

# SEMINAR NASIONAL BAHASA IBU VII DALAM RANGKA MEMPERINGATI HARI BAHASA IBU INTERNASIONAL 2014

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## PROSIDING



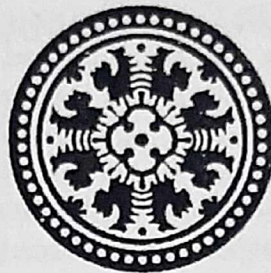
**“Pemberdayaan Bahasa-Bahasa Lokal sebagai  
Bahasa Ibu dalam Rangka Pembentukan  
Karakter Bangsa yang Majemuk”**

Fakultas Sastra dan Budaya  
Program Studi Magister & Doktor Linguistik  
Universitas Udayana  
Badan Pengembangan dan Pembinaan Bahasa Jakarta  
Asosiasi Peneliti Bahasa-Bahasa Lokal



**SEMINAR NASIONAL BAHASA IBU VII**  
**“Pemberdayaan Bahasa-Bahasa Lokal sebagai Bahasa Ibu dalam**  
**Rangka Pembentukan Karakter Bangsa yang Majemuk”**

**PROSIDING**



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PEMBERDAYAAN BAHASA-BAHASA LOKAL SEBAGAI  
BAHASA IBU DALAM RANGKA PEMBENTUKAN KARAKTER  
BANGSA YANG MAJEMUK

Program Magister dan Doktor Linguistik  
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Hak Cipta ada pada Tim Penyunting Buku dan dilindungi oleh Undang-undang. Dilarang memperbanyak buku ini kecuali dengan menyebutkan sumbernya. Para pembaca dapat mengutip isi buku ini untuk kepentingan ilmiah, pencerahan, seminar, aplikasi, diskusi, atau kegiatan ilmiah lainnya.



## KATA PENGANTAR

Tiada terasa, Seminar Nasional Bahasa Ibu yang untuk pertama kalinya dilaksanakan secara sangat sederhana dan terbatas jumlah pesertanya di Ruang Sidang Fakultas Sastra Universitas Udayana (di lantai II Gedung Gorys) 21 Februari 2007, sudah memasuki tahun ke-7. Bermula dari kegalauan, kegetiran, dan keprihatinan para dosen dan pengelola Program Magister dan Doktor Linguistik Program Pascasarjana Universitas Udayana, seminar perdana tujuh tahun silam itu dilaksanakan dengan menyajikan beberapa makalah saja.

Gayung bersambut dan gaung keprihatinan bahasa Ibu yang tentunya berkaitan dengan "nasib" bahasa-bahasa lokal atau bahasa-bahasa daerah di Indonesia itu, kian meluas sehingga Seminar Nasional Bahasa Ibu VII 2014 ini dapat dilaksanakan kendati waktu persiapan bagi panitia pelaksana harus diakui sangat singkat. Sungguh singkat persiapan kali ini karena menjelang akhir 2013 yang lalu, tepatnya awal November 2013 silam, Program Magister dan Doktor Linguistik Program Pascasarjana Universitas Udayana menyelenggarakan Seminar Internasional Bahasa Austronesia-NonAustronesia. Pengalaman mengelola ajang akademik tahunan ini telah menjadi denyutan nafas akademik para linguist muda Indonesia dari pelbagai daerah bertemu untuk berbagi pengalaman kelinguistikan.

Tajuk-tajuk makalah, baik yang bergayut kuat dengan tema Seminar Nasional Bahasa Ibu VII maupun tajuk-tajuk kebahasaan lainnya merupakan khazanah kelinguistikan yang diharapkan membuka pikiran dan kepedulian akademik semua pihak untuk senantiasa merefleksikan, mengkaji, dan mendeskripsikan banyak segi kebahasaan bahasa-bahasa lokal. Disadari oleh penyelenggara ajang kelinguistikan ini betapa kompleksnya persoalan kebahasaan, khususnya bahasa-bahasa daerah di negeri yang anekabahasa ini. Dengan demikian, segi-segi mikrolinguistik dan makrolinguistik, termasuk linguistik terapan terjemahan dan pembelajaran bahasa-bahasa (Indonesia, asing, dan daerah) yang tentunya memengaruhi kehidupan bahasa-bahasa daerah di Indonesia, "meramaikan" Seminar Nasional Bahasa Ibu VII ini. Termasuk di dalamnya adalah tradisi lisan dan sastra daerah penunjang kehidupan bahasa-bahasa daerah, turut mengisi seminar ini.

