



## Terengganu Dialect as a Medium of Communication

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KEYWORDS	ABSTRACT
Terengganu Dialect Communication	Local dialect is the most effective communication tool for conveying ideas, thoughts, intentions and goals among local people. In addition, dialect is one aspect of culture. As one of the manifestations of culture, dialect has a very important role in human life. In every culture, dialect is a fundamental element found in society. The diversity of dialect in society, both in a wide scope, as well as state languages. The people of Terengganu use this dialect as a communication tool in their daily interactions to create a harmonious relationship. This dialect is not alone spoken by the Malay community, even the Chinese and Indians speak this dialect fluently.

### 1.0 Introduction

Abdul Hamid Mahmood (1990), quoting Mario Pei, defined dialect as “*a variation of a particular language spoken by a group of speakers in a single language community*”. Dialects have certain forms that are spoken in certain areas and are different from the standard forms of language, either in terms of pronunciation, grammar or the use of certain words. The difference is not so great as to be considered one language over another.

According to Asmah Haji Omar (1988) subdialects spoken in Kuala Terengganu are considered standard Terengganu dialects. She also said that Kuala Terengganu is a cultural, administrative and business centre. Together with the subdialects spoken, there are also to some extent a reference for the Terengganu dialect, which is considered higher than other subdialects.

Terengganu dialect generally refers to the district or local language. Dialects differ from standard languages in terms of pronunciation, grammar and use of certain words. It is a form of language spoken in a community or a social class that is influenced by the way of life and culture of the people living in an area or district or village. Apart from the Malay community, the Chinese, Indians, and others living in Terengganu also exploit Terengganu dialect as their daily spoken language either in business or official affairs.

## 2.0 Meaning of Dialect

The Dialect Symposium Monograph defines a dialect as a variation of a language that is differentiated according to its users. Each dialect has its own characteristics that distinguish it from other dialects (Nik Safiah Karim, 1993:27).

Dialects are tools or cultural embodiments that humans use to communicate or relate to each other, both through written and oral. Through this dialect, human beings can adapt to the customs, behaviors and systems of society that are conventional in nature.

Dialect is a form of language that is substandard, low status and rural in nature, it is generally associated with the farming community, the working class or other groups that are not of high status. Dialects are also associated with forms of language that are spoken by a population that has no written form (J.K. Chamber, 1990).

Social dialects are speech differences based on a person's position in his or her society level. In the Malay language, the social dialect is not very clear, it can only be seen in the lexical differences between the king and the common people (Mazlan, 1987:17).

Dialect is very important for oral communications, a form of sound symbols, where each sound symbol has its own special characteristics. This is an arrangement of symbols (letters) that are linked into meaningful words and written. Verbal communication is more expressive where mimicry, intonation, and body movements can come together to support the communication.

## 3.0 Research Problem

The Terengganu dialect has its own special features and uniqueness. Asmah Haji Omar (1988), said the dialect spoken in the Kuala Terengganu district is a standard Terengganu dialect and the subdialects spoken show some major differences and similarities. According to Zalina Mohd Zalzali (2003), between one district and another there are similarities and differences in terms of language use (dialect). According to Norizah (2005), the language spoken by a person or a group of people is the identity of that community. This means that language is able to influence the identity and thinking of members of society.

However, the extent to which language or dialect plays a role in terms of communication in shaping the identity of the speaker is an interesting question to study. The study focused on the communication relationship despite the differences in dialects in different districts, but the differences of subdialects found in the same district and mukim should also be noted.

## 4.0 Research Objectives

This study focuses on the aspect of dialect communication, namely the study of communication on the Terengganu dialect among local communities.

## 5.0 Related Studies

Dialectology is a study made to study dialects. Based on the definition of dialectology given by Ajid Che Akob (2002), variations or dialects associated with areas or districts are commonly known as '*district dialects*' or '*local dialects*', while dialects associated with user social factors and usage are termed as '*social dialects*'.

