

## **RESIDENCY, IDENTITY, AND LANGUAGE ATTITUDE IN FOOD-TALK: A STUDY AMONG URBAN AND SUBURBAN COMMUNITY IN LUBUKLINGGAU**

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### **Abstract**

The research aims at describing the influence of residency between urban and suburban language speakers in showing language attitude when talking about food. The data were collected through participant observation as well as recording technique, noting technique and ethnographic interview. The findings show the identity of urban and suburb language speakers in talking about food including 1) urban identity description of health dealing with diet and disease, 2) suburban identity description of the concept of villagers who love traditional food, and 3) suburban identity description of traditional food ritual. Language attitude in food-talk between urban and suburban language speakers including 1) attitude indicated by the use of pronoun *we*; 2) the description of special food vocabularies refer to food process and menus; and 3) attitude indicated in lexical borrowing. The distinct attitude and identity between urban and suburban language speakers are determined by the description of special food vocabularies related to process, material and menus. Suburban people are proud of explaining their food ritual in gathering food ingredient and processing it using their mother tongue. In urban society, speakers tend to talk about food dealing with modern life style, such as health.

**Keywords:** Language attitude, Identity, Residency, Food-talk, Sociolinguistics

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### **I. INTRODUCTION**

One of the human basic needs is food. Food plays a vital role in humans' daily life because without food humans cannot survive (Ayeomoni, 2011). Human needs food to provide nutrients, whoever they are, from where its origin, in good health, illness, old and young. Therefore, food is a basic need that must be fulfilled.

Stajcic (2013:5) stated the meaning of food is an exploration of culture through food. It means food has broader meaning than just a source of nutrition but food also associated with custom, status, prestige, solidarity and serenity.

Ma (2015) addressed food is not only indicate the social status, but also can be used as a character of one group, divided by regions, families, races or religions. For instance, Ayu (2016) argues, in many Javanese dishes raw vegetables are still widely used, for example *urap*, *lalapan* and *karedok*. On the other hand, the typical of culinary of Sumatra, the cuisine of vegetables are not many in number. Almost of the culinary of Sumatra is made from meat. It indicates different cultures and regions have different food variables and food choice.

Moreover, food ingredients, spices, how to cook can be influenced by customs and habits that are hereditary in that area (Jurafsky, 2014). Therefore, each region or country have difference tradition in cooking. For example, pasta for Italian like rice for Indonesian. Pasta becomes one of the main source of carbohydrates for Italian, this food complete with sauces. Another example, tomato, basil and mozzarella cheese on a pizza signify a taste of Italy. It shows food can be identified as a particular group of people.

The name of food and different culture above are not something new for Indonesian people. The entry of foreign culture can also be seen from the competition of the culinary world in Indonesia between local and foreign food. For example, *KFC*, *McDonald's*, *AW* and *Hoka Hoka Bento* which compete with domestic food. All of the restaurant provide fast food to compete with traditional food.

The growth of fast food restaurant in urban area affects urban societies' mindset in choosing food, which urban society is similar to having the facilities of modern social life (Farooq, 2014). Going eat to the *KFC*, *McDonald's*, *AW* or *Hoka-Hoka Bento* became a popular urban society lifestyle (Alamsyah, 2009:8). In the fact not only urban society who can enjoy fast food but also the society from suburban also can enjoy fast food although suburban is a society who live in outside of an urban center (Clifford, 2017). Urban and suburban society will have varry attitude about the mixing culture, language and food. Even more, related to the language used by urban and suburban society in food talk.

The analysis concerning the research has also been discussed in the prior research. The research conducted by Arifin (2017) entitled "*Language Attitude and*

*Word Formation of Food Menu Names in The Food Court of Parahyangan Apartment*". In analyzing his research, he investigated the food menu names in food court of Parahyangan apartment Bandung which is covering seven stands. From those places there are 38 data for language attitude analyzed into positive and negative language attitude. It means, food can be used by someone or group of people to express their attitude toward their own language.

