

**MALAY LANGUAGE USE IN BUGINESE OF WEST KALIMANTAN
COMMUNICATION**

CURRICULUM VITAE

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Abstract

The existence of Buginese ethnic in West Kalimantan since 1667, when Bungayya Agreement took place, then, in the end of 1946 early 1947 the mass murder occurred (40,000 victims), the last, in 1950 rebellion of DII / TII led by Kahar Muzakkar happened. The interesting thing about the Buginese ethnic is their ability to adapt to the Malay environment. They are trying to master the Malay language and use it in everyday communication. The use of the Malay language in communication caused some people have two identities namely Buginese and Malay. Moreover among them stated they are already a Buginese Malay descent.

The data collected by field observation, interview, and secondary data collection with critical analysis of social history and culture. The data analyzed by describing the data related with Buginese arrival, and their interaction pola with society of Malay of West Kalimantan. The result show that the use of Malay language in communication caused a number of Buginese has two identities, as Malay and Buginese people, and the rest are Malay-Buginese descendant.

Keywords; Malay language, Buginese, communication

INTRODUCTION

West Kalimantan is a province located in the island of Borneo. The eastern part of the province is bordered by East Kalimantan, the western part bordering Sea of South China, the southeastern part with Central Kalimantan, north bordering Sarawak (East Malaysia) and the southern part with Java Sea. West Kalimantan has a region which covers 146.807 km² or 7.65% of the total area of Indonesia (Research Team STAIN Pontianak, 2010: 1).

Geographically, this position puts West Kalimantan in a strategic position, which is located in the South Sea of China trade route. Malays as indigenous people are resilient traders and scattered in trading cities archipelago since Malacca was struggled by Portuguese in 1511. They often have their own settlements in trademark cities with the name of Kampung Melayu. Relationship made with the authorities and the public were very good and adjust to the live of indigenous people, so that their safety and jobs were also secure from arbitrary action.

In the XVIIth century, West Kalimantan has trade relationship with Palembang, Johor, Banten, Mataram, South Kalimantan, Bugis-Makassar, etc. Especially Buginese-Makassarese traders, they trade more in this region after Bungaya Agreement signed on November, 18th 1667 (Christian Pelras, 2006, and Ima Andi Kesuma, 2004).

According to Patmawati in Yusriadi et al. (2005: 114-115), the presence of Buginese in West Kalimantan can be divided into three stages. First, in 1667 in South Sulawesi, especially in the Kingdom of Gowa there was a war between Sultan Hasanuddin and the Netherlands led by Speelman. This war ended with the defeat of Gowa Kingdom, it was resulting Bungaya Agreement. Second, in the end of 1946-early 1947, there was mass murders because of fierceness of Captain Westerling that immolated 40,000 lives. Third, in 1950 the rebellion of DII/TII led by Kahar Muzakkar.

The three situations mentioned above resulted massive migration from South Sulawesi to West Kalimantan. They occupied coastal areas, such as Pontianak, Regency of Pontianak, Kubu Raya, Sambas and Ketapang. According M.D. La Ode, the number of Buginese, especially in Pontianak in 1994 was at the third level (49 666 people) after ethnics of Chinese and Malays. In the coming years in Pontianak, Bugis people also in the third rank with the population of 129 027, after Dayak and Melayu (M.D. La Ode, 1997: 84).

The interesting thing about this ethnic is their ability to adjust to his new surroundings. They are trying to master the local language (Malay) even use it in everyday communication.

In new place, this ethnic involve themselves in the political, economic (trade), education, spread of Islam, the opening of plantation land, fishermen, farmers and others. In politics, the role of Opu Daeng Manabung and brothers, still can be seen up to now, with the existence of the Kingdom of Mempawah. Economics, Bugis migrants play an important role and they are known as inter-island traders, there was a group of Bugis traders led by H. Amin Latif. He was also active in Party of Masjumi, once as member of legislative (DPR) of West Kalimantan, and one of the founders of Daru al-Da'wah wa al-Irsyad (DDI) school together with H. Abd Rahim Said (H. Beddu) in 1957 in Sungai Ambawang.¹ In Islamic spreading, Haji Ismail Mundu as Mufti of the Kingdom of Kubu was very famous until now, and one of the monumental supporter was a stone mosque in the area of Teluk Pakedai.

The opener of plantation land, the fact can be seen in the third generation who still control it, as an inheritance of the previous generation. They are well-known as the "Landlord", and live well if they can take advantage of it². Another fact also shows that in West Kalimantan, the land finder will name the region of their working area accordance with the name and origin of them as Jalan Ujung Pandang, Jalan Selayar, Parit Wak Gattak, Wajok, Parit Bone, Jalan Ambo Tien etc.