While the definition of dialectology by western researchers is the study of language variation in terms of horizontal, vertical, or temporal associated with the space or area of use; its social distribution, as well as the era in which the variation is used, has several goals or ambitions either synchronous or chronical in nature (Collins, 1999).

The study of dialects is often the focus of research because of its unique nature and influence. There is an overlap of dialect features or properties that are usually divided according to geographical boundaries (Abdul Hamid Mahmood, 1990).

Results from previous studies on Malay dialects in Terengganu clearly show that the main focus is the technical aspects of linguistic features in terms of phonology, syntax, morphology and lexical. In addition, there are studies that examine the application of optimistic theory in a dialect

to detect the language family relationship that exists for a local dialect and subdialects and sub-subdialects in a district or mukim. There are also studies that analyze the similarities and differences between dialects in a vertical or horizontal context within a district and between districts and mukims.

## **6.0 Piaget's Cognitive Theory: Assimilation and Accommodation**

Jean Piaget argued that the learning process will occur when there are individual activities interacting in his social and physical environment (Al Rasyidin & Wahyudin, 2011). Individual growth and development are a social process. Individual does not interact with the physical environment as a bound individual, but as part of a social group. Individual interactions with others play an important role in developing an individual view of nature (Mustakim & Abdul Wahab, 2003).

Through the exchange of ideas with others, individuals who previously had a subjective view of something will change the view into an objective one. Piaget argued cognitive development has a very important role in the learning process. Cognitive development is basically a mental process and essentially the development of logical reasoning ability (development of ability to response logically) (Endang, 2005).

For Piaget, thinking in such mental processes is far more important than just understanding. (Agus, 1990). This means that the older a person gets, the more complex the arrangement of his/her nerve cells and the greater his/her cognitive ability.

There are three processes that underlie individual development: assimilation, accommodation, and equilibration. Assimilation is the integration of new data or information with an existing cognitive structure; accommodation is the adjustment of an existing cognitive structure to a new situation; and equilibration is a balanced, continuous adjustment made between assimilation and accommodation (Trianto, 2007).

Assimilation, accommodation and equilibration take place as early as infancy. As a person grows into adulthood, he/she will undergo biological adaptation to its environment and will cause qualitative changes in his/her cognitive structure. When a person receives new information or experience then the information will be modified to suit the cognitive structure he/she has. This process is called assimilation. Conversely, if the cognitive structure must be adapted to the information received, then this process is called accommodation. Assimilation and accommodation will occur when there is a cognitive conflict or an imbalance between what is known and what is seen or experienced. Adaptation happens when there is a balance in the cognitive structure. The process of adjustment occurs in a balanced and continuous manner in assimilation and accommodation, and called equilibration.

## **7.0 Research Method**

The method used in this study is a descriptive. According to Sudaryono (1988), descriptive method is conducted solely based on existing facts or phenomena that empirically live on the speakers. This is because the descriptive method is a problem-solving procedure by revealing the subject or object according to facts. This descriptive method is used in the study to describe the Terengganu dialect.

The form of research used by researchers is qualitative research. According to Mahsun (2005) qualitative analysis focuses on showing meaning, description, clarification, and placement in their respective contexts and writing in the form of words rather than numbers. Thus, qualitative research is a research method that produces descriptive data in the form of natural words and interpret the phenomena that occur.

The data in this study is the dialect contained in the Malay dialect of Terengganu which includes various types, meanings, and functions, especially in the community of Terengganu. The source of data in this study is the informants of native Malay speakers of the Terengganu dialect obtained through conversations spoken by local communities with direct field observation and

recording. The data collection technique in this study uses direct techniques, namely the check method and the speaking method. Researchers as key instruments as planners, executors, analysts, and reporters of research results. Data analysis techniques used by researchers in this research are transcription, translation, and classification of data.

