

TEXTBOOK



ANTHROPOLOGICAL LINGUISTICS

**Dr. Harlinah Sahib., M. Hum.
Sujarwo, S.Pd., M.Pd.**



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This book is specifically designed for students, English learners, English forums, cultural practitioner or humanist, ethnographer, anthropologist, linguist, university students especially who take English Language; Literature, Linguistics and English teachers/lecturers. Obviously, hard work and friends' input is core of preparation of this book. Even though our daily activities are so busy, we still try to take the time to compile this book. This book is organized in 12 Chapters, They are: Introduction, Anthropological Linguistics (The Term Anthropological Linguistics, The History of Anthropological Linguistics, The Scope of Anthropological Linguistics, Linguistics Anthropologist, The Scope of Anthropological Linguistics, Anthropological Linguistics As A Practical Field of Linguistic Study), Theories of culture, Ethnography methods, Language: some basic questions, Key terms in linguistics Anthropology, multifunctionality, language ideology, practice, indexicality, icon symbol dan index. Research process in linguistic anthropology. Participant observation, interviews, survey and questionnaires, and experimental method, The Meaning As A Relationship Between Signs, Meaning As The Relationship of Linguistic Sounds, Ethics And Emics.



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PREFACE

Alhamdulillah, in the name of Allah SWT, the writers can write this book that entitled "TEXTBOOK ANTHROPOLOGICAL LINGUISTICS" has been completed. This book is specifically designed for students, English learners, English forums, cultural practitioner or humanist, ethnographer, anthropologist, linguist, university students especially who take English Language; Literature, Linguistics and English teachers/lecturers. Obviously, hard work and friends' input is core of preparation of this book. Even though our daily activities are so busy, we still try to take the time to compile this book. This book is organized in 12 Chapters, They are: Introduction, Anthropological Linguistics (The Term Anthropological Linguistics, The History of Anthropological Linguistics, The Scope of Anthropological Linguistics, Linguistics Anthropologist, The Scope of Anthropological Linguistics, Anthropological Linguistics As A Practical Field of Linguistic Study), Theories of culture, Ethnography methods, Language: some basic questions, Key terms in linguistics Anthropology, multifunctionality, language ideology, practice, indexicality, icon symbol dan index. Research process in linguistic anthropology. Participant observation, interviews, survey and questionnaires, and experimental method, The Meaning As A Relationship Between Signs, Meaning As The Relationship of Linguistic Sounds, Ethics And Emics.

Finally writers would like say thanks to Allah Subhanahu Wata'ala for giving us inspiration and strength so that this book can be finished.

May Allah Subhanahu Wata'ala always bless our effort and make it useful for students and society. Aamiin Ya Rabbal Alamin.

Makassar, November 2021

The Writers

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UNIT I

INTRODUCTION

Linguistic anthropology is an interdisciplinary field of science that studies the relationship between language and the intricacies of human life, including culture as the core intricacies of human life. In various literatures, there are also the terms anthropological linguistics, cultural linguistics and ethnolinguistics. Language anthropology is the equivalent of linguistic anthropology in English. In America, the field of study which is labeled linguistic anthropology is sometimes also called anthropological linguistics. In Europe, studies that are almost the same as the anthropology of language are known as ethnolinguistics (Duranti. 1997: 2). So what is the specialty of this discipline? How is it different from sociolinguistics or other branches of linguistics?

The simplest answer from this discipline to the question above is that the anthropology of language is a branch of anthropology whose main study is language. This is easy to understand because language is a cultural phenomenon and that is the object of anthropological study. Hymes (1963: 277), for example, defines this discipline as "the study of speech and language within the context of anthropology". Then what or how is done in the study of language in the anthropological framework? Perhaps it can be said, the limits of the anthropological

science of language became more specific when Alessandro Duranti in his book entitled *Linguistic Anthropology*, wrote as follows:

Foley (1997) says that anthropological linguistics is a branch of linguistics that deals with the position of language in a broader social and cultural context, the role of language in integrating and sustaining cultural practices and social structures. Anthropology distinguishes the process of language (speech) from language as part of the study of the intricacies of human life.

Linguistic anthropology as a discipline provides a framework and methods for tackling this problem. The purpose in writing this book is to provide an accessible introduction to the fundamental ideas and methodologies of linguistic anthropology without oversimplifying the field's significant contributions. Linguistic structure and the insights surrounding it that have emerged from the discipline of linguistics since first Ferdinand de Saussure and then Most linguistic anthropologists value Noam Chomsky's hegemony over the field, but as Chomsky's hegemony over linguistics as a discipline has begun to wane, there is even more reason to offer the approach presented in this session – that of treating language use as a form of social action – as an alternative that can either complement or cause a rethinking of Chomsky's perspective on language (Ahearn, 2021).

There are terms of sociolinguistics, psycholinguistics, and neurolinguistics in Indonesian

linguistic tradition, so many suspect that must be anthropological terms as well. It is interesting to note that this term is not found in the Linguistics Dictionary compiled by Kridalaksana (1983). Instead of anthropological linguistics, the only Indonesian-language linguistic dictionary contains the term ethnolinguistics in addition to the term anthropological linguistics. For clarity, the following is an excerpt from Kridalaksana's writings (1983: 42) in full on ethnolinguistics: (1) the branch of linguistics that investigates the relationship between language and rural communities or people who do not yet have writing (this field is also called anthropological linguistics); (2) branch. anthropological linguistics which investigates the relationship between language and linguists' attitudes towards language; One of the most prominent aspects of ethnolinguistics is the problem of the relativity of language.

Because culture is the real world where humans who own the culture live interact by using signs to receive and provide information through, among other things, and especially the sign system which is the language of speech sounds, it is true what Duranti (1997) stated that linguistic anthropology is, "the study of language as a cultural resource and speaking as a cultural practice." With this kind definition of Duranti has developed an understanding of language anthropology as "the study of speech and language within the context of anthropology". this language anthropologist, by limiting language anthropology as the study of language as a source for people to think, speak and

act in a particular language community and speech as a cultural realization, namely playing chess controlled by a chessboard, chess pieces and a set of rules for playing chess, then the scope of this discipline study is broad.

This is because language anthropologists do not only limit their working area in rural areas that are not familiar with writing. Of course, although the scope of the study of language anthropology has become wider, this discipline, according to Duranti (1997: 4), is only one branch of anthropology. The other three branches are archaeological anthropology, biological or physical anthropology, and sociocultural anthropology.

Anthropology distinguishes the process of language (speech) from language as part of the study of the intricacies of human life. In anthropolinguistics studies, the process of language as the essence of language in the form of spoken language and language itself as a language tool, both become objects of study. In this case, the distinction between language as a performance and language as a communication tool is very important.

Language as a lingual element that stores cultural resources cannot be understood separately from the performances or activities of the language. The concept of indexicality comes from the thought of the American philosopher Charles Sanders Peirce who distinguishes signs into three types, namely indexes, symbols, and icons. An index is a sign indicating that there is a natural and existential relationship between the signified and the

signified. The concept of index is applied to linguistic expressions such as demonstrative pronouns, personal pronouns, temporal expressions, and spatial expressions. The concept of participation views language as a social activity that involves speakers and listeners as social actors.

The main points of study in language anthropology are language in use or text or discourse, and the focus is on the problem of world representation which is constrained by relativity and determinism, both at the language level and at the level of sub-groups of people in one particular language.

CHAPTER 2

ANTHROPOLOGICAL LINGUISTICS

A. The Terms of Anthropological Linguistics

Anthropology is an integration between the disciplines of linguistics and anthropology, so it is often referred to as anthropological linguistics. Foley (2001) suggests that anthropological linguistics is a sub-discipline of linguistics that understands language as part of a socio-cultural context, its role in influencing and sustaining cultural practices and social structures.

Foley (1997) says that anthropological linguistics is a branch of linguistics that deals with the position of language in a broader social and cultural context, the role of language in integrating and sustaining cultural practices and social structures. Anthropology distinguishes the process of language (speech) from language as part of the study of the intricacies of human life. In anthropological studies, the process of language as the essence of language in the form of spoken language and language itself as a language tool, both become objects of study. In this case, the distinction between language as a performance and language as a communication tool is very important. As part of the performance of communication and social activities, Duranti (1997) defines linguistic anthropology as the study of language as a source of culture and which studies language activities or speaking as a cultural

practice. In this case, language is considered to store culture as the most core intricacies of human life and language (speaking) as the performance of socio-cultural activities. Sibarani (2015) also said the same thing that this anthropolinguistic concept views language in relation to the socio-cultural context and language as a process of cultural practice and social structure.

B. The History of Anthrop linguistics

According to Alessandro Duranti's observations, three paradigm which emerged during the history of the development of this subdiscipline include: first, "anthropological linguistics" which focuses on the documentation of language; second, "linguistic anthropology" which is involved in the theoretical study of language use; The third, which has developed over the last two or three decades, studies questions relating to other branches of anthropology using linguistic interview tools. Although appearing sequentially, these three paradigms are still actively used today (Duranti, 2003).

C. Anthropological Linguistics

The first paradigm was originally called linguistics, but along with the maturity of this science and other related to sciences, this science is more known as anthropological linguistics. This discipline focuses on distinctive themes such as the linguistic documentation of endangered languages (eg, North American Native

languages). The themes include: Grammatical description, Typological classification, and Unresolved problems of linguistic relativity (related with Edward Sapir and Benjamin Lee Whorf, but was actually brought to linguistic research in America by Franz Boas who worked within the theoretical framework of European thinkers--from Vico to Herder until Humboldt). The concept called the "Sapir-Whorf Hypothesis" may actually be a misnomer--as long as the scientific approach taken by the two researchers differs from the positivist, hypothesis-based model of knowledge. At first, it was Sapir's student was Harry Hoijer who popularized the term (Hoijer, 1954).