Mutu makalah-makalah, yang menjamin mutu Seminar Nasional Bahasa Ibu VII ini, senantiasa diupayakan oleh Panitia Penyelenggara. Untuk kali ini, makalah-makalah utama bertajuk "Kekayaan Makna dan Nilai Bahasa Lokal dalam Rangka Pembentukan Karakter Bangsa yang Majemuk" yang disajikan oleh **Prof. Tengku Silvana Sinar, Ph.D.** dari Universitas Sumatera Utara, "Dominasi Bahasa Asing dan Resistensi Bahasa Nasional dan Lokal: Kasus Nama-nama Badan Usaha di DIY" oleh **Prof. Dr. Dewa Putu Wijana, M.A.** dari Universitas Gadjah Mada, "Menuju ke Arah Manakah Bahasa Ibu?" yang disajikan oleh **Prof. Drs. I Ketut Artawa, M.A., Ph.D.**, "Perkembangan Bahasa Indonesia sebagai Bahasa Ibu" oleh **Dr. Made Sri Satyawati, S.S., M.Hum.**, "Pemberdayaan Folklor sebagai Sumber Ekonomi Kreatif di Daerah Tujuan Wisata di Bali" oleh **Prof. Dr. I Nyoman Suarka, M.Hum.**, dan "Membangun Citra Budaya Bangsa melalui Penerjemahan" oleh **Prof. Dr. Ida Bagus Putra Yadnya, M.A.** dari Fakultas Sastra dan Budaya Universitas Udayana, "Komplementer Penanda Gramatikal Verba (PGV) dalam Bahasa Wuna" oleh **Prof. La Ode Sidu Marafad** dari Universitas Halouleo Kendari, dan "Peran Agrolinguistik dan Linguistik Forensik untuk Perkembangan Studi dan Wisata Museum" oleh **Dr. Sawirman, M.A.** dari Universitas Andalas Padang, menjadi jaminan mutu ajang akademik kali ini. Sudah tentu sejumlah makalah kelinguistikan dan tentunya juga makalah kesastraan daerah Nusantara lainnya yang disajikan dalam bentuk presentasi langsung maupun tidak langsung dalam wujud poster, tidak hanya menghiasi forum kelinguistikan ini namun menjadi bukti kepedulian akademis anak bangsa akan warisan pusaka leluhur bangsa yang majemuk ini.

Walaupun tenggat waktu penyebaran informasi terasa sempit, ajang Seminar Nasional Bahasa Ibu VII kali ini sangat menggembirakan karena diminati oleh banyak anak negeri yang memang prihatin dan



peduli terhadap bahasa-bahasa lokal atau bahasa ibu mereka. Harus disampaikan pula bahwa cukup banyak abstrak dan makalah yang diterima oleh panitia. Namun, karena keterbatasan ruang dan waktu pula, sejumlah makalah terpaksa ditolak. Untuk itu, kami mohon maaf yang sebesar-besarnya. Kiranya kesempatan dalam *Seminar Nasional Bahasa Ibu VIII 2015*, tetap membuka pintu bagi para pecinta Bahasa-bahasa Ibu.

Akhirnya, atas perhatian, terutama keterlibatan para Pemakalah Utama, Para Pemakalah Pendamping, dan juga Para Peserta Seminar Nasional Bahasa Ibu VII, kami ucapkan "Selamat Berseminar". Harapan kami, semoga seminar ini kita jadikan ajang pembelajaran sungguh-sungguh, ajang membangun kebersamaan dan utamanya jejaring akademik serta perwujudan iklim akademik yang berarti bagi pengembangan linguistik dalam pelbagai segi, dan secara khusus demi pelestarian bahasa-bahasa lokal warisan budaya leluhur dalam rangka penguatan karakter dan jati diri bangsa Indonesia.

Denpasar, 27 Februari 2014

Ketua Program Magister Linguistik

Ketua Program Doktor Linguistik



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*Multikulturalisme di Kota Medan dan  
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## **PIDGINIZATION OR NOT: A CASE STUDY ON ENGLISH USED BY COMMUNITY OF GILI TERAWANGAN, LOMBOK**

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### **Abstract**

The article addresses whether or not the English used by community of Gili Terawangan Island, Lombok is considered pidgin. The research data was collected by field observation including recording, listening, and note-taking. There were three people, one researcher and two researchers' assistants, participated in the data collection process. A number of villagers whose English conversation sentences were recorded were used as research subject. Data were taken from types of sentences built up of poorly-constructed English sentences spoken by the villagers when serving guests at any setting. There were a number of settings based on which conversation in English took place, including at restaurant, art shop, on the boat, on the road, home stay, and at beach. Having collected, data was analyzed with sociolinguistic theory particularly that of language variety. Result upon the analysis showed that there are some factors which can be used to judge whether it is considered to be pidginized English or not. Some considerations were used for a judgment, includes simplification of sentence structures, shift in pronunciation, fronting, interference of local culture, greeting system, and others. To sum up, the variety of language is not considered pidginized English yet, since it does not meet some criteria of pidgin.

