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BILINGUALISM AND MULTILINGUALISM OF CHARACTERS IN THE HONGKONG KASARUNG FILM BY ERIC SETYO

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Abstract

This study analyzes bilingualism and multilingualism in the character Yang in the Hong Kong Kasarung film by Eric Satyo. This research was analyzed using qualitative research methods. This study also uses the theory of bilingualism and multilingualism. This study aims to determine the use of bilingualism and multilingualism in any language and determine which characters are included in bilingualism and multilingualism in Eric Satyo's Hongkong Kasarung film. From this research the results of the analysis were found, namely the existence of bilingualism in which the characters Iis, Sule, and mother's Sule use Sundanese and Indonesian and the characters Alin's father and Alin use Chinese and Indonesian. Then the multilingualism of the Saswi character who uses Indonesian, Sundanese, and English, the Makmur character who uses Indonesian, Javanese, and Chinese, and the Cecep character who uses Malaysia, English, and Sundanese.

Key words: Bilingualism, multilingualism, film

Abstrak

Penelitian ini yang menganalisis tentang bilingualisme dan multilingualisme dalam tokoh Yang ada di film Hongkong Kasarung karya dari Eric Satyo. Penelitian ini dianalisis dengan menggunakan metode penelitian kualitatif. Penelitian ini pun menggunakan teori bilingualisme dan multilingualisme. Penelitian ini bertujuan untuk mengetahui penggunaan biligualisme dan multilingualisme apa saja bahasanya dan menentukan tokoh yang mana saja yang termasuk ke bilingualisme dan multilingualisme yang ada di film Hongkong Kasarung karya Eric Satyo. Dari penelitian ini ditemukannya hasil penganalisisan, yaitu adanya bilingualisme yang dimana tokoh Iis, Sule, dan mother's Sule menggunakan bahasa Sunda dan Bahasa Indonesia dan tokoh Papih Alin dan Alin yang menggunakan bahasa Cina dan bahasa Indonesia. Kemudian multilingualisme dari tokoh Saswi yang menggunakan bahasa Inonesia, bahasa Sunda, dan bahasa Inggris, tokoh Makmur yang menggunakan bahasa Indonesia, Bahasa Jawa, dan Bahasa Cina, dan tokoh Cecep yang menggunakan bahasa Malaysia, bahasa Inggris, dan Bahasa Sunda.

Kata Kunci : Bilingualisme, multilingualisme, film

INTRODUCTION

Humans live life by interacting with each other. Because humans are social creatures. Human interact by communicating with one another. Humans think that communication is an easy act of seeing how people send messages for everything else (Panuju, 2019). Communication is very important for the smooth running of human life. Without communication, humans will find it difficult to carry out life. Because by communicating humans can convey an intention or a message in a

conversation when communicating. In communicating the use of a language. Language is a communication tool used by humans. Where the language has diversity based on the country or region it live in. One of them is the territory of Indonesia. Which Indonesia has so many languages. Because of the many tribes, each of which has a different language. Communities in certain areas certainly have languages that they have agreed on as a means of communication and the characteristics of their region. The language used in a society

they can use one or more languages. Societies that use only one language as a means of communication in a society are called monolinguals. And while people who can use two languages are called bilinguals. In the advanced and developing modern era, there are still people who can use only one language, but this is rarely found. We can find people who can only one language in areas that are very remote and far from the word modernization. And usually parents who are old, they can only use language according to the area they live in. People who are bilingual are usually able to master the language they come from and the national language, that is Indonesian. Examples of bilingualism such as having the ability to use Sundanese and Indonesian language, Javanese and Indonesian language, Medan and Indonesian language, and many others.

In addition, in Indonesia bilingualism can also be called *kedwibahasaan*. *Kedwibahasaan* means that a speaker can use two languages at the same time by alternately speaking from one language to another language vice versa (Rahayu, 2017). People can use language at the same time as a means of communication with family, friends, work partners, and so on. People with bilingualism can take turns using language depending on the other person they are talking to. For example, at home the speaker communicates with his father, mother brother, and sisters using Sundanese. But it's different when speaker are at work, speaker use Indonesian. The use of language can occur and must be adapted to the existing situation and our interlocutors when communicating And because they are used to the situation, bilingualism is the use of two language used by a speaker in a society Which, they have the ability to master two languages, namely the first language or mother tongue (BI) and the second language (BII) (Kartikasari, 2019). Bilingualism is used for the use or mastery of two languages by someone as a speaking. Community. Bilingual speakers use two languages, they