Dell Hymes is the person responsible for the emergence of a second paradigm called linguistic anthropology in the 1960s. He also coined the term *ethnography conversation* to describe his vision for this field of science. This discipline involves making use of the latest technological developments, including the newest forms of mechanical recording. Hymes also introduced a new unit of analysis. While the first paradigm focuses on "language" specifically, the unit of analysis in the second paradigm is the "conversational situation". In the second paradigm with this new unit of analysis, many research attention is paid to conversational situations in which the performer is responsible for the form of their linguistic appearance (Bauman, Richard. 1977 and Hymes, 1981).

Hymes also pioneered a linguistic anthropological approach to ethno poetics ("ethnic-poetry").

Hymes hoped to bring linguistic anthropology closer to his mother's discipline. The name "linguistic anthropology" clearly denotes the field of anthropology as a mother discipline, while "anthropological linguistics" implies the impression that the main identity of its practitioners is linguistics. These two disciplines are separate academic disciplines on most campuses today (not so in the days of Boaz and Sapir). Even so, Hymes' ambition backfired. The second paradigm even further distances this sub discipline from other fields of anthropology.

D. The Scope of Anthrop linguistics

The idea that linguistic anthropology is a distinct science that needs to be studied both for its previous achievements and for the future vision given in the work of a small but active group of interdisciplinary scholars. Their contributions on the nature of language as a social instrument and speaking as a cultural activity have generated a sphere of study that rethinks the relationship between language and culture and makes fresh sense of previous and contemporary traditions in the humanities and social sciences. To state that linguistic anthropology is an interdisciplinary field is to say that it borrows heavily from other, independently established disciplines, particularly the two fields from which it gets its name: linguistics and anthropology. It will present some components of this intellectual heritage in this chapter; other aspects will be covered. To explain how the field of

linguistic anthropology has established its own conceptual character over the previous few decades. The fundamental purpose is to characterize this identity and explain how it might help us understand language not just as a mode of thought but also as a cultural practice, that is, as a type of action that both implies and brings about ways of being in the world (Ahearn, 2021)

The study of language in the field of anthropolinguistics is associated with the role of language in the intricacies of human life. Because culture is the most dominant or most core aspect of human life, all hierarchies of language studies in the field of anthropolinguistics are more often analyzed within the framework of culture. This study of language is called understanding language in a cultural context. Cultural studies in the field of anthropolinguistics means understanding the intricacies of culture from language studies or understanding culture through language from a linguistic point of view.

Other aspects of human life besides culture such as politics, religion, history, and marketing can also be studied through language so that it is also interesting in anthropolinguistic studies. On that basis, anthropolinguistics does not only study language, but also culture and other aspects of human life. However, when studying culture and aspects of human life, anthropolinguistics studies it from language or lingual texts. The "entry point" for anthropolinguistic studies is language and can then "explore" culture and other aspects

of human life as a whole. When the anthropologist studies politeness as part of culture, he can study the practice.

E. Anthropolinguistics As a Practical Field of Linguistic Study

An understanding of anthropolinguistics as an interdisciplinary science has received attention from anthropologists or linguists who relate the relationship between language and aspects of human life, including culture. Hymes (1964:277) defines linguistic anthropology as the study of language and language in the context of anthropology. Anthropology distinguishes the process of language (speech) from language as part of the study of the intricacies of human life. In anthropolinguistic studies, the process of language as the essence of language in the form of oral and language itself as a language tool both become the object of study. In this case, the distinction between language as a performance and language as a communication tool is very important.

Through a linguistic anthropological approach, we examine what people do with the language and utterances produced; silence and gesture are associated with the context in which they appear (Duranti, 2001:1). It can be said that the approach is through performance, indexicality, and participation. There are several analytical ideas that underlie anthropological linguistics, namely: 1) competence and performance, 2) indexicality, and 3) participation (Duranti, 1997: 14--21). The concepts of competence and

performance are two key terms in generative grammar developed by Noam Chomsky (1965). Competence is a system of knowledge of a language (system of a culture) controlled by speakers of a language concerned, Performance is a real use of language in an actual communication situation which is a reflection of the language system that exists in the speaker's mind. The concept of indexicality concerns signs that have an existential relationship with those they refer to.

The concept of participation is intended as the involvement of speakers in producing acceptable speech forms (Duranti, 1997:14-21). Anthropological linguists study not only varieties of language but also varieties of languages spoken in a particular community. In other words, anthropological linguistics begins with the assumption that thinking about language varieties requires a speech community. Speech community is a group of people who have relatively the same verbal repertoire and they have the same assessment of the norms of language use used in the community (Chaer, 2004:36). Meanwhile, according to Duranti speech community is a product of communicative activities involved with the people in it (2000:82).

CHAPTER 3

THEORIES OF CULTURE

A. Theories of Culture

Duranti (2000) describes six cultural theories that have an important role in language from an anthropological point of view, they are:

First, culture as a natural differentiator. Culture naturally distinguishes between humans and animals. Humans have knowledge from learning outcomes. This knowledge is passed down from generation to generation through language. Language is part of culture. Language has an important role in distinguishing cultural beliefs or practices in various groups of people with various classifications.

Second, culture as knowledge. In addition to the culture studied, culture is also lived in a certain mindset, a way of understanding the world, making conclusions and predictions. To know culture, you need to know language. So explaining the culture is also like explaining the language or known as "cultural grammar". In the cognitive cultural view, knowledge includes propositions ("knowledge-about") and procedures ("know-how")

Third, culture as communication. Culture is seen as a sign system. Culture describes a way of seeing the world and is expressed through stories, myths, descriptions, theories, proverbs, works of art and performances. Levi

Strauss argues that all cultures are sign systems in the category of binary opposition. Then he also has a culinary triangle theory to describe the natural transformation of a culture. Clifford Geertz on the iterative process of translating human experience. Michael Silverstein sees the power of cultural communication in the relationship between individuals, groups, situations, and objects in context. Cultural communication is also derived in the form of metaphors as a way to manage social and natural environments.

Fourth, Culture as a mediating tool. Tools (including language) and artifacts are mediation between humans and the environment.

A tool is by definition a mediating object, an object that exists between the user and the object being worked on. This is in accordance with the opinion of Marx "instrument of labor". In the "work tools" field, any human being uses objects to control the environment and produce resources. By definition, such an instrument is always "in between". They exist between humans and their food, for example forks, people and weather (umbrellas). People and physical objects (axes), people and other people (gestures, speech), people and personal thoughts (personal speech, mental representations).

Culture organizes the use of tools for certain activities, such as hunting, cooking, building, war. Remembering the past and planning for the future. our relationship with the world is not always through

mediation. For example, if it is raining and we are sitting in the garden so that it rains and gets wet, our relationship with nature becomes more direct (less direct, less mediated) (we still have clothes and thoughts). If we take out the umbrella, we try to control the impact of a part of our body, we modify the consequences of natural phenomena to suit our limitations. In this case, our relationship with nature is mediated through a particular tool, the umbrella, in this case, representing culture.

Fifth, culture as a system practice. Bourdieu introduces about habitus, which is a system of tendencies seen from the historical dimension that beginners who fulfill competence by carrying out activities, they will develop their expectations about the world and how to achieve it. This approach includes the importance of language as a system that is obtained through socio-political processes, bureaucracy such as schools.

Sixth, culture as a system of participation. This idea relates to culture as a system of practices that are inherent in social, community and quality participation. Here in particular the use of language as a way of participating in interactions to obtain information, solve problems and share information.

While According to Tyler (1974:1), culture is a complex whole that comprises knowledge, belief, art, morals, law, conventions, and any other abilities and habits that a member of society has acquired. According to Avruch (1998:17), culture is comprised of the derivatives of

experience, more or less organized, learned or created by individuals of the population, including images or encodements and their interpretations (meanings) transmitted from previous generations, from contemporaries, and performed by individuals themselves. According to Banks and McGee (1985:5), culture is currently considered as essentially consisting of the symbolic, ideational, and intangible characteristics of human societies. The core of culture is how members of a group interpret, use, and perceive its objects, tools, and other tangible cultural aspects.

On the other hand, According to Geertz (1973:452), discusses the concept of culture from several perspectives. He discusses how an awareness of cultural paradigms is required to describe how people from various parts of the world navigate societal changes.

Culture is sometimes referred to as a psychological phenomenon. Beyond individuals, it is considered that culture does not exist. Rather, it is found in people's interpretations of events and things in their environment. According to Geertz, culture is an organized collection of symbolic systems. On the basis of these signs and symbols, he observed people's cultural behavior. People form the pattern of their behaviors and give meaning to their experiences by referring to socially established signs and symbols. To put it another way, people rely on meanings to keep their social lives.

Culture refers to a social, ethnic, or age group's taught and shared patterns of behavior and beliefs. It's also known as the complicated whole of collective human beliefs with a defined stage of civilization that can be specific to a country or time period.

B. Relationship between Language and Culture

The terms in Indonesian are the same as language, in English, taal in Dutch, sprache in German, lughatun in Arabic, and in Sanskrit. These terms, each of which has its own aspect, according to his thinking, to mention an element of culture that has a very broad aspect, so that it is a concept that is not easily defined. as stated by the experts:

- 1) According to Sturtevent, language is an arbitrary symbol system, in the form of sounds that are used by members of a social group to cooperate and relate to each other.
- 2) According to Chomsky language is a set of sentences, each finite length and constructed out of a finite set of elements.
- 3) According to Keraf, language is a means of communication between members of the community, in the form of a symbol of the sound produced by the human speech.

Language and culture are two different sides of the coin, but the relationship between them cannot be separated, because language is a reflection of culture and the identity of the speaker. So, the relationship between language and culture is a subordinate relationship, where

language is under the scope of culture. There are various theories regarding the relationship between language and culture. There are those who say that language is part of culture, but there are also those who say that language and culture are two different things, but have a very close relationship, so they cannot be separated. Some say that language greatly influences culture, so that everything in culture will be culture in language. Otherwise.

According to Koentjaraningrat as quoted by Abdul Chaer and Leonie Agustina in the book Sociolinguistics that language is part of culture. So, the relationship between language and culture is a relationship that falls under the scope of culture. However, there is other opinion that say that language and culture have a coordinating relationship, namely a relationship that has the same high position.