The description above shows the variety of languages can arise towards food. The phenomenon also influences the attitude of native speakers toward food. In addition, the entry of globalization is a complex phenomenon of contemporary life (Lee, 2006:1). What people choose to eat may also influence what they describe and they express. For example, once someone says that she consumes burger for breakfast; other people may predict that she has a modern life style dealing with life in the city. On the other hand, if someone says that she consumes fresh vegetables with chilli sauce and fried fish, other people may consider that she is a native or suburb/rural people.

The globalization era in nowadays designates that there are huge influences of languages and cultures from one country to another (Lee, 2006:1). The influence of another language such as English also takes a part of the entry of globalization in Indonesia. One of the city in Indonesia that affected by globalization is Lubuklinggau. The use of English in Lubuklinggau is frequently found both in spoken and written especially in the restaurant names to the names of food. For example, *KFC* (*Kentucky Fried Chicken*) and *CFC* (*California Fried Chicken*) which compete with domestic food in Lubuklinggau. Moreover, multilingualism in Lubuklinggau makes the writer interested in analyzing the phenomenon, especially language attitude in food talk between urban and suburban society in Lubuklinggau. It is expectedly to give the contribution on providing the information of the way urban and suburban community identifying them as well as showing the language attitude when talking about food as prominent matters in their life.

## **II. RESEARCH METHOD**

The method applied in this research is qualitative method. The primary data was taken from the informant through recording. The informants selected through social network model by Milroy & Milroy (in Milroy, 2003). The number of

informants themselves can be determined by the researcher needed (Djajasudarma, 2010:21). There were 11 informants which is 6 informants from urban and 5 informants from suburban. The primary data was taken from six speech events. Then, secondary data as supporting data was taken from several sociolinguistics books and journals related of language, sociolinguistics, language and food, language and attitude, articles related of language attitude, and then some information from internet relate to this research.

The writer used participation observation method (*metode simak*) in this research (Mahsun, 2012). In observation method, the writer used three continuance techniques; they are Participation Observation (*Simak Libat Cakap*), audio Record and ethnographic interview.

### III. RESULTS AND ANALYSIS

#### **Residency and Identity of Urban and Suburban Speakers in Lubuklinggau**

Based on the data obtained in the speech events, the informants as the language speakers in urban areas in Lubuklinggau often mentioned and described the places to eat in the city. In Lubuklinggau, according to the conversations of the informants, a famous place to eat is a dining place in the form of a café with air conditioning, a modern room design and unique menus offered. So it can be concluded that the phenomenon of food with modern menus that adapt and adopt western or foreign cultures such as Italian, Korean, Japanese and American menus have mushroomed and are popular in Lubuklinggau.

For informants in the category of educated backgrounds and in the category of young age (students and office workers), there is no difference in showing their identity when telling stories, describing or commenting on food and food traditions. Both informants in urban and suburban areas, they mentioned the names of food and described it not based on educational background.

But the findings are not related to the description of typical foods but are found where urban speakers often link the food with health such as diet and illness which caused by the wrong diet. Both men and women mention several utterances which reflected an awareness of the importance of food-related health.

(1) Redho : *Itu wong Indonesia cepet loyoh, ngapo, antara nasi*

- daging lauk pauk nyo ebih banyak nasinyo itu yng salah.*
- Indonesian is easier to be exhausted because there is more rice than the side dishes than
- Abu salim : *Biar kenyang kan kalo kenyang otomatis kan lesu.*  
...to make us full so it makes us exhausted.
- Redho : *Itu lah Indonesia paling banyak keno diabet itu , karno banyak nasinyo tadi.*  
That's why most Indonesian suffered from diabetic because too much consuming rice.
- Abu salim : *Kalo mereka yang ini kan bonafit dio lebih mementingkan cita rasa makan tu cium cium dulu.*  
If they are rich they consider the importance of food by smelling it.

