

Linguistic Value in Slogan in Pangkalpinang City Public Space: Educational Perspective

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Abstract

Nowadays, slogans in the public space have become the most significant socialist symbols and meanings that are easily accessible to the public, such as the example of writing traffic signs, billboards, information boards and other media. The problem lies in the lack of attention to the linguistic element, considering that the media contains formal slogans as a reflection of the level of standardization in the interpretation of symbols and meanings aimed at educating the public. These errors are found in a number of public spaces in Pangkalpinang City. This study aimed to describe the linguistic aspects of writing slogans in the public space as well as how to socialize about the delivery of symbols and meanings in the writing. This study also looked at how the purpose of informative education through symbols and meanings of the writing in the socialization media was interpreted by the people of Pangkalpinang. So that there are two formulations of the problem that will be elaborated in this study, namely: (1) How is the distribution of slogans in public spaces indicated to violate linguistic values ?; (2) How is the dissemination of symbols and meanings contained in the slogans conveyed educatively to the public? The theory used to carry out this research is the socio-phonological theory, ambiguity, and sociology of communication from Hebert Mead about symbolic interactionism. The method used was descriptive qualitative using data collection techniques, namely full observation and interviews. This research showed that there are no concepts that are misleading in conveying symbols and meanings contained in slogans in public spaces that should be formally informal because the Pangkalpinang community translates phonemes into orthographical (writing).

Keywords: media socialization, linguistic values, symbols and meanings, public space

INTRODUCTION

Language is a communication tool used by humans. Formal and informal languages are commonly used when individuals / groups / institutions communicate with listeners or recipients of information both directly and indirectly. The basic thing that the author wants to examine in this study is how language as a formal communication tool represents information provided to the public from individuals / groups / institutions. In this case formal

information system using language is through information media.

Nowadays, the slogans in the public space have become the most significant medium of socialization of symbols and meanings and are easily accessible to the public. The slogan as a socialization media provides structured information to the wider community in various cultural, educational, economic, political and so on backgrounds. This makes the slogan the best tool to represent information and is naturally written effectively and efficiently and is

acceptable to people in all of these backgrounds.

Pangkalpinang City is a city that has many slogans or information media that are displayed in public spaces, which means that they can be read by all levels of society. However, it seems that the government has not given full attention to the aspects of language in the words, phrases, and clauses listed in the information media. This is evident from several slogans that are still wrong in writing spelling and even changing meanings due to ambiguity.

This research is collaborative research between science, namely linguistics and sociology. At the linguistic level, researchers tested the language rules in the information media found on the Pangkalpinang City high way. The language rules studied are of two types, namely the language rules of the phonological and orthographic sections and the rules of language in accordance with grammatical. The two language rules are indicated to have deficiencies, namely the lack of obedience following the existing language rules. While at the level of sociology there are actions that support the socialization of learning to the community through the theory of symbolic interaction. Socio-phonological studies are rarely discussed so that the authors draw attention to be able to investigate further.

The methodology used is a qualitative method with a phenomenological approach. According to Van Mahen, phenomenology is not only a description, but also a process of interpretation in which the researcher interprets the meaning of the object under study (Van Manen in Creswell: 2018). In this study, the object used is a medium of information containing words, phrases, and sentences that are informative for the community. Therefore, the method of collecting data is in the form of observations of these objects and then taken pictures and examined. The data used by the author are

twelve (12) information media around the city of Pangkalpinang that have been successfully captured and focused on slogans and situation conditions around the image.

Language Ambiguity

In aspects of language, ambiguity is divided into three types: phonetic, lexical, and grammatical level ambiguity (Pateda, 2010). The phonetic level ambiguity is the ambiguity when the sounds of the language blend which are spoken because of the speed of speech so that the recipient becomes doubtful. In this case, phonetics contributes to sound or speech. The lexical level ambiguity is the type caused by the lexical form used (Dardjowidjojo). The lexical form that is used does not mean the meaning contained has a double meaning or refers to something different according to the environment of the wearer. Grammatical level ambiguity is ambiguity at the morphological and syntactic level. In this case, for example, the word *hitter* (PeN + o'clock) has a double meaning of 'person who hit' or 'tool to hit'.

