical diversities of each dialect that can be used to construct the speaker's identity who either belongs to East or Central part of Lombok?. Along with it, this study is aimed at (1) identifying both East and Central part of Lombok' people in using their own dialect; and (2) elaborating the lexical diversities of each dialect that can be used to construct the speaker's identity who either belongs to East or Central part of Lombok. To be hoped, afterward, this study is able to find out the dialect diversity adopted by both East and Central parts of Lombok as the account to be taken in order to construct self-identity of the speaker.

2. Theoretical Competence

This part concerns with review of literature related to this study, such as language, dialect, and language as identity.

2.1 *Language*

Language is a crucial device for human being since it takes turn for the continuity of humans' lives. Abram (1999) pointed out the central function of ordinary language, in which it is used to communicate a message or information to auditors. Since there are a lot of languages existed on this world, people oftentimes find it hard to understand each other due to the different kinds of language used, particularly among people who speak different language. Sapir (1921) argued that language is cultural and learned, which means that language is acquired based on culture instead of being determined by gene. In accordance to such view of language, cultural factors are likely influence such decisions as using language.

It has got to be admitted that when Indonesians are speaking English, the listeners, especially Indonesians listeners, are able to easily found that the way Indonesian speaker speaks English keeps nailing on Indonesian Language, which is commonly known as Bahasa. Bloomfield (1933) believed that language could be stated in the term of behaviorist; the acquisition of language relies on a community in which the speakers belong. Since a speaker's language is acquired based on the community, the speaker of a language unconsciously represents His/Her community in which they belong. McWhorter (2004) outlined that language does not solely mean words, but instead, this is about grammar that ones use in order to produce utterances reflecting their impressions of lives, experiences, and environment. Hence, by using certain kind of languages, the speakers unconsciously let themselves to be known by the listeners. The diversity of various languages, then, needs to be discussed since the acquisition of those languages are depending on a place or culture belonging to the speakers themselves.

2.2 *Dialect*

Dialects, essentially, are the language varieties adopted by some groups in a community. By means a community, it is best modeled by an island that possesses certain languages adopted by some regions, which are known, in this case, as dialects. Blunt (1967) stated that usually, common usage denotes dialects as the variety of particular speech forms against the largest standardized group. Further, Fodde (2002) enclosed linguists who pointed out dialects as subdivisions of a particular language, "a neutral label to refer to any variety of a language which is shared by a group of speakers" (Wolfram W. and Schilling Estes N.). Therefore, it is inferred that dialect constitutes a certain language adopted by a group out of the larger community.

Some people may argue that how come dialect is formed by some groups in a single community considering the various kinds of dialect will be causing misunderstanding among the members of community. Let us say, in this case, a community has some groups that possess different kind of languages. Besides, the community itself has some rules that each group has to deal with. In order to deal with the rule, thus, the groups of community have to understand each other so that the rule can be running as the way it has to be. Now, suppose that ones are learning how to ride a bike. The starting point of a way to ride a bike is not similar to one another even though it has the same goal, which is having a capability to ride the bike. Afterward, one has his/her way of learning something, but at last, those various ways drive to the same goal. According to Blunt (1967), a distinction growth of dialect is due to locality, a class structure, or the education of its users. In addition, Chamber and Trutgill, as cited by Fodde (2002), revealed that Dialect refers to varieties, which are grammatically (and perhaps lexically) and phonologically different. One came to know that grammatically different is a thing to do with the different structure of the words used, while phonology is referring to pronunciation and so forth. Thus, in spite of dialects adopted by some groups in a community are different at some points, such as grammar and phonology, each of which has the same meaning.

2.3 *Language as Identity*

The common knowledge of using language is merely regarded to communication in order to understand one another. Language, essentially, has a lot of more purposes than people used to know. By means purpose, language can be used to construct an identity of the speaker as well. Language is essentially originated from thought and is coming out of mouth, then finally turned out to be spoken words. According to Shotter (1997), speaking is an actual or imagined ways of relating ourselves to each other (forms of life), in which those are the basis for ones' ways of talking, which ultimately provide them with their ways of thinking. Accordingly, the words spoken actually constitute the reflection of the speakers' thoughts.

