

**SPEECH LEVEL OF SASAK LANGUAGE AT RARANG TENGAH COMMUNITY****Asman Hafiz<sup>1</sup>, Lalu Nurul Yaqin<sup>2</sup>, Abdul Majid Junaidi<sup>3</sup>**<sup>1,2,3</sup>Faculty of Teacher Training and Education, Gunung Rinjani University<sup>1</sup>E-mail: asmanhafiz75@gmail.com<sup>2</sup>E-mail: yaqin@ugr.ac.id<sup>3</sup>E-mail: majidjunaidi89@gmail.com**Abstrak**

Penelitian ini bertujuan untuk mendeskripsikan bentuk-bentuk tingkat tutur bahasa Sasak, dengan sub fokus, domain penggunaan bahasa Sasak Alus (Base Alus) pada masyarakat Rarang Tengah, sejauh mana kepedulian masyarakat dalam menggunakan dan memelihara bahasa Sasak Alus (Base Alus) pada masyarakat Rarang Tengah dan faktor-faktor kurangnya penggunaan bahasa Sasak Alus (Base Alus) pada masyarakat Rarang Tengah dan konteks yang menentukan penggunaan masing-masing. Sumber data dalam penelitian ini adalah masyarakat Desa Rarang Tengah yaitu anak-anak dan orang tua yang tinggal di Desa Rarang Tengah, Kecamatan Terara, Kabupaten Lombok Timur, NTB. Metode penelitian ini adalah metode kualitatif, ada tiga langkah yang diterapkan dalam penelitian ini; pengumpulan data, analisis data, dan penyajian hasil. Hasil penelitian ini menunjukkan bahwa ada tiga jenis tingkat tutur Sasak, yaitu Bahasa Sasak Jamaq (biasa), Bahasa Sasak Alus Madya (sedang), dan Bahasa Sasak Alus Utama (tinggi). Terdapat beberapa faktor yang mempengaruhi penggunaan tingkat tutur bahasa Sasak yang kurang baik pada masyarakat Rarang Tengah. Pertama, faktor lingkungan yang kurang kondusif sehingga masyarakat dapat menggunakan, mendengar, dan mengamalkan leksikon kehormatan Sasak Alus. Hal ini disebabkan adanya anggapan bahwa tingkat tutur hanya dimiliki oleh anggota keluarga bangsawan Bangsawan. Kedua, jumlah anggota keluarga bangsawan yang menggunakan varietas ini juga semakin berkurang. Ketiga, maraknya penggunaan bahasa Indonesia di hampir setiap ranah penggunaan bahasa tidak dapat dihindari untuk mempengaruhi generasi muda untuk berkomunikasi di dalamnya sedapat mungkin. Dan keempat, kurangnya kemauan anak dan kurangnya orang tua dalam mengontrol komunikasi anak, dan terakhir adalah pengaruh media elektronik dan globalisasi.

Kata kunci: *Level Bahasa, Bahasa Sasak, Budaya Sasak*

**Abstract**

This research is intended to describe the forms of Sasak language speech levels, with sub-focus, the domains of the Sasak Alus language (Base Alus) use in the Rarang Tengah community, the extent of the community concern in using and maintaining Sasak Alus language (Base Alus) at the Rarang Tengah community and the factors the lack of using Sasak Alus language (Base Alus) at Rarang Tengah community and the contexts that determine the usage of each. The data sources in this research are the community of Rarang Tengah community, namely children and parents living at Rarang Tengah community, Terara sub-district, East Lombok regency, NTB. This research method is qualitative; there are three steps applied: data collecting, data analysis, and result presentation. The results of this research indicate that there are three types of Sasak speech levels, namely, Bahasa Sasak Jamaq (ordinary), Bahasa Sasak Alus Madya (medium), and Bahasa Sasak Alus Utama (high). Several factors have affected the unfavorable use of Sasak speech levels in Rarang Tengah community. First, the environmental aspect is not conducive enough for people to use, hear, and practice the honorific Sasak Alus lexicon. This is due to the assumption that Speech levels belong only to the Bangsawan aristocrat family members. Second, the number of noblemen's family members who use this variety is also decreasing. Third, the widespread 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, the lack of will of children and lack of parents in controlling the children's communication last is the influence of electronic media and globalization

**Keywords:** *Speech Level, Sasak Language, Sasak Culture*

## Introduction

Sasak language is one of many regional languages that have developed and been recognized in Indonesia, which has an important role in the diversity of language cultures in Indonesia (Yaqin, et al. 2022). The role and function of the Sasak language are very vital in the daily socio-cultural life of the people in Lombok Island West Nusa Tenggara (NTB) for communication between communities (Prihartini 2006: 94-95).

