

THE FORMS OF ADDRESS OF THE SASAK COMMUNITY IN USING SASAK SPEECH LEVELS IN KERUAK COMMUNITY

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ABSTRACT

This research is intended to describe the types of Sasak speech levels, the phonological, morphological, and lexical variations, and the contexts that determine the usage of each type of Sasak speech levels. There are three steps applied in this research; data collecting, data analysis, and result presentation. The data are taken through in-depth interview method by employing recording and note-taking techniques. The data are also gathered from some literary sources as well as the writer's insight and understanding as a native speaker of Sasak people in Keruak Community. The results of this research indicate that there are three types of Sasak speech levels, namely, bahasa Sasak Jamaq (intimate/ordinary), bahasa Sasak Alus Madya (medium/moderate), and bahasa Sasak Alus Utama (high). Several factors are addressed to have affected the unfavorable use of Sasak speech levels among the youths. First, there is the environment factor, which is not conducive enough to allow people to use to hearing and practicing the honorific Sasak lexicon. This is due to the assumption that Speech levels belong only to the bangsawan aristocrat family members. Second, the numbers of the noblemen family members who use this variety are also decreasing. Third, the widely use of Bahasa Indonesia in almost every domain of language use cannot be avoided to influence the young generation to communicate in it wherever possible. And fourth, it appears that the time allotment to the teaching of Sasak as local content in the school curriculum does not allow covering the teaching of the speech level.

Key Words: *Address, Sasak Language, Sasak Speech Levels.*

ABSTRAK

Penelitian ini dimaksudkan untuk menggambarkan; jenis tingkat tindak tutur, aspek fonologi, morfologi, dan variasi leksikal tindak tutur bahasa Sasak, dan konteks yang menentukan penggunaan setiap jenis tingkat tutur Sasak. Ada tiga langkah strategis yang diterapkan dalam penelitian ini, yaitu, pengumpulan data, analisis data, dan presentasi analisis data. Data yang diambil melalui metode wawancara dengan merekam dan mencatat. Data juga dikumpulkan dari beberapa sumber sastra, wawasan penulis, dan pemahaman sebagai pembicara asli orang Sasak di desa Keruak. Penelitian ini menunjukkan bahwa ada tiga jenis tingkat tutur bahasa Sasak yaitu bahasa Sasak Jamaq, Alus Madya (sedang), dan Alus Utama (tinggi). Beberapa faktor yang ditujukan mempengaruhi penggunaan bahasa Sasak di antara pemuda. Pertama, faktor lingkungan yang tidak kondusif untuk memungkinkan orang untuk menggunakan leksikon Sasak. Hal ini disebabkan asumsi bahwa tingkat tindak tutur hanya milik para bangsawan. Kedua, jumlah anggota keluarga bangsawan yang menggunakan varietas ini juga menurun. Ketiga, banyak penggunaan Bahasa Indonesia di hampir setiap domain penggunaan bahasa tidak bisa dihindari untuk mempengaruhi generasi muda untuk berkomunikasi dimanapun. Dan keempat, tampaknya saat penjabatan pada ajaran Sasak sebagai konten lokal dalam kurikulum sekolah tidak diimplementasikan.

Keywords: Nama Panggilan, Bahasa Sasak, Tingkat Tindak Tutur

INTRODUCTION

Language is universal thing for human being. Language relates to all of human aspects of life. One definition sees language primarily as the mental faculty that allows human to undertake linguistic behavior: To learn languages and to produce and understand utterances. This definition stresses the universality of language to all humans and emphasizes the biological basis for the human being (Wikipedia: 2015). Another definition sees language as a formal system of sign governed by grammatical rules of combination to communicate meaning.

Language is system of communication consisting of sounds, words, and grammar used by the people of a particular country or profession (Cambridge, 2008). According to the explanation above the possessions in language is more than any other attribute, distinguishes human of from other animal. To understand human being, it must be understood that language is created by human, because language and society are mutual two things that can be separated from media of communications to interact or to understand each other. According to philosophy expressed that language is the source of human life and power (Stephanus, 2005: 8). Human being uses language for an almost unlimited of purposes. So it is useful to look at the function of human beings use language.