*Keywords: pidgin, pidginized English, case study*

### **BACKGROUND AND PROBLEM**

Since tourism-based business runs rapidly in Gili, Terawangan Island, local dwellers of Lombok come to the island for the sake of their living. The island gets famous for foreigner spending time in Lombok Island and its neighboring islands like Bali, Java, Sumbawa, and others. Verbal communication involving a number of languages surely happens. Basically, verbal communication occurs between local people doing the business, including selling art goods, selling transportation service, selling foods and drinks at art shops, keeping money changers, clinics, and selling water sport. Thus the languages involved are English, Indonesian, and some local language like Sasak language. The language phenomenon frequently occurs in places where two people speaking different languages are involved in a contact for the sake of business. Is the language used for communication in the area considered pidgin or not? How is the language being compared to standard English? And what aspects of English language are modified?

### **Literature Review**

Prior to our discussing and determining whether the language variety is considered pidgin or not let's review some concepts supporting the topic.

### **Language**

Language is the special dialect one chooses to use on any chances is called code, a system for communication between two or more parties (Wardhaugh, 1984:99). This is used simply as a means of communicating information, establishing and maintaining relationships with other people (Trugill, 1979:13-14). The two main points underlined with this concept is that how speech community benefits from two aspects of language, i.e. establishing social relationship, and conveying information about the speakers. Thus, language users have to be aware and proactive to realize the goals. In line with



this, it shall be kept in mind that learning a language could be either for arrange of social and expressive purposes. That process certainly does not only focus on micro purpose, i.e. learning grammar, pronunciation, or vocabulary, but also the macro dimension, that is culture of the region from where the language is originated (Clyne, 1994:1). This concept promotes that language is inseparable from cultural assumption and behavior. The relationship between language and culture is simply reflected in a speech community's rules of speaking (Hymes, 1972:278).

The eight cultural aspects of communication abbreviated with SPEAKING (setting and scene, participant, end, act sequence, key, instrument, norms, and genre) is considered a barometer with which speaker will guarantee that speech event is successful or not. Language is also said to be a system of arbitrary vocal symbol by means of which social group cooperated (Trager in Jendra, 2007:20). Even though not to be the only communicating media, language is still ranked as one of essential media of transportation as it is one supporting system with which a culture can exist. Language as a component building up the culture is not explicitly yielded as the most part all of those components. However, it is undeniable that every single component requires language as its stimulating component.

### Language Variety

Language is rich of infinite varieties. Those varieties are basically the same as those found in other languages, like dialect, idiolect, social, register or style (Ferguson & Gumperz in Alwasilah, 1985:65). In other word, every language certainly has, if not all, some of the language varieties depending on its supporting factors either internal or external ones. The variety of language leads in some language phenomena like what occurs in this world recently as the result of existence or emergence of language variety. There are a number of concepts on language variety proposed by some linguists.

Language variety (or just variety) is a different manifestation of the language (Hudson, 1980:32). Language, according to the concept, normally bears variation upon its receipt of some influences from contact with, interference of other language as well as other factors, such environment, social, users, intention or goal of it users and others. In line with this, language variety is also said to be anybody of human speech patterns which is sufficiently homogeneous to be analyzed by available techniques of synchronic description and which has a sufficiently large repertory of element and their arrangements or processes with broad enough semantic scope to function in all normal contexts of communication (Allen and Corder, eds., in Alwasilah, 1985:65).

Pursuant to its speakers, language variety is subdivided into three divisions, such as (1) regional variety, (2) educational variety, and (3) speakers' attitude variety (Quirck & Greenburg, 1972). The first two divisions, regional variety and educational variety are commonly termed as geographical dialect and social dialect respectively. And speaker attitude-based variety is normally called register (Moeliono, 1980:9). Furthermore, he divided language variety in consistent with three parameters, such as from view point of subject matter, end or goal, and case of mixture. The point underlined in this issue is basically similar to what is termed *mode* by Halliday (1968), i.e. the way how the speech is delivered. In relation to this point of discussion, Halliday obviously proposes three dimensions according to which variety of language differs. The three dimensions concerned are *field*, *mode*, and *style*. Pursuant to field, variety of language can be differentiated based on its domain. Every domain of the language has specialty usually best shown with their vocabulary. Education domain will has words related to it, such as teacher, book, test, materials, and lesson. Agriculture domain will has words like rice field, hoe, tractor, soil, land, fertilizer, grow, and irrigation.