## **8.0 Terengganu dialect as a communication medium**

The relationship between language, society, culture and the human mind (speakers) has become a topic of discussion that continues to grow and interesting to learn (Jufrizal, 2007). Dialects is the most important aspect in the life of all beings. We use dialects to express inner thoughts and emotions, make sense of complex and abstract thought, to learn to communicate with others, to fulfil our wants and needs, as well as to establish rules and maintain our culture. It can be defined as verbal, physical, biologically innate, and a basic form of communication. It is referred as verbal behaviour, which includes gestures and body movements as well as spoken word.

### **8.1 Cultural**

Humans learn, think, feel, believe, and seek what is appropriate according to culture. Dialect, friendship, custom, practice communication, social action, economic activity, politics, and technology, are based on cultural patterns. As for who speak Makassarese, Gorontaloese, Sundanese, Javanese, Malay, and English. This is all because they have been born or at least raised in a culture that contains these elements. What they do, how they act, is a response to cultural functions (Porter & Samovar, 2006).

This means that communication and culture cannot be separated, because culture not only determines who is talking to whom, about what, and where the communication takes place, but culture also help to determine encoded messages, the conditions to send, pay attention, interpret the message. Actually, we are highly dependent to the whole repertoire of behavior, the culture we grew up, in line with previously disclosed at the beginning of the discussion. Consequently, culture is the foundation of communication. Cultural diversity is also a variety of communication practices.

Culture refers to the cumulative deposit of knowledge, experience, beliefs, values, attitudes, meanings, hierarchies, religion, notions of time, roles, spatial relations, concepts of the universe, and material objects and possessions acquired by a group of people in the course of generations through individual and group striving. Culture is the sum of total of the learned behavior of a group of people that are generally considered to be the tradition of that people and are transmitted from generation to generation (Jhon, 2015).

In human intellectual building and development, the role of communication is very important. Human learns dialect from time to time. In this manner, dialects appropriately build them. In the past, it was difficult for people to merge because they were unable to understand the speech. And if we look into history, civilization was based upon the merger and knowledge. And these tactics were drawn from education and education is only understandable via speech. That's how it shapes human beings. Dialects can play a big role and others perceive the world, and work to discover what words and phrases can influence us, unknowingly.

### **8.2 Cultural**

It's a matter of fact that dialect is transforming the way that language is looked at and used. Its hold over dialect usage is evident in the number of communications we have daily, the number of people with whom we communicate and the nature and style with which we choose to communicate. As technology and social media continues to advance, there will be more dialect-altering shifts (Sherly Marliasari, 2017).

Dialect is a very important part of everyday local life. It is used to communicate in every aspect. Making contact with each other's is the most important prerequisite. To live in a society,

individuals come across each other all the time. Society has come into being when tribes and groups were joined together. After their merger, they came into some kind of social contract in order to get governed. Dialect became the tool in flourishing the society and it holds pivotal importance in shaping the social contact in every field. Speaking, writing and reading are integral to everyday life, where dialect is the primary tool for expression and communication.

### 8.3 Produce artwork

The dialect is a basic form of human communication. Visual arts, music, literature, and poetry may be considered the means by which people, past and present, express themselves in unique sights and sounds of the dialect that capture the interest, imagination, and appreciation of others (Gene Mittler, 2006).

Along with personality shaping, dialect helps in artwork development. The creative ideas require some dialect to come into real shape. These ideas give society a shape of art. It is because the dialect hinders some art progress. For instance, sometimes it is difficult to translate an idea and embed it in the art.

The most distinguished character of human beings it holds pivotal importance in shaping the civilizations and intellectuals of human beings. There are hardly any strata of life where dialects hold no importance. It defines the intellectual beings along with it, shapes the society, and organizes the culture. It comes in many forms and types but in every form, it shapes society.