BUGINESE INTERACTION

Social stratification system of Buginese set the status of a person based on descent and the system of government that divides society into territorial units with king or the ruler. Both of these systems cause high levels of social stability, because it allocates to each individual a permanent place in a certain section of society. In addition, there is another system in centuries allows social mobility, the competition among them is equal, cooperation between social strata, and the integration of the various groups, which usually do not take the boundaries into account. The system is patron-client system (Christian Pelras, 2006: 203).

Patron-client system is the relationship between the leader and his followers that bound by the rights and obligations. In a hierarchical society of Buginese before the colonial period, each nobles were in the middle of the network that binds him with a large number of follower. If a follower oust a nobleman as his master, he meant expressed willingness to fulfill all the orders of his master. Including the order to go to war, hunt, or to accompany him on a trip, work in the

¹ The interview of author with Sudarto in Pontianak, August 13th 2010

² The interview of author with Rasmi Sattar in Pontianak, May 1st 2010

fields, and do household such as get some water and the firewood. If the employer held a wedding, for example, his followers will soon come despite living in far away places. They will feel proud if they can be present in an event that could show the status and importance of the patron. They will donate money or gifts, as well as energy assistance in the preparation of the party, in return, they will be given meal, a place to sleep, and entertainment (Christian Pelras, 2006: 203).

Some factors that may underlie the occur of patron-client in Bugis society namely, the first factor is the bilateral alliance system where the system of patronage within certain limits organized kinship groups, such as clan. According to Soedarto³ even in wander Bugis perform clan (extended family) a Daeng and family of Karaeng Galesong and Karaeng Naba went to Java. Karaeng Naba, the leader of Mataram riding soldiers. Similarly, Opu Daeng Manambung went to Kutai Samarinda and Banjar.

It also expressed by Firdaus Putra⁴ that their ancestors who came from Wajo (Tempe) moved to Pontianak (*malekke dapureng*) migrated together with a large family, consisting of parents, their children and the joa-joa (their men). They migrated to Sungai Butat, Jeruju, Kakap, and Sungai Raya. At that time Buginese community had existed in Sungai Butat that migrated in the late 1880's and early 1900.

Another factor that supports the patron-client ties is the existence of social stratification system that allow the nobility engaged in trade and redistribution of wealth. In addition, the hierarchical relationship embodied in historical times between the smallest region with a great empire, and the needs of the nobility will support people to occupy political office and the basis of the birth of the patron-client system (Christian Pelras, 2006: 205).

The relationship between leaders and followers, established voluntarily and only based on unwritten contracts. This relationship can be ended at any time, and as long as the client does not have a debt to his patrons, clients at any time can move to another patron. This aspect makes the observer from the West is amazed. Raffles cited by Christian Pelras (2006: 205) notes:

"The Buginese committed themselves to the leaders as they please, but they show obedience and loyalty incomparable. They often change leadership, but they rarely betray

³ Soedarto, Historian of West Kalimantan, an interview of author in Pontianak, August 13th 2010.

⁴ Firdaus Putra, Buginese, an interview by author in Pontianak, August 18th 2012

their former leader ... their small alliance can survive due to the firmness of affection and warmth of their souls. "

Besides the honor and power as the underlying aspects of patron-client relations, the economic factor is also important. One of the main tasks of traditional leaders is to redistribute wealth. In the early 1950s, just before the traditional systems of organization in South Sulawesi began to fade, the role is still a basic of economic equalization system. Goods received by them, either as income from positions held or certain celebrations, if not immediately distributed, will be stored as inventory for later distribution when needed. Economic system runs very efficiently in the heyday of the old kingdoms of South Sulawesi, when authorities income derived from agriculture coupled with revenue from inter-island trade (Christian Pelras, 2006: 207-208).

The pattern of the external interaction of Bugis people, author revealed the results of interview with Yusriadi⁵ as follows:

"The Buginese interacts well with the local Muslim community. This can be seen when they unite and become Malay. Equation of religion makes the interaction process becomes easier. Some Buginese people accepted by the Malays and they appointed as leader of the local community. Daeng Manabung and friends was the sample about these interactions. The descendants of Daeng Manabung now become figures of Malay in West Kalimantan reinforce this term. Indeed, there are many other examples of how this interaction built up and exist until now. To those Buginese who are still Bugis, interaction also occurs in everyday life in social life. For example about the business and economic relationships, religious and social, etc. This interaction is easier because they have mastered Malay and Indonesian and same religion (Islam), so that there is no barrier in communication."