However, speakers sometime borrow vocabulary of a certain domain to express his or her idea related to another domain. There are different sorts of language domain introduced by some linguists. Fishman adapted by Eastman (1983) introduced that there are four main domains used when conducting research on language, such as family, neighborhood, occupation, and religion. This is considered to be the simplest idea of all theorists. Sumarsono (1990) would rather use special domain on his language research, such as family, friendship, education, religion, transaction, and government. However, Adi Jaya Putra, implemented seven domain used for his sociolinguistic research on language variety, they are family domain, friendship, neighborhood, education, governmental, transactional, and religion (Putra, 2008: 72-74). Mode is concentrated on the way by which the



language is conveyed. Generally, there are two type of language variety seen from the side of how language is delivered, they are spoken and written. Spoken method can also be differentiated into two parts, live conversation and conversation with telephone or the like. Finally, based on its style or speakers attitude toward the interlocutors, language variety differs into some, such as formal, casual, intimacy, rigid, polite, literary (Halliday in Jendra, 2007:53-56).

### Standard Language

Standard language is the only kind of language variety which would count as a "proper language" (Hudson, 1980:32). It is resulted by a direct and deliberate invention by society, so-called standardization; producing a standard language where before there were just dialect (i.e. non-standard variety). This variety is used in domains, such as education, printing, press, books, and other literary work. Dialect is not considered standard language since it does not undergo any standardization. It is not used as the language used in any of the above function of standard language as it is partially known by public. In other word, it is used by people who are residing at the place where it exist. According to Holmes (1990), standard language is generally one which is written, and which has undergone some degree of regularization or codification (for example, in grammar and a dictionary); recognized as a prestigious variety or code by a community, and it is used for H functions alongside a diversity of L varieties. Standard English originated from London, the area of many important activities, including court, education, trading, agriculture and business. One dialect of English was chosen to be used by court initially and followed by the influence of merchants of London. The use of the dialect was then widely enlarged after the two universities of Oxford and Cambridge were established. The dialect then had undergone regularization to be the language we know today. Collins Dictionary of the English Language had defined standard as an accepted or approved example of something against which others are judged or measured

### Dialect

The word dialect is derived from French word which refers to regional varieties which are written and have a literature (Hudson, 1980:31). In addition, Wardhaugh adds that dialect is a subordinate variety of language e.g. Texas English, and Oxford English, Swiss German, are respectively dialects of English and German. Seeing from the enclosed examples above, English language and German are considered to be super ordinate, while the varieties of them are considered to be subordinate.

### Patois

Patois, on the other hand, is less famous since it has no writing form. This variety is spoken by limited group of people of lower class. It is being less scientific results in its existence in certain places like France and others, as a rural speech, i.e. the speech of lower strata in sociality (Petyt, 1980:24). In some parts of France, the variety of Patois drastically reduced the importance of the local variety, it continued to exist in spoken form only, and had become disfavored socially and politically. Patois is used to describe only rural forms of speech, therefore there is a polemic passed in the society that we may talk about an urban dialect, but to say urban patois is very strange. As it is used to refer to the speech of lower strata in society, we may not talk about middle class dialect but not apparently about middle class patois. The quite comprehensible clear cut is able to underline the difference between both varieties as follows.

- Dialect is used to describe the urban form of speech
- Patois is used to describe the rural one
- Dialect has both written and spoken form, but patois has only spoken one
- Dialect has wider geographical distribution than a patois

### Vernacular

This language variety can be considered as a basic language when people the first time learn a language. In addition, it is a common language, the indigenous language of a country, e.g. the native European language during the middle ages, as opposed to Latin, Lingua Franca (Alwasilah quoted from Hartman and Stork, 1972:249). It is the current spoken daily language of people or of a



geographical area, as distinguished from literary language used primarily in schools and in the field of literature (Pie and Gaynor, 1954:227). The other ideas are respectively, the common language, i.e. mother tongue of a group of people politically or socially dominated by other groups whose languages are different (UNESCO, 1951), and the speech transmitted from parents to children as a primary medium of communication (Wardhaugh quoted from Petyt, 1980:25). Standard English can be a vernacular of Londoners; Balinese language can be a vernacular of Balinese people.

Holmes (1990) has pointed out that vernacular is a variety of language which has not been standardized and which does not have official status. Buang language in Papua New Guinea is grouped into vernacular as it has not been written. It is usually the first language learned by people in multilingual communities and is used for relatively narrow range of informal function. It can be concluded that this variety is not codified and standardized. As it is an informal variety which scope is a lot narrower than other varieties, vernacular is acquired in the home as a first variety. This variety is usually pursued when one starts to be taught a language by his or her parents. And this variety is used relatively circumscribed functions. This is the first language of a group socially or politically dominated by a group with a different language. In USA, English is the language of the dominant group and language like Spanish is referred to as Chicano child's vernacular and it is not considered to be a vernacular. But it is not regarded as vernacular in Spain. Greek can be considered as vernacular language in Australia and New Zealand, but not in Greece or Cyprus (Holmes, 1990:81). To some extent, the term vernacular refers to the most colloquial variety in a person's linguistic repertoire, a not standardized ethnic or tribal language, a language which is used for communication in the home and with close friends since it is a kind of language for solidarity between people from the same ethnic group. Finally, it can be concluded that vernacular is a variety which meets some characteristics as follows.