Furthermore, Shotter (1993), as cited by Gustafson, et al. (2004), stated that identity construction takes place within and through dialogue. In accordance with Shotter's statement, Gustafson, et al. revealed that the certain languages used by people are constructing a sense of their own identity. Along with a device to communicate, Language, hence, can be concluded as a way to let others or auditors know about the speaker self-identity by which the auditors know the things that came from the speaker's thoughts in a way of listening to the certain language used. By means listening to language, in this case, it does not merely mean to recognize the speakers' way of thinking, but this is the way they are forming the words uttered as well, in which the language uttered based on the surrounding environment of where the speakers learned the language as they belong.

Language, essentially, sticks around the culture in which the speaker belongs. Mahyuni (2006) pointed out that language cannot be separated from culture and it constitutes a powerful way to shape an identity. Moreover, Joseph (2004) stated that language is one of determiners, which plays a role to conceive of one's identity. After which, language, let alone the regional language, can absolutely be used as a powerful determiner to construct self-identity of the speaker due to language is embedded in the surrounding environment of the speaker.

3. *Methodology*

This section deals with the related aspects to research methods, such as research design, participant and setting, data collection, and data analysis.

3.1 *Research design*

Research design is a plan for analyzing and collecting the data in order to answer research question. Ary et al. (2010) stated that research design is the researcher's plan of how to proceed to gain an understanding of some group or some phenomenon in its context. Thus, the design applied in this study is qualitative research, in which this study is going to present the data in form of words instead of numeric analysis. As defined by Patton (2002), qualitative research is characterized by its aims, it relates to understanding some aspect of social life, and its method that is generally generating words rather than numbers as data analysis.

3.2 *Participant and Setting*

In term of finding the dialect diversity used to construct the dialect user's identity, the language variety that is going to be taken, as the subject matter in this study, is the existing dialects in Lombok. Lombok Island consists of four parts namely North Lombok, East Lombok, Central Lombok, and West Lombok. Lombok has some varieties of language that either comes from one part or comes among the four parts mentioned. Thus, as for the two regions of two Lombok's parts that get involved in this study

are Rumbuk, a region belongs to East part of Lombok, in compared with Mujur, a region belongs to Central part of Lombok. The writer, in this case, had made sure that the persons as the subject were using their own dialects since they were childhood; each of two dialects was the child's vernacular that each of two participants have been using for their whole life.

3.3 *Data collection*

Data collection deals with the steps taken to collect the data. According to Stommel & Wills (2004), data collection refers to gathering of all the related information to the research questions or hypotheses. The followings are the steps taken in collecting the data:

1. Recording the dialogue.
2. Listening the dialogue that has been recorded while writing it.
3. Comprehending the dialect diversity of two different dialects.
4. Selecting the words and/or sentences containing dialect diversity: either lexically or phonetically.

3.4 *Data analysis*

After the data is collected, the further step comes up with the data analysis. Hatch (2002), pointed out the meaning of analyzing the data, "analysis means organizing and interrogating data in ways that allow researchers to see patterns, identify themes, discover relationships, develop explanations, make interpretations, mount critiques, or generate theories". In term of data analysis, the followings are the steps taken in order to analyze the data:

1. Understanding the meaning of each dialect.
2. Classifying the dialect diversity: lexically or phonetically.
3. Describing the words meaning containing dialect diversity.
4. Drawing conclusion based on the result of data analysis.

4. *Finding and Discussion*

This part refers to the finding as well as the discussion of the data related to this study. First of all, this study is going to provide the finding of the data to be finally discussed.

