



The Uniqueness and Attractiveness of the Bima Language Linguistically

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Abstract*

This study aims to determine the uniqueness and attractiveness of the Bima language linguistically, this is based on the fact that each regional language experiences its own characteristics. The research method used is qualitative with oral speech data sources, written data and language intuition. The research sample was in Lere Village, Parado District, Bima Regency, West Nusa Tenggara. Results From the study it was found that the Bima language did not have a final consonant in every word, all words in Bima ended with a vowel, even at the beginning of the word using vowels and there were additions or changes to the phonemes in the word. In addition to this, there is the elimination of the final consonant in a name, there are clusters (double consonants) at the beginning of the word. It was also found that words that have the same phoneme have different meanings in Indonesian by adding an apostrophe before the letters b or d. There is a phonemic relationship between nasal consonants in vocabulary. There are phonemes / consonant vocabulary that are interconnected in terms of meaning. Finally, for the clotting pattern in Bima, there are four syllable patterns, namely the (V), (KV), (KVK), and (1/2 KV) patterns. Consonants are not found in the closing syllables so that Bima is classified as a vocal language.

1. Introduction

In essence, language is sound or speech. This can be explained by using historical facts that the parents of a group of people (community) since ancient times have been able to communicate using a mutually agreed upon language orally. Written language only came later after the emergence of linguists who created written symbols which were also based on the agreement of each group or community who used the language.

One of these languages is the local language. Local language is an identity and wealth of a group of people which is used as a means of speech in communicating with a group of language people. There is the phrase "language denotes the nation." This expression means that someone's speech will show how the character and character of that person is (Sumarsono, 2007: 68). Each regional language has its own uniqueness in the linguistic field and has potential that needs to be explored more deeply, one of which is the Bima language. This language is spoken by the Bima Tribe on the eastern part of Sumbawa Island, West Nusa Tenggara which is used by speakers as a means of communication both in the family environment and in the community environment.

In its position as the regional language, the Bima language functions as (1) a symbol of regional pride, (2) a symbol of regional identity, and (3) a means of communication within the family and local community. In relation to the function of the Indonesian language, regional languages serve as (1) a support for the national language, (2) the language of instruction in primary schools in certain areas at the initial level to facilitate the teaching of Indonesian and other subjects, and (3) a development and support tool.

According to (Tomkisin: 1995) there are 7 functions of language, including: (a) Instrumental, language is used as a tool to obtain physical needs, (b) Regulatory, language is used to control or control other people, (c) Interactional, language is used to relate or associating with other people, (d) Personal, language is used to express oneself, (e) Heuristic, language is used to express the world around it or express experiences, (f) Imaginative, language is used to create, and (g) Informative, language used to communicate new information. Then Fishman (in Chaer et al, 2010: 15) states that language has a function of "who speak what language to whom, when and to what end", language functions, among others, can be seen from the point of view of the speaker, listener, topic, code, and the message of conversation.

Based on several concepts expressed by linguistic experts about the function of language, the authors conclude that the main function of all languages, especially the Bima language, is used as a means of communication both spoken and written. In the 1945 Constitution it is also stated that the regional language which is still used as a means of communication which is alive and fostered by the people who use it is respected by the State because it is part of the living nation's culture, Badudu (in Sumarsono, 2000: 175). The regional language is a supporting language of the Indonesian language whose existence is recognized by the State. Article 32 paragraph (2) of the 1945 Constitution affirms that "the State respects and maintains regional languages as national cultural assets." and also in accordance with the formulation of the Second Indonesian Language Congress in 1954 in Medan, that regional languages as a support for the national language are a source of guidance for the Indonesian language. The contribution of regional languages to Indonesian includes, among others, the fields of phonology, morphology, syntax, semantics, and vocabulary. Likewise, the Indonesian language affects the development of regional languages. The reciprocal relationship between Indonesian and regional languages is complementary in its development.

As a language, Bima certainly has differences from other languages. These differences include differences in phonetics, phonology, morphology, syntax, or semantics. Because of these differences, each language has its own uniqueness and uniqueness. Examples of the segmental vocoid sound in Bima with the initial position 'likened' become *ibara* in Bima, Indonesian 'durian fruits' becomes *daria*, there is a change in sound and the release of the final consonant in the lexicon. With these data, it can be said that the Bima language plays a very important role in the speaking community and as one of the regional languages which is the richness of Indonesian culture, it needs attention, maintenance, and guidance. Language is constantly changing, so the symptoms of spoken language that now exist, if not documented, will lose track of one of those cultures. In this study the author will document the uniqueness of the Bima language.