The possibility is that, speakers of urban areas have sufficient knowledge related to food and health compared to speakers of language in the suburbs of the city of Lubuklinggau. The second possibility is that the urban speakers have more diverse social communication that supports their knowledge of food and health. Diverse social communication can be intertwined with college friends, co-workers, friends with the same hobbies or activities where knowledge of food and health they will get from more than one informant of course. Urban communities are also more intense with the media as information sources such as the internet and television. This is certainly different from speakers who live in suburban areas with less diverse social communication because of its more rural geographical area.

If the speakers of language in urban areas uttered food and health descriptions, speakers in the suburbs of Lubuklinggau identify themselves as someone who prefers natural and traditional foods. Even an informant mentioned what was called '*ndeso*' (rural) food. His utterances showed that the identity of the suburban is still more traditional than the urban community. The informant's speech can be found in the conversation excerpt as follows.

- (2) Researcher : *Biasonyo milih apo kakak makanan?*  
What do you prefer usually?
- Ipin : *Makanan wong deso yo dak heheh.*  
Villager's food hehe.
- Abu salim : *Makanan nasi kucing tu dapet limo, limo ribu sikok seribu.*  
Nasi kucing (small portion of rice) prices five packs. Five thousand,  
one thousand each.

Redho : *Anak kos-an nian itu, hahaha.*  
The tenants. Hahaha.

The speech situation took place at the City Hotel restaurant in the city of Lubuklinggau. The menu offered is mostly a modern western menu. Therefore, the attitude shown by speakers from the outside of Lubuklinggau, Petanang village, named Ipin, is to show their social identity from the suburb area. The attitude shown by Ipin is a regional love attitude which indirectly shows a negative attitude towards the western menu.

Food as a place of residence is also indicated by the description of food sources such as the source of side dishes and vegetables that are indeed derived from natural places such as gardens and rivers. Traditional food typical of South Sumatra is always mentioned as the favorite food of Mr. Suhairi. Regional attitudes were identified from the utterances of Mr. Suhairi and Mrs. Sri who were language speakers living in the suburbs of Marga Bakti village.

- (3) Peneliti : He'e..eheehe *favoritlah pindang tu pak yo?*  
Hehehe. Pindang is the favourite, isn't it?
- Suhairi : *Ai yolah, paporit itu pindannyo.*  
Yes. Pindang is my favourite.
- Peneliti : *Biasanya ikan apo itu, Pak?*  
What fish, Sir?
- Suhairi : *Ikan anu, galak ikan kebon, kan kami kan sering-sering jala*  
*kan, jadi kadang dapet dewek anank-anak baong, macam ikan...*  
Fish...the fish from the garden. We often catch the fish by net. Sometimes we got *Baong* (type of fish) baby, like...  
Sri : *Macem-macem.*  
Many kinds...
- Suhairi : *Macam-macam ikan, ikan nila, nila ikan sungai, ikan sejenis ikan melem, palao kan.*  
Many kinds of fish, Nile Tilapia, river fish, kind of nila, Palao.
- Peneliti : *Deket sini yo pak sungai?*  
Is the river near here, Sir?
- Suhairi : *Yo deketlah, seberang ini kito kali ok, piye?*  
Yes, it is. Across this place.
- Peneliti : *Oh iyo jembatan.* Hehehe  
The bridge, Sir?
- Suhairi : *Iyo jembatan situ, yo kadangan kami njala kadangan sampai*  
*dusun kau lo di R situ.*  
Yes the bridge. Sometimes we reach R village.
- Peneliti : *Kalo sayor, seneng sayor apa pak?*