Example of the communication between a woman of Malay who greeted a Buginese woman in the office at State Institute of Islamic Studies Pontianak using Malay language, then the Buginese answered back with Malay Pontianak, although the accent is Buginese.

Malay speaker : Dari mane?

(Where have you been?)

Buginese speaker : Dari Kelas manahmen Dakwah

(From classroom of Dakwah Management)

⁵ Yusriadi, Malayan, author's interview in Pontianak, August, 21st 2012.

- Malay speaker : Ngajar ke?
(Did you teach?)
- Buginese speaker : Iye
(Yes)
- Malay speaker : Ngajar ape?
(What do you teach?)
- Buginese speaker : Ngajar Perencanaan Dakwah
(I teach Dakwah Planning)
- Malay speaker : Banyak ke mahasiswanye?
(Are there many students?)
- Buginese speaker : Banyak la
(Yes, there area many students)

The success of interaction with the local community supported by the behavior of the Buginese as migrants, namely if they success, they do not bring home to their hometown the property owned, but they build their area there. Even the region has been regarded as their own area. However, they do not disconnect their relationship with their origin hometown (Mude Saleh M. et al., 2009: 33).

According to Soedarto⁶, there are two reasons why people from Bugis accepted by the local community, first, tough of them as seller and sailor. Second, their religious life of Islam. There is a strong Muslim community.

Pasompe (sailor-trader) were mostly become bussinessmen who do business on exporters and importers. Sailor-trader of an island to other islands during one season. When the dry season (*timo* ') came, they sailed to West, and if rainy season (*bare*) came, they back home. The proverb "*pura babbara 'sompekku, pura tangkisi' gulikku, ullebirennngi tellenngE natowaliE*" is derived from *pasompe* as a strong will to continue the voyage (H. Abu Hamid, 2004: 5-6).

In West Kalimantan, in the Twentieth Century, inter-island trade by sea was very crowded, and many carried out by the Bugis people, so the merchants association born Bugis led by Amin Latif, so that they control the economy. However, now, according to Yusriadi⁷, Buginese was not known as the economic authozrities in West Kalimantan. Economic power was

⁶ Soedarto, Javanese, interview with author in Pontianak, August, 13rd 2010.

⁷ Yusriadi, Malayan, author's interview in Pontianak, August, 21st 2012.

in the hands of Chinese. In a small scale, the Buginese are important economic players in Pontianak and the surrounding area. They are known as palm entrepreneurs in middle class.

MALAY LANGUAGE USE

Social interaction is the key to all social life, because without social interaction, there can be no life together. The meetings personally will not occur social life within a social group. Such social life will only happen when individuals or groups of people work together, talk to each other, and so on to achieve a common goal, to hold the competition, contention, etc. On the other words that social interaction is a basic social process, which refers to social relations, which is dynamic (Soerjono Soekanto, 2004: 55).

As mentioned earlier, that the social process, a dynamic aspect of community life. In it there is a process of relationship between man and the other one. The connection process in the form of social action that occurs in everyday life continuously. Inter-action (interaction) social, intended as the interplay between the two sides, which is between one individual and another individual or groups in order to achieve certain goals (Abdul Sani, 2007: 153).

Specifically West Kalimantan consists of various ethnic communities that each shows the character of the identity or closeness to their group. The group can be seen when interacting or having social contact with other groups. Symbolic Interaction makes social interaction as a means of individual social activities. Its essence in the form of interactivity as an exchange symbol given meaning, and trying to understand human behavior from the perspective of the subject. The groups are based on different cultural backgrounds when social contact to exchange symbols that are understood both.

The uniqueness is still found in West Kalimantan because of language as a symbol of ethnic identity. Especially the Bugis who live in the city of Pontianak and in the village, like the village of Punggur Kecil and Village of Pal IX which inhabited by ethnics of Buginese, Malay, and Madurese, reflected in the statement of the village residents of Pal IX namely Pak Zaenal Abidin⁸, or known as Wak Zeno, the village staff since 1970 until now, when the author interviewed. His parents opened land in Pal IX in 1945, a year later (1946) he was born, so that when the author asked the "are you Buginese originally?" He replied "My daddy is Buginese, I

⁸ Zainal Abidin (Wak Zeno), Village of Pal IX Staff, District of Sungai Kakap, Kubu Raya Regency, West Kalimantan, Wak, Daeng, and Ambo is a familiar name to Buginese Ethnic, interview of author in Desa Pal IX, March 7th 2008.

am only descendants". Author asked more about the language: "What language spoken here?" He replied:

"Malay and Buginese, interference, when we are together with Malayan (Bugis met with other ethnic groups) use the Malay language. When we are together from Bugis (Buginese with Buginese) we speak Malay-Buginese".

