Representation of the Use of Sumbawa Language During the Covid 19 Pandemic

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Abstract*

This article discussed Representation of the Use of Sumbawa Language During the Covid 19 Pandemic. The purpose of this study is to describe of the sentences mening by using Sumbawa language, which it applied to give socialization about the corona virus 19 toward the Sumbawa societies. The location of this study was conducted in Sumbawa district, West Nusa Tenggara Province, Indonesia. Futhermore, the method of this study used the qualitative descriptive method. Then, the instruments used for collecting data implemented the documentation and photographic techniques. The result of this study classified into two points, the first the meaning of senteces related to the interpretation of Fairclough, found several sentences in the Sumbawa regional language, namely Patis Pang Bale Turit Pemerintah advice which means that stay at home following government advice. According to the government's advice, Tama Ko IGD means entering the Emergency Care Unit (IGD) at the hospital, and Tama Ko IGD means entering the Emergency Room (ER) at the hospital, and Fotomu Nempel Pang Buku Yasin means your photo is stuck in Yasin's book. The second the meaning of the use of the Sumbawa language related to Pearce which classifies it into three categories, namely icon, index and symbol. The iconic element in this study is in the form of a caricature of a medical worker, while the index is a sentence that uses the Sumbawa language 'ba meling nene nene mo!ompa kami ta!' which means 'it's up to you all! We are too tired to work! Furthermore, symbols are represented on images of Personal Protective Equipment (PPE) and images of masks used by medical personnel.

1. Introduction

One of the communication tools that aims to convey appeals and information through language in public spaces. Submission of messages through public spaces aims to provide pros and cons to events that occur in an area. In conveying messages through language in public spaces, creativity and skills are needed to support meaning, and so that the message conveyed can be achieved properly and clearly to the addressee. Because the role of the punutur through the use of language through the public space is so that the speaker can receive messages from speakers in a clear and easy to understand manner.

The development of language in the public sphere from day to day has developed very rapidly, this happens because the development of technology and information occurs so rapidly. Thus, the development of technology and information must also be supported by the use and design of a more creative language, and in accordance with ongoing developments or in accordance with current events. According to Oktavia and Hayati, (2020:Page.2), language plays a very important role in certain situations and conditions in general because language can facilitate interpersonal communication in learning and interpreting things. Language is the most important form of communication for humans. Language serves as a communication tool to get information.

Furthermore, language as a means of communication can be conveyed in the form of written media and signs that accompany the writing. One form of written media that is often used by speakers to convey their ideas, thoughts, and feelings is through social media which has a big role today. A message conveyed through social media is packaged with a variety of creativity with the aim that readers can easily understand the message conveyed. Various kinds of messages or information conveyed in public spaces through social media by journalists. The messages or information that are spread in the public space of social media contain events or issues about religion, social, culture, customs, politics, education and health and so on. One of the events that has caught the attention of the entire world today is the occurrence of the COVID-19 pandemic (Coronavirus Disease 2019), which is closely related to the events of public health disturbances. According to Rahman (2020: page.185) said that the Corona virus is a virus popularly called Covid-19 which has become a serious concern for the world community. Especially since the emergence of this epidemic case in early 2020 in the city of Wuhan, Hubei, China. Based on data from the Task Force for the Acceleration of Handling Covid-19, it describes that it has spread to almost all countries in the world, where the data shows as of June 30, 2020 as many as 216 countries affected by the spread of this virus (https://covid19.go.id/) . Meanwhile, on March 11, 2020 WHO (World Health Organization determined that Covid-19 was a global pandemic and in Indonesia was declared a national disaster, (https://www.kompas.com).

With the implementation of the Covid-19 pandemic case becoming a national disaster, the government has taken various ways to stop the spread of this virus, namely by imposing physical distancing, work from home, and PSBB (Large-Scale Social Restrictions). With the emergence of various efforts to prevent the spread of the COVID-19 virus throughout Indonesia. So that these preventive measures are conveyed through the use of creative language and have artistic value through public spaces on social media. Many language usage terms have sprung up and circulated in the public sphere of social media about the corona virus pandemic that has spread throughout the world, including Indonesia, and it is not uncommon for the terms used to be understood differently so that they will affect further language development. In Indonesia itself, not only is the development of the use of the Indonesian language used in the appeal for the prevention of the COVID-19 pandemic, but the role of the use of regional languages is also actively used to provide an understanding of the dangers and prevention of the spread of this virus to the public.