- |         |   |
|---------|---|
|         | What vegetables you like?   |
| Suhari  | : Sayuran? <i>Ini aku yang paporit nian tu, kalo senengan aku nian tu bayem.</i>  |
|         | I like spinach.   |
| Sri     | : <i>Bayem.</i>   |
|         | Spinach   |
| Suhairi | : <i>Bayem kito kampong itu na, yang galak diladang-ladang kan gemu-gemuk, ijo-ijo nian itu kan, kalo sayor yang ni kan kecik-kecik nian sayur sawaah ni.</i>   |
|         | Our village spinach that grows in the farm is so green and healthy. The small ones are in the ricefield.  |
| Sri     | : <i>Kurang enaklah pokoknya kalo yang...</i>   |
|         | Not that good...  |
| Suhairi | : <i>Nah satu terong, ya itu kesukaan aku juga terong-terong tu, sayur-sayuran, yo seneng galo sayuran tu. Cuman yang tetap manen aku itu tadi bayem, bayem kito sini, yo yang asli di ladang, besak-besak bongkolannya tu kan?</i> |
|         | Eggplants, that's my favourite. Vegetables...i love them all. But i pick up the spinach my self. Our spinach here...is original from the farm. They are big.  |

It can be seen from the conversation excerpt above that in processing the food, there was a process of finding food sources that was done traditionally by fishing in the river. The process shows the traditional way that is done by suburban speakers. This has also been explained in the words of Ipin who like traditional, rural food. It means that suburb speakers attempted to identify themselves with suburb food culture in ritual and menus. They also described them by using Lingua Franca which was mixed with their mother tongue. The situations presented a positive attitude toward their mother tongue instead of using national language which is not close to their daily life.

## **Residency and Language Attitude of Urban and Suburban Speakers in Food-talk in Lubuklinggau**

## ***Urban Speakers and Language Attitude in Food-talk in Lubuklinggau***

*Attitude indicated by the use of pronoun ‘we’*

The situation was happened when eating for lunch in Ayam Geprek Pedas Mas Andre, in this excerpt of conversation found pronoun *we*:

- (4) Murni : *Iyo kalo kami nyebotnyo, kalau galak minum dirumah es kosong.*  
(Yes, we call it as cold water, when drinking cold water at home)  
Supri : *Kalo aku, kalo kami ngomongnyo es campah, mungkin dah terbiasa sehari-hari ngomong cak itu.*  
(If I, we call it as *es campah* (cold water), maybe because my

habitual in daily communication)

Researcher : *Tapi aku tau kalo es kosong, galak denger kan wong Linggau sini kan ngomong, es kosong.*

(But i knew *es kosong* (cold mineral water), i heard from Lubuklinggau people when said cold water)

From the excerpt of conversation above showed pronoun *we*. Murni as the informant who lives in urban area of Lubuklinggau. Murni is 22 years old and study at Indonesian education study program in STKIP PGRI Lubuklinggau. Murni said *kalo kami nyebotnyo, kalau galak minum dirumah es kosong*. In showing her language attitude and identity Murni used pronoun *we*. *Es kosong* is a familiar term for cold water in Lubuklinggau. From the utterance Murni showed her pride to her ethnic and its own language. In showing their language attitude they used self-definition which is use pronoun *we*, the used of pronoun *we* to make the definition of themselves as proposed by Islam (2014:1782) Social Identity Theory (SIT) is a classic psychological theory that attempts to explain intergroup conflict as a function of group-based self definition.

The utterance from Supri also showed pronoun *we*. Supri as the informant who lives in Mesat Seni. Mesat Seni is the urban area of Lubuklinggau. Supri is 22 years old and study at Indonesian education study program in STKIP PGRI Lubuklinggau. From Supri's utterance *Ini kalo kami ngomongnya es campah* showed pronoun *we* to show his identity and language attitude. According to Supri *es campah* is the name of cold water from *Musi* language

Another pronoun *we* in the same situation also showed by Supri and Murni. From the excerpt of conversation:

- (5) *Murni* : *O.. kates, kates kalo kami nyebotnyo.*  
(O..papaya, we call it as papaya)  
*Supri* : *Gedang.*  
(*Papaya*)  
*Murni* : *Kates kalo kami nyebotnyo.*  
(We call it as papaya)  
*Supri* : *Kalo kami ngomognyo yo itu gedang, kok kates.*  
(We call it as gedang (papaya), why papaya?)

