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 ISBN 978-967-960-313-2

CATEGORY FATIS: BETWEEN ETHICS AND AESTHETICS

Izzah
Universitas Sriwijaya

Abstrak

Category fatis is one of the topies to be discussed in lingusties, especially in the spoken language as we know, that in the spoken language there are unwritten norms and conventions which must be followed by the speakers of a language, and also in Palembang Malay (BPM).

Palembang people always use categories fatis such as: ye, yo, e and la, at the end of their speech statement when they give a response to the interlocutor. This laksem fatis classified should be used or else it can reduce the ethics and aesthetics of spoken language,and even the interculators become irritable or feel uncomfortable. Futhermore,when laksem statement were not mentioned it can cause impolitness or rudeness.This paper is going to explain more completly about category fatis because it is considered as the norms which are able to make more ethical and culturally based on Malay spoken people.

INTRODUCTION

1. Unity in diversity is a way of life for indonesian people. Our country recognized the existence of plurality in various way such as habits, cultures, customs, and languages, they are different each other in all over regions in Indonesia, and this one the charactics of indonesian people.

   Palembang Malay people always use palembang Malay language every day. But at certain times, they use "Baso Palembang Alus" or Palembang fine language. They use this language when they speak to older people or in ceremony (Purnomoand friends, 2003,DUNNGGIO, 1983 and Arifin, 1983) Tadmor (2001) and widiastuti 1997, and they add the element of java language dominating in fine Palembang language or Bahasa Alus Palembang, but in everyday Palembang people the use Malay Vocabularies. Palembang people use this language in 14 districts of Palembang city. The government of Palembang city and BP static Palembang, 2003) this language is also used as the language of unity in the cities and regencies in South Sumatra .

   The community of language user must have different system each others, it means every community language have their own rules and it as agreed by the user of the languages. This rule shows us that they have different culture "Halliday and Hasan (1992.5) it is stated clearly that this language depends on the social cultural system and also the language has closed, complex relation ship with the people.

   There are some certain norms agreed at the certain use in order to make communication each others, Wardhaugh (1986:234)
   The different language make the language become unique and the different norms considered as the characteristics and interesting to be discussed and the linguistics.
   The language observers and analysis provide appropriate data and understanding universal language. Sudaryanto (1983) adds that the symptoms in certain language make this language becomes very interesting to be studied
   For example, the different phonology, morphology and syntax is among areas.
   One of the unique is about sound in the BMP or lexicon which classified as a category fatis. This category fatis tend to be used orally and the following small talks describe in BMP.

   All data in this paper taken by the authors and beside that the author is one of the user in category fatis in BMP. Therefore it is one of the source of data.

Library View

Category fatis is some words used to start, maintain and make communication run between the speaker and the interculator happening in the dialogue (Kridalaksana, 2002 Noviartri an Reniwati, 2010). This concept introduces in the beginning of 20 century

by Bron's Law Matinawski, a polish anthropologist taken from Greek. Usually fatis occurs in oral spoken as a non standard form, but sometimes at the beginning, in the middle, or at the end of the statement. This form cannot be classified as interjection because of the emotion while fatis is one of communication form.

Based on KRIDA LAKSAMANA (1984:47) implies linguistic or social linguistics which studies to all variable out side of the language. Category Fatis is used to start, maintain or to make communication between the speaker and listener run well. This form tend to be used in orally spoken. This form has function as a way to start, maintain, or to make communication (KRIDA LAKSAMANA, 2005). It occurs in orally spoken and non formal. In order to be more friendly when the speaker used it. So, structurally or grammatically, this form implies nothing or mean nothing but if we don't use it, it can reduce the ethics and the aesthetics of oral spoken.