will adapt to the speakers in their communication or building a communication (Suhani & Rosalina, 2022). Bilingualism of a speaker usually both languages can be equally good. If one of the languages is not actively using that language, then one of them will be below the level of that language. And in learning a second language or a foreign language, it does not in itself affect the native language. Foreign speakers learn the language in which they live, so their language skills will not be as good as native language speakers, speakers will always be in a lower position than native speakers. What is true is that native speakers can match the language of native speakers, when speakers of foreign languages can always activate their listening and speaking well. BI can affect BII or vice versa. It depends on the fluency and frequency of using the first language or the second language.

Apart from bilingualism, where speakers can use two languages, there is also multilingualism. Multilingualism is the ability to use language with more than two bases owned by a speaker. In Indonesia, the language is very diverse, so Indonesia is a nation-state with multilingual languages (Ardianta, 2019). The openness of the people in the areas allows any immigrants who are not native to that area to live and use the local language. So that the creation of people who have many languages. Multilingualism has the ability to speak the mother tongue or regional language of the region, and more than one other foreign language. In this era, multilingualism can really happen to many people because in this modern era, anyone can easily learn various languages. Bilingualism or multilingualism can occur due to several factors, such as marriage what happens between two people of different ethnicity or nationality and also a statment that certainly languages certainly have high prestige because it becomes an intermeduante language in internasional institutions or in international relations (Hidayati, 2020). There are many

applications for learning a language or private lessons for another language. When someone changes their place of residence and that person has a different language, he will adapt by learning the language. Many students master various languages, both regional and foreign languages because their schools have lessons in various languages, and the students come from various regions whose languages are different. So they usually learn the languages of their friends. From this it can trigger the emergence of bilingualism or multilingualism.

Of the many bilingualism and multilingualism in Indonesia, many films have been adapted from bilingualism and multilingualism in Indonesia. Film is a medium of communication audio-visual to convey a message to many people by watching a movie, the watchers seem to be penetrate space and time because a movie records a growing reality and develop in a society and then project in onto the screen. There are people who consider movies as mere entertainment shows and some are think of film as a medium can provide lessons for the watchers (Asri, 2020). Film is used as art has artistic value. Movie can be categorized into two (Puspito, 2022), that are feature films and non-story films. A feature film is a film which is produced based on a story actually written by the author and far from the realistic words of real life. A non-story film is film that takes reality as its subject and records the realities of life as real life. Most Indonesian movie use the category of non-story film. And films in Indonesia do not only use one language in their dialogue sentences. Many movies mix language or use more than one language. One of the films that use more than one language is the Hong Kong *Kasarung* film attracts a lot of viewers because the movie is a comedy and action genre. The community only focuses on the film without knowing that the film uses bilingualism and multilingualism. Because of that, to provide information to the public about the use of bilingualism and

multilingualism in the film and to find out which languages are used and also to determine which ones are included in bilingualism and multilingualism in the film. Therefore, to inform the public about of bilingualism and multilingualism in the *HongKong Kasarung* film, this research was made by researcher.

RESEARCH METHOD

A sociolinguistic expert named Fishman (Yusnia, Sumaryoto, & Sumaryati, 2022) states that sociolinguistic studies are more qualitative in nature for their research methods. Then he continued, sociolinguistics has more to do with details the actual use of language, for example like descriptions of patterns of language use or dialect in a particular language culture, the choice of language culture or dialect used by a speakers, a topics, and a background of conversation. Qualitative approach is an important to understand a social phenomenon and the individual perspective studied. And the goal is to describe, study, or explain a condition of an existing phenomenon. What is meant by the qualitative research method is that this research focus on. the search for a contextual meaning that covers the whole based on the facts used by the researcher chose a qualitative method as a discussion to the problems in this research.