The use of pronoun *we* found in the same situation. The used of pronoun *we* found both Supri and Murni. From the excerpt of conversation between Supri and Murni showed the use of pronoun *we* in showing their language attitude. From the excerpt of conversation indicated Supri and Murni have positive language attitude to their mother tongue. As stated by Garvin& Mathiot (in Chaer, 2014:152)

the pride attitude of language encourage people to develop their language and use it as a symbol of identity and community. The utterance from Murni *kates*, *kalo kami nyebotnyo* and Supri's utterance *kalo kami ngomognyo yo itu gedang* indicated they have difference name for *papaya* but they knew each other if *gedang* and *kates* have same meaning as papaya. In showing language attitude they used pronoun *we*, as proposed by Holmes & Meyerhoof (2012:11) talk itself actively creates difference style, difference social context and social identities as it proceeds. The use of pronoun *we* in this research is the desire of community to maintain its language and prevent the influence of other language especially in food talk.

#### *Appreciating English Loanwords*

The excerpt of conversation between Rangga and Reni showed code mixing:

- (6) Rangga: *Donat item? Donat cokelat?*

(Black doughnut? Chocolate doughnut?)

Reni : *Coconut..ehehehhe, apo tu...eeeeee doughnut cokelat yo cak itulah ehehehhe*

(Coconut ehehehhe, what is that? Eeeeeee chocolate doughnut like that ehehehhe)

Rangga: *Jijik yuk Reni ae.*

(You disgusted me Reni)

The utterance from the excerpt of conversation between Reni and Rangga. Reni mentioned *doughnut cokelat*, she mixed between Indonesian language and English. Reni mixed between *doughnut* which has meaning *donat* in Indonesian language and *cokelat* itself is Indonesian language, so she said *doughnut cokelat* when her friend asked the name of food.

Another code mixing from other informant of urban society, the excerpt of conversation between Amel and Ampran:

- (7) Amel : *Apo kayak spaghetti kito kan ngerti, pasti spaghetti tu yang model-model*

*cak mano, ayam chicken wings jadi kawan aku galak ado yo aku ke Barchetta nah dio tu pesen chicken wings dak taunyo ayam itu, aku diem kan. Baru ni dio ngatoi aku.*

(We knew about spaghetti, we knew the spaghetti well, ayam chicken

wings, i and my friend went to Barchetta and ordered chicken wings, i did not think it was a chciken. I just keep quite. She mocked me)  
Ampran: *Tulah aseke pakam, biase makan di ini be di emperan*  
(You are arrogant, you usually eat at the edge of road)

The utterance from the except of conversation between Amel and Ampran. Amel mentioned *ayam chicken wings*, she mixed between English language and English. Amel mixed between *ayam* which is has meaning *chicken* in English language and *chciken wings* itself is English language, so she said *ayam chicken wings* when she mentioned the name of food from modern restaurant.

#### *Attitude in Phonological Humor*

As stated by (Muñoz-Basols, Ardjan & David, 2013:159) phonological humor can be created through a number of maneuvers, such as mispronouncing, distorting, mixing, adding, or substituting vowels, consonants, and syllables in order to generate a whole array of jokes and humorous imitations of words. The phonological humor found from the stitution from urban society, when visited Reni's house and ate for lunch. The excerpt of conversation between Reni as urban society and Rangga as suburban society. The excerpt of conversation showed phonological humor:

- (8) Reni : *Apo? Itu nastar ditempat kau apo, kacang kan? Terbuat dari kacang kan bahannya*  
(What? That is pineapple tarts, what do you call it as nut? That is made from nut)  
Rangga: *Ini ni apo tadi?*  
(What is this?)  
Reni : *Peonut o..onion*  
Peonut onion (Onion beans)  
Ampran: *Eheheehehe..demlah lidah kau tu keseleo kagek ngomong Inggris*  
(Eheheehehe..stop it, your tongue will sprain if you speak English)

From the excerpt of the conversation among Reni, Rangga and Ampran showed phonological humor Reni as infromant from urban society who live in Marga Mulya, which is Marga Mulya is urban area of Lubuklinggau. From the excerpt of conversation Reni used English for mention *kacang bawang*, she said *peonut onion* when his friend asked the name of the food. Reni used *peonut onion* for onion beans. She used English in mentioning the name of food to made her looked funny in front of her friends. From the except of conversation Reni showed

phonological humor in mentioned *beans* to *peonut onion* and made her friend laugh.