- It is a un-standardized variety of language
- It has no written form
- It is acquired in the home
- It is transmitted by parents to their children for the first time
- It is used between members of the same tribal or ethnic groups for daily interaction
- It is a language variety used (mostly) for ritual and religion with no native speakers.

### **Lingua Franca**

An example of this variety can adequately be viewed in the following situation. A French speaking tourist went to see sun set at a beach in Bali. As she really enjoyed the panorama she forgot where she had put her camera. She approached a beach watch to ask whether he had found her belonging. Unfortunately, there was a communication gap between the speaker and the interlocutor. The tourist could speak a little English and no Indonesian or Balinese at all, and the guard also could not speak French or English. Fortunately a guide who was handling a group of tourist came to give a hand. The French lady then explained to the guide her case in English language. The guide then translated in into Indonesian was able to make the guard understood the lady's talk. In this situation, English acts as a lingua franca to accommodate that their conversation run well.

In an international language conference, like Asian TEFL, Linguistic, or Literature, where linguists from England, America, New Zealand, Australia, and many other countries come to participate, English is used as the lingua franca. Other example can provide comprehension on lingua franca. In his case a particular language serves as a lingua franca in a particular situation. It is a language serves as a regular means of communication between different linguistic groups in a multilingual speech community (Holmes, 1990:86). Lingua franca is also said to be a language used for communication between people whose first languages differ. Lingua franca, according to Webster's New Collegiate Dictionary (1981:663), is a common language that consists of Italian mixed with French, Spanish, Greek, Arabic and is spoken in Mediterranean spots, any of various languages (as Swahili) used as common or commercial tongues among peoples of divers speech, or something resembling a common language.



## Pidgin

Like lingua franca, pidgin is also in purpose to accommodate communication between different linguistic groups. This variety is used initially as the language of business, of trade or other commercial endeavors. However, it is a still limitedly accessible language as it does not have native speakers. As it does not have native speakers, pidgin is developed as a means of communication between people who do not have a common language, is no one's native language (Holmes, 1990:90). It arises when two groups with different languages undertake verbal interaction in a situation where there is also a third dominant language. Pidgin developed from the needs of traders who used colonial languages, such Portuguese, or Spanish and the Indian, Chinese, African, or American Indians that they were trading with. In addition to its definition as a language of trader, pidgin is also derived from the word *business* which is pronounced as pronounced in the pidgin English which developed in China, or perhaps from Hebrew *pidjom* meaning 'trade or exchange', or perhaps from the combination of two Chinese characters *pei* and *ts'in* meaning paying money.

The variety is arisen from a basic need that people who speak different languages have to find a common system of communication. Wardhaugh gives some definitions of this focus of attention, as language with no native speaker. This variety is not one first language, but it is a contact language. In his book introduction to sociolinguistics, he adds with more complete definitions as a reduced form of normal language with simplification of grammar and vocabulary of language, considerable phonological variation, and mixture of local vocabulary to meet special needs of the contact groups (Wardhaugh, 1986:57). On the other hand, Alwasilah introduces the term of Pidgin as a mixture of elements from different natural languages in regions of intensive language contact usually restricted to certain group, e. g. traders and seaman in some parts of South East Asia (Alwasilah quoted from Hartmann and Stork, 1972:177). It is also considered as a simplified speech used for communication between people with different languages (Webster's New Collegiate Dictionary, 1981:862), a non-native shared language but resulted from international contacts. The process of Pidginization probably requires a situational that involves at least three languages, one of which is dominant over the others.