In this study also used data collection technique. The technique used in this study, that are (1) scrutinize technique is a technique carried out by the researcher can only act as an observer in the use of language, pay attention to language, listen to what the characters say engage in dialogue, (2) recording technique is technique carried out by recording the conversations of the characters in a film, (3) note technique is a technique carried out by researcher changes the spoken or dialogue data into data in written form or copies the conversational data into a written presentation (Ma'arif & Lailia, 2022). After data collection technique were carried out, the researcher conducted data analysis

of all the data found and collected. Researcher do things such as (1) data reduction by focusing on the dialogue in the Hongkong Kasarung Movie, (2) presentation data that can be done in the form of brief descriptions and relationships between categories or classification of language use, (3) drawing conclusions by finding strong supporting evidence, such as picture form the HongKong Kasarung film scene.

ANALYSIS RESULT

The Use of Bilingualism and Multilingualism of Characters in The Hong Kong Kasarung Film

Iis Character and Sule Character in The Dialogue



Picture 1

Iis : A Uye, jangan nyumput wae atuh a. Iis cape nih!

Iis : A Iis teh pengen kaya gini terus.

Sule : Sami atuh Is. Aa juga pengen atuh kaya gini. Malahan mah, aa mah engga sampe disini. Aa mah pengennya teh nanti kita teh nikah, abis kita nikah teh punya anak terus kita teh tua. Abis tua teh, kita pada keriput.



Picture 2

Sule : Itu teh si Cecep?

Iis : Iya, a. Baru pulang.

Sule : Dari Malesia?

Iis : Iya. Meni beda pisan ya sekarang mah si kang Cecep. Bahula mah hideung jeng dekil jabana. Ayeuna mah meni kasep pisan. Acuk na ge ciga orang kota. Huuff (mengehela

nafas) cigana teh uangna meni banyak pisan, a? Tinggali gera a. Motorna ge meni sae. Siga orang kotalah.

Sule : Saha?

Iis : Eta kang Cecep.

Sule : Saha nu naros? Meni komplit pisan Iis ngajelsakeun teh. Nyolok mata bunceulik.

Iis : Aa teh kunaon? Aa teh cemburu ya?

In some of the dialogues above, the character Iis uses Sundanese and Indonesian in his dialog sentences. And Sule uses Sundanese and Indonesian in his dialogue. So Iis and Sule are bilingualism.

Sule's Mother and Moneylender in The Dialogue



Picture 3

Moneylender : Eh Mae tua, dengar ya!

Sule's mother : Kamu teh ngomong naon? Tua. Tua.

Moneylender : Maksud beta begini. Oma, kalo Oma kasih janji-janji melulu itu artinya beta akan bolak-balik terus. Kesinu lagi. Lagi-lagi ke sini, pegel bolak-balik terus. Jadi kumaha, Oma? Kumaha?

Sule's mother : Itu mah terserah. Engga balikbke sini, saya malah seneng.

Moneylender : I will back!

In the dialogue section above, the moneylender character uses Papuan, Sundanese, and English in his dialogue sentences. And Sule's mother uses Sundanese and Indonesian in her dialog sentences. So the loan shark character is multilingualism and Sule's mother is bilingualism.

Cecep Character in The Dialogue



Picture 4

Cecep : Lama tak jumpe kite. Waah. Kau ni makin lama makin elok ku lihat ni. Kepala seksi. Pundak seksi. Lutut seksi. Kepala pundak lutut seksi lutut seksi. Astagfirullah mantap mina. Eh kau na kemana? Ada motor bike sama orang baik. Baik na antar! Came on lah!

Iis : Engga usah, kang. Iis jalan aja.



Picture 5

Cecep : that's the face I wanna see. You nampak happy hari ni. Tommorrow kite na tengok tempat yang lebih elok. You bersediakan? See you tomorrow, Ok! Yang terakhir you mimpi indah ye.



Picture 6

Sule : Ieu teh cecep?

Cecep : Iya, Kang. Eh, noan atuh Cecep naon? Ieu mah lain. Ieu mah Ceceptain America. Hayu ah mangga!

Sule : Lain kumaha da saya mah apal si bedegul Cecep mah. Cep, kenapa engga ngomong Malaysia lagi?

In the dialogue section above, Cecep's character uses Malaysia, English, and Sundanese. So the character Cecep is multilingualism.

Saswi Character in The Dialogue



Picture 7

Saswi : Le! Kalo kamu menghindar berarti kamu kalah sama si Cecep. Padahal mah untuk merebut kembali hati si Iis bukanlah hal yang sulit atuh. Yang penting penting mah the man the strong the don't the cry. You know! No promble mo.