In connection with the above explanation, the Sumbawa language is one of the local languages used by the people in Sumbawa district, West Nusa Tenggara province. So this research is focused on the study of the representation of the Sumbawa language during the covid 19 pandemic.

2. Research Methods

This research method is a qualitative research method. According to Bungin (2011), qualitative research is research that functions to examine objects in depth and detail that aims to describe, summarize various conditions, various situations, or various phenomena in social reality. One of the phenomena or social realities that occur in the public space on social media is related to data or documents related to the spread of the covid 19 pandemic. Then, according to Creswell (2012) who says that documents consist of public and private records that qualitative researchers obtain about a site or participants in research, and they can include newspapers, minutes of meetings, personal journals, and letters. So based on the expert opinion above, the approach used in this research is a case study on the role of the Sumbawa language in the pandemic period. According to Rahardjo, (2017) explain that the case study approach is a study that examines in depth an event or activity in order to obtain in-depth information. Furthermore, the data collection techniques in this study used documentation techniques and photography techniques. Meanwhile, in analyzing the data using analytical descriptive techniques, where this technique aims to describe the data that has been found in this study. Then the research data that has been analyzed will be presented using deductive techniques. Presentation of research results using deductive techniques aims to describe evidence, facts, specific empirical data from a general conclusion that is presented or in other words a general presentation to be described, explained, or proven in a specific explanatory sentence.

3. Discussions

The use of the Sumbawa language as one of the local languages in Indonesia, is part of a discourse analysis study as a forum that discusses the phenomenon of language as a linguistic representation that is conveyed in public spaces on social medicine in the midst of the current covid-19 pandemic. Making discourse using Sumbawa language in public spaces on social media can be used as data in studying linguistic phenomena. Furthermore, the use of the Sumbawa language will reveal the use of discourse as a form of language social interaction in the public sphere through expressions, statements, appeals, invitations, and prohibitions that are downloaded on social media.

The use of the Sumbawa language in delivering discourses related to the corona virus 19 aims to represent communication patterns and social interactions in the process of preventing the spread of the corona virus. This is in line with the opinion of Fairclough, (2013) which says that discourse is a language that can be used to represent ideas and ideas in the form of social practices that are viewed from a certain point of view. As a form of using discourse in social practice using the Sumbawa language, it can be seen from the discourse on the use of the Sumbawa language below.

Figure 1; *https://www.kompasiana.com*

Based on Figure 1 above, the role of social context in a discourse becomes a communication activity that is expressed in written form using the Sumbawa regional language, which is known as the Samawa language. The discourse on the use of the Samawa language in the picture above was carried out by the Sumbawa District Military Command 1607. The purpose of socialization using the Sumbawa regional language is to function as a messenger to promote social distancing, physical distancing and preventing the spread of Covid-19 in Sumbawa district. The use of this regional language is so that the message conveyed is easy to accept, understand and apply by the people in Sumbawa district.

Furthermore, there are two reasons for using the Sumbawa regional language in the context of the above discourse. First, that the use of the Sumbawa regional language as a local language has cultural closeness and emotional closeness between the communicator and the communicant. Then the second is as a form of unrest and interpretation of the habits of residents who are not orderly and negligent in responding to the spread of the corona virus 19. Besides that, the community's perspective appears as if the corona virus 19 is only an issue that is not too worrying. So that communicators or speakers in this case create social cognition to make people aware that covid 19 is a disease that causes death in very large numbers in a relatively short time. We can find this from several fragments of sentences in Sumbawa in the picture above.

The sentence of *"Bagi Tau Baslalir Ade No Nurit Pencegahan Corona,jaman To Cuma".* This sentence means that Sumbawa people who are nagging do not participate in preventing corona virus. This sentence shows a strong appeal to the people of Sumbawa, so that they comply with and implement the health protocol. The speaker's cognition in this appeal arises due to unrest among Sumbawa residents who have not complied with health protocols, so speakers need to urge residents to do the following activities:

1) Sumbawa residents must always wash their hands with soap,
2) Sumbawa people do not touch your face if your hands are not clean,
3) Sumbawa residents must maintain a distance of at least 1 meter from other people,
4) Sumbawa residents must wear masks both when sick and not sick,
5) It is better to stay at home if you do not have urgent activities outside the home.

Furthermore, for Sumbawa residents who still heed or insist that they do not want to comply with the health protocols mentioned above, then they only have three choices, we can see this in the sentence "*Jaman To Ada 3 Pilihan*". It can see the three options in the appeal in the sentence below.