Pidgin or pidgin language is a simplified language that develops as a means of communication between two or more groups that do not have a language in common. It is most commonly employed in situations such as trade, or where both groups speak languages different from the language of the country in which they reside. Fundamentally, a pidgin is a simplified means of linguistic communication, as it is constructed impromptu, or by convention, between individuals or groups of people. A pidgin is not the native language of any speech community, but is instead learned as a second language. A pidgin may be built from words, sounds, or body language from multiple other languages and cultures. Pidgins allow people or a group of people to communicate with each other without having any similarities and do not have any rules, as long as both parties are able to understand each other. Pidgin can be changed and do not follow a specific order. Pidgins usually have low prestige with respect to other language. The word *pidgin*, formerly also spelled *pigion*, originally used to describe Chinese Pidgin English, was the later generalized to refer to any pidgin. *Pidgin* may also be used as the specific name for local pidgins or creoles, in places where they are spoken. The name of Creole, language Tok Pisin derives from the English word *talk pidgin*. The term jargon may also been used to describe pidgins, and is found in the names of pidgin, such as Chinook Jargon. But to days Jargon is used to donate a particularly rudimentary type of Pidgin, however this usage is rather rare and the term jargon most often refers to the words particular to a given profession. Pidgin is a fundamentally simpler form of communication, where grammar and phonology are usually as simple as possible, thus it usually consists of:

- Uncomplicated clausal structure, for instance, no embedded clauses
- Reduction or elimination of syllable codas
- Reduction of consonant clusters or breaking them with epenthesis,
- Basic vowel, such as [a, e, i, o, u]
- No tones, such as those found in West African and Asian languages
- Use of separate words to indicate tense, usually preceding the verb
- Use of reduplication to represent plurals, superlatives, and other parts of speech that represent the concept being increased
- A lack of morphophonemic variation



In respond to the reason why they tend to create pidgin, there are mainly two factors why this variety appears, namely the desire of people to strive for new information, and to maintain their tradition (Zhao, 2010:90). The former is possibly done with a frequent social contact that language will be exposed to a lot of new information. Through the contact new language inputs can be received. Such an entry in terms of morphology, phonology, and syntax can be significant factors to develop the language into a higher level of development. The loss of vocabularies of the Old English (OE) was overcome with a lot receipt of new vocabulary after having contact with French language, Latin language, and other languages. The inputs can be used to recognize what kind of environment played important role to the development of the OE.

The second process, cling to tradition, occurred in the case that the language is not open enough or not ready to absorb the new information that it will react to the influences of the environment very passively. As the result, there will be some weakness the language faces, one of which is dealing with out-of-date language vocabulary. As this situation runs very long, less and less speakers will still use the language. The language will be a frozen media for communication where people are no longer interested in making use it. Gradually, it will lose its front in the fierce competition if no measures are taken to save this direction.

This variety is stated as a normal language in just about every sense, which has native speakers and has no simple relationship to standardized language, who it is associated (Wardhaugh, 1986:58). He gives his clear cut on Pidginization and creolization that, Pidginization is a process of simplification of language, e.g. reduction in: morphology (words structure), syntax (grammatical structure), tolerance of considerable phonological variation (pronunciation), reduction in a number of functions for which the pidgin is used (e.g. we do not usually attempt to write novels in Pidgin), and extensive borrowing of words from local mother tongues. On the other hand, creolization is expansion of the morphology, deliberate increase in the number of function in which the language is used, and development of a relational and stable system for increasing vocabulary.

Another simple clear out is given by Hudson, that Creole is a Pidgin which has required native speaker and the process whereby a pidgin turn into Creole is called creolization. Concerning pidgin and creole, Chedar Alwasillah, in his book entitled "Sosiologi Bahasa" states that the differences between both varieties focus on vitality. Pidgin has no speakers, but like a creole, it has its own norms. Although it was a lingua franca, it will be able to be a creole as it can gain its speakers or users. And at once, it will be able to be a standard language like Indonesian Language (Alwasilah, 1985:72).

## Methodology

Data was collected through field observation. Researchers and co-researchers went to the place to see how respondents communicated using simple kind of English. To collect data, recording and note taking were executed. During data taking, various respondents were observed, including shop keepers, home stay marketers, "cidomo" the local transport drivers, waiters and waitresses, and others. Recording and note taking was done at the area where respondents did verbal interaction with tourists. Note taking was done on set intended to help find real data. The will help tell real data in the case of any unclear recorded utterances due to noises. Data was then classified before being analyzed.

## ANALYSIS

### Morphological Aspect

There are a number of language phenomena the data can share with us regarding the use of the language seeing from dimension related to the way how words are set in a sentence, clause, or phrase.

1. In term of the use of words, speakers of the language, although not all, tend to create meaning-based new words which are associated with ideas borrowed from cultures of local languages (calquing), like Sasak language, Balinese, Indonesian, or Javanese. They tend to paraphrase the terms in their local languages into English, therefore they came up with the following phrases:

- Good morning, how are you water? – Good morning, how is your diving or snorkeling?
- Not look in the water? – Would you like to play water sport?
- Morning price, open business! – This is special cheap price. I just open my shop.
- Hallo, buy transport? – Hallo, do you want to take transport?