Language is a system, that is, it is formed by a number of components that have a fixed pattern and can be ruled out. As a system, language is both systematic and systemic. Systematic means that language is arranged according to a certain pattern. Systemic means that the language is not a single system, but consists of a number of subsystems.

The language system in question is in the form of symbols in the form of sounds called speech sounds or language sounds. Every symbol of language contains something called meaning or concept. Language as an arbitrary, conventional, productive and dynamic sound symbol has many functions. According to Dell Hymes

(1964) there are five functions of language, namely (1) adjusting to social norms, (2) conveying experiences about beauty, nobility, (3) regulating behavior, and regulating (5) expressing feelings.

Language diversity (multilingualism) cannot be separated from cultural diversity (multiculturalism). In terms of culture, language is a cultural aspect, the wealth of language is something that is beneficial. The various languages will reflect the cultural richness that exists in the user community (multicultural). However, if viewed from a language perspective, multilingualism can cause problems in communication.

Meanwhile, Piaget (in Herman, 2009:1), a French scholar, and states that culture (mind) will shape one's language. This is where Piaget's theory of cognitive growth was born. Slightly different from that, Vigotsky (in Herman, 2009:1), a Russian scholar, argues that language development is one stage before the development of thought (culture) which then meets with the birth of language mind and thinking language. Noam Chomsky is also interested that the study of language has a close relationship with culture. Likewise, Eric Lenneberg has the same view with the linguistic theory proposed by Chomsky and Piaget in Chaer (2003:52-58).

According to Koentjaraningrat (1992) that language is part of culture. The relationship between language and culture is a subordinate relationship, a language is under the scope of culture. In addition, there is another opinion

which states that language and culture have a coordinating relationship, namely a relationship that has the same high position. Masinambuuw (in Crista, 2012: 1) even mentions that language and culture are two systems inherent in humans. Culture is a system that regulates human interaction in society, so language is a system that works as a means.

Masinambuuw (in Crista, 2012:1) also questions how the relationship between language and culture is, whether it is subordinate or coordinating. If it is subordinate which one is the main system (superior system) and which one is the sub-system (subordinate system). Most experts say that culture is the main system, while language is only a subsystem.

Regarding the coordinating relationship between language and culture, there are two things, namely the relationship between language and culture like conjoined twins, two phenomena that affect the relationship on the other side of a coin (Silzer in Crista, 2012:1). So, this opinion says that language and culture are two different phenomena, but cannot be separated, such as the Masinam concept. The second thing that is interesting in this coordinating relationship is the existence of a very controversial hypothesis, namely the hypothesis of two leading linguists, namely Edward Sapir and Benjamin Lee Whorf. This hypothesis is known as the Sapir and Whorf hypothesis.

Language and Culture are 2 things that are interrelated. This is evidenced by the many phenomena or realities that show the relationship between language and culture. The relationship can be in the form of transformation, mutual influence, and so on. According to Koentjaraningrat as quoted by Abdul Chaer and Leonie in their book Sociolinguistics that language is part of culture. So, the relationship between language and culture is a subordinate relationship, where language is under the scope of culture. However, there is another opinion which says that language and culture have a coordinating relationship, namely an equal relationship, the position is the same.

CHAPTER 4

LANGUAGE: SOME BASIC QUESTIONS

A. The Socially Charged Life of Language

As Bakhtin observes in the epigraph that starts this chapter, words do live socially charged lives. Language is a system of socially ingrained activities, not a neutral medium for communication. The converse of Bakhtin's assertion is also true: social interactions have linguistic underpinnings. That is, language – whether spoken or written, verbal or nonverbal – mediates every social contact.

Apart from grammatical rules, what else does one need to know in order to understand a language? According to Cipollone et al. (1998:8-11), there are five essential components of a language that may be studied, and in order to understand a language, one must master all five of these areas:

1) Phonology

The study of sound in languages. To be able to communicate in a language, one must be able to detect and generate the sounds that are relevant to that language. Instead of sounds, one must be able to detect and produce suitable movements in sign languages.

2) Morphology

The study of the internal structure of words. One must be able to employ suffixes, prefixes, and infixes in order

to understand a language (depending on the language). In English, for example, one must understand how to make plurals by adding a "-s" to the end of most (but not all) nouns, as well as what happens when you add "un-" to the beginning of a word. These affixes are used to create infixes in many Native American languages, whereas in Chinese languages, each morpheme, or unit of meaning, is a separate word, including morphemes that indicate tense or plurality.

3) Syntax

The study of the structure of sentences, including the construction of phrases, clauses, and the order of words. In order to know a language, one must be able to combine subjects, verbs, and objects in a grammatically correct way.

4) Semantics

The study of meaning in language, including analysis of the meanings of words and sentences. In order to know a language, one must know how to construct and interpret meanings.

5) Pragmatics

The study of actual utterances, of how meanings form in real-life social situations. This includes arranging narratives, performances, and everyday conversations in culturally and linguistically specific ways. To be able to utilize a language in a socially and culturally relevant manner, one must first learn it.

B. The Research Process in Linguistic Anthropology

How do linguistic anthropologists actually go about conducting research? This question can be broken down into the following sub-questions, which are best addressed sequentially:

- 1) What kinds of research questions do linguistic anthropologists formulate?
- 2) What kinds of data do linguistic anthropologists collect, and with what methods?
- 3) How do linguistic anthropologists analyze their data in order to find answers to their research questions?
- 4) What sorts of ethical issues do linguistic anthropologists face?

None of these problems will have a clear answer because linguistic anthropology of methodological techniques are so diverse. In order to get various viewpoints on the topics at hand, scholars in the discipline frequently employ a variety of methodologies. Researchers in other fields, particularly cultural anthropology, employ many of these methodologies as well. However, while linguistic anthropologists commonly take from cultural anthropologists' methodologies, the reciprocal is not always the case - though it should be. Perhaps more cultural as a result of increased familiarity with the methods and viewpoints of linguistic anthropology.

Linguistic anthropologists may collect quantitative or qualitative data, or a combination of the two. Quantitative data can be counted; the researcher is looking

at how many of something there are. A researcher might, for example, run a poll to gauge public opinion and determine how many individuals are passionate about a given topic. On the other hand, qualitative approaches do not rely on numerical data. Instead, a qualitative researcher is interested in delving into a specific facet of human behavior without quantifying it in any way. Linguistic and cultural anthropologists, for example, frequently live in the communities they study for extended periods of time in order to observe and participate in daily life and thus learn and absorb as many aspects of cultural norms and social behaviors as possible. Many linguistic anthropologists suggest using a variety of ways to collect various types of data in order to get a more complete overview of the topic under investigation. The following are some of the most regularly used research methodologies in linguistic anthropology. This is only a small sample of the numerous research methodologies employed by linguistic anthropologists. Linguistic anthropologists' fundamental purpose, regardless of the methodologies they use, is to collect data on language use in real-world situations.

C. Language Acquisition and Socialization

From the standpoint of language learning and socialization through language, this collection examines the relationship between communication and culture. As a result, language acquisition and socialization have been separated into two distinct domains. Language acquisition

is often thought to be unaffected by cultural elements such as social structure and local belief systems. These aspects have typically been regarded as "context," a separate entity from language and its acquisition. In anthropological studies of socialization, a similar mindset has prevailed (Ochs, 2009).

Although socialization into many languages, cultures, and communities has been a frequent occurrence throughout human history, comprehensive research on second language, bilingual, or multilingual socialization is new. Non-native speakers of a language, or persons returning to a language they formerly understood or spoke but have since lost proficiency in, seek competence in the language and, often, membership and the ability to engage in the behaviors of communities in which that language is spoken.

In addition to the 'othering' or alienation inherent in the term 'foreign,' another distinction between 'second' and 'foreign' language might be problematic. Studying a foreign language, often known as socialization, refers to learning a language that is not widely spoken in the local community or country. It is sometimes related with a necessary course in school or university, however it can also be a recreational hobby. However, what was initially learned as a 'foreign' language may later be learned and utilized in a 'second language' context, as a result of migration to an area where the language is commonly spoken (which may be one's own nation, hardly a 'foreign' community

Second language (L2) socialization comprises second, foreign, and (concurrent) bilingual and multilingual learning situations and is used to refer generically to socialization beyond one's first, or dominant, language. Because L2 socialization is linked to L2 acquisition and education, much of the research is conducted by researchers in applied linguistics, education, and bilingualism, but some of the work is more directly related to anthropology and linguistics. Aspects of L2 socialization and sociolinguistics have a natural crossover as well (e.g. Duff 2010a). L2 socialization research and theorizing, like most L1 socialization research, is usually based on sociocultural (culture - historical) theory and activity theory (Duff 2007a ; Duff and Talmy 2011)

D. Language, Thought, and Culture

Language, thought, and culture are all inextricably linked (Stern, 1983). Language is not only the fundamental means of communication between individuals of different cultures, but it also molds individual perceptions and visions of social environments due to its endless capacity to build symbolic systems of power relations (Bourdieu, 1982, 1994; Jacquinot, 1987). Language helps us to constantly reconsider the question of cultural representations as a construct. Individuals form mental representations, such as schemata of perception and appreciation, acts of knowledge and recognition, based on their own interests, presuppositions, and evaluative orientations.

As a result, language acts are not linguistic constituents that are pure and impartial (Vygotsky, 1962). Verbal thinking is influenced by historical and cultural factors. They must be viewed as cultural instruments and representations of the culture. In this light, it is critical to see language education and learning as a gateway to learning about another culture. It embodies the presence of another culture and interaction with alterity, the act of seeing differences and similarities and becoming aware of Otherness without transforming into someone else, by its very nature. It entails a significant amount of mediation in interactions with people from various cultures.