Patis Pang Bale Turit Anjuran pemerintah. The sentence has the meaning that staying at home follows the government's advice. The sentence usage *Patis Pang Bale,* refers to the habits or culture of parents who forbid their children not to go out at night when the Maghrib call to prayer has been sounded, or forbid their children not to go to a place that is considered a mystical place, because when they come to the mystical place , feared it would wreak havoc on their children. The next sentence *Turit Anjuran Pemerintah*, which means following government advice. The government in terms of being a substitute for parents who urge their children to stay indoors, because the corona virus disease is a disease that can harm them, for example a mystical place that can wreak havoc on them.

The sentence of *Tama Ko IGD*.This sentence means entering the Emergency Room (ER) in a hospital. Entering the ER for some Sumbawa people is something that can bring danger and harm to themselves, so most of them avoid the ER, because from their point of view when entering the ER the consequences will be death, and if there is no death they must issue maintenance costs. Likewise, if they do not comply with the Covid 19 health protocol, the consequences will be that they will be admitted to the ER.

The next sentence *Fotomu Nempel Pang Buku Yasin.* This sentence means your photo is stuck in Yasin's book. The appearance of the sentence *Fotomu Nempel Pang Buku Yasin*, shows the relationship between Islamic teachings and the culture that developed in the Sumbawa community. Where cultural activities and Islamic religious teachings are often carried out in reading tahlil and yasinan on the 1st, 3rd, 40th night until the 100th night after the death of their relatives. Furthermore, on the Yasin letter sheet in the Qur'an, usually the family who has the intention will print several Yasin letters and on the front page are usually attached the photo and the name of the deceased family. With the use of the sentence *Fotomu Nempel Pang Buku Yasin,* This is a strong appeal to people who do not comply with the Covid-19 health protocol. When they are exposed to the Covid-19 virus, the consequence is that they are likely to die and after death their family will print their photos on Yasin's letter.

In discussing the meaning of using the Sumbawa regional language in public spaces, it can also be strengthened by using a semiotic approach. Semiotics is the study of signs in human life. That is, everything that is present in our lives is seen as a sign, that is, something that we must give meaning to. Ferdinand de Saussure (1916), saw the sign as a meeting between form and meaning. He uses the term signifiant (signifier) for the form of a sign, and signifie (signifier) for its meaning. Thus, what is in our lives is seen as a "form" that has a certain "meaning" but is not personal but social, which is based on a social "agreement" (convention) (Hoed, 2011: 3).

Meanwhile, Peirce explained that semiotics is a field of science that examines the relationship between signs, objects and meanings (Kaelan, 2017:163). Carles Moris calls it a sign process when something is a sign for several organisms (Segers, 2000:5). According to Sukarini (2012: 27) says that the sign is always in a process of endless change called the process of

unlimited semiosis (unlimited semiosis), namely the process of creating an endless series of interpretants. In analyzing the meaning of objects using the Sumbawa regional language related to the corona virus 19, implementing the view of Pearce (1982) which classifies into three categories, namely icons, indexes and symbols. This division can be seen in the analysis of objects using the Sumbawa regional language below.

Figure 2; *Taken from private document.*

Based on Figure 2 above, the first step before analyzing the signs is to identify the signs themselves. Based on the object, Pierce divides the sign on the icon (icon), index (index), and symbol (symbol). By referring to the three types of signs, several types of signs can be identified as the unit of analysis under study. Identification of the meaning of using the Sumbawa regional language with the objects in Figure 2 can be seen in table 1 below:

Table. 1
Identification of Sign Objects in the Use of the Sumbawa Language based on Pearce (1982)

Type of Sign	Explanation	Idetification of Sign
Icon	Signs are related to objects because of their resemblance, for example maps, portraits.	1. Caricature of a Medical Person
Index	There is a close existence between the sign and the object or a causal relationship.	1. The sentence of the tagline '*ba meling nene nene mo!ompa kami ta!*'
Symbol	This relationship is conventional in the sense that there is a certain agreement	1. Personal Protective Equipment (PPE) clothing symbol. 2. Mask symbol

	between the users of the sign.	