Another situation from urban society was happened when eating for lunch at Ayam Geprek Pedas Mas Andre in Watervang:

- (9) Reni : *Kafe apo tu, arabika apo die tu*  
(What is the name of cafe? What Arabica?)  
Rangga: *Belakang Inul Vista kan?*  
(Is the cafe behind of Inul Vista?)  
Reni : *Heeh..kau pernah kesano, kalo kita kan kentang goreng kan, fren fries.*  
(Heeh..have you visited, if we say french fries, french fries)  
Ampran: *Apo-apo?*  
(What?)  
Reni : *Fren fries.*  
(French fries)

The phonological humor showed when Reni said *kentang goreng* in English language, she mention *fren fries* for *kentang goreng*. In this excerpt of conversation Reni explained to her friends the difference name of *kentang goreng* in the modern restaurant. In her friends perspective *fren* is friend, so they thaught difference meaning of *kentang goreng* (french fries) and made her friends laugh because the name of food in English language.

From the other informant and situation also showed phonological humor, from the excerpt of conversation between Rangga and Amel.

- (10) Amel : *Cak-cak tempe, pacak di bahasa inggreske di bahasa inggreske*  
(For example tempe, if tempe can be English, it must be in English)  
Rangga: *Nak ngecoh, nak ngecoh kito*  
(It is to fool us)  
Amel : *Tempe jadi tumhe, mati kau tumhe*  
(Tempe become tumhe, how poor of you, tumhe)

The phonological humor showed when Amel. Amel is the informant of urabn society. Amel is 21 years old. She lives in Lubuk Tanjung. The phonological humor showed when Amel made the English of *Tempe* with her own Englsih vesion. Amel said *tumhe for tempe*, so the utterance from Amel made her friend laugh because that was funny.

Another phonological humor also showed by Amel in showing her language attitude

- (11) Amel : *Berarti tempe adalah tumhe, dapt be tahu apo tahu terajana, cak mano cak itu yo pacak nian dio tu ngerubah-ubah, aku tu yohal-hal yang cak mano jadi semenarik mungkin cak itu na, pas kito belinyo zonk*

(Tempe become tumhe, it can be tofu become terajana, they can change the name to as attractive as possible, when we buy it and get nothing special)

In showing her language attitude Amel made another phonological humor. She made another name of food with her own English version *tahu* became *terajana*. From the excerpt of conversation Amel showed her negative language attitude to English language in food talk.

***Language Attitude of Suburban Society***  
***Special Food Vocabulary in Mother Tongue***

Special Food vocabulary in mother tongue is the vocabulary used by someone when mention the name of special food in their own mother tongue which is the name of food special in their mother tongue. Each country has a State Banquet such as China, France, and Italy are famous for their cuisine, delicious foodand food culture (Ma, 2015:196). Each region in Indonesia also has special food and it also affect their language use in food talk. The used of special food vocabulary in mother tongue itself encourage people to develop their language and use it as a symbol of identity and community.