Language and other semiotic systems, as numerous scholars have pointed out, are not simply transmitters of culture; they are culture themselves (Geertz 1975:9). The infant receives meanings through the use of language features and other signs, and gradually identifies and internalizes the meanings of signs (Vygostky, 1971). Culture is a living, breathing entity. It deconstructs the world by naming, describing, reporting on, and addressing current and previous societal and personal values, and then reconstructs it through design and planning, fiction myth, and narration. Learning a foreign language entails learning how to communicate as a 'interculturally competent speaker.

According to Lussier (1997), language is the medium via which culture and images of other civilizations are spread. Language is not just a linguistic code to master

(from a linguistics standpoint), but also a social act (from a sociolinguistic standpoint) and a cognitive process (the psycholinguistics perspective).

In terms of the language/culture relationship, the nature of cultural representations linked to social thought, and the interrelationships that exist among each of these notions, there are still many challenges to be addressed. The study of language, thought, and culture as a unified whole would lead to a greater understanding of their interconnectedness and, as a result, would promote the creation of language teaching and language learning models that would help ICC grow. Learners should be dedicated to transforming linguistic interactions into intercultural relationships and building good cultural representations of others and other cultures (Guilherme-Durate, 2000). It should also encourage students to adopt cultural mediation in instances where there are misconceptions, a lack of understanding, or even confrontation. Affective and psychological aspects, as well as cognitive factors, must be considered in such a novel approach to language instruction. For the learners, it necessitates the acquisition of certain knowledge, abilities, and attitudes that were not previously considered in previous conceptual frameworks. The three assumptions that underpin the ideas of language, thought, and culture, as well as the theories that underpin them, must be addressed.

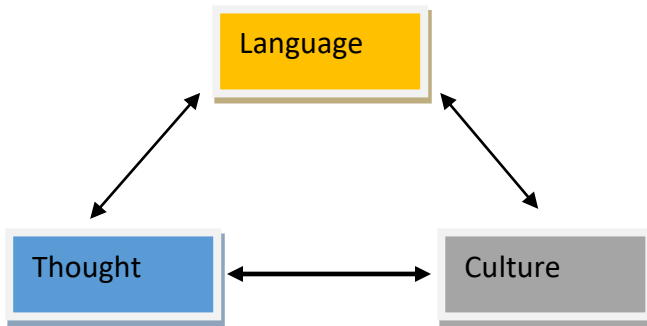


Figure: Relationship among language, thought, and culture according to contemporary understandings of the Sapir–Whorf Hypothesis within linguistic anthropology.

Boas, Sapir, and Whorf all wrote about language’s relationship to thought and culture, and while they were clearly influenced by one another, what has come to be called the “Sapir–Whorf Hypothesis” is a misnomer in several respects. First, Sapir and Whorf never co- authored anything – and certainly nothing labeled a “hypothesis.” Whorf was deeply influenced by his professor Sapir, but the two scholars’ views on language, thought, and culture diverged significantly. Second, although some highly respected scholars such as John Lucy have taken on the task of formulating specific, empirically testable hypotheses stemming from the insights of Boas, Sapir, and Whorf, these scholars themselves never framed their research using these terms from the realm of science. All three had conducted fieldwork and had committed themselves to

learning many Native American languages, but none ever couched what he was doing in terms of hypothesis testing.

Despite this, language education has placed a greater emphasis on the development of linguistic and discourse competences than on the necessity of language awareness and culture awareness. However, there is no longer any doubt. Social thought is prevalent in language teaching. Learners must draw on their own cultural representations as well as those supplied in textbooks or introduced by the teacher or the host environment when confronted with real-life events and cultural experiences.

The capability of the human mind can think and remember about things or objects. We can understand everything in our mind if they are manifested in language. The result of that, we know as culture. So the language, thought, and culture are the three things that affect each other and the relationship is deeply rooted.

Some opinions of Psycholinguistic Scientists on Language, Thought and Culture:

1. Wilhelm Von Humbolt's Theory

Regarding the language itself, Wilhelm Von Humbolt argues that the substance of language consists of two parts. The first part is in the form of sounds, and the other is thoughts that have not yet been formed. Sounds are formed by the *lautform*, and thoughts are formed by *ideenform* or inner form. So, according to Wilhelm Von Humbolt language is a synthesis of sound (*lautform*) and thought (*ideenform*) (Chair, 2009).

2. Edward Sapir-Whorf's Theory

Sapir is an American linguist who has almost the same opinion as Wilhelm Von Humbolt. Sapir said that human language lives in this world under the "compassion" of his language which has become a means of introduction in his social life. According to Sapir, it has become a fact that the life of a society is partly "founded" on the characteristics and characteristics of that language. Therefore, no two languages are the same so that they can be considered to represent the same society.

Benjamin Lee Whorf is a student of Sapir, he rejects the classical view of the relationship of language and thinks that language and thinking are two independent things. The classical view also says that although every language has different sounds, they all express the same formulations based on the same thoughts and observations. Thus all the languages are ways of expressing thoughts that are parallel and mutually interpretable to each other.

3. Jean Piaget's Theory

Jean Piaget was one of the French scholars, he argued that it was thought that formed language. Without thought, language has no tone. It is the mind that determines the syntactic and lexicon aspects of language; not the other way around.

Jean Piaget developed the theory of cognitive development, that a child learns everything about the

world through the actions of his behavior and then only through language. Children's behavior is a manipulation of the world at a certain time and place; and language is only a tool that gives the child the ability to go beyond that particular time and place. However, it is clear that the description of things and the states of the world and their manipulation in the child's brain does not require language.

4. L.S Vygotsky's theory

Vygotsky was a Russian scholar, he argued that there was a stage of language development before thought, and a stage of thought development before language. Then, these two lines of development meet each other, so there is simultaneously thought-language and thought-language. In other words, thought and language in the early stages developed independently, and did not affect each other.

So, at first thought developed without language, and language first developed without thought. Then, in the next stage, the two meet and work together and influence each other. Damn, children think by using language and language by using the mind. Vygotsky also explained that the relationship between thought and language is not a thing, but a process. a continuous movement from thought to word (language) and from word (language) to thought. Thoughts are not only conveyed by words, but born with those words. Every

thought tends to relate something to something else, and to establish a connection between things.

5. Noam Chomsky's Theory

Noam Chomsky explains the relationship between language and thought by proposing the theory of the Conscience Hypothesis. In this theory he asserts that the study of language proves a good perspective in the study of human mental processes (thinking). The Conscience Hypothesis says that the structure of internal language is conscience. That is, the formulas were brought from birth. When a child begins to learn his mother tongue, he is equipped from birth with a conceptual apparatus with a universal internal language structure.

This conceptual apparatus has nothing to do with learning or learning, for example with action or behavior as Piaget said, and has nothing to do with so-called intelligence. So, language and thought are two separate systems, and each has its own autonomy. A child who is stupid will be fluent in language almost at the same time as a normal child.

6. Eric Lenneberg's Theory

Concerning the relationship between language and thought. Eric Lenneberg proposed a theory called the Special Language Ability Theory. This theory coincidentally has similarities with Chomsky's theory and also with Piaget's views. According to Eric Lenneberg, there is a lot of evidence showing that humans received the original biological inheritance in

the form of the ability to communicate using language that is specific to humans, and has nothing to do with intelligence and thought. Children, according to Lenneberg, already have the biology for language when they are still at a low level of thinking ability, and the ability to speak and understand sentences has a low correlation with human IQ.

7. Bruner's Theory

The relationship between language and thought, Bruner introduced a theory called Instrumentalism Theory. According to this theory, language is a tool in humans to develop and perfect that thought. In other words, language can help human thinking efforts to think more systematically. Bruner argues that language and thought developed from the same source. Therefore, the two have a very similar form. Then, because of the same source and very similar form, then the two can help each other. Furthermore, language and thought are tools for action to take place.

CHAPTER 5

KEY TERMS IN LINGUISTICS ANTHROPOLOGY

A. Multifunctionality and Language Ideology

Language is regarded to be a way to describe events or name objects or concepts in the mainstream view of language that is particularly popular in the United States. However, language is much more than that; individuals use words to achieve a variety of tasks. Linguistic anthropologists use the term "multifunctional" to describe the several tasks that language performs. Roman Jakobson, a Russian linguist who helped found the "Prague School" of linguistic theory, was one of the first to investigate the multiple purposes of language. In any speech occurrence, Jakobson (1960) defines six "constitutive components" and assigns a purpose to each of these constitutive factors. According to Jakobson, all functions are present in every speech occurrence, but one function may prevail over the others in some instances.

Jakobson's multifunctional model can be understood in the following way:

1. When an utterance (or "message," as Jakobson refers to it) is largely aimed at the speaker, the dominating function is expressive. When someone stubs their toe, they could say, "Ouch!" or "I'm so embarrassed!" Of course, these types of speech events have other purposes as well, but Jakobson considers the primary

function to be expressive when they primarily reflect the speaker's sentiments or opinions.

2. If an utterance is largely oriented toward the addressee, according to Jakobson, the predominant function is conative, a term he coined to describe "addressee-focused." Questions or directives, which are primarily directed at the addressee, or vocatives ("Hey, Susie!") are examples of this function being the primary one
3. According to Jakobson, the principal function of an utterance is referential when it is primarily oriented toward a third person, the context, or occurrences. "The Dow Jones fell 500 points today," for example, or "Nepal is sandwiched between India and China." These kinds of utterances are at the heart of the folk model of language discussed at the beginning of this section; for many people, the referential function is thought to be the main, if not the only, function of language. However, Jakobson claims that referentiality is only one of six roles of language, and other researchers (e.g., Rosaldo 1982) have demonstrated that it isn't even considered the default method of communication in some cultures
4. The poetic function predominates when the utterance is oriented primarily toward itself – when it somehow draws attention to the very sounds and patterns that are used in its articulation, according to Jakobson. By "poetic," Jakobson does not mean poetry in the traditional sense; rather, he refers to instances in

common speech in which rhyme, alliteration, repetition, parallelism, or other forms of word play are used. Political slogans such as "I like Ike" (i.e., Eisenhower) and grammatical parallelism such as "I don't want to hear you, I don't want to see you, and I don't want to know you!" are examples of the poetic function that can be found outside of poetry. Jakobson has a lot more to say about the poetic function, but for our needs, this will have to suffice

5. According to Jakobson, the related function is phatic if the utterance is oriented primarily toward the channel that transmits it, whether the channel is social or physical. "Testing, 1, 2, 3..." is an example of this type of utterance since it focuses primarily on the physical channel or means of contact (a microphone) between the speaker and the addressee (s). When the channel is a more abstractly understood social link rather than a physical one, such as a friendship or familial relationship, an utterance that orients itself primarily to this connection is likewise deemed phatic in function. The usual interaction, "Hi – how are you?" and the response, "Fine, thanks," is an example of this. The major purpose of this inquiry and its response is to call attention to (and hence strengthen) the social link between the two speakers in most cases. The primary function of complete discussions is sometimes described as phatic - that is, they serve primarily to sustain or solidify a social relationship).