2. Research Methods

This research includes qualitative research, research based on the philosophy of postpositivism, used to examine the condition of a natural object (as opposed to an experiment) the researcher is a key instrument, Sugiyono (2015: 15). The research location was Parado Subdistrict, Lere Village, Bima Regency, West Nusa Tenggara. Sources of data are taken from oral data collected through interviews with key informants. Researchers are involved in direct contact with key informants. Conducted interviews and recorded the BBm data used by the Bima community directly in the field. When conducting interviews, researchers used tools, such as a list of questions about BBm. Furthermore, the explanation of the answers to these questions is recorded manually.

Data collection used the method of careful observation (observation). There are three data sources (1) spoken speech, (2) written data, and (3) language intuition. The research instrument is the researcher himself, the researcher can understand the Bima language data obtained through direct interviews with informants so that it is very possible for researchers to directly clarify and check the accuracy of the data and its meaning at the time of conducting interviews, Merriam (2009: 15). In this connection, Spadly (1980) and Bugin (2003: 54-55) propose five criteria for selecting samples in the form of key information, namely: 1) subjects who have long and intensively integrated with the intended information activity or field of activity 2) the subject who are still fully / actively involved in activities that concern researchers 3) subjects who have enough time or opportunity to be interviewed 4) subjects who provide information do not tend to be processed or prepared in advance so that it seems that there is engineering, and 5) subjects who previously classified as still unfamiliar with research, so researchers feel more challenged to learn from the existence of the subject. From the above opinion, the researcher used 4 criteria.

3. Discussions

The Bima language as a regional language has several uniqueness. These uniqueness will be described below:

3.1 Any final consonants in a word are omitted

Most of the Bima language (does not end with a consonant in the word) except for speakers who are educated due to the influence of other languages. The elimination of the final consonant occurs in the name of a person who has a consonant at the end of a word and is also found in loan words from a second language or another language.

In the Bima language, for every name that ends with a consonant, the phoneme is omitted. However, if a name ends with a vowel, there is no elimination of the final phoneme, for example the name Fahruroji will still be pronounced *Fahruroji*, Amrin will still be pronounced *Amri*, and so on. The following is the linguistic data.

- a. Muhammad will be *Muhammad*, consonant (d) is omitted
- b. Ahmad will become *Ahma*, consonant (d) is omitted
- c. The machine will become *mesi*, the consonant (n) is omitted
- d. Astronaut will become *astrono*, consonant (t) is omitted
- e. The heat will become *pana*, the consonant (t) is removed

The morphophonemic process of removing phonemes or segments in Bima occurs because regional vocabulary is always pronounced with inanimate letters. Then another thing from removing the final phoneme on each word ending in a consonant. This case is called reduction, which means the event of reducing the phoneme in a word. Reduction symptoms can be divided into three, namely apheresis, syncope, and apocope (Muslich, 2010: 106). However, what is related to the Bima language is the removal of the phoneme at the end of the word, which is called apokop..

3.2 Every nickname, to the elder (*di lia kai* or a nickname of respect to the elder) will change the phoneme

The following is the data for calls to older people:

- a. Ismail is called Mo'i,

The name Ismail has 6 phonemes (/ i /, / s /, / m /, / a /, / i /, / l /) to be *di lia kai* (honorifics for older ones) it will be called mo'i. This happens because in the phoneme / m /, / a /, / i /, through the phoneme change process, the phoneme / a / becomes the phoneme / o /, so Ma'i is called Mo'i.

b. Abu Bakr was called Beko,

Bakar is called Beko, the name Bakar has 5 phonemes (/ b /, / a /, / k /, / a /, / r /), to be called *lia kai* (honorifics for the elders) it will be called Beko. This happens because in the phoneme (/ b /, / a /, / k /, / a /), through the process of changing the phoneme, the phoneme / a / becomes / e / and the phoneme / a / becomes / o /, so Baka called Beko.

c. Hasan was called Heso,

Hasan is called Heso, Hasan's name has 5 phonemes (/ h /, / a /, / s /, / a /, / n /), to be called *lia kai* (honorifics for elders) it will be called heso. This happens because in the phoneme (/ h /, / a /, / s /, / a /), through the process of changing the phoneme, the phoneme / a / becomes / e / and the phoneme / a / becomes / o /, so Hasa called Heso.