Human is social beings who have instinct to live with other people, living together in a small or large community requires them to have interaction. In the human interaction, language has a crucial role as tool of communication. Language is not only as communication tool but also as the way to show who, what, where the speaker is or language is a self extension tool. Moreover first language may establish the character of the speaker. Language cannot be separated with social interaction that has great influences for the environment sociologically. Human maintains the social behavior actively and with obedience will easier them to be accepted in social interaction. Language mainly concern to three aspects such as consistency, systematic, and objective that linkage to way of thinking, perspective, and

the way of speaker behave. Those aspects to language use can form the perception perspective of themselves and environment.

Nowadays the influence of globalization create the culture, life style, fade away and especially can make effect to language use, that can be make the people in society used different mode of language, such as the use of Sasak speech levels in a conversation. Additionally the community in basically are bilingual and multiannual. Indonesia is one the bilingual country and as of developing country in the word which has hundred thousand of islands with the millions of population which has multifarious culture and language. Lombok Island is one of a part of Indonesia that has different culture and language than the other. Therefore, most people in Lombok are bilinguals, and speak their own ethnic language which is called Sasak language. As well as the national language, Bahasa Indonesia which are thought in school and used as their formal and official made of communication (Lyon, 2001: 236).

One of the language aspects currently being the concern of Sasak elders, particularly the *bangsawan*, aristocrats', parents, and teachers of Sasak in Lombok is the incompetence of the Sasak youths to use Sasak speech levels (Base Sasak *Alus*). It has long been noticed that the young generation are unable to communicate using standard' honorific Sasak to elder people, teachers, or adults when addressed in Sasak, rather they tend to response in Bahasa Indonesia. Like Javanese, Sudanese, Madurese, and Balinese.

What has been afraid by many people is that most Sasak people now have no sufficient command of these *Alus* forms of the language when they communicate with each other. Many Sasak elder figures got upset that if there were no continuous intergenerational language level transfer since childhood there would be no hope of hearing this high variety in the future any more. That would also mean that Sasak unique cultural wisdom would get loss and thus a loss of any kind of humanity would take place. For the Indonesian context, that would also imply that parts of the core value

of the local cultural heritage that builds up Indonesian national culture is also missing.

This research presents findings of a survey as well as ethnographic research as to the extent to which Sasak people understand and use high variety of Sasak correctly and appropriately. Hence forth, it will illustrate how the Sasak communities understand the differences of Sasak speech levels, especially in the Eastern part of the island, East Lombok Regency. It was also aimed to find out what linguistic and non-linguistic factors that influence Sasak people on the use of Sasak speech levels.

METHOD OF STUDY

This study applies ethnographic designs are qualitative research procedures for describing, analyzing, and interpreting a culture sharing group's shared patterns of behavior, beliefs, and language that develop over time. According to Nawawi (1995: 24) a descriptive research is not more than a research which fact finding. The result of descriptive research is focuses on give an overview with objective about the real conditions of the object under the study. In qualitative research, a researcher is a key instrument were able to analyze the situation at full critique which researching then do the abstractions about what is happening in realities and data, and theoretic sensitivity of the researcher is not obviously and then become too important role (Strauss and Corbin, 2003). Based on the statement above, the researcher will analyze the forms of address of the Sasak community in using Sasak Speech levels in Keruak community East Lombok.

There are two steps to analyzing the data in qualitative research. These are: an analyzing the data till conducting and after the data conducting. The data were obtained when collecting data in the field and secondary data is processed in order to systematically. The step how to conduct the data is begin from revise the data, classification, reduction, presentation, and making conclusion.

The data that was getting during the research processed with analyze or techniques which use as stages that have said by Huberman (1992) with interactive model which constitute by cycle among of

conducting the data, data reduction, and implementing data with pulling the conclusion. Data reduction is the process of selecting, focusing on simplification, abstraction and transformation that comes from the ground were those are still rough. The data that has collected then reduced for the purpose of organizing a virgin to the conclusion or verification does not have problems or difficulties.