6. If the utterance is primarily concerned with language, the primary purpose is metalinguistic. "Do you comprehend what I just said?" "How do you spell 'relief'?" "'Metalinguistic' means 'language about language.'" Some metalinguistic remarks, such as "It's never proper to deliver a joke on the first date," can be about language use (what Silverstein (1993) terms "metapragmatic" speech), rather than language structure. Many of these types of utterances are also examples of linguistic ideologies, which will be addressed in more detail later. The metalinguistic function of language, according to certain linguistic anthropologists, reflects the quintessentially human ability to be reflexive about one's own language usage – that is, the ability to use language in reported speech or to reflect on linguistic practice, structures, and situations (Agha 2007; Lucy 1993).

As a result, language serves many purposes other than simply referring to or labeling objects or events. People use language to express subtle emotions, to show or hide judgmental attitudes toward others, to strengthen or weaken social relationships, and to communicate about language itself. We'll now focus on the latter purpose of language

While language ideologies are our collective attitudes, ideas, beliefs, and theories concerning language. We may or may not be aware of them, and they may or may not align with linguists' perspectives on language (which

are also, of course, language ideologies). Language ideologies can be general (e.g., "Language is what divides humans from other species") or specific (e.g., "Language is what separates humans from other animals"), linguistic structures (e.g., "Spanish is complicated because it has two forms of the verb 'to be' "), language use (e.g., "Never end a sentence with a preposition") – or about the people who use specific languages or usages (e.g., "People who say 'ain't' are ignorant," or "People who live in the United States should speak English," or "Women are more talkative than men")

In almost all cases, language ideologies turn out to be about much more than just language. As Judith Irvine notes, language ideologies are “the cultural (or subcultural) system of ideas about social and linguistic relationships, together with their loading of moral and political interests.

Paul Kroskrity (2000b:8–23) lists four features that characterize language ideologies.

1. The interests of a certain social or cultural group are virtually always served by language ideologies. In other words, language ideologies come to express the judgments and preconceptions of distinct portions of each community in the uneven social terrain that exists in all communities. Certain language varieties that are branded "standard" have advantages over others that are labeled "sub-standard dialects" or "slang".
2. Because all civilizations are made up of numerous diverse divisions and subgroupings, language ideologies

in any given society are best thought of as multiple. As a result, there will be many distinct perspectives on language in any given group. Furthermore, people can be members of many social groups at the same time, and hence have multiple (often contradicting) linguistic ideologies

3. People may be aware of their own or others' language ideologies to some extent. Certain types of language use or linguistic frameworks are more accessible to people than others (Silverstein 1979, 2001)
4. Language ideologies serve as a bridge between social institutions and modes of communication. One of the most important contributions a study of linguistic ideologies can offer is the bridging of micro-level speech and macro-level social systems.

B. Linguistics Practice

Practice theory in primary premise is that structures (both linguistic and social) simultaneously limit and give rise to human acts, which in turn construct, recreate, or reconfigure those same structures – and so on, with structures and actions successively giving rise to each other.

Practice theorists are fascinated by questions of social reproduction and social transformation, or why things change and stay the same at the same time. Bourdieu's notion of habitus, which he used to refer to a set of predispositions that form practices and representations

conditioned by the structures from which they originate, is one term practice theorists have used to explain this process. Whether people intend it or not, these actions and their effects repeat or modify the habitus (Bourdieu 1977:78)

Take, for example, the acts of individuals who engage in street demonstrations to criticize something in their community. Even if the individuals strive exceptionally hard to oppose such pressures, their core assumptions, tactics, and values are highly likely to have been significantly influenced by the very standards that they are opposing. These influences affect and constrain what emerges through formal exams as well as informal, everyday activities, but they are not completely defined.

C. Indexicality

The concept of indexicality is powerful but also extremely complex, culturally and linguistically specific, and, therefore, quite challenging to study (Hanks 1999:125). In simple terms, semiotics can be explained as a science that studies signs and the meaning of signs. The sign itself is the basis of all communication. A sign will signify something other than itself. In this connection, Morris (in Levinson, 1983:1) introduces three basic concepts, namely syntax, semantics, and pragmatics. Syntax is the study of formal relationships between signs; semantics is the relationship of the sign to the object of the sign; and pragmatics is concerned with the relationship of

the sign to the interpreter of the sign. The three fields treat and study signs differently. The example of an index is deixis terms such as I, you, this, that, now, later, up, down, today, yesterday, etc., which are words that require reference to the context of speech in order to be interpreted. According to Peirce, words such as 'this' and 'that' are referred to as indexes because they cause the listener to use his powers of observation, and therefore create a real connection between his mind and the object in question.

Sign is the main term known in the study of semiotics. Berger (2010) asserts that a sign is anything that can be used for something else (compare Noth, 2006:79-82; Kaelan, 2009:162). A sign is a material object, action, or event that can be observed with the senses. In this context, each sign consists of a signifier and a signified (to borrow Saussure's term).

In semiotics the basis is the concept of signs. Not only language and communication systems are composed of signs, but the world itself as far as the human mind is concerned with composed entirely of signs. Without signs, humans will not be able to establish a relationship with reality. Semiotics is a study or method for studying signs in a context that can be interpreted.

With regard to signs, the views of two central figures in semiotics will be presented, namely Charles Sander Pierce and Ferdinand de Saussure. The two figures in semiotics have similarities, even though they rely on

semiotic principles on different foundations to give birth to different concepts. The basic difference between the two figures is in the aspect of applying semiotic concepts based on their respective scientific backgrounds. Pierce is an expert in linguistics and logic, while Saussure is an expert in modern linguistics. In its development there are two terms that are finally accepted as synonyms, namely semiotics and semiology. The two terms are then used to identify the existence of two semiotic traditions. The term semiotics was introduced by Pierce who was then dominant in the study of signs. Meanwhile, Saussure, who is known as a modern linguist, uses the term semiology for semiotics. In Saussure's concept, semiology is the study of signs in society.

In carrying out communication activities, of course the message will be made in the form of a sign. Therefore, the sign for Eco (1979) is a means of communication between communicators and communicants in communicating to express something. This indicates that the message and the sign are related because without the sign, the message cannot be conveyed.

1. Icon

A sign that uses resemblance to refer to its target. Photographs, schematics, and sketches are examples. Because they sound similar to what they represent, onomatopoeic words (e.g., "choo choo train," "meow") have an iconic quality

In other words an icon is a sign that shows the relationship between the signifier and the signified which is concurrent in nature. In other words, an icon is a relationship between a sign and an object or reference of a similar nature, for example meowing for the sound that a cat makes. Or Icon is the relationship of the sign and its reference based on the relationship of similarities or sub-similarities. For example, the Baiturrahman Grand Mosque has become an icon of Banda Aceh just as Pizza has become a culinary icon from Italy.

2. Index

An index is a sign that shows a sign of a natural relationship between a sign and a sign that is causal (causal relationship) or a sign that directly refers to reality, for example index smoke from a fire. Index is the relationship between signs that have close existence. A sign is called an index if there is a phenomenal or existential relationship in it. Like the index table set for dinner consists of glasses, plates, forks, spoons, and knives. The index for universities includes students, lecturers, libraries, lecture halls, and so on.

A sign that refers to its object "because it is in dynamical (including spatial) connection with both the individual object, on the one hand, and the senses or memories of the person for whom it acts as a sign, on the other hand" (Peirce 1955:107). In other words, just as an index finger "points to" an object, an indexical sign "points to" its object through some relationship or

contiguity, i.e., a co-occurrence in the same context. The traditional indexical sign of smoke, which indexes fire; a rolling gait, which indexes the sailor's vocation; and a clock, which indexes the time of day are all examples of indexical signs. Other indexical indicators include pronouns and words like "here" or "now," which are linked to (and cannot be comprehended without knowledge of) specific context elements.

A sign that refers to its object "because it is in dynamical (including spatial) connection both with the individual object, on the one hand, and with the senses or memory of the person for whom it serves as a sign, on the other hand" (Peirce 1955:107). In other words, just as an index finger points to an object, an indexical sign "points to" its object through some connection or contiguity, that is, a co-occurrence in the same context. Examples of indexical signs include the classic one of smoke, which indexes fire; a rolling gait, which indexes the profession of sailor; and a clock, which indexes the time of day. Other indexical signs include pronouns and words such as "here" or "now" because they are connected to (indeed, cannot be understood without knowledge of) particular elements of the context.

3. Symbol

The symbols in Webster's dictionary (1997) are explained as follows: - Something that shows, represents or gives the impression of something else; an object used to represent something abstract; symbol, for example

the dove is a symbol of peace. - Signs written, printed, letters, abbreviations and others, representing an object, quality, process, quantity and others, whether in music, mathematics or chemistry.

A symbol is a sign that shows the natural relationship between the signifier and the signified, the relationship between them is arbitrary or arbitrary, the relationship is based on community agreement. Symbols are sign relationships formed by cultural or conventional aspects. Although the understanding of symbolic signs is conventional or agreed, it is very dependent on the culture of the user. For example, the lion is a symbol of manliness, the snake is a symbol of cunning and unfaithfulness, red is a symbol of courage.