Based on some of the phoneme change data above, it is caused by 3 factors as follows: (1) There is a change in the phoneme which is known as a phonemic vowel modification, which means a modification that causes certain vowel phonemes to change into other vowel phonemes (Verhaar, 2010: 81) Based on this opinion, according to the author's opinion, it can be concluded as follows; Ismail (Ma'i) is pronounced Mo'i, where the sound / a / is pronounced as a / o / sound so that the vowel / a / becomes a vowel sound / o /. the word Bakar (Baka) is pronounced Beko and Hasan (Hasa) is pronounced Heso, where the vowel sound /a/ is pronounced as /e/ so that the vowel sound /a/ becomes a vowel sound /e/ and the vowel sound /a/ is pronounced as sound / o / causing the vowel sound / a / to become a vowel sound / o /. (2) There is a change in the form of the word which is referred to as an analogy, which is a language formation by imitating existing examples. In a language that is growing and developing, the formation of new words is very important because the formation of new words will enrich the vocabulary (Muslich, 2010: 101). For example in Indonesian we recognize the words sons and daughters. The two forms of this word have different phonemes, namely the phoneme / a / and / i /. The phoneme / a / and / i / has the function of expressing the sex differences between men and women. Then, in the language Bima does not differentiate gender, but only as a call of honor to the elders who do not differentiate function. However, forming a new word causes a phoneme change as the example described above. (3) Changes in the form of words, from the name Ismail to Mo'i the phoneme changes / a / to / o /, Bakar to Beko changes the phoneme / a / becomes / e / and / a / becomes / o /, and Hasan becomes Heso changes The phoneme / a / becomes / e / and / a / becomes / o /, can distinguish functions, namely to maintain language ethics and speak to the elders.

3.3 There are two implosive laminobilabial and laminobilabial consonants that are different

from / b and d/. Both are denoted by / b and d / the phoneme

Laminobilabial consonants are consonants that occur due to the combination of lamino and bilabial which in the articulation process, lamino is a consonant that occurs on the tongue and gums, in this case the tongue leaves stick to the gums like a sound / t / and / d /, while bilabial is a consonant which occurs on both sides of the lower lip, the lower lip is closer to the upper lip, which includes these bilabial sounds are / b /, / p /, and / m / sounds. Meanwhile, implosive laminobilabial is a combination of two consonants; lamino is a consonant that occurs on the tongue leaf and gums, in this case the tongue leaves stick to the gums like a sound / t / and / d /, while bilabial is a consonant that occurs on both sides of the lower lip, the lower lip is closer to the upper lip, which includes This bilabial sound is the sound / b /, / p /, and / m /. So, implosive laminobilabial consonant means the sound of the inhibition that occurs with the flow of the inhaled air, such as the sound / b / and / d /. As a comparison, pay attention to the letters in Arabic, for example in the sound letters (vowels) in place of fathah, kasrah, and dammah, a, i, u are used as usual. Except for the long sound or maddah, each of them is marked with a sempang on it, namely a, i, and u. However, in the language of Bima the sign of sempang above the

consonant / b / and / d / does not mean a long sound like in Arabic, but has a meaning as a sound of obstruction that occurs with the flow of air being sucked in.

The following are linguistic data found in the field:

- a. The word / baba / 'Chinese bitter melon; /baba/ 'brother or brother', while / baba / 'binds the whole body'.
- b. The word / didi / 'order'; whereas / didi / 'pressing, immersing, and the day after tomorrow (yesterday)'.

From the data above, seen from the semantic study related to the type of meaning, it can be concluded that the word (baba) with (baba) and the word (didi) with the word (didi) are homographical which refers to the form of speech with the same orthography or spelling, but speech and meaning are not the same. The rationale for the writer concludes above because according to the author's analysis of the Bima language the phoneme / b / consists of two allophones [b] and [β] while the phoneme / d / has two allophones [d] and [d̪].