The special food vocabulary in mother tongue from suburban society found when the writer visited Yadi's house and ate some cake, in this excerpt of conversation between the writer and Yadi:

- (12) Researcher : *Laju batuk aku.*  
(I cough now)  
Yadi : *Minum aye' tu na oi.*  
(Drink that water!)  
Researcher : *Apo aye'?*  
(What is aye'?)  
Yadi : *Minum oi ayek, dak ado kau dak tau aye', bahaso lahat aye' tu.*  
(Drink the water, it is impossible yo don't know aye'. Aye' is Lahat language)

From the excerpt of conversation between the writer and Yadi showed special vocabulary in mother tongue. Yadi is Indonesian education study program

of STKIP PGRI Lubuklinggau. Yadi lives in Karang Ketuan. Karang Ketuan is the suburban area of Lubuklinggau. From the excerpt of the conversation, Yadi used *Lahat* language which is *Lahat* language is his mother tongue. When he offered a glass of water to the writer he used *Lahat* language. *Aye'* means *air* in Indonesian language and *water* in English. The next utterance *bahaso lahat aye' tu*, from this utterance Yadi showed his pride to his origin which is his origin is *Lahat*.

Another special food vocabulary in mother tongue showed by Rangga when he explained his experiment in making fried rice. From the excerpt of conversation

- (13) Rangga : *Masak nasi goreng pakek konyet kan, pekek, pakek merico, merico nian, merico ulek cak itu, dak galak makannya dibuang paleng.*  
(Cooking fried rice uses turmeric, black pepper, the real black pepper, mashed black pepper, if i do not want to eat just throw it away).

From the excerpt of conversation between Rangga, Ampran and Reni showed special vocabulary in mother tongue. Rangga used javanese language when mentioned kinds of spices. From Rangga's utterance *merico*. *Merico* is javanese language. *Mericomeans merica* in Indonesian language and black pepper in English language. from this utterance Rangga showed his pride to his ethnic which is his ethnic is javanese.

#### *Food Preparation Vocabulary in Mother Tongue*

In many societies, women play an important role in food production, selection, purchase, and processing (Ma, 2015:197). Nowadays, the responsibility to cook was not only for woman but also for man. Food preparation is all of the steps that occur between obtaining raw ingredients and consuming them as foodFood preparation vocabulary in mother tongue isthe vocabulary used by someone when mention the food preparation or cooking method in their own mother tongue. In this research, the used of food preparation in mother tongue in showing their language attitude.The first situation from suburban society, when eating sauteed noodle (*mie tumis*) at Ero's house. Sri is from suburban society who lives in Marga Bakti. Sri showed food preparation vocabulary in mother tongue when Sri told about her job:

- (14) Sri : *Dak aku, aku dak pernah soalnya aku kan biarpun.. tani, bilangnya bae tani, aku tu hobinya dagang.*  
(No, i do not, i never do it although a farmer, my hobby is trading)
- Researcher : *Oh dagang buk yo?*  
(Oh you are a seller)
- Sri : *Njaet, Ngicau kopi, nggoreng kopi kan, untuk setor warong-warong mak itu, itu gawe aku sehari-hari, kalo ado wong njaet yo kerjain, kalo ado, kalo kopi aku nak seminggu sekali nggoreng tu selawe kilo, duo pulo kilo untuk setor warong-warong.*  
(Sewing, roasting coffee, roasting coffee to be distributed to stalls. If anyone need for sewing services, i will sewing, I am roast coffee once a week to be distributed to stalls)

The first finding from the excerpt of conversation between Sri and Writer. Sri showed food preparation vocabulary in mother tongue from Sri's utterance *ngicau kopi*. *Ngicau* is *Ogan* language which has meaning *goreng* in Indonesian language and *fried* in English, but in this excerpt she switched *ngicau* to *nggoreng* to make the writer as listener understand what she said. The utterance *warong-warong* showed she prefer using traditional market (*warong-warong*) than supermarket which indicated for suburban society.

The other food preparation vocabulary in mother tongue from Ranga's utterance *ulek*. *Ulek* is javanese language. *Ulek* means *menghaluskan* in Indonesian and *mash* in English. In this situation Rangga showed his food preparation vocabulary in mother tongue which is his mother tongue is Javanese. The attitude indicated a positive attitude where Rangga

#### *Phonological Humor*

The phonological humor showed from the excerpt of conversation between Reni and Rangga:

- Reni : *Biljos pasti baru denger dari aku kau ni pasti.*  
(Biljos, it is must be the first time for you hear the name)
- Rangga : *Bejos taunyo.*  
(I just know bejos)

The except of conversation between Reni and Rangga showed Rangga made a phonological humor in mentioned biljos. Biljos is the variant of Thai tea. Rangga lives in Tanah Periuk and javanese people. Rangga said *bejos* because the pronunciation of biljos almost same with javanese language *bejo*. *Bejo* is very familiar name in javanese which is bejo has meaning *beruntung* in Indonesian language and *lucky* in English.