Meanwhile, Immanuel Kant (1978) distinguishes between arbitrary symbols and natural signs as in linguistic expressions, which are:

- a) Demonstrative pronouns are words that show, such as: this, that, this, that.
- b) Personal pronouns are pronouns for people and things, such as: I, you, you,
- c) Temporal Expressions, namely time information, such as now, yesterday, now, yesterday.
- d) Spatial Expressions are descriptions of places, such as: up, above, down, above, at school, Paris.

In addition, Geertz (1973:141) advances the concept of symbolic approach. The symbolic method, also known as the interpretative approach, considers

symbols to be the driving force behind action. Symbols are objects, spoken sounds, or other types of writing that humans assign meaning to. Humans communicate mostly through words, but they also communicate through signs and symbols such as those seen in painting, clothes, rituals, religion, and so on.

A symbol is the result of a cognitive process; which means that an object acquires a connotation (additional meaning) beyond its use. The object here can be an environment, a person or a material artifact. This meaning is based on whether an observer is connected to the object. Apart from that, this meaning may be the result of psychological association, a social convention, perhaps even a coincidence (Burchard and Brown, 1966).

Geertz (1973:141) further proposes the notion of symbolic approach. Symbolic approach or often called interpretative approach sees symbols leading action. Symbols are objects, speech sounds, or other forms of writing given meaning by humans. Primary form of symbolization used by humans is conveyed through language however humans also communicate using signs and symbols such as in painting, clothing, rituals, religion, and so forth.

A sign that refers to its object by virtue of convention or habit. Most words fall primarily into this category (though words can have iconic, indexical, and/or symbolic aspects simultaneously). The word

“bird,” for example, does not represent its object by virtue of similarity or any sort of “dynamical connection”; it is simply conventional in English to call most flying animals with wings “birds.” Some signs combine iconic or indexical features with conventional ones.

In addition to indexicals that refer to specific times, places, individuals, objects, or concepts, there are also more general ways in which language can be indexical. In other words, as Jakobson has already informed us, language can “point to” something social or contextual without functioning in a referential way. Aspects of language use such as regional or ethnic “accents” or “dialects,” for instance, “point to” the speaker’s origins and are therefore examples of nonreferential or “pure” indexicality (Silverstein 1976:29).

4. Performance dan participation

Performance is the real use of language in actual communication situations which is a reflection of the language system that exists in the speaker's mind. Through the concept of performance, language is understood in the process of communicative activities, actions, and performances, which require creativity. Language as a lingual element that stores cultural resources cannot be understood separately from the performances or activities of the language.

This opinion is in line with Chomsky's assumption that linguistic theory needs to specialize in discussing

mental realities that underlie real actions (Chomsky, 1965:4). Chomsky considers that the derivation process carried out by speakers is an area of study for performance theory or language use theory.

While the concept of participation is intended as the involvement of speakers in producing acceptable speech forms (Duranti, 1997:14-21). In studying language, culture, and other aspects of human life, the center of attention of anthropolinguistics Duranti, 1977 in his journal *Robert Sibarani* 2015:3, emphasized three important topics, namely performance, indexicality, and participation.

The concept of participation views language as a social activity that involves speakers and listeners as social actors. According to this concept, the study of social activities is more important in the study of the text itself. Meanwhile, the narrative of the suitability of the sentence becomes the main part of the theory of performance.

And human memory, confusion of mind, shifting of attention and interest, and errors in applying knowledge of language (Chomsky, 1965:3). Campbell and Wales (in Omaggio, 1986:3) accept the difference between competence and performance, but the difference is not related to the appropriateness of an utterance to the situation or sociocultural context. The level of production and understanding of a person's language depends on the context in which an utterance occurs, even more important than his grammatical Hymes (in Omaggio, 1986:3) also states that there are rules of language use, especially those

related to the rules of social interaction and appropriate behavior, social, which Chomsky rejects.

This shows that both of them agree that the manifestation of language from a speaker cannot be separated from sociocultural factors in order to obtain an appropriate speech. Which is the difference between comprehension technology society and production. It should be noted that this is not the case. Certainly production can be observed more directly, but comprehension is also a performance just like production (if we borrow Ferdinand de Saussure's term, it is a wish to act).

CHAPTER 6

ETHNOGRAPHIC METHODS IN ANTHROPOLOGICAL LINGUISTICS

A. The Definition of Ethnographic

The field of study of qualitative research is actually quite diverse and spread in various disciplines, especially the social sciences. Various qualitative research methods have also developed from time to time in order to understand various social phenomena and phenomena that exist in human culture. Understanding human society is an effort that is always interesting to do. In the midst of these efforts, ethnography is present.

Organizational ethnography examines the culture of organizations, as ethnography is a study of culture. Organizational culture resides in the brains of the people who make up the organization, but organizational ethnography is concerned with the contexts in which social relations between actors with specific purposes take place. This culture develops over time, includes dominant and subcultures, and is governed by its own set of norms, ceremonies, myths, and symbols.

Ethnography tries to provide an understanding that departs from the cultural understanding of the people who want to be understood. The form of the results of ethnographic research reports is so distinctive, that then the term ethnography is also used to refer to the research method to produce the report. To understand how

ethnography as a theory develops from time to time along with the development of science and ethnography as a method of revealing and understanding humans and their culture.

B. History of Ethnographic Methods

Ethnography has its roots in social anthropology, specifically in the work of Malinowski, whose seminal text *Argonauts of the Western Pacific* describes his experience of living for a long time with South Pacific islanders and advises anthropologists to spend at least a year in the field, learn the language, and live as a member of the population they are studying. When the Chicago school examined "deviant subcultures" in urban America during the Great Depression in the 1930s, sociology took control. Early ethnographers were chastised for their detached attitude, notably by feminist anthropologists, but modern modifications of the method use it in action research, in which the study population participates in the search for information and meaning.

The early era of ethnography was only carried out through studies in libraries. The study process carried out in finding cultural theories was only through written materials about various tribes in the world collected by travelers, religious propagators, colonial officials and natural explorers. By discussing these writings, researchers seek to establish the stages of development of human cultural evolution from when humans first appeared on

earth to the present day. They work in their own boudoirs and in the library, never directly seeing primitive society as the object of their writing (Beattie, 1964)

C. What are Ethnographic Methods?

Ethnography is one of the research models that is more related to anthropology, which studies cultural events, which presents the view of life of the subject who is the object of research. Furthermore, ethnography has developed into one. the actual research model of the social sciences uses the philosophical foundation of phenomenology (Muhadjir, 1996). Ethnography, both as a research report and as a research method, can be considered as the basis and origin of anthropology. Ethnography can literally mean writing or reports about a tribe written by an anthropologist on the results of field research (field work) for several months or years.

In simple terms, ethnography can be understood as an overview of a culture, namely a overview of the culture of a society which is the result of the construction of researchers from various information obtained during research in the field and with a focus on certain problems (Salim, 2001). Learning ethnography means learning about the heart of anthropology, especially social anthropology. The characteristics of this ethnographic field research method are its comprehensive and integrated nature (holistic-integrative), rich description (thick description) and qualitative analysis in order to get the perspective of

the cultural owner. The main data collection techniques are participatory observation as well as open and in-depth interviews conducted over a relatively long period of time. not a short visit with a structured list of questions as in survey research (Marzali. 2006).

CHAPTER 7

RESEARCH PROCESS IN LINGUISTIC ANTHROPOLOGY

A. Participant Observation

Participant observation which is also used in cultural anthropology and other fields that conduct ethnographic research, is one of the most extensively utilized research methods in linguistic anthropology. In fact, most linguistic anthropologists see participant observation as a critical component of their research. (The reasons for this should be obvious after reading Chapter 2 about linguistic anthropologists' belief that language and social activities are closely linked.) Participant observation necessitates linguistic anthropologists spending months or years in a particular community (or set of communities, in the case of multi-sited ethnographic research), during which time they become extremely familiar with local social norms, cultural meanings, and linguistic practices, if they are not already fluent in the local language(s).

Scholars who perform participant observation take comprehensive notes, known as fieldnotes, while taking part in an event or encounter, or as soon as feasible afterwards. This type of deep, in-depth absorption in the group or groups under investigation can yield crucial insights and establish key rapport with research subjects.

B. Interviews

Linguistic anthropologists, like many other social scientists, use interviews to obtain information, including journalists, public opinion pollsters, market researchers, social workers, and others. The types of information requested, as well as the format of the interview, can be structured (with a list of questions asked of all research subjects in the same order), semi-structured (with a list of general topics the researcher would like to discuss, but no strict order or wording), or open-ended (with a list of general topics the researcher would like to discuss, but no strict order or wording) (informal conversations designed to elicit topics of importance to the research subjects themselves). During the course of a research project, all of these sorts of interviews may be used.

Language anthropologists may conduct interviews to acquire basic background information on cultural norms and social behaviors in their research communities, as well as to solicit feedback on particular linguistic usages. Linguistic anthropologists may also seek out folks to assist them in comprehending the meanings of crucial and complex terms and concepts.

C. Survey and Questionnaires

Surveys and questionnaires are closely related to interviews and are frequently used to obtain demographic data such as age, education level, languages spoken, income, and so on. Respondents may fill out the survey or

questionnaire individually, or the researcher or a research assistant may walk the respondent through it item by item. These study instruments can be used to gather data on people's thoughts, feelings, and beliefs. "On a scale of 1 to 5, how much do you agree with the following statements?" respondents might be asked. Alternatively, "How many hours per day do you watch television on average?" "Write down the first five adjectives that spring to mind when you think about your wedding," for example. Many of the same cautions that apply to interviews also apply to surveys and questionnaires, but they can provide useful information on some issues.

D. Experimental Method

Some linguistic anthropologists, particularly those interested in cognition and/or infant language acquisition/socialization, conduct diverse experiments in order to hold several variables constant in any given setting. For example, a researcher who wants to see if different ways of expressing spatial relations in two languages correlate with different ways of perceiving space might set up an experiment in which subjects are asked to recall the order of a line of objects on a table, then reproduce that order after being rotated 180 degrees (Levinson 2003). Similarly, researchers interested in children's language learning and socialization might perform an experiment with dolls to assess children's linguistic abilities and understanding of others' intentions (e.g., Villiers and Villiers 2003).