## 9.0 Dialectology

Despite occasional difficulties, there is a general impression of mutual intelligibility among many speakers of different dialects of English. This is one of the criteria used in the study of dialects, or dialectology, to distinguish between two different dialects of the same language (whose speakers can usually understand each other) and two different languages (whose speakers cannot usually understand each other). This is not the only, or the most reliable, way of identifying dialects, but it is helpful in establishing the fact that each different dialect, like each language, is equally worthy of analysis. It is important to recognize, from a linguistic point of view, that none of the varieties of a language is inherently 'better' than any other. They are simply different. From a social point of view, however, some varieties do become more prestigious. In fact, the variety that develops as the standard language has usually been one socially prestigious dialect, originally connected with a political or cultural centre (e.g. London for British English and Paris for French). Yet, there is always other varieties of a language spoken in different regions (Yule, 2009).

Traditionally, dialectology is closely related to the history of linguistics science and the development of comparative historical linguistics, which is diachronic in nature. It consists of three dimensions namely geographical, structural, and historical. Dialectology later took a synchronic turn and added two other dimensions, namely social and stylistic (Chambers and Trudgill, 1980).

Dialectology can be approached in many ways. Traditionally, it is viewed in connection with history and development of the language in certain geographical locations. The newer approach is to emphasise on social variations in synchronic usage of a particular language especially in urban areas.

Dialectology comprises two dimensions, space and time, which form the foundation of the comparative study of languages. In other words, dialectology examines the relationship between languages or dialects in a geographical setting which also reflects their historical development.

## 10.0 Types of Dialects

There are different types of dialects of the same language whether on the basis of geography (regional dialects), society (social dialects), or ethnicity (ethnic dialect). Such language variation

may combine into a dialect chain or based on the degree of mutual intelligibility among their users.

### 10.1 Regional Dialects

Regional dialects represent a language variation that is often associated with a particular region. Examples of regional differences are abundant all around the world in almost all languages. In English for example, regional dialects are distinguished in terms of pronunciation, syntax and lexical choices. Ian Brookes (2006) states that Canadian English speakers produce the vowels /a ʊ/ and /a ɪ/ with the tongue in a raised position relative to speakers of most varieties of American English. In addition, consonant differences can also be found across regional varieties, such as the realization of the intervocalic /t/ as a flap for most American speakers, but as /t<sup>h</sup>/, /h/, or /ʔ/ by speakers in the United Kingdom and Ireland. (Hickey, 2004; Hughes, Trudgill & Watt, 2012).

There is a number of regional dialects spoken by Arabic speakers in daily conversation and other informal communicative interactions, such as TV shows and radio broadcasts. These dialects differ from one country to another and from one region to another. They are often categorized into five main groups: Egyptian, Gulf, Iraqi, Levantine, and Maghribi (Albirini, 2010).

If we think we speak a standard variety of our language or not, we all speak with a dialect. It is a myth that some speakers have dialects while others do not. We might feel that some speakers have very distinct or easily recognized types of dialects while others may have more subtle or less noticeable accents, but every language-user speaks with a dialect. Technically, the term '*dialect*' is restricted to the description of aspects of pronunciation that identify where an individual speaker is from, regionally or socially. It is different from the term dialect, which is used to describe features of grammar and vocabulary as well as aspects of pronunciation.

### 10.2 Social Dialects

Another variation that is linked to language use by a particular class of people is known as the social dialect, distinguishing people from a wide range of different classes within one community. Different circles of communication have various ways of language use that help to preserve their identity. This variety defines one's religion or social status. Language use based on the caste system in India is a clear example of a social variety, where one's social class determines the use of certain norms or linguistic features such as pronunciation and grammar (Wardhaugh & Fuller, 2015). African American Vernacular English (AAVE) is also another example of social dialects, where that variety is often associated with the blacks in the United States and is often looked down upon as somewhat lower than the standard (Trudgill, 2000).

The object of the study in urban dialectology is the social dialect. By adding social and stylistic dimensions to the traditional study of dialect or dialects, especially in the urban areas, the dialects are called social dialects. These social dialects or sociolects are known as non-regional differences. (Hudson, 1980).