Meanwhile grammatical ambiguity is divided into two (Gleason and Ratner: 1998 in Dardjowidjojo: 2005), namely local ambiguity and eternal ambiguity.

Ambiguity occurs in phrases, clauses, and sentences at the syntactic level. Actually, every word that forms a phrase or sentence is clear, except that the combination is sometimes not good. Parents' phrases can mean 'old people' or 'mother's father'. In sentences I have old friends and acquaintances whether the word *old* only refers to friends or friends and acquaintances that can make a double meaning (Yulianty: 2008).

Whereas Gleason and Ratner (1998) divide grammatical ambiguity into two types: (1) temporary ambiguity, and (2) lasting ambiguity. Temporary ambiguity is a type of ambiguity in which the syntactic

function of a lexical form is ambiguous until the reader will find another lexical that helps reduce ambiguity. So that it looks at the beginning is considered as ambiguous but at the time of reading carefully the ambiguity fades because of the lexical changes in function. For example in the sentence *The horse raced past the barn fell* which seems ambiguous with the existence of two verbs *raced* and *fell*. But after observing it is clear that *raced* is a past participle so it does not function as the main verb. Meanwhile, eternal ambiguity is ambiguity that cannot be confirmed by its ambiguity even by finding a new lexical. In the sentence *The old men and women went to town* is an example of a sentence of eternal ambiguity because there are old adjectives that do not clearly interpret both subjects or just one subject.

1. Fono-Orthographic confusion

Ordinary people assume that the writing and sound in a word are the same. This results in writing errors because only armed with sound knowledge of the word. This is understandable because Indonesian is a language where most lexicals do not distinguish between sound (phonology) and writing (orthography). But it will be a problem later if the lexical written is lexical from the absorption language because writing and sound will be different. This is revealed by Soeparno (2005) that the similarity between graphic signs and phonetic symbols in the Indonesian orthographic system and Latin letters is an advantage. However, it will be disadvantage to meet with orthography of English where sounds and writing are not always the same.

Confusion in terms of these orthographics can occur because of the disobedience of the community in understanding linguistic rules. This disobedience depends on the background of the social status of the people who mostly assume that writing and sound are the same. However, whatever the background

of the community's social status, the enforcement of good writing rules must be upheld in order to provide education for the general public. This socialization is important to avoid fossilization and generalization in the use of non-standard language.

Phonological studies are linguistic studies that discuss the sound of language in general. The general meaning is that sound includes all sounds of language that distinguish meaning or that do not distinguish meaning. The American flow breaks down phonology into two phonetics and phonemes while European schools break it down into phonetics and phonology. In this case there is confusion of phonological terms namely general meaning and phonemic meaning (Soeparno, 2002).

Orthographic study is a sub-field of applied linguistics that discusses grammar in the form of grafts / writings in this case can also be called graphonomy. In phonetics, each letter spelling is designed according to the embodiment of a fona. This phenomenon occurs in Malay into Indonesian.

2. Socio-Phonological Study

Socio-phonology is analogous to sociolinguistics, where sociolinguistics sees the relationship between society and the use of language, which in this case often addresses dialects and accents. Socio-phonology is to discuss about society and connect it with sound (fona). Indonesia has not done much similar research even though in the United Kingdom and America many have been studied with conclusions, namely the manifestation of social strata in the community which consists of 5 levels: lower working class (LWC), middle working class (MWC), upper working class (UWC), lower middle class (LMC), and middle class (MC).

In this study phonological and sociological variations can be found in the City of Pangkalpinang with written information media objects that include the influence of language absorption or

language ambiguity. The researcher sees this phenomenon as the background of conducting research on linguistic values so that it can provide awareness in using the correct linguistic rules especially in formal institutions.