Picture 8

Saswi : Nambah, Le. Nambah. Ayo mempeung aya duit.

Sule : Mang, ini the barang segini banyak teh buat apa?

Saswi : Iya, oleh-oleh atuh, Le. Masa kita ke luar negri engga bawa oleh-oleh. Camseupay kamu mah ah.

In the dialogue, the character Saswi uses Indonesian, English and Sundanese. So Saswi's character is multilingualism.

Alin Character in The Dialogue



Picture 9

Alin : 呃，嗨！我坐在你旁边的候车椅上。我道歉關於之前的事 我想餅乾是我的。

Sule : Nyarios naon atuh, Neng? Saya teh nanya sama orang-orang ga ngerti pada

bengong. Neng, datang malah begitu bahasanya. Makin pusing saya.

Alin : Orang Indonesia?

Sule : Neng, orang Indonesia juga?

Alin : Bukan, dulu saya pernah tinggal di Indonesia. Sekarang saya tinggal disini.

Sule : Oh, tapi lancar banget bahasa Indonesianya. Alhamdulillah. Nuhun gusti.

In the dialogue section above, Alin's character uses Chinese and Indonesian. So Alin's character is bilingualism.

Makmur Character in The Dialogue



Picture 10

Makmur : Le, Le. Cukuo, Le. Cukup. Kita udah dikasih peruntung lagi, tapi kita ga mungkin terus terusan beruntung. Sekarang kita pulang! Kita nda usah urusin urusan Alin lagi.

Sule : saya mah pasti bisa nolong Alin. Kalo saya yakin. Makanya kamu garus yakin.

Makmur : Yakin uripmu ancur, Le. Kamu tuh yo gablek banget dikaaah tau. Kalo kamu mau hidup enak udah ikutin omonganku. Aku bantu kamu sebisa yang aku bantu. Tapi bukan bantu kayak gini. Le, kalo kamu masih mau urusin Alin. Maaf, aku ga mau ikut campur lagi.

Sule : Ehh, kela atuh, Mur. Bagayangin sama kamu kalo perempuan itu. Adik kamu.



Picture 11

Makmur : Ahh, sakarepmu!

Makmur : Alin. Alin.

Guard : 嘿,楊素盼.阿達阿帕?

Makmur : 阿林,我想谈谈

Guard : 你是谁?

Makmur : 阿林,我们得谈谈!

Guard : 没有任何.

Alin : 让他进来.

Makmur : Kalo bukan karena nolongin mamahnya nda mungkin tangannya diculik sampe kayak gitu, Mbak. Sule itu cuma beruntung aja. Dia memang selalu beruntung. Sama Mbak doang sial. Niatnya nolong malah dikirain jebak. Sule negelakuin itu semua tuh tulus, Mbak. Tulus. Dia nda peduli badannya remuk atau nyawanya ilang sekalian. Dia tuh keras kepala nekad, Mbak. Dia nda bisa dikasih tau. Tetep pengen nolongin sampean. Sekarang liat, Mbak. Badannya ancur nda bisa apa-apa. Masih nda percaya?

In some of the dialogues above shows Makmur's character can use Indonesian, Javanese, and Chinese. So the figure of Makmur is multilingualism.

Father's Alin Character in The Dialogue



Picture 12

Alin's Father : 你好这是谁?

Alin : Pih.

Alin's Father : Alin?

Alin : Pih. Jemput Alin, Pih

Alin's Father : Dimana kamu?

The dialogue above shows that Alin,s father uses Chinese and Indonesian. So Alin's father is bilingualism.

Factors in the Occurrence of Bilingualism and Multilingualism in the Hongkong Kasarung Movie by Eric Satyo

In the Hongkong Kasarung movie, there are serveral factors that cause the people or caracters in the movie to be able to use more than one language. The factor are the

large number of people who became migrant workers who are looking for work outside the city and even abroad and there are immigrants who live in the area and there are also people who continue their people return to their place of origin. So it's not surprising that in this movie many characters use more than language.

People who are used to using many languages in communicating with anyone. The large number of newcomers, people who continue their education outside the area make it commonplace. So that there is not a bit bilingualism and multilingualism in a society. Because this happens a lot, it is appointed or made into a film which shows that people in an area can use many languages. Films usually tell events or phenomena that exist in people's lives.

CONCLUSION

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