This is actually an idealized variety, but exists for most people as the version that is accepted as the official dialect of their community or state. Another example: If we think of standard English, it is the version we believe is found in printed English in newspapers and books, is widely used in the mass media and is taught in most schools. It is the variety we normally try to teach to those who want to learn English as a second or foreign language. It is clearly associated with education and broadcasting in public contexts and is more easily described in terms of the written language (i.e. vocabulary, spelling, grammar) than the spoken language.

### 11.0 Examples of Terengganu Dialect Pronunciation

No.	Terengganu Dialect	Malay	English
1.	Mok	Emak	Mother
2.	Ayoh	Ayah	Father
3.	Dok	Tidak	No
4.	Dok Tau	Tidak Tahu	Don't know
5.	Sengeleng	Sengaja	Deliberately
6.	Ye	Ya	Yes
7.	Kakok	Kakak	Sister
8.	Semula	Lain kali	Next time
9.	Tokki	Datuk	Grandfather
10.	Tok	Nenek	Grandmother
11.	Pat	Empat	Four
12.	Lapang	Lapan	Eight
13.	Sembilang	Sembilan	Nine
14.	Baham	Pukul	Hit
15.	Makang	Makan	Eat
16.	Jirik	Pijak	Step
17.	Hok	Yang	That
18.	Lalu	Sekarang	Now
19.	Dok Rot	Letih	Tired
20.	Kabo	Beritahu	Tell
21.	Sokmo	Selalu	Always
22.	Cakak	Cakap	Talk
23.	Tak boh	Tak mahu	Don't want

The beauty of dialect is that it comprises hundreds of types pronunciations and keeping its diversity helps to intermingle local people. Now people know about each other's culture, religion, and norms. Dialect is crucial for survival in this modern and civilized state. We use dialect to navigate and understand the people around us.

### 12.0 Terengganu Dialect Sustainability

As instructive as sustainability dialects can be, they alone do not fully capture the full scope of sustainability. To accomplish that objective, dialect must be considered in conjunction with the dimensions that form the core of the discipline. Whether understood as a process or goal, sustainability is built on the dimensions embodied in the three pillars – economy, environment, and social equity – and intergenerational equity. Those foundational dimensions are in turn reflected in the more particularized dimensions of the sustainability programs of government and private enterprise. This complex mix of dimensional attributes is also part of sustainability's substance, and cannot be overlooked (Nancy, 2015).

It is very interesting when there is linguistic politeness in personal pronouns as well as different accents between different districts. Terengganu Malays have long been cultured with politeness in speech and action. Therefore, for the survival of the Malay identity, all levels of society must continue to use this appropriate accent in daily life. Further studies need to be done for the benefit of the nation's heritage. These heritage asset knowledge enhancement programs need to be ongoing.

Terengganu dialect is a unique dialect and pleasant to hear when spoken. The ability and fluency of the Terengganu dialect is a prerequisite for the identity of the local community. This local dialect makes the community respected and esteemed, and makes their relationship closer

and strengthens the friendship despite the different ethnicities in Terengganu. Efforts to strengthen its sustainability must move in the legacy of the ages.

### 13.0 Conclusion

It can be concluded that a positive development where such a study will indirectly highlight and highlight the uniqueness of Terengganu dialect so that it can be strengthened and further expanded its use. Dialect is a communication tool used by society to interact and communicate with each other. Dialects are spoken by many speakers, so the use of accents for each group of speakers is different depending on the mix, way of life and location of residence. These differences in turn contribute to differences in the use of dialects, then form a form of speech that is only spoken by certain groups. These different forms of speech are known as dialects.

Dialect is foremost a means of communication, and communication almost always takes place within some sort of social context. This is why effective communication requires an understanding and recognition of the connections among the people who use it. These connections are complex: when to use slang with a local people. These acts require knowledge of the dialect, as well as the cultural and social forces acting. Dialect is integrally intertwined with our notions of who we are on both the personal and the broader, societal levels. When we use language, we communicate our individual thoughts, as well as the cultural beliefs and practices of the communities of which we are a part: our families, social groups, and other associations.

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