Beside that, SUHARDI (1991) and ADHIANINGSIH (2000) ADDS that this classified to form more friendly feeling between speaker and listener. For exemple, to add the feeling of more politeness, solidarity and etc, in oral communication. Category Fatis implies the element of regional or their dialect. Some of the users used it in the beginning, in the middle or at the end of the sentence. Category Fatis also used in Betawi people. For example:

"Kok kamu pergi juga? "

"Aku di rumah aja kok."

"Ibu kamu kok, tidak ikut."

There are two kinds of Categories Fatis:
1. Free Category Fatis, and
2. Bound Category Fatis .

The example of free Fatis, *SIH, KOK, DEH,* and *DONG* and Bound Fatis. For example *LAH* and *PUN* (KRIDA LAKSANA, 2005).

2.2. INTERVIEW

INTERVIEW show us as two side of coin, form and meaning. The combination of the form and the meaning determine the level of the understanding (TARIGAN, 1987, 96). Interview is one of the complex unit in this language (VAN, DIJK,1985, PURNOMO, 2002, SOETOPO, 2002). It contains a complete unit although it is short. The discourse, could be oral form on written form. The discussion about the discourse has several aspects such as context (BROWN, and YULE, 1996, 27). Context, according to Wijana (2007), things, those are lingual.

Hymes in Wardhaudg (1986: 238-239) stated, that some factors can describe the event of the speech or there are some requirements that must be fulfilled in communication, for example the speaker, the interculator, place, time and also the situation. Hymes used the term, speaking to analyse this speech. It can be described as follows:

1. Setting and scene, that has relation with the time and place when the speech occurs.
2. Participants, involved the events such as the speaker and the listener.
3. ENDS refers to the intention and the goal such as, the speech occurs in the court room to explain about a certain cases.
4. Act sequence refers to the form and the content of the speech.
5. Key refers to the tone, way, and the spirit.
6. The discourse or speech can describe feeling, like: happily, seriously, shortly, or proudly, including movement and expression instrumentalities, which means, the way used, orally or written.
7. Norms of interaction and interpretation mean, that there are certain norms in the speech that can be seen all, in the form of behaviors or politeness in the speech.
8. Genre, it means the speech form is in narrative, poetry or prayer.
9. Category fatis in Palembang Malay ethics and aesthetics.

 ISBN 978-967-960-313-2

3.1. Leksem "LA"

In the BMP sometimes in the form of particles and some classified as a category fatis. (IZZAH, 2005). In the form of writing, they look a like, but the way of pronounciation, "la" in category fatis shows less friendly if we leave it. Even, in some speech, if we omit it, it becomes impolite.
For example:

Speaker 1.
-mag mano Sin, sanggup dag kau ngaweke ini dewegan? With
-bagaimano Sin saggupkah kamu mengerjakan ini sendiri?

Speaker 2.
-mudah itu, Kak
-gampanglah, Kak

The speech above made by two people,they are very closed one another. There is leksem like, "mudala", that cannot be expalined literally, and it cannot be ormitted, because it can be less friendly in the communication, so this leksem tend to be classified as a "fatis".
e.g.

Kalu-la abes,ujian , nonton la puas-puas.

If you have finished the exams you can watch the movie as you like.
Kalau sudah selesai ujian ,nonton lah puas-puas.

-Bolela budak duo tu, sikog canteg sikognyo besak tinggi.
-Hebat dua anak itu yang satu canteg yang satunyo lagi besag tinggi.

-Sokoghla
-Lantaghla
-Lemaghla
-Ghasokela

To be more clearly, category fatis can be recognized if the leksem –la ommited and the meaning will be different when leksem"la" addded.

3.2. Leksem "La" and Demontrative "ni" and "tu"

Category fatis found in the practicles "la" toghether with demonstrative "ni"

Ni(ini)→ (ini) inilah
Tu(itu) →(itu) itulah

The word "category fatis "ini" particle "la" together "in-la", in one side indicate that the object is near the speaker.