Since the 14th century, the Sasak people have been divided into four social caste groups, including *Menak* (first caste, namely the aristocratic class), *Prewangse* (the second caste), *Jajarkarang* (third caste, commoner or layman), and *sepangan* (lowest caste). One characteristic distinguishing an attractive group from other caste groups is an extreme language preference marked by sociolectal differences in language stratification or speech levels. The Sasak tribe, which has a knighted title, is usually identified by mentioning the names *Lalu* and *Raden* for men and *Baiq* and *Dende* for women.

This classification is based on the social stratification of the Sasak people as aristocratic or subordinate and not aristocratic or non-menial (Syahdan 2000: 99-109; Yaqin & Shanmuganathan, 2020). One way to distinguish the attitude of the relationship between the three groups is by using Sasak language expression forms, either *base alus* (soft language) or *base jamaq* (coarse language), which are arranged in the indhit base (speech level) of the Sasak language, Sasak language is usually divided into five dialects: *kuto-kute* (north Lombok) *ngeto-ngete* (northeast) *meno-mene* (central Lombok) *ngeno-ngene* (middle east, mid-west) *meriak-meriku* (south-central).

Alus language is one of the elements in the speech level of the Sasak language, whose position is almost the same as one of the elements of the Sasak tribe's customs. A person can be categorized as a customary violator and subject to social sanctions by being labeled uncivilized if he violates the base alus. Conversely, someone will fulfill the element of perfection in manners when understanding the elements of base alus (Syahdan 2000: 99-109; Yaqin & Shanmuganathan, 2020).

According to data from the West Nusa Tenggara Language Center, the use of the Sasak

language, especially the alus language itself is recently beginning to decrease. As for the classification among young people, the use of Alus language is around 4% from 10%, while among the parents it reaches 6%. This means a marked reduction in the use of the alus language itself. While the data obtained by the author from interviews with the *Rarang Tengah* community government, the use of the Alus language has greatly decreased compared to the previous year. Ironically, this alus variety is beginning to be abandoned by Sasak speakers when communicating with their speech partners. According to the author's observations, this is also the case in a community which is also famous for its blue blood area who are using alus language in communication where the number of royal descendants dominates, *silak medaran*, *ampure tang mamiq*, (let eat, I am sorry Mamiq) so on. but ironically, the use of the alus language is now starting to fade. Then *Lalu Ishak Yusuf*, such things can occur inseparably from age, social status (including heredity), education, level of familiarity, conversation situation, and type of conversation (formal/informal). From the description above, this study aims to present a portrait of the base alus among the Sasak people in one of the communities in East Lombok district, namely the community of *Rarang Tengah*, Central *Rarang*, East Lombok Regency, West Nusa Tenggara. Data will be collected through observation, interview and documentation techniques.

## Literature Review

### Speech Level

The KBBI (2002: 1197) states that the level is an arrangement that is multi-layered or stretched, such as the *lenggek* of the house, the pedestal on the stairs (tier); high and low dignity (position, position, progress, civilization, etc.); or in other words, is the level which states the quality or condition which is considered higher or lower about a certain point. Meanwhile, the meaning of speech is (still in KBBI, 2002: 1231) words; words (spoken); the words spoken. In other words, speech is an act that states the speaker's psychological state because of something or an action done in saying something, for example, in warning, asking, etc.

If traced from the above meaning, the speech level is the layers or groups (classes) of utterances uttered at a higher or lower state related to the speaker or interlocutor.

Compare this with the understanding of Mahyuni et al. (1992: 5), which explains that speech level is a variation of language determined by differences in the speaker's polite attitude towards the interlocutor. The variatiolanguage variations people of different social levels include variations in social dialects, commonly called *sociolek* (Nababan in Chaer and Agustina, 2004: 39).