Another situation the utterance from Rangga showed phonological humor, from the excerpt of conversation between Ampran, Rangga and Amel:

Ampran: *Lele untong-untongan kau pacak makan*

(You eat catfish rarely)

Rangga: *Makan lelek-lelek mako dio tu pacak makan*

(she eats uncles, so she can eat)

Ampran: *Makan samo lele*

(Eating catfish)

Amel : *Woe kau ni masih jahat cak dululah*

(You are still bad like before)

The utterance from Rangga *lelek-lelek* showed phonological humor in food talk. Rangga is the informant from suburban area who lives Tanah Periuk. Rangga make a humor Amel eats *lelek-lelek*. *Lelek-lelek* is javanese language of *paman-paman* in Indonesia language and *uncles* in English.

### **The Differences Language Attitude Between Urban and Suburban Society**

The use and the phenomena of languages may vary socially and geographically. It includes the language use in two different areas such as urban and suburban areas. According to Szatrowski (2014:105) the participants from Wolof and Eegimaa used a substantial number of loanwords (sometimes code-switching) and some coined native expressions in their assessment of the Japanese and American food. As it is known, the traditions and lifestyle of residents in these two regions have differences. For example, in a study conducted in South Africa about the food choice between black people in urban and rural areas where rural communities were still very strong with the eating tradition. They consume the food twice a day and consuming foods with high carbohydrates, low sugar and rich fiber. On the other hands, urban communities have a tendency towards fast food orientation (Van Zyl et al. & Macintyre et al. as cited in Dlamini 2015).

Dealing with the language attitude, there is also the distinction presented by language speakers in urban and suburban area. First, urban society prefer using *pronoun we* in showing their pride and loyalty to their own language in food talk, for example, the utterance *ini kalo kami ngomongnya...* (we call it as...). There some utterances in food-talk that used pronoun *we* which reflected social identity description of the speakers toward the language and group. It presented a loyalty and pride to the culture and ethnicity as well as the language. it can be inferred that when some speakers gather in a group from different ethnic background, they

attempt to identify their selves to show the existence to other groups. Urban society also used code mixing in form of English loanwords in showing their language attitude for example *doughnut cokelat* and *ayam chicken wings*. It indicated a pride to other languages, namely English.

Moreover, suburban society prefer using special food and food preparation vocabulary in mother tongue such as *aye'*, *merico*, *ngicau* and *aye'* in showing their language attitude. The attitude presented a pride and anthuciasm of the speakers in giving the description of the way in processing and preparing the food by mixing some mother tongue.

Lastly, both of urban and suburban stated phonological humor as the way to identify and show the language attitude in food-talk. Urban society preferred using foreign language in made phonological humor such as *peonut onion*, *fren fries*, *tumhe* and *terajana*. On the other hand, suburban society prefer using their mother tongue in stating phonological humor to show their language attitude in food-talk such as *bejos* and *lelek-lelek*.

#### **IV. CONCLUSION**

As the result of food culture and culinary business growth in Lubuklinggau, the research emerges as something to reveal whether the language phenomena in Lubuklinggau are influenced by food culture. The use of English and foreign language in some restaurants and cafes menus trigger the curiosity toward the language phenomena and social factors.

As multilingual and multiethnic community, Lubuklinggau society may use different language varieties to different people and in certain settings.

The result of the research is highly expected to contribute in providing the information toward the language phenomenon in Lubuklinggau dealing with language, identity and language attiude, particularly in talking about food as the prominent matters in the society's culture locally and globally.

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