Example:

Kalu tampel diskusi di depan Pak Eko ***nila,*** *kami idaq gemetegh. Cuek bae.*

Kalau tampil diskusi di depan Pak Eko, kami tidak gemetar. Biasa saja.'

The word Pak Eko, in the speech above classified as a greeting and functions as the third person, and it can be substituted with "dio, dia, or "nyo"

Kalu tampel diskusi di depan dio ***nila,*** *kami idaq gemetegh. Cuek bae.*

'Kalau tampil diskusi di hadapan dia, kami tidak gemetar. Tak acuh saja.'

Furthermore, what the speaker says to Pak Eko, "nila" means Pak Eko, is very near with the speaker.

The word "nila" can be substituted with word "la" it means the leksem "nila" that we used here is a fatis. If the third position of the third person is very far from the speaker we use "tula" that function is as category fatis.

*Yai **tula**, Yai, yang nemoni tamu-tamu di jabo tu.*

'Kakek sajalah yang menemui tamu-tamu di depan.'

Further more,category fatis "tula" used as the second person . The word "Yai" →Grand father is as the second person, therefore fatis "tula", more familiar.

For the first person singular or plural, we can "nila" or "tula"

Example:

*Aku **nila**, Boq, tempatnyo besadu.'*

Akulah, Bu, tempatnya mencurahkan isi hati.'

Or

*Aku **tula**, Boq, tempatnyo besadu.*

'Akulah, Bu, tempatnya mencurahkan isi hati.'

And

*Kameq laki-bini **nila**, Buq, yang mase peduli dengan budaq-budaq di doson tu.*

'Kami suami istrilah, Bu, yang masih peduli dengan adik-adik di desa.'

Or

*Kameq laki-bini **tula**, Buq, yang mase peduli dengan budaq-budaq di doson tu.*

'Kami suami istrilah, Bu, yang masih peduli dengan adik-adik di desa.'

beside that, "tula", can be used as follow:

1. After a noun.

*Men beghobat di situ naq pantang cabe **tula** yang aku daq pacaq.*
Kalau berobat di situ pantangannya cabe, itu yang aku tidak bisa.'

2. After a verb.

*La kito kongkon, Ba, nyaghi tunangan, dio ni selalu nulaq **tula**.*
'Sudah kami suruh mencari pacar, tetapi dia selalu menolak.'

3. After an adverb.

*Di ghuma nyainyo **tula** acagha motoske kato geq.*
'Di rumah neneknya acara melamar akan diadakan.'

4. After prohibition.
*Jangan **tula** kamoq minjem baghang dio, men ghusaq abes kito diocekenyo.*
'Janganlah kamu meminjam miliknya. Kalau barang itu rusak, habis kita diumpatnya.'

 ISBN 978-967-960-313-2

3.3. GREETING

Greeting is classified as a Fatis because as a usual, Palembang people, used greeting, when they meet.
These are the greeting usually used:

1. Assalamu'alaikum
   People used it from the young to the old or as a respect to greet in Islamic school or PPSM.

2. Halo
   Used for the peers, it is a friendly greetings. Sometimes they use it as "a joke".

3. Hoi
   Used as the opening when they open conversation. Especially if they are very closed but sometimes greeting "Hoi" to show an anger.

4. Leksem, Sound
   Used to add more polite, closed, friendly and etc, and it is more polite if we combine with mokase e...

Mokase e la dianteghi macem-macem.
"Terima kasih ya sudah diberi macam-macam'.

Ay laju nyaghoke kamok aku ni.
'Ay jadi merepotkan kamu.'

Mokase ye yuk la ngenjuk banyak nian.
'Terima kasih ya kak sudah memberi banyak'.

CLOSING

Category fatis used by Malay people in Palembang when they want to start, to keep the conversations run, politeness, or to show politeness in communication.
It is used as a rule that should be obeyed by the speaker and category fatis functioned as aesthetics. Some category fatis in BMP are "la", pens demonstratis greeting and some laksem "sound".

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