CHAPTER 8

DATA COLLECTION TECHNIQUES FOR ETHNOGRAPHIC METHODS

A. Data Collection Methods

The majority of ethnographic research relies heavily on participant observation, which is frequently supplemented with interviews and/or "informal" talks. Triangulation is especially significant because one method is rarely reliable on its own. We can get a lot of knowledge from other places as well, such as Written documents, e.g. e-mails, policy documents, meeting minutes, organisation charts, reports, procedural manuals, "official" corporate material such as an intranet, brochures, press releases, advertising, web pages, annual report:

- a) Written papers, such as e-mails, policy documents, meeting minutes, organizational charts, reports, procedural manuals, and "official" corporate content, such as intranets, brochures, press releases, advertising, web pages, and annual reports.
- b) Corporate events such as the annual staff meeting and Christmas party, for example.
- c) Branding - logo and how it's used, tagline, and so on. The use of symbolism in branding is extremely strong.
- d) The location of the site, the built environment, the design, and so on

Another method used is that of the diary, which participants are required to complete (you will also be completing a diary as part of your participant observation. This may either have set categories as in structured observation, or the participant may be required to keep a record of their experiences (for example, their reactions to a training course) or of what they do.

B. Parameters

Qualitative, inductive, exploratory, and longitudinal ethnographic methodologies are used. Over a relatively little region, they achieve a thick, rich description. It is preferable if you do your data collection in an iterative manner, with you playing a "reflexive" role - in other words, observing, reflecting, developing a theory, and then testing it in the field. Because of the inevitability of subjectivity in a research method in which you, the researcher, are the instrument, this testing step is crucial. There are a number of practical considerations with ethnographic methods, such as:

- a) Time. Completing studies takes a long time. Will you have enough time before the deadline if you want to include ethnography as one of your dissertation approaches? Will the project cover the expenditures if it's part of a larger research endeavor?
- b) Place. You must first ensure that the organization you desire to watch will cooperate with you, and then select

whether you want to examine the entire organization, a portion of it, or a cross-section of it.

Ethnography is the job of describing a culture. The main purpose of this activity is to understand a view of life through the point of view of the owner of the culture by trying to understand his point of view, his relationship with life, and gain his perception of his world. So, apart from studying society, ethnography also means learning from society. In order to discover the principles of life hidden in that culture, the researcher must become the student while the shop owner, storyteller and local farmer become the teacher (James 2012). Geertz argues that when we want to understand a science, we should first look not only at the theories or findings that already exist, and not what anthropologists say about the science, but we need to look at what has been discovered. what practitioners do and in social anthropology, what practitioners do is ethnography (Geertz. 1973).

CHAPTER 9

TRANSCRIPTION OF WORDS FROM THE DIGITAL WRITTEN WAY

A. Transcription

Qualitative researchers often produce large amounts of text from interviews, focus groups, observations, or document examinations. Transcription is one of the steps that qualitative researchers around the world take in managing and analyzing recorded data. Transcription is also an important aspect of the data management process for anyone performing advanced data analysis or using computer-aided qualitative data analysis (CAQDAS) software such as Atlas.ti or NVivo.

However, as important as it is, many researchers struggle with the work of transcribing their recorded data, describing it as a tedious, time-consuming, and difficult procedure that necessitates specialized skills, patience, and physical ability (Agar, 1996; Lapadat & Lindsay, 1999; Tilley, 2003).

In recent decades, technological advances have made many aspects of data collection, management, and analysis easier and faster. Researchers are increasingly relying on technological improvements to simplify their most challenging research tasks such as recording field notes and managing large amounts of code for analysis. While technology has helped qualitative researchers in

many ways, innovative technologies are not available to simplify the transcription of voice-recorded data (ie, focus groups and interviews). Those of us accustomed to leveraging new technologies to enhance research find some frustrating options to simplify the time-consuming and physically exhausting transcription work.

Memo-writing and journaling are also important aspects of the qualitative research process, and these tend to be more concentrated and fruitful during transcription (Wengraf). Researchers may find it easier to write memos about their thoughts, feelings, reactions, and analytical assumptions during transcription than when the actual data collection takes place, thus giving them the opportunity to see data fragments as part of a larger whole. A richer set of memos could potentially lead to better insights and a wider set of theoretical questions to explore during analysis. Listening to interview recordings provides many thoughts and memories that are not always available, and should be recorded as memo theory before the memories fade (Wengraf).

B. Voice Recognition Software

Voice recognition software (VRS) is computer software that automatically copies digital voice recordings without the need for typing. It has been available to the general public since the early 1980s, with recent versions touting up to a 98% accuracy rate (Al-Aynati & Chorneyko, 2003), a level higher than many human transcriptionists

can boast of. In addition, software has improved in the last 2 decades from understanding one word at a time with a pause in between to being able to understand speech continuously. Newer versions of the software also have an extensive vocabulary in different languages and dialects that can be changed as needed. Other than that, software packages have a much better capacity to be trained by users to learn new words to improve transcription quality, speed and accuracy. If a word is consistently misunderstood by the software, for example, the user can stop, enter the program's training mode, and help the software learn the word correctly.

Get to know the word in the future. VRS also learns by repetition, so the more a user uses the software, the better he or she understands the user's words and speech patterns. Overall, VRS continues to improve in terms of accuracy and faster response times (Beirne, 2001). While VRS technology has improved significantly over the last 2 decades, it is designed to be used by one voice at a time. The program is able to understand more than one voice, but cannot access its knowledge of several sounds at the same time. While multiple simultaneous speech recognition technologies are available in places such as the government and military intelligence communities, they are expensive to the average researcher and are not yet commercially available.

Speed and accuracy are both important considerations in using VRS for transcription. According to

Park and Zeanah (2005), their “listen and repeat” technique takes about the same time as a competent typist, 12 hours on average. In addition, the authors found that VRS worked well with people with different accents. Because VRS is trained to understand each person's unique speech patterns and dialects, it is flexible enough to be used by people who speak with varying accents and in different languages. The software even includes English versions for various forms of English speech, including "American." (Matheson, 2007).

CHAPTER 10

FORMAL METHODS IN LINGUISTIC ANALYSIS

The father of modern linguistics, Ferdinand de Saussure (1857-1913) in his book *Course de Linguistique Generale* (first published in 1916, his translation in Indonesian published in 1988) in Chaer (2014: 19) distinguishes the existence of two types of relationships or relationships that exist between units of language units, namely syntagmatic relations and associative relations. What is meant by syntagmatic relation is the relationship that exists between language units in certain concrete sentences; while the associative relation is a relation that exists in language, but does not appear in the arrangement of sentence units.

This associative relationship only appears when a sentence is compared with another sentence. For example, in the sentence: He followed his mother there are 15 phonemes that are related in a certain way; there are 3 words with a certain relationship as well; and there are 3 syntactic functions, namely: subject, predicate, and object that have a certain relationship as well. Linguistic analysis is carried out on language, or more precisely on all levels of language level, namely phonetics, phonemics, morphology, syntax, and semantics.

Language is the most important communication tool in human life. Through language, humans can interact with

other humans in social life. Therefore, humans are required to be able to master the language used as a tool to interact with other humans. Kridalaksana (2008: 21) states that language is a system of arbitrary sound symbols used by members of a society to work together, communicate, interact, and identify themselves.

Saussure distinguishes language as a concept (langage), namely the human ability to communicate through signs. Language is also seen as a system (langue). To distinguish the two from individual examples, language is also seen as parole (speech). Saussure's work is primarily concerned with the distinction between langue and parole, both of which, in his view, are a distinction that allows us to distinguish between "the social and the individual and the essential with the extra and the reserve. Langue consists of a system separate from the individual and is a "passively registered product" without "pre-planning" and without thought (except linguists).

In other words, langage is a broad aspect, for it includes the full human potential who speaks, both physically and mentally. Langage is too broad to be studied and covers areas of study that must be carried out systematically. Langue is defined based on systematic quality. Langue is a language as we speak English or French. Langue is a language system used by one person to produce discourse that is understood by others. Individual utterances, according to Saussure, are parole. Thus, langage

is a linguistic potential, langue is a language system, and parole is an individual utterance (Scholes, 1977:14).

The theory of structuralism is most closely related to linguistics, as a science understood within the Prague Linguistic Circle. The development of phonology in linguistics has opened up literary theory in the method of sound level analysis in oral literary works. The analysis of linguistic functions has provided a new study of the stylistics of the language of poetry, which in the end led to the study of understanding the semiotic character of language which views literary works as signs (Steiner, 1978:3). Structural linguistic theory is a view put forward by Ferdinand de Saussure which is rooted in the philosophy of behaviorism in studying language based on the characteristics or characteristics of the language.

Linguistics produces descriptive data on languages that can be said to be the basis of language teaching. From the journey of language studies, there are linguistic schools that have emerged and lasted for a long time to influence the ideas of linguists, one of which is the structural school. Abdul Chaer (2007:346) argues that structural linguistics tries to describe a language based on the characteristics or characteristics possessed by that language. The theory comes from the views on language studies put forward by Ferdinand de Saussure. It is the theory of grammar that will produce a description of the language that is applied for the relevant purposes.

The symbols used to convey meaning in linguistics and language are referred to as form. In a specific context, each form has a distinct meaning. This is something that cannot be overstated. It implies that a shape can have several interpretations depending on the situation. A form's range of meanings, on the other hand, is normally restricted to a prototype or prototypes based on an image schema to a set of extensions. Polysemy is the term for this (think of the different meanings listed in a dictionary of a particular word).