3.4 There is a cluster (consonant cluster) at the beginning of the word

A cluster is a series of two or more consonants that are in the same syllable. Therefore, in Bima this cluster usually always appears at the beginning of a word that is different from other languages which sometimes appears at the beginning of a word, in the middle of a word, or at the end of a word. The consonants that make up the consonant group are classified as homorgan consonants. For example, in the word mbora / mbora / 'disappear', it consists of two syllables / mbo / and / ra /. The sequence of two consonants / mb / in the syllable / mbo / is a consonant group. However, the order of consonants / nt / in pronouns (Indonesian) is not a group of consonants. This is caused by / n / in the first syllable (/ gan /) and consonant / t / in the second syllable (/ ti /). The data collected in this study indicate that each homorgan sequence always has the status of a consonant group. From the description above, it can be concluded that not all consonant series have the status of a consonant group. Based on research, the Bima language has consonant clusters as follows:

- 1) /mb/ in the data *mbai /mbai/* 'rotten'
mbaju /mbaji/ 'mashing'
mbaka /mbaka/ 'get well'
mbece /mbece/ 'wet'
- 2) /mp/ in the data *mpowa /mpowa/* 'only'
mpoka /mpoka/ 'broken'
mpoki /mpoki/ 'tiny'
- 3) /nd/ in the data *nda /ndada/* 'evil'
ndai /ndai/ 'about'
ndadi /nda?i/ 'so'
- 4) /nt/ in the data *ntada /ntada/* 'see'
ntangga /ntanga/ 'concerned'
ntara /ntara/ 'star'
- 5) /nj/ in the data *anjo /anjo/* 'the front of the sailboat'
garanji /garanji/ 'bamboo baskets'
- 6) /nc/ in the data *nconggo /ncongo/* 'debt'

ncongge /nconge/ 'stuck'

ncangga /ncanga/ `uneven`

7) /ng/ in the data *nggamba /ngamba/ 'glittering'*

nggalo /ngalo/ 'hunt'

nggali /ngali/ 'expensive'

8) /ngk/ in the data *angku /angku/ 'measure with the soles of the feet`*

jonkoro /jongkoro/ 'a kind of orange'

kabungka/kabungka/`bost about oneself'

3.5 Simple Tribal Patterns

Bima language is a language that has a simple tribal pattern. Basically, the alliance pattern of the Bima language can be classified into the following sections.

1. The V pattern is a syllable pattern in the Bima language which consists of only one vowel phoneme found in the first syllable and in the next syllable, for example:

i-wa 'family'

i-ti 'brain'

i-si 'seed'

a-ma 'father'

o-ma 'field'

2. KV pattern

The KV pattern is a syllable pattern consisting of a series of consonant and vowel phonemes. Example:

ka-ro-to 'esophagus'

ba-ke 'wood base'

ko-ha 'coconut shell'

3. KVK pattern

KVK pattern is a syllable pattern whose phonemic structure consists of consonants, consonants and vowels.

Example:

mba-ju 'mashing'

nda-da 'evil'

nta-ra 'star'

4. 1/2 KV pattern

1/2 KV pattern is a syllable whose phonemic structure consists of a semi-consonant phoneme (abbreviated as 1/2 K) and a vowel phoneme.

Example:

wa-ca 'wash'

u-wi 'yams, yams'

wa-ya 'puppet'

ka-ci-yo 'cringe of hungry stomach'

In Bima, consonant phonemes are never found in the closing syllable. The tribal patterns found in syllables are very simple when compared to the syllable patterns in Indonesian.

4. Novelities

This article has advantages compared to previous studies, namely that it contains the uniqueness of the Bima language which is the main attraction for differentiating it from other regional languages, discussing not only phonology, but also its use in the corpus. In contrast to previous studies that only emphasized one thing, for example phonology and morphology, it was comprehensively discussed the specificities of the Bima language.

5. Conclusion

From this study it can be concluded that the Bima language does not have a final consonant in each of its words, in other words all the words in the Bima language end in a vowel, even at the beginning of the word it uses vowels and there are additions or changes to the phoneme in the word. Omitting the final consonant in a name. There is a cluster (consonant consonant) at the beginning of the word. Words that have the same phoneme have different meanings in Indonesian by adding an apostrophe before the letters b or d. There is a phonemic relationship between nasal consonants in vocabulary. There are phonemes / consonant vocabulary that are interconnected in terms of meaning. The alliance pattern in Bima is very simple because it only has four syllable patterns, namely (V), (KV), (KVK), and (1/2 KV) patterns. Consonants are never included in the closing syllable. Thus, Bima is classified as a vocal language..

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