The speech level of the Sasak language referred to by Mahyuni et al. (1992: 11) is (1) the level of Sasak language speech which has a high level of politeness, which is called *Kaji-meran*, (2) the level of Sasak language speech which has a medium level of politeness, which is called *Tiang-ggih*, and (3) the speech level of the Sasak language, which has a low level of politeness, is called *Aoq-ape*. Of the three speech levels in the Sasak language above, two are classified as smooth Sasak speech levels, namely the first and second forms of speech.

Meanwhile, Rahardi (2001: 51-53), in his book (*Sociolinguistic Code and Code Transfer*) states that speech level is a code system in a speech society. The determining factor in this type of code is the relationship between the speaker and the speech partner. If a speaker speaks with someone who needs to be respected, then surely that speaker will use a speech code that means respect. Conversely, if a speaker talks to someone deemed unnecessary to be respected, then the speaker will, of course, use a speech code that is not respectful. This speech level system is often referred to as the *undha usuk* system, which can be differentiated into respectful speech and the level of disrespectful speech.

As happened in Javanese society, two or three levels of language or speech are used in association, namely *Ngoko* for others, *Krama* and *Krama Inggil*, to greet those considered higher, both in age and community function (Ciptoprawiro, 1986: 25).

### Form of Speech Level

The form is an arrangement or series that includes the choice of words, sentence structure, the

running of the rhythm, thoughts, and feelings incarnated in it and form a unity that cannot be separated to form a beauty (Ali Syahbana in Susilawati, 2005: 11).

In general, general, the form of speech level can be broadly divided into two forms: respect and ordinary form. The factors that cause the two kinds of speech levels vary and differ from others (Rahardi, 2001: 5).

Whereas regarding the form of the speech level of the Sasak language itself, can be divided into three, namely ordinary bases (*Aoq-ape* level), intermediate bases (*Tiang-nggih* level), and main bases (*Kaji-meran* level), as explained by Azhar (1996: 52). For more details, see an example in the following table:

**Tabel 1.**

No	Bahasa Indonesia	Basa biasa	Basa madya	Basa utama
1.	Mau	Mele	Kayun	Kayun
2.	Marah	Gedek	Menggah	Menggah
3.	Makan	Mangan	Medaran/Majengan	Nade
4.	Nama	Aran	Pasengan	Asme
5.	Dipanggil	Tekuwih	Temanikan	Temanikan

### Speech Level Functions

The function contained in KBBI (2002: 322) is the use of a thing; the use of language to reveal matters relating to the speaker's person; the use of language to establish or maintain contact between speaker and listener; use of language to convey information between the speaker and the listener; the use of a thing for the life of a society.

Meanwhile, according to Danandjaja in Badrun et al. (1996: 11), the function is the use of art in society which causes people to be involved in artworks. What is discussed in this research is clear about language; language is the speaker's work of art; language is a medium for conveying messages in the art (Yaqin, Seken, & Suarnajaya, 2013; Yaqin, 2018).

So, in general, the speech level's function here helps pay respect to people who deserve respect

and maintain politeness in communicating with others in society. Dally et al. (2005: 39) stated that a function is a job title performed. Besides, Fajri and Senja (298) also explained that function is the use of something; usability.

**Class or Social Level**

Social class (social class) refers to groups of people with certain similarities in social fields such as economy, work, education, position, caste, and so on (Sumarsono, 2007: 43). The social class is seen here is caste because caste is indeed considered a kind of social class.

Meanwhile, Milroy (in Mahsun, 2007: 238) explains that social class is a group of people who have similar work and income and, consequently, have similar lifestyles and beliefs.