2. Plural marker in the language is indicated by reduplicating the words to be pluralized. The words are reduplicated to show that the situation occurred more than one time:

- *Tomorrow-tomorrow again come!* – please come by sometime
- *Ya, many-many same* - Ya, they are all the same.

3. Local language expressions tend to be used to replace or complete the English expressions although they do not contribute to special meaning:

This is not found in the data obtained. However, in some area in Bali, speakers of the language variety tend to say:

- *When, you come, de?* – When did you come?
- *Come on, see nake!* – Come on. Please have a look.
- *Uwe, .... transport?* – Excuse me. Would you like to take transport?
- *No Indonesian money, Dollar ye you have* – You do not have Rupiah, but you have Dollar then.
- *You Euro, buy nake one-one!* – You have Euro, right? Please buy my goods.

The expressions, such as “da”, “nake”, ye, and “uwe” are stemmed from Balinese words and have very limited meanings since they mostly function as interjection markers. They do not contribute to a special meaning apart from being interjection words.

4. The use of local language terms is consciously done to merely refer to the words they find them hard to explain since speakers’ lack of vocabulary inventory in English:

- *Bankrut!* – I get bankrupt.  
However, a lot more data pursuant to the proposition found in Bali, as follows:
- *You bring Suharto, ya?* – You bring Rp.50.000,- bill, ya?
- *How much in Australian money?* – How much is it in Australian dollar?
- *I don't tanggung jawab, you know.* – I am not responsible for that case, you know.
- *No Indonesian money, Dollar “ye” you have* – You do not have Rupiah, but you have Dollar then.
- *Like before you tulis tulisin* – Like before you can write things on that.
- *Hallo darling, mai nake* – hallo darling, come here.
- *Kalau mau color free color – if want color, they are free.*

The situation occurred as the result of the speakers’ shortness of vocabulary that it is hard for them to express their idea. However, the interlocutors (tourists) try to comprehend their talks.

5. Use of possessive adjective is usually vague. The speakers tend to use object to refer to possessive adjective. The word “you” is usually used to refer to possessive adjective “your”.

- *How are you water?* – How is your playing water sport?
  - *With me from you mom.* – This prize is from your mom.
- The same data can be found variously in Bali.
- *Plait you hair, sexy. Very cheap.* – Plait your hair, sexy. Very sexy.
  - *You wife very hard bargain.* – Your wife very hard bargain.

6. The use of one local word frequently used to refer to a more language function, such as offering.

- *Es, little bit es?* – would you like to have it with little ice?
  - *Jus mango?* - would you like mango juice?
- Compare it to the data found in Bali.
- *Hi, Batik. You can less, OK?* – Would you like Batik? You can bargain, OK?
  - *Hallo, you bemo?* – Hallo. Would you like to have transport?
  - *Bemo, Boss?* – Would you like to take Bemo, sir?
  - *Om* (a statue seller showing his statue) – Sir, would you like to buy statue?
  - *Airport mike?* – would you like to take transport to airport, sir?

7. Addressing term used is generalized to identify their sense of intimacy to the customers:

- *You just here, bro?* – Have you just arrive, brother?
  - *Hallo T-shirt my friend.* – Would you like T-shirt sir, madam?
- Compare it with data found in Bali.
- *Don't worry, come on darling.* – Don't worry, come on sir/madam.
  - *Hallo darling, mai nake.* – Hallo sir/madam, please come here.



- *White color no have darling.* – White color, I don't have sir/madam.
- *Hallo darling, plait hair?* – Hallo, sir/madam, would you like to get your hair plaited.  
In some case, they also tend to use other term to respect their interlocutor.
- *Bemo, boss?* – Would you like transport, sir?
- *Boss, one for you.* – Excuse me sir/ madam. One for you.  
Moreover, they tend to use Balinese terms of address for the sake of in formal, relaxed, humorous situation.
- *Om (a statue seller showing his statue) – Sir, would you like to buy statue?*
- *Eh, sit here!* – Excuse me. Please sit here.
- *Ue, transport?* – Excuse me. Would you like to hire transport?

### Syntactical Dimension

This point of view traces the language in the way of how sentences are structured being compared to those of Standard English. Basically, there are some similarities between Standard English sentences and those of the language since the language always refers to English used by native speakers in Tourist resorts in Bali. However, shortness in the language knowledge and competence leads in some weakness of comprehension to the language the language speakers conveyed.

1. Questions are simply structured in form of positive sentences but are identified only by intonation (rising intonation):

- *Hallo, from India?* – Hallo, Are you from India?
- *Where the girl to use my bike?* – Where is the girl who uses my bike?
- *You like Lombok T-shirt?* – Do you like Lombok T-shirt?
- *How much you want? Hallo.* – How much do you want?