From the transcript of the interview for getting information that relevant with the research focuses is doing by data reduction. Base on the statement, the method how to know the categories of the data is with sort out the data. Data serve as foundation for a research study. In qualitative research, the relevant data derive from four field-based activities: interviewing, observing, collecting and examining (materials), and feeling.

FINDING AND DISCUSSION

The finding is intended to answer the research problem. In this case, the researcher identifies the different addresses of Sasak speech levels. This identification concerns with classifying each levels of speech levels used by the people in Keruak community. After the researcher selected speech levels used by the people in Keruak Community, the researcher analyzed the language use when the people conduct the conversation.

To make the discussion clearer, the researcher presented a number of frequencies on the different addresses of speech levels used by the people in Keruak community. Based on the number of frequency count, the researcher drew a data display the language used in order to recognize which is the most domain used as it shows in the following:

Table 1: Sasak Pronominal

Levels	First Person 'I'	Second Person 'you'	Third Person 'He/She'
Low	<i>Aku</i>	<i>Kamu/ ente</i>	<i>le/nie/n</i>
Middle	<i>Tiang</i>	<i>Side (neutral) Pelinggih/pelungguh (formal)</i>	<i>le/nie/n</i>
High	<i>Kaji</i>	<i>Dekaji</i>	<i>Deside</i>

Based on the data above, Sasak speech levels consist of three levels, those are: low, middle, and high levels. From the table above, it is concluded that the first person the pronoun of 'I' refers to *Aku* for low levels, *Tiang* for middle, and *Kaji* use to high style. And second person 'you' addresses to *Kamu* (low), *Pelinggih/Pelungguh* (middle), and *Dekaji* use for high levels. The third person 'He / She' the pronouns is *le/nie* (low), *le/nie* (middle) and *Deside* (high levels).

In general, for most common Sasak people in Lombok there are only two

language varieties known, namely Sasak Jamak/biase used for everyday interaction and Sasak Alus used for noble people. Just as speech level in Javanese, proper language usage in Sasak involves the choice of variant vocabularies which is made according to the relationship between the speaker and the addressee, in addition to other factors which largely depend on the extra-linguistic context (for example the relative social status of and degree of familiarity between the discourse participants).

Table 2: Sasak Speech Levels

Utame	<i>Sampun Already</i>	<i>Dekaji You</i>	<i>Majengan? Eat?</i>
Tengaq	<i>Sampun Already</i>	<i>Pelungguh You</i>	<i>Medaran? Eat?</i>
Jamaq	<i>Wah Already</i>	<i>Side You</i>	<i>Ngelor? Eat?</i>
Kasar	<i>Wah Already</i>	<i>Kamu You</i>	<i>Mangan? Eat?</i>
"Have you eaten?"			

Based on this data analyzed in the present study includes the *tengaq*, *jamaq*, and *kasar* style, but the *utame* is not found in the corpus. *Utame* is the highest styles used to respect the *menaq utame*' the highest nobleman in Sasak society. As result, an *utame* style appears fairly commonly in Sasak literature, such as folk stories, and also when people of Sasak community communicate with the others.

In Sasak, the use of each style is determined by the degree of formality and respect the speaker wishes to convey toward his/her addressed. For example, a

jajarkarang speaker may addressee, that *menak utame* or *biase*. The same speaker may employ *jamaq* or *kasar* to addressee his/her own people. Therefore for *Jajarkarang* there are two possible choices: (1) *Utame* style is used when talking to *menak utame* 'prominent nobles' and (2) *Tengaq* style occurs when talking to *menak biase* 'ordinary noble'. *Tengaq* style is also used in interaction between those *jajarkarang* with kinship ties, but holding *hajj* and official education or occupation. In Sasak society, the role of official education and official

occupation is significant in both social change and language use.

Address forms of Sasak speech community:

For Menak :
 You : Dekaji, Pelungguh, Pelinggih
 Me : Tiang
 Father : Mamiq
 Mother : Mak
 Honorific vocabularies: napi, mangkin, nenten, sungkan.