3. Symbolic Interaction Theory of George Herbert Mead

In essence, the community needs adequate education, one of which is through information media in the public space. In the theory of symbolic interaction there are interactions with society. The essence of symbolic interaction is communication or exchange of symbols that are given meaning. In the end, the influence of symbols represents what is meant to the wider community. These symbols are represented as information media that exist in public spaces, especially the City of Pangkalpinang, both supposed to be formal and informal. Interactionism basically explains about language, social interaction, reflectivity and significant symbols that can be interpreted by society.

In summary, the theory of symbolic interactionism is based on the following premises:

1. Individuals respond to a symbolic situation that is by responding to the environment including physical objects (objects) and social objects (human behavior) based on the media contained in these environmental components for them.
2. Meaning is a product of social interaction so that the meaning does not look at objects but is negotiated through the use of language because it allows humans to be able to color everything not only physical objects, actions but also abstract ideas. (Ritzer, 2007 : 280)

In seeing how human interpretations of symbols, some followers of symbolic interactionism also like Blumer, Manis and Meltzer; A. Rose, Snow in Ritzer (2009) put forward the principles namely

1. Humans are sustained by thinking abilities formed by social interaction

2. In social interaction people learn the meanings and symbols that allow them to use these thinking skills

3. The meaning and symbol allows people to take actions and interactions typical of humans

4. People can modify or change the meanings and symbols they use in interactions based on their interpretations of the situation. (Ritzer, 2009 : 392)

Sendjaja in Bungin (2014) symbolic interactionism theory builds, maintains, changes certain habits, including in language and symbol symbols, and as a glue of society (the glue of society). The focus of this theory emphasizes the language that forms the social structure and how other languages and symbols are reproduced, maintained and transformed in their use so that they become culture in society.

The meaning, in the view of this theory, is not an objective unity that is transferred through communication, but is a habit that arises and is created through interaction. Meaning, is a product of interaction, where those meanings can change from time to time (Bungin, 2014: 254-255).

This symbolic theory of interactionism also becomes the root of interpretive communication theory that develops as the communication media grows through print and electronic media. The development of interpretative communication with the advancement of information media visualization has caused the use of social symbols and modern culture to be unavoidable, thus changing people's language and communication behavior (Bungin, 2014: 263).

By using symbolic interactionism theory, this study explains how the reproduction of meaning that is dynamic and can change through the dissemination of information media, thus influencing people in interpreting the meaning, then giving rise to new meanings and new habits in the Pangkal Pinang Society. When the information media dissemination process is spread out, institutionalized and internalized

into everyone who can then make the Pangkal Pinang community have a culture of interpreting languages or symbols that are different from the general public.

DISCUSSION

The author collected twelve (12) information media around the city of Pangkalpinang and analyzed the data using ambiguity, phonology and orthography. Data is taken through the process of shooting and focusing on slogans and situations that support the existence of such information media. In the next discussion, each picture will be analyzed and its relationship with the theory used.

1.1 Picture 1



In the picture above there is a text or slogan 'Prioritizing Pedestrians and Cyclists' which has non-standard writing. Media information is made by the authorized service, which means that all forms of information must go through screening with linguistic sections. In reality this is not valid and as a result the misguided writing is still displayed. In the Indonesian Dictionary the word cyclists do not exist. So the word cyclists should be bicycle users.

1.2 Picture 2



The picture above shows the absorption language taken from English, namely Traffic Light. However, residents of Pangkalpinang interpret the use of the words in English in the phonological meaning or sound they get when hearing words in English in a raw way becomes Trafic Light. In phonological studies, the use of sound / g / and / k / is to distinguish voices and voiceless which means that if it is sounded in Indonesian there will be a thick sound when mentioning the sound / g /. however, Indonesian does not recognize the distinction between / g / and / k / and is compounded by the installation of information media that only armed with phonemes without regard to the orthography. In fact, the one who issued this information media was the related office which was responsible for the media of information that had to be disseminated to the wider community.

1.3 Picture 3



The picture above is also issued by the local government where there is a prohibition on littering and more specifically in the area around his writing. Basically the warning about the ban on disposing of garbage aims to insinuate the perpetrators or the people who still throw trash in the place. As a result, the media information displayed is a language that attacks the psychology of the perpetrator, namely by writing a flicking prayer. The prayers are the litterers themselves.