The relationship between language and class or social level is like what happens in Balinese people who generally know the strata of society or social stratification (class or social level) in caste. The relationship between this social level and language can be seen in the following table:

**TABEL 2.**

Bahasa Indonesia	Tabanan		Klungkung	
	Brahmana	Sudra	Brahmana	Sudra
Sudah	sampUn	Sub	sampUn	Sub

The information above is almost the same as the Javanese language, which recognizes the level of language karma and ngoko, but does not have a community caste. Compare with the following table:

**TABEL 3.**

Bahasa Indonesia	Yogya-Solo		Surabaya	
	Karma	Ngoko	Krama	Ngoko
1	2	3	4	5
Saya	Kula	Aku	Kula	Aku

Kamu	sampeyan	kowe	sampeyan	Kon
Tidak	Mboten	ora	mboten	gak;dak
Sudah	Sampun	wis	sampun	Wis

From the table above, it can be seen that the higher the caste or social level occupied by a person, the higher the level of language that will be used in communicating. The existence of a social level in society can be seen from two aspects: aristocracy and social position, which is marked by the level of education and the state of the economy they have (Chaer and Agustina, 2004: 39).

Mahyuni et al. (1992: 1-2) divide the Sasak people into two groups or social levels as seen from the lineage, namely the ordinary Sasak community group called Jajarkarang priyai community group called gemb (Perwangse). The two groups of people speak different Sasak languages.

**Methods**

The type of this research is qualitative research with descriptive methods. According to Nazir (1988: 63), the descriptive method is a method of examining a group of people, an object, a condition, a system of thought, or a class of events in the present. The result of this research was to create descriptions, descriptions in a systematic, factual, and accurate manner regarding the facts, characteristics, and relationships between the phenomena being investigated.

This type of qualitative descriptive research is intended to obtain information about the language phenomenon that occurs in Rarang Tengah community and utilize the existing theory as an explanation. Qualitative research is an inquiry process of understanding based on distinct methodological traditions of inquiry that explore a social or human problem. (Creswell 2010 107-108)

**Sources of the Research**

Sources of data in research are the subjects from the data obtained. In this research, the researcher used two data sources, namely:

1. The research from the primary source directly obtains primary data sources. This research's primary data sources or respondents are members of societies as the respondents in Rarang Tengah community, Terara District, East Lombok Regency.
2. Secondary data sources, namely data directly obtained by the researcher as support from the primary source. Where the secondary data source is data arranged in the form of documentation.

### **The technique of Data Collection**

Data collection techniques in this research are:

#### **Observation**

This data collection technique captured the data needed to complete the interview data. According to Sutopo (in Harsono, 2008: 164), observation is an activity that will carry out by the researcher. The researcher plays an active role in the research location so that the required data can be known in real terms. In this observation, the researcher is involved with the activity that is being observed or used as a source of research data. Observation is used to understand the problems around the actors and resource persons (Harsono, 2008: 165).

In this research, the researcher used participant observation which means that in addition to observed the research object, the researcher was also involved in the daily activities of the person being observed or the person who as the research source. It was carried out to obtain the data more complete and sharp until the level of meaning in each visible behavior (Sugiyono:2013).

#### **Interview**

Data collection also used the interview method. Interviews were conducted with direct conversations with the *Rarang Tengah* Children, the government of *Rarang Tengah* and some of the traditional community leaders about the use of Sasak alus language in *Rarang Tengah*.

The interview method used in this research was a semi-structured interview, which combines

structured and unstructured interviews. The research in this method made main ideas of conversation, but the researcher proposes freely in implementation. The main question does not need to be asked sequentially, and choosing the word is not standardized but modified at the time of the interview based on the situation.

Method of interview used to determine The *Rarang Tengah* community in using the Sasak alus language; in this case, the researcher uses a semi-structured interview guide with the purpose is to obtain the information more openly, where the teachers and the students are asked for their opinions and their responses.

#### **Documentation**

The data collection method in this research will also be based on the documents obtained in the form of data related to the research problem. Collecting data with documentation is obtained through documents related to research problems (Lexy J Moleong, 2000: 161).

The documentation in this research was carried out to obtain data related to the form and implementation. The data obtained can complement and make comparisons of data obtained from observations and interviews.

### **Findings And Discussions**

#### **Findings**

After the researchers conducted research through observation, interviews, and documentation, several findings were found; in this case, The finding intended to answer the research problem. The researcher identifies the form of the Sasak alus language speech level, to what extent is the community concerned in using and maintaining the alus language excise, and the factors of the lack of using alus language in *Rarang Tengah* community. These identifications concern is classifying the Sasak alus language in *Rarang tengah* community.

To make the finding clear, the