For non Menak :
 You : Side, Kamu
 Me : Aku
 Father : Amaq
 Mother : Inaq

For elder people :
 You : Side
 Me : Ku

For younger people :
 You : Kamu

For son and daughter :
 You :Tatik, Baiq

There are five domains which can be identified in Keruak community will be show in the table:

Domain	Addressee	Setting	Topic
Family	Parent	Home	Eat
Friendship	Friend	Garage	Foods
Religion	Priest	Mosque	Religion
Education	Teacher	Scholl	Lesson
Employment	Employer	Office	Job

Examples in conversation:

Data 1: In family (conversation between father and his son)

Amaq Ida : **Sampun bekelor** amaq?
Already eat father
 "Have you eaten sir?"
 Agus : wah aku mangan baruk, kamu
Already I eat just now you
 bermbe wah mangan?
How already eat
 "Yes I have, how about you have you eaten?"

Analysis: The sentence **sampun bekelor** (have eaten) refers to sasak speech levels and addressed to high levels. And the word **Amaq** (Father) addresses to non menak or low levels in Sasak community. The sentence **wah aku mangan,kamu berembe wah mangan?** Is Addresses to low levels in Sasak people.

DISCUSSION

In Javanese and Sasak languages, there is a phenomenon of language speech level, which is highly related to social stratification in society. Both of JL and SL speakers recognize this phenomenon. Both have three speech levels, i.e. *boso*,

ngoko, and kromo-inggil in JL, while *biase, madya* and *alus* in Sasak language. The speech leveling influences word selection and structure used by speaker, to accentuate their skill in communication. For instance, instead of saying 'pire' to say 'how much'. Another example in Sasak language, people would rather say '*mbe yakm lumbar?*' rather than '*mbe yakm lai?*' for saying, 'where are you going', because the word '*lumbar*' demonstrates a more delicate sense of respect than '*lai*'. This kind of evidences cannot be found in English, as the sense of respect to show politeness in English is not denoted by speech levels. Language stratification seem to be extremely distinguishing factors of English to Sasak languages that influences the selection of word and structures of speaker by putting many aspects as the consideration, including age, social status, richness, education, job and position, family, reputation and level of intimacy among interlocutors.

In relation to dialect diversity, Sasak also incorporates a 'speech style' which seems to have been borrowed from both Javanese and Balinese (Clynes, 1995). In many senses the Balinese and the ancient Javanese share a common culture. However, again, Balinese and Javanese accounts of

the past have 'more in common with myth, legend and parable than with history' (Brown, 1988: 97). In this respect, the example of language use is given in correspondence with the stratification of the society. Parallel to this stratification are three speech levels: *jamaq*, *tengaq* and *utame* 'ordinary', 'medium' and 'prominent' respectively. The examples below illustrate the three styles in use to mean the same, as in 'what did you say?'

Utame : **Napi manik dekaji?**
What say you?
'What did you say?'

Tengaq : **Napi basen pelungguh?**
What say you?
'What did you say?'

Jamaq : **Ape unin side?**
What say you?
What did you say?'

In terms of class and ethnicity as a set of markers by which one group differentiates itself from another, Sasak people then could be identified according to class by the language they speak. Gidden and Held (1982), and Gidden (1990, 1993) argues that any apparent difference is suitable material for an ethnic label of one group by another. So far, language use functions to mark and demarcate caste in Sasak community. *Alus* has been claimed to be the property of *mènak* by the Sasak community as it was mainly used in the *mènak* environment. There is a local expression which supports this claim, i.e. *Dengan mènak dòang tao napakang base alus, sèngaq ie jari baseng bilang jelo* 'Only the *mènak* people speak proper *alus* as they use it in their everyday Interaction'.