1.4 Picture 4



The problem with the picture above is the same as the media image of information about traffic lights written in English, the Traffic Light written into Trafifig Light. The Pangkalpinang community

means Drop Off not as orthography or writing but in the phonological meaning of Droff Off Only. The Pangkalpinang community does have a tendency to say / p / and / f / alternately without distinguishing meaning (Wijayanti, 2018). So that in the information media above there are two motives here, namely phonological acceptance and complementary distribution sound / f / and / p / in the Pangkalpinang community.

1.5 Picture 5



The above description states that the orthography of coffee writing is misleading and is written inappropriately based only on phonemes that are heard without confirming them into orthography. In the event that there is confusion whether the owner of this place of eating deliberately deviates from orthography or indeed incorrectly justifies the writing of coffee to become a coffie. This would be a natural thing because this eating place is a place that is not formal and is not in the responsibility of the official institution or related institution. Language in this case is slang which is very informal.

is not a standard media that must be issued by the relevant agency or institution.

1.6 Picture 6



The picture above is a special barber shop for men where the name of the place is in English, namely "Barber Shop Laxie: Hair Cut Gentelmen". At first glance there seems to be nothing wrong with the English writing because the word barber and hair cut are correct. But in the *gentelmen* section, the writing of the word is not right, that is, it should be gentlemen. In this case the writing of the wrong word is an element of accident because of the ignorance of the barber owner.

1.7 Picture 7



The picture above is also an error that is adapted from an orthographic system, that is, people do not pay attention to the writings they adapt from absorption languages. Even though the system is written in Indonesian, the system should not be a system as seen in the information media above. However, this can still be understood because the information media

1.8 Picture 8



The article above is 'Please be patient, reduce your ego. Prioritize Vehicles from the Main Line. The picture above is actually something that is often used in everyday language, especially in the use of the word ego which is always associated with thinking of oneself or in a more complete context which is selfish. However, the use of the word ego is less appropriate if it is interpreted as someone who is selfish. Ego according to the Big Indonesian Dictionary is: (1) me; yourself (2) a sense of self-awareness; (3) individual conception of himself. This is supported by the psychological explanation that the ego is taking action that controls ourselves from the id or basic passions.

1.10 Picture 10



The owner of this beauty salon defines the writings of ladies and gentlemen in their phoneme meaning *Ladies & Gents*. The meaning of the name of a beauty salon is an element of intent, namely the article is formatted into a slang, namely *D 'Nur*.

1.11 Picture 11



In the picture above, there is ambiguity in writing layout *stop !!!* and followed by two phrases whose placement is not appropriate, namely violation and accident. Posts should be stop violations and stop accidents. Only because of lay out errors does this information media become ambiguous and cannot be understood by the community as a whole.

1.12 Picture 12



The picture above is an image installed by a formal institution in a polyclinic. The writing in the image shows an error in Sytax that is ambiguous. Writing *Serving Communities and BPJS* is ambiguous because the verb serves to accommodate two objects, namely the general public and BPJS which when separated become *Serving the Public Community and Serving BPJS*. The first clause is correct, but the second clause is not correct because the BPJS is an immovable and living object so it is not logical to be served.

From the results of the description of the twelve images, found types of information media that must be addressed immediately and remain natural as they have been seen in public places. The type of information media that must be addressed is the media of information issued by formal agencies or institutions. This is because the information media is a means of socialization as well as a learning tool. In a formal context, the conformity of information is a must. Meanwhile on the information media that are not related to the institution is a media of information which unfortunately cannot be contested because of the ignorance of the community. If viewed further, it is reciprocity from the institution that issues ambiguous information to the community and is then emulated by the community itself.