The same thing can be seen also in the dialogue of two mothers from ethnic Buginese and a mother of Malay at a social gathering event that the author saw:

Malayan speaker : Pat, kenapa tadi pagi anakmu nangis tua?

(Pat, why did your son keep crying this morning?)

Buginese speaker (I) : Budak itu nak ikut abangnya, tapi tidak dibolehkan sama abangnya.

(He wanted to follow his brother, but was not allowed by his brother)

Buginese speaker (II) : Ngape mertuemu ndak jadi beli kebunku?

(Why does your father in law not buy my garden?)

Banyak duitnye tapi mertuemu tak mao.

(He has much money, but he doesn't want.)

Buginese speaker (I) : Tidak ade duitnye

(He doesn't have money)

Malayan speaker : Siapa yang dapat arisan, kauke?

(Who got the lottery? Is that you?)

Buginese speaker (II) : Iye

(Yes)

Laoki bolae jokka-jokka

(By the way, come to my house, please)

Buginese speaker (I) : Iye, tarima kasi?

(Yes, of course. Thank you).

What was proposed by Wak Zeno, in line with the statement of Erwin.⁹ He said: "The language of identity, communicative is not awkward (adapt), the language among them, spoken familiarly, more viscous of Malay influence. In Sambas as identity, because in the communication characteristic of Bugis people can be known from the accent, which indicates

⁹ Erwin Mahrus, Malaya Ethnic, was born in Sambas, Live in Pontianak, interview of author in Pontianak, September 3rd 2012.

ownership of pronunciation (stress in pronunciation) and also in dialect, the language variations, with the typical vocabulary, such as word *iye* ".

One of the reasons of people tend to use Malayan Buginese in West Kalimantan namely because Buginese ethnic habits to adopt Malayan children. In adoption, the children are not influenced by factors: childless and material problems.

Adoption, can be seen in the family of Wak Usman, who lives in the village of Pal IX. When they lived in Punggur, this family took four kids as their adopted children. In terms of economy, this family is not too settled, because until now not own a house, just live in the garden house which he guard, so that, when their adopted child is married, she got married at the home of her biological parents, even before marriage lived with their adopted parents.

The use of Malayan and Buginese, that author found also in Sungai Pandan Sungai Desa Nipah Panjang, during her visit, and settled in the family of Mr. Nahrin¹⁰. The author arrived at the his house at Maghrib, this family was praying. After praying, he told stories using mixed Buginese and Malay:

"Asal saye dan bineku dari Bone.

(Originally My wife and I are from Bone).

Orang tua saye yang sompe' ke Kalimantan lewat Jakarta, Pontianak, ke Padang Tikar.

(My parents migrated to Borneo via Jakarta, Pontianak, to Padang Tikar).

Kame' lama nunggu kappala di Jakarta, 1 bulan lamanye baru nyampai Pontianak.

(We were long waiting for ship in Jakarta, the trip took one month to Pontianak).

Ade beberapa keluarga juga yang ikut sompe ', sekitar 50-an.

(There were some families also who migrated, around 50 people).

Waktu itu ade kekacauan di Sulawesi Selatan, namega tau yang dibunuh.

(At that time there was a chaos in South Sulawesi, many were killed).

Maega tau Ugi di Padang Tikar nyebrang lautan nyarek rotan.

(Many Buginese people in Padang Tikar crossing the sea looked for rattan).

Ade Runtu tempat yang subur.

(Got a fertile place).

Tanahnye macommo, tak begambut.

¹⁰ Nahrin, Buginese Ethnic, Lives in Dusun Sungai Pandan, Desa Nipah Panjang, District of Batu Ampar, Kubu Raya Regency, West Kalimantan, interview of author in Sungai Pandan, April 15th 2008.

(The soil is clay, not peat).

Riukkani lahan di sini.

(Then we opened land here).

Ditanami kopi dan kaluku.

(Planted with coffee and coconut).

Jadinye berdatangan tau Ugi' Padang Tikar ke sini.

(Finally Buginese Padang Tikar came here).

Tempat ini dikasih name Parit Bone.

(The place named Parit Bone).

Sekarang dirubah menjadi Sungai Pandan.