2. Past tense is only identified with adverb of time. They are not structured in accordance with that of Standard English:

- *When you coming back?* – when did you come back?
- *How are you water?* – how was your water sport?
- *What time you come there last night?* – What time did you come there last night?
- *Hi mike, when you come?* – Hi mike, when did you come?
- *Where your mom go?* – Where did your mom go?

3. *To be*, modal and auxiliary are dropped when they make questions both informative and affirmative questions.

- *Hallo, how much you want?* – How much do you want?
- *Because the good quality?* – because it is good quality
- *This special price for together – this special price is for together.*
- *Better you take this size.* – You'd better take this size.
- *All like that.* – All is like this.

4. Perfect tense is constructed with omission of auxiliary.

- *How long stay here?* – How long have you stayed here?
- *You just here?* – Have you just arrived here?

5. Offering sentences are delivered in more than one type. As the simplest one, they tend to use the object of the sentence to be the head completed with even a single word of addressing:

- *Hallo transport?* – Hallo, would you like transport?
- *Hallo T. shirt?* – Hallo. Would you like T.shirt?
- *Like this, I'll come down?* – Would you like this? I'll come down.

Some offerings are formed longer, which include *subject* and *verb* of sentences:

- *This tapioca?* – would you like this tapioca?
- *Hallo. Many cake?* – Hallo. Would you like cake?

In Bali the case also happened with various data.

- *Hallo, you bemo?* – Hallo, would you like transport (bemo)?
- *Hallo, five thousand massage?* – Hallo, would you like massage, only five thousands.
- *Hello, buy transport?* - Hallo, would you like to have transport?
- *Hi, you want sarong?* – Hi, would you like sarong?
- *Hi, batik. You can less.* – Hi, would you like batik? You can lower the price?



- You try one? - Would you like to try one?
- 6. The use of *no* in negative forms of sentences mostly dominate other negative markers, like *cannot*, *do not*, *did not*, or even without modals, to be, or auxiliary.
- No can! - You cannot.
- No can selling here? - We cannot sell here.
- No can do mant! - You cannot get it.
- You don't upset? - You are not upset?
- Why you not want to buy statue? - Why don't you want to buy statue?
- You no have small money? - don't you have small money?
- Why not you wear Bintang? - Why don't you wear Bintang (t-shirt)?

7. Conditional form is predominantly dominated by the use of *no* - *noun* to refer to standard structure in Standard English:

- No money finish holiday - If you do not have enough money, you have to stop your holiday.
- No Indonesian money, Dollar ye you have. - If you do not have rupiah, you have Dollar.
- No money, you can not massage here. - If you do not have money, you can not have massage here.

Although *if*-structure sometimes occurs, it is not consistent with that of Standard English as it omits the subject:

- If you want nice color, have nice color. - If you want nice color, We have nice color.

8. Double and multiple negatives are common:

- You can't not get. - you can not get.

9. Object or complement or adverb is often used to replace verbs phrase in statement, question, imperative, offering, or others:

- You black hair now. - you have black hair now.
- How long you here? - How long have you been here?
- What this name? - What is the name of this?
- And you no more this! - And you don't want to have this!
- Your wife very hard bargain! - you wife bargains very much.
- Hi, manicure like this? - Hi, would you like manicure?
- You Euro? - You bring Euro?

### Phonological Aspect

Although not frequently occurs, this aspect also gives a brief of nuance based on which the language is found interesting, unique, and isolated to other varieties of English. It's still vague whether the phenomena is caused by the speakers, incompetence at pronouncing words or their being insufficient of the knowledge.

- Same with the pink one. /sain/
- Hallo two dollar. /dolan/
- Juice mango. /jus/
- Banana - banana? /banan/
- How much you want hallo?/
- You come later /laita:/

The data represented above on type of utterances of language used by speakers in Gill Terawangan, Lombok above cannot be classified as Pidgin language yet. The thing is that there are some criteria proposed by linguists are not met by the variety of language. Even though it is used in business, and used as lingua franca, but it is one native language therefore it has native speakers, i.e. the tourists (Holmes, 1990:90). In addition, it not arisen from basic needs that people who speak different language have to find a common system for communication. However, it is a language which originates almost 100% from English, thus it has native speakers (Wardhaugh, 1986:57).



## CONCLUSION

In conclusion, seeing from the fact that most criteria that a pidgin has cannot be met by the English language variety spoken by local people in Gili Terawangan, Lombok, it cannot be considered a pidgin. It may undergo a process of pidginization in a few decades later as far as most of the language aspect is very far different from that owned by English language.

The study is still far simple. It is suggested that further study should be undertaken with a lot wider scope of data and with other languages being involved in verbal communication in order to gain more various finding of language phenomena.

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