Figures 1,2,3,4,8,11 and 12 are examples of information media issued by official offices or institutions which urgently need to be corrected immediately because

there is language ambiguity in them. Figure 1 is an information medium that does not pay attention to words that exist in Indonesian and does not consider whether the word is standard or not. Figure 2 is an information medium that uses foreign languages as part of socialization not to violate traffic rules but the person in charge does not consider the correct spelling according to the foreign language standard. This phenomenon also occurs in figure 4 where spelling (orthography) is confused with phonemes (sounds). Figure 3 is a social media that attacks people's psychology that is less ethical to be used as an example because using bad prayers can cause a deterrent effect.

1. Language reproduction through information boards and community interpretations

This research also directs the focus on how the information media described earlier is interpreted by the community as the recipient of information. To analyze the interpretation process, a sociological approach is used with symbolic interactionism theory in which languages or symbols that represent language are reproduced through information boards. Information boards and banners are the most effective tools for disseminating information to the public, because the media is spread in public spaces that are often accessed by the public, which in this case is the audience, or the audience who receives information.

The advancement of the printing industry which is advancing through the trend of Digital Printing in the present era, encourages changes in the dissemination of information board media using MMT materials (Macromedia Technologies) or banners made of plastic that are more practical than fabrics. This has made it easier to renew information boards, banners, billboards, billboards and others. MMT media is an alternative to renew media information in the public space.

This media is not only used by formal institutions in providing information

that contains informative and persuasive announcements, but this media is also used by the general public as a medium of trade business, services, welcome banners in villages and others. The ease of using this media encourages anyone to create information media without regard to the standard language structure that applies in society in general. Indirectly, the community has the freedom to reproduce meaning and language in public space. Then it can construct a public understanding of the meanings that are spread in symbols or languages that are emblazoned on the media of information.

2. New Symbol Interpretation and Construction

In this study, many reproduction of meanings in the form of writings and languages that are free from the bonding of language structures have become the general consensus of the people. The difference in the delivery of information is separated from the structure of the standard language of the general public then becomes a symbol and text that is silenced. The symbols and texts then become institutionalized and internalized habits into the construction of the language reality of the community of Pangkalpinang. This makes the interpretation and understanding of community languages different from those outside the base of betel nut because of the difference in construction of meaning built by formal and non-formal institutions and the general public through information media that they spread in the public space.

This reproductive process impacts the omission of the community and grows into habits and culture in the community. This shifts the old symbols into new symbols in the interpretation of the Pangkalpinang community. In the analysis of symbolic interactionism theory, the process of interpretation of people towards the symbol of information that emerges, makes these symbols as a new symbol that grows through social interaction,

institutionalization and can be a construction of language reality in the community of Pangkal Pinang.

Bungin (2014) explained that the creation of reality is done by using language (verbal and visual) or signs of language (symbols), because language is the main tool for describing a reality (Bungin, 2014: 232). In this case the new language symbols that are formed and visualized through information media become new language realities that appear in the community.

Therefore changes in symbols and meanings show the objectivity of meaning is flexible, relative and temporary, can change through time, context, and from one community to another.

CONCLUSION

From linguistic and sociology research, the type of information media that must be addressed is the media of information issued by formal agencies or institutions. This is because the information media is a means of socialization as well as a learning tool. In a formal context, the conformity of information is a must. Meanwhile on the information media that are not related to the institution is a media of information which unfortunately cannot be contested because of the ignorance of the community. If viewed further, it is reciprocity from the institution

that issues ambiguous information to the community and is then emulated by the community itself. Therefore there must be an urgency to hasten the dissemination and correction of information media, especially those that have been issued by related official agencies or institutions.

Media information in public space is a communication media as well as social institutions that can influence society in shaping reality. The process of channeling information through the media in the public space and the process of interpreting the community in interpreting the symbols that emerge from this information shapes the reality in society. This study found the construction of a new reality of language that appeared in the media of information in the public space of the city of the base of betel nut. Significant differences arise from the form of language symbols in the media information that is separated from the structure of the standard language of society in general. Reproduction of the new language becomes a symbol and new meaning which can then be constructed and internalized in the language reality of the Pangkal Pinang community. Changes in language reality in the perspective of symbolic interactionism show the objectivity of dynamic meaning, flexible can change at any time through the process of language reproduction and interpretation of meaning from society.

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