4.1 *Finding*

The finding, in this study, refers to the kinds of the dialect diversity found that can be used to construct the speakers' identity between two regions: East and Central parts of Lombok. After figuring out the dialogue (appendix) between Mrs. Zohriah from Rumbuk and Mrs. Nurhayati from Mujur, some lexical diversities found are selected and grouped based on its user's region so that the diversity of both dialects are able to be easily recognized, as follows:

Mrs. Zohriah Rumbuk, East Lombok	Mrs. Nurhayati Mujur, Central Lombok
Jok	Laik
Jemak	Lemak
Nengka	Nani
Jerak	Engkah
Rubin	Uik
Lima	Lime
Ima	Ime
Ne	Nae
Tokol	Tokol
Mangan	Ngelor
Da	De
Beruk	Baruk
Ku	Ke
Badak	Barak
Apa	Ape
Ini	Tie

Table 1. Lexical diversities between East and Central Lombok

Afterward, it is quite important to give an explanation regarding the translation of the dialects drawn out in the table above in order to cope with misunderstanding. Thus, the meaning of some words in such table is going to be translated by using English in turn, as follows:

Dialect Diversities Rumbuk - Mujur	The meaning in English
Jok - Laik	To
Jemak - Lemak	Tomorrow
Nengka - Nani	Now
Jerak - Engkah	Finish
Rubin - Uik	Yesterday
Lima - Lime	Five
Ima - Ime	Hand
Ne - Nae	Foot
Tokol - Tokol	Sit
Mangan - Ngelor	Eat
Da - De	You
Beruk - Baruk	Just Now
Ku - Ke	My/I
Badak - Barak	Tell
Apa - Ape	What
Ini - Tie	This

Table 2. Translation of Sasak lexicals in English

4.2 Discussion

After finding as well as translating the meaning of some dialect diversities between Rumbuk, a region belongs to East part and Mujur, a region belongs to Central part of Lombok, both of which dialects showed that the diversity dealt with the use of different lexical items. Yet, there was an interesting finding, in which the writer found that the word used by inhabitants of either Rumbuk or Mujur to say *sit*

is totally the same in writing, but both of which dialects are actually different in speaking. In this case, the word “tokol” is phonetically pronounced “t'ɔk'ɔl” by inhabitants belong to Rumbuk, a region of East part of Lombok, while it is phonetically pronounced “təʊkəʊl” by inhabitants belong to Mujur, a region of Central part of Lombok. In the other hand, inhabitants that belong to Rumbuk pronounce “o” in saying *tokol* is similar to “o” pronounced in the word *Object*, while inhabitants that belong to Mujur tend to pronounce “o” which is similar to “o” pronounced in the word *Old*. Above all, the pronunciation of the word “tokol” is having diversity in pronouncing “o”, which is phonetically between 'ɔ and əʊ.

Moreover, Mrs. Nurhayati, an inhabitant belonging to Mujur region, tended to use vowel “e” in compared with Mrs. Zohriah, an inhabitant belonging to Rumbuk region, who tended to use vowel “a”. As seen in the findings, the use of words *five*, *you*, and *what* were said Lima, Da, and Apa by Rumbuk inhabitant, but instead, the Mujur inhabitant said Lime, De, and Ape. Considering to such kinds of differences, Rumbuk (East part) inhabitant mostly use vowel “a” in certain words at the end of those words, while Inhabitant belonging to Mujur (Central part) commonly use vowel “e” in certain words at the end of the words.

Mostly, the rest diversities were dealing with the different lexical items in even writing as well as speaking. As for the words found have already been mentioned in the table above; such as *Jok* and *Laik*, *Jemak* and *Lemak*, *Nengka* and *Nani*, *Jerak* and *Engkah*, *Rubin* and *Uik*, *Mangan* and *Ngelor*, *Ini* and *Tie*, *Ne* and *Nae*, *Lima*, and *Lime*, *Ima* and *Ime*, *Apa* and *Ape*, *Da* and *De*, *Beruk* and *Baruk*, *Ku* and *Ke*, *Badak* and *Barak*. Afterward, by knowing some kinds of the dialect diversity found in the dialogue between an inhabitant from Rumbuk, a region belongs to East part of Lombok as well as an inhabitant from Mujur, a region belongs to Central part of Lombok, the listeners are able to easily recognize which part of Lombok the speaker belongs. All in all, in term constructing identity with dialect, the speakers of either Rumbuk or Mujur unconsciously let others or listeners construct their own identity by listening to the dialect used.