Based on the description of the sign which includes icon (icon), index (index), and symbol (symbol) in the table above, the following is an explanation of the three classifications:

3.1. Icon

In this case, the caricature icon of a medical worker is manifested as a relationship between icons, indexes and symbols. An icon is a sign or object similar to the original (Pierce, 1987). In the caricature a medical worker represents the original figure referred to in the caricature. The caricature is wearing a mask which indicates that during the Covid-19 pandemic season all Sumbawa people are required to wear masks in order to prevent the transmission of covid 19. So with the appeal with the caricature it is hoped that the Sumbawa people will comply with the use of masks in their daily lives. The caricature of a medical worker has become an icon of appeal in the use of masks, because medical personnel are the spearhead and initiator in providing references or references to the real world in tackling the spread of the covid 19 virus.

3.2. Index

Index is a sign relationship that is causal or related to cause and effect (Pierce, 1987). The cause-and-effect relationship relates to how language is chosen in conveying meaning. The causal relationship to be conveyed in the object above can be seen from the causal relationship between the caricature of a medical worker and the Sumbawa local language which they use in the sentence *'ba meling nene nene mo!ompa kami ta!'*. The meaning of this sentence is 'it's up to you all! We are too tired to work! The relationship between a caricature of a medical worker with the sentence conveyed seems to give an appeal and information to the public that they as medical personnel are equipped with personal protective equipment (PPE) can still be infected by the covid 19 virus, especially if you are citizens who are negligent in complying with applicable health protocols. Therefore, they emphasized that if people are still disobedient and negligent in carrying out their health, then it's up to you what you want to do. On the other hand, the phrase *'ba meling nene nene mo! ompa kami ta!'* is an expression of disappointment for the medical staff, who have been fighting hard day and night in tackling the spread of covid 19, but it seems as if their hard work failed because of the carelessness and negligence of the community.

3.3 Symbol

A symbol is an agreement about an object that has been made and mutually agreed upon (Pierce, 1982). For example, objects that have received mutual agreement that traffic signs in the form of red lights indicate someone must stop, yellow lights must get ready and green lights are allowed to run the vehicle. Likewise, the object in Figure 2 above has two kinds of symbols, namely the Personal Protective Equipment (PPE) clothing symbol and the Mask Symbol. Furthermore, the Personal Protective Equipment (PPE) clothing symbol has represented that all medical personnel as a team for handling the corona virus 19 must wear the specified PPE, which aims to protect themselves from being infected with the corona virus while carrying out their duties. Then, the mask symbol represents the meaning of the sign of a tool that has been agreed to prevent the transmission of the corona virus 19 through the mouth and nose in the community.

4. Novelties

The novelty of this research is to explain about linguistic representations, specifically local languages in helping policy makers in preventing the spread of the corona virus 19 to all

Indonesian people. This study also tries to describe the important role of linguistics that can be interdisciplinary with the study of health sciences. Furthermore, the use of the Sumbawa regional language in this study shows that the regional language as the identity of the Indonesian nation, is more effectively used in providing information to the people who use the regional language, because the regional language or local language has a close relationship with the culture of the speakers of the language, this can be we can see from the example sentences in the findings of this study, where each sentence used shows a relationship between the language and culture of the Sumbawa people.

5. Conclusion

The conclusions contained in the research on the representation of the use of Sumbawa language during the COVID-19 pandemic include two conclusions. First, the interpretation of the meaning of the use of the Sumbawa regional language is based on the opinion of Fairclough, (2013) which says that discourse is a language that can be used to represent ideas and ideas in the form of social practices that are viewed from a certain point of view. As a form of using discourse in social practice using the Sumbawa language, it can be seen from the discourse on the use of the Sumbawa language below. In applying Fairclough's interpretation, it was found several sentences in the Sumbawa regional language, namely *Patis Pang Bale Turit Pemerintah* advice which means that staying at home follows the government's advice. Next, the sentence of *Tama Ko IGD*.This sentence means entering the Emergency Room (ER) in a hospital, and *Fotomu Nempel Pang Buku Yasin*, which means that your photo is stuck to yasin's book. The second is the interpretation of the meaning of using the Sumbawa language using Pearce's (1982) approach which classifies it into three categories, namely icons, indexes and symbols. The iconic element in this study is in the form of a caricature of a medical worker, while the index is a sentence that uses the Sumbawa language '*ba meling nene nene mo!ompa kami ta!*' which means 'it's up to you all! We are too tired to work! Furthermore, the symbol is represented on the image of Personal Protective Equipment (PPE) and the image of the mask used by a medical worker in Figure 2.

6. Acknowledgements

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