It's worth noting that the form-to-meaning link is mostly arbitrary. This is simply demonstrated to be correct. To begin with, if meaning is tied to form, all languages will naturally have the same form for the same meaning. By observing any two languages, this is clearly not the case. Second, a form's meaning evolves throughout time. The term 'gay' is one example of this. This term signified 'happy' two hundred years ago. It now denotes a social group. Furthermore, the term "gay" no longer has the negative connotations it formerly did.

In linguistics, however, it is form-meaning, a single term, rather than form and meaning. Sign, signifier, and signified are the correct words for form-meaning, form, and meaning, respectively

Finally, signs can be used to represent both real and imagined notions. A language community can give these items or notions a form and transform them into a sign as long as they are regarded cohesive.

Metaphor in language use has been studied in a variety of fields, including the natural sciences, especially chemistry. In general, the studies differ in terms of defining, recognizing, and evaluating metaphorical word use, and many are undertaken from views that are not cognitively informed (e.g., analytic-philosophical, classic all rhetoric/stylistic, sociological, semiotic, and so on). Furthermore, while they have all considered features of language forms and patterns, only a few have explored metaphoric linguistic structures from a linguistic standpoint. All of this makes attempting to provide a complete picture of metaphorical language use in academic discourse extremely difficult. Some of the common concerns stated about metaphor in language use in general, such as conventionality, are also raised with respect to academic language (Dorst, A. G, 2011).

CHAPTER 11

THE MEANING AS A RELATIONSHIP BETWEEN SIGNS AND SOUNDS

Language as a means of communication in our daily lives is crucial for our survival. The more a person masters a language, the easier it is for them to interact with someone. Language is a communication tool by a group of people to give birth to feelings and thoughts. Supporters of theological school say, humans can speak because of God's grace, in the beginning God taught Adam as the ancestor of all humans.

Meanwhile, according to naturalists, the human ability to speak is innate in nature, as is the ability to see, hear and walk. While the conventionalists, view that language initially emerged as a social product. According to conventionalists, language is the result of conventions that are agreed upon and then preserved by the community. From historical records there is evidence since ancient times humans have been interested in investigating the ins and outs of language (Ruhlen, 2009). Semiotics is a social science model in understanding the world as a system of relationships that has a basic unit called a "sign". Semiotics comes from the Greek word, semeion which means sign. The sign itself is defined as something that can represent something else on the basis of social conventions (Eco, 1976).

The term semiotics is often used with the term semiology. In these two terms there is no substantive difference, depending on where the term is popular. Usually semiotics is more directed to the Peircean tradition, while the term semiology is widely used by Saussure. But the latter when compared to the former is rarely used. There is a tendency, the term semiotics is more popular than semiology, so that the followers of the Saussurean school often use the term semiotics. But what is clear, both are sciences that study the relationship between signs (signs) based on certain codes. These signs will appear in human communication through language, both verbal and sign (Akhmad, 2007).

So, semiotics is the science of signs. This science assumes that social phenomena or society and culture are signs. That is, semiotics studies systems, rules, which allow these signs to have meaning. In other words, semiotics studies the relationship between the components of a sign, as well as the relationship between these components and the user community.

So, meaning is a link between signs and the things they signify, which sounds nearly circular at this point, though what is meant is what it means (a referent to meaning), not meaning itself. Signs are made up of signifiers (words, images, or sounds) and signifieds (objects) (concept or meaning)

Language can be understood as an interaction of sound and meaning (Jakobson, 1937). The discipline that

studies the sounds of language is called phonetics, which deals with the true nature of speech sounds and not speech sounds and how they are produced and perceived. The study of language meaning, on the other hand, is concerned with how language uses logic and real-world references to convey, process, and assign meaning as well as to manage and resolve ambiguity. This in turn includes the study of semantics (meaning inferred from words and concepts) and pragmatics (meaning inferred from context (Chierchia et al., 2000)).

There is a system of rules (known as grammar) that governs communication between members of a particular speech community. Grammar is influenced by sound and meaning, including morphology (formation and composition of words), syntax (formation and composition of phrases and sentences of these words), and phonology (sound system) (Adrian et al., 2010). Through corpus linguistics, large chunks of text can be analyzed for the possible occurrence of certain linguistic forms and stylistic patterns in written or spoken discourse.

Quoting from Sutedi's opinion (2014: 37), phonology is a branch of linguistics that studies the sound symbols of language based on their functions. Still related to what phonology explains that phonology is a part of linguistics that studies the sounds of language produced by human speech tools. In general, phonology is the science of linguistics that studies the sounds of language. Still in Chaer (2015: 6), sounds that are studied in phonology are part of

other linguistic studies such as morphology, syntax, lexicography, sociolinguistics, psycholinguistics, and dialectology.

Phonology is the science of language that studies the sounds of language. Alwasilah (1993: 105) defines phonology as the science of language that discusses the sounds of certain languages and studies the function of sounds to distinguish or identify certain words. The field of linguistics that studies, analyzes, and discusses the sequence of language sounds is called phonology, etymologically from the word *phon*, which is sound, and *logi*, which is science. In other words, phonology is a field of linguistics that investigates the sounds of language according to their function (Kridalaksana, 1983:45) or as a special field in linguistics that observes the sounds of certain languages according to their function to distinguish lexical meanings in the language (Verhaar, 1985). :36). Under the umbrella of phonology,

In phonology, there are two differences in the object of study, namely phonetics and phonemics. Phonetics studies the sounds of language without paying attention to whether the sounds of the language distinguish the meaning or not of a word, while phonemics examines the sounds of language by paying attention to the sounds of the language to distinguish the meaning of a word. The study of phonetics is called a phoneme, while the study of phonemics is a phoneme.

There are several levels of linguistics such as the

level of phonology, morphology, syntax, and culture. The sound system or phonology is one of the levels analyzed. The sound system or phonology also plays an important role in the process of learning a foreign language. One of the successes or failures of learning a foreign language is when the learner pronounces the sounds of the language in the target language he is learning. Comparison of the sound system is important for foreign language teachers to know in order to find out the difficulty or ease of the learner in pronouncing the sounds of the language in the target language. In general, in analyzing the sound system of a language, the problems that arise are related to the sound system itself, the problem of stress and rhythm, and the problem of intonation.

CHAPTER 12

ETHICS AND EMICS

A. Ethics

According to Segall et al (1967) that the term emic-ethics was originally coined by Pike (1966) which was later agreed upon by scholars of cross-cultural psychology. Pike first saw the idea that was in line in the approach between the formulation and application of theory with phonetics and phonemics. In the field of linguistics, phonemics is the study of sound patterns used in a particular language. Meanwhile, phonetics tries to generalize the results of phonemic research from various languages into one standard for sound patterns for all languages. From phonemics and phonetics, Pike removed the terms ethic and emic. Berry (1969) summarizes Pike's comments on emic-ethical disaggregation as used in psychology,

Different languages make it very difficult for people who visit other areas. For example a Bugis who came to Bali. Of course it is very difficult to communicate. Or there is a notification delivered to the general public using the local language, of course causing misunderstandings for those who do not understand.

The role of language is very important in understanding culture, and the role of culture is also very important in understanding language. Many mistakes,

misunderstandings, and even disputes occur because people cannot use language that is in accordance with the culture of the communication participants. On the other hand, anger can subside if one of the communication participants can use polite language and reflect good manners. In short, it can be said that communication through language will achieve its goals if the communication participants place language in their cultural context. Ethics and emics become more focused and specific, especially in ethnographic works.

Ethics is the nonessential status of the researcher as an outsider. So ethics refers to the message that is in the rules that are made to get the emic, while the emic itself is in the mind of the actor's head. Emic and ethics lies in communication behavior and to know the meaning of disclosure, speech and communication must be based on emic behavior. According to Harris again, anything that comes out of an insider's mind is called an emic. In addition, Harris also suggests that researchers have ethics and emics, researchers ethic if there is a long distance and judgment with partisans, while researchers become emic when distance and judgment do not exist and are influenced by their own values (Harris, 1968).

The ethic approach analyzes behavior or social phenomena from the perspective of outsiders and compares them with other cultures. Thus, the ethical approach is more objective, can be measured by certain measures and indicators, while the emic approach is

relatively more subjective and uses a lot of words or language to describe the feelings of the individual who is the object of study.

B. Emics

In simple terms, emic refers to the views of the citizens being studied (native's viewpoint), while ethic refers to the views of the researcher (scientist's viewpoint). Emic construction is an analytical description that is carried out in schema concepts and conceptual categories and categories that are considered by participants in the events or situations that are described and analyzed, while ethical constructions are descriptions and analyzes built on conceptual schema concepts and categories that are considered meaningful by the scientific observer community.

Marvin Harris is one of the proponents of the ethical and ethic distinction in anthropological studies. He offers a useful thought in distinguishing emic and ethic statements on the basis of epistemology. Even though emic and ethic are epistemological constructs, they have nothing to do with research methods, but rather with research structures (see Pelto and Pelto, 1989). Without a clear distinction between emic and ethic, it is impossible for us to show whether the explanations given by social scientists differ from those given by others.

We should be able to decipher the emics from a scientific perspective and the descriptions that are often

required for scientific analysis (this description is also needed for cultural translators).

For Harris, emic is used for socio-cultural studies based on phenomena, by building diachronic, synchronic, comparative, global science and culture concepts. Emik is important in research to eliminate the interests and motivations of outside researchers and to eliminate misrepresentation in the traditional scientific tradition. For this reason, the emic of the researcher must be categorized differently from the emic of the community being studied. On the basis of these considerations, we need the term ethic as well as emic.

Harris (1976) sees emic as something that is in the minds of inside people while ethics is a way of knowing what is in the minds of the inside people. Emik is an actual disclosure of the potential interactive context in the enographer's meeting with the informant and discussing something is dominant.

The study of Emic is more unique, difficult to generalize widely (Pelto, 1970). Added by Foster that the emic approach includes efforts to communicate inner psychological states and individual feelings related to a behavior.

The assumption of this emic approach is that the actor or actor of an action knows more about the processes that occur within him than other people. And knowledge of this mental process is needed to understand why a person

performs an action or why he refuses to perform the action
(Foster, 1978).

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