5. Conclusion

Ones commonly know the language is merely used as a device for communication. Language, literally, has one more purpose than people used to know. Given to this study, language can be used to construct an identity of the speaker as well, particularly the use of different regional dialect in an Island. On the basis of the dialect diversity between Rumbuk and Mujur regions, the listeners that unconsciously hear the dialogue will be easier to figure out which community or part of Lombok, specifically region that the speaker belongs due to the fact that there are certain words in the two dialects differs one another; lexically and phonetically.

At last, there are actually a lot of more dialect diversities between East and Central parts of Lombok. Yet, the current findings showed that the dialect diversity between Rumbuk and Mujur were dealing with some different words used as well as different pronunciation. Hopefully, there will be more research conducted regarding the dialect diversity to construct the speaker’s identity due to the fact that this research is not that perfect. All in all, dialect, especially regional dialect, can absolutely be used to construct a speaker’s self-identity.

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APPENDIX

The following is the script of the dialogue between Mrs. Zohriah who comes from Rumbuk, a region belongs to East part of Lombok, and Mrs. Nurhayati who comes from Mujur, a region belongs to Central part of Lombok:

- Mrs. Nur : Ngonek **de** tie?
- Mrs. Zoh : Ndek, beruk **ku** dateng. Wah ku **jok** balen Sanah, laguk sepi balena.
- Mrs. Nur : Sang Matarm **laikn** lalo beli barang. **Uikn** sak nelpon pukn **barak ke**.
- Mrs. Zoh : Angkak wah telponku ya **rubin** endah, wah **badakku** gin ku **jok** balena. Embe leman **da** dateng ini?
- Mrs. Nur : Wah **ke** belanje **baruk**, peken leman **ke** dateng angkak ne. Ape cerite ne? Angkak tumben lalok?
- Mrs. Zoh : Derek wah, ku mampir ongkatku **beruk** ampokku mentelah. Apa Belinda **ini**?
- Mrs. Nur : Ape lalok? Cumik lime tolang isikn **ngelor** bapakn bareh malem. Wah de bekelor **tie**?

- Mrs. Zoh : Berukku jarak **mangan** ampokku berangkat. Kan so lima tolang lalok cumik ni?
Mrs. Nur : Mesak bapakn bekelor **nani** ne, kanak no kan pade lalo mondok.
Mrs. Zoh : Gin da mongkak berarti **nengka** ini?
Mrs. Nur : Bareh juluk, nani sak **ngkah** meken, istirahat juluk sekejik. **Tokol** bae juluk, ke cumik ne juluk seberak.
Mrs. Zoh : Lelah ita **tokol** leman onek.
Waiting . . .
Mrs. Zoh : Mbe sik paling becik no ja?
Mrs. Nur : Mbe jage **laikn** kedek. Wahn gerik leman sepede **uik**, beh bakat **ime nae** ne.
Mrs. Zoh : Ngumbe so angkun na ampok na buek lalok bakat **ima ne** na?
Mrs. Nur : Endek te taokn, bare-bare dateng wah beh bakat. Ape de enem?
Mrs. Zoh : Wah **jerak** ita haus sik lelah ta tokol. Wah sore lalok ine, ku langsung be ngeno ja.
Mrs. Nur : Aneh, angkak de becat lalok nokn?
Mrs. Zoh : Kah, **jemak** ta jok tene malik.
Mrs. Nur : Tetepan ntan mampir, dakakn sak **lemak** aru dateng bae.
Mrs. Zoh : Sida ja arak dang onkat da. Teh ngeno ja, Assalamualaikum.
Mrs. Nur : Onyak-onyak ntan, Waalaikumsalam.

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