Mènak 'nobles' as a referent group in Sasak community certainly enjoys some superiority over *non-mènak* 'commoners'. Here, the notion of group affiliation is important for the Sasak people. Language use reinforces the existing status differential and social value of language associated with the group. For the subordinate group (non-nobles), feelings of inadequacy to properly use high speech markers arise. So, the safest strategy for certain educated speakers to avoid being categorized as not respecting the

listeners to switch to Indonesian (Syahdan, 1996).

Inequalities are justified in terms of social strata and language use conventions. Thus, the status of any group in Sasak is shown through its ability to show politeness in the form of the use of lexical items considered polite. Nothofer (2000) indicates that the repertoire of polite vocabulary varies between *mènak* 'nobles' and *nonmènak* 'non-nobles'. This is understandable because the distinction in social status leads Sasak people to be diverse in the use of language in their everyday encounters. For example, a *mènak* speaker is brought up to use *alus* 'high' style during conversation with his family members, and non-*mènak* speakers to just use the Sasak *jamaq* 'ordinary Sasak' in their daily encounters.

The mastery of *alus* for *non-mènak*, therefore, depends on both their role and their level of mobility in society. This applies equally to that non-*mènak* with formal education and a middle class occupation, and with *haji* status. It is apparent that there is a tendency nowadays where the notion of caste is not considered as important as it once was. This trend applies in both the marital system and in language use in the Sasak community. The power of caste consciousness is threatened daily by both modern values and the egalitarian teachings of Islam. In what remains, caste seems to be based on the achievements of a particular family. For instance, noble families tend to accept the difference in blood relationships, but emphasize more the differences in education and religion. Furthermore, the more educated and the more religious a Sasak family is, the more tolerant they will be in bridging kinship differences. The notion of caste has therefore shifted to resemble what we commonly understand as class, that is, from blood heredity to socioeconomic status and education as well as religious attainment.

Manners: Body and Language Attitudes

When people sitting on side of narrow street, Sasak people would say '*Tabek*' to denote our respect upon the people while

bending our body as the attitude of respect and right hand is put straight down as if making a strike line on the ground. Meanwhile, in English speaking countries, those saying and body attitudes do not appears.

CONCLUSIONS

Related to the first chapter of this study, there are two specific questions to be answered in this thesis. The first question is how do the Sasak communities use the different addresses of speech levels in Keruak community. Second question focuses on what are the linguistic and non-linguistic factors that may cause the failure of using Sasak speech levels in addressing others?

Based on the first question above, the researcher concludes that Sasak speech levels consist of three levels, those are high, middle, and low levels. Sasak Speech levels are system of speech levels that distinguishes low, middle, and high styles, along with honorific and humble forms (Austin 2003, Mahyuni 2004). Speech levels form is applied reflected in various patterns particularly I choosing the word. By mean that the selected word which is going to be speakers to his / her addressee is determine by speakers possession in membership structurally.

The language use by the speakers may give us information about the speakers. The language that the speakers use may show the social and geographical background, such as the use of certain variety in language can give the speakers comes from upper class, middle class, or low class in society. The level and the style of Keruak people used in their daily activity when they interaction with the other (depend on the situation and with whom they talked). In below some levels of language in Keruak have:

Alus Example : Sampun niki medaran?
Already this eat?

“Have you eaten?”

Tengak Example : Sampun de bekelor?
Already you eat?

“Have you eaten?”

Kasar Example : Uah be mangan?

Already you eat?

“Have you eaten?”

According to (Mahyuni, 2006: 95) Sasak speech style among Sasak speakers function to demonstrate respect and this occurs where one interlocutor addressed or referred to is considered higher in social status than the other. Beside that Sasak speech style also reflects social norms and values, the speech style become crucial. An important manifestation of Sasak cultural values in Sasak language is the extent to which humility and respect are expressed. (Corson and Mahyuni 2006: 95) asserts that each of us acquires in our socialization certain attitudes towards words and their use that we apply to make judgments about which forms of expression seem to be superior to others. However, style is used in loose sense to cover the dynamic use of the system, and to assist the investigation of the switching between levels that may occur in a single interactive encounter. Therefore, “style” as it used here denotes the dynamic and determining role of *Alus*.

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