(Now changed to Sungai Pandan).

Nasaba 'dulunye banyak pandan here. "

(For once widely pandanus trees here).

In his talks, there were some words that use the Buginese language, among them: *bineku, sompe', namaega tau, tau maega ugi', runtu, macommo, riukkani, kaluku* and *nasaba'*.

Pak Nahrin's family use Malay and Ugi' in communication in the family. Similarly with Rasmi Sattar¹¹ who formerly lived in Teluk Pakedai, using Malay and Buginese language, now lives in Pontianak for the demands of working as civil servant (PNS). He said "I use Malay and Buginese".

According to Yusriadi in his book *Memahami Kesukunbangsaan di Kalimantan Barat*, the Bugis partly socialized in Malay groups. The group absorbed in Melay becomes Malay. Their culture is Malay culture. The language they use is Malay, because most of them today no longer bequeath Buginese language to their children. They do not require their children to communicate with them using the language of Ugi'. Often found, Bugis language mastered only by old people and only used among the elderly, while young people are no longer master it and does not communicate with the language to their peers although they are also Buginese. Often parents also found speaking in Buginese language to their children, but their children use Malay or Indonesian to their parents.

¹¹ Rasmi Sattar, Buginese Ethnic, lives in Pontianak, West Kalbar. Former Head of Religion Affairs Office Province of West Kalimantan, interview of author in Pontianak, May 10th 2010.

As an example can be seen in the dialogue between a mother and her child in a Buginese family:

- Mother : "Laoka iyolo, onrangnge anri'mu"
(I will go, take care of your brothers)
- Child : "Iye, pegilah mak"
(Yes, I will. Just go mom)

What was stated by Yusriadi was in line with explanation of Wak Jaba¹², when the author asked about the use of the Malay language in Pal IX Village, especially in the Bugis community. He said: "Mix, here Melay Buginese, Bugis language rarely spoken here, just in one house. My son did not know, so only their mother. My son seldom speak Malay language, was ignored at that time. Anyway, they can little. Bugis people here almost gone, though Bugis descendants, lost, cannot ".

The use of the Malay language is also apply by the Bugis Segedong, especially among their young children, because they were not taught Bugis language anymore. As Nia¹³ said "my mama is Bugis Segedong. I no longer taught Bugis language, Just understand some common words like *Manre* ".

A similar incident also happened in the city of Pontianak, where Bugis children in everyday communication, both within the family and in the surrounding neighborhood are already using the Malay language. As noted by Jamnah¹⁴ "The kids do not know anymore speak Bugis, but they understand, they answered with Malay language". What Jamnah stated noted by athor when Jamnah ordered her son (Ema) to have breakfast before leaving the house by Buginese language, Ema answered by Malay.

- Bu Jamnah : "*anre eleko nainappa salai bolae*"
(Breakfast before leaving home)
- Ema : "*Nanti ja ', masih kenyang*"
(later on, I'm full anyway)

¹² Wak Jaba, Buginese Ethnic, interview of author in Desa Pal IX, District of Sungai Kakap, Kubu Raya Regency. March, 8th 2008.

¹³ Nia, Buginese Ethnic, was born in Pontianak Regency, lives in Pontianak, interview of author in Pontianak, September, 4th 2012.

¹⁴ Jamnah, Buginese Ethnic, was born in Teluk Pakedai, now lives in Pontianak, interview of author in Pontianak, August, 6th 2010.

From some of these informants, it appears that the family as a unit of the smallest family owned as social creature. One of function of the family is as a place to socialize themselves, such as the socialization of the language, as an introduction to communicate in the family.

The use of Malay cause most Buginese people have two identities namely as Malay and Bugis. Their existence can be seen at the event of Family concord of South Sulawesi (KKSS) and Malay Indigenous Culture Event (MABM). Even there some of them who said that they become a Bugis Malay descent already.

CONCLUSION

Bugis people of West Kalimantan interact with communication, communication is the key to the social process. Social processes occur in the interest that is associative called cooperation. This social process, occur assimilation among the Bugis with the Malays in West Kalimantan. In interaction, the Bugis people using Malay and Ugi ', some moreover can only use Malay language. Because, now Buginese parents no longer require their children to use ugi' language. Ugi language often used among the elderly, while the children are no longer master the language of Ugi 'so that they communicate with Malay language, although interaction among children of Bugis. Some parents use the language of Ugi ' to children but they reply with Malay. They call themselves as descendants of Buginese-Malay, while those who using Malay and Ugi ', identifies themselves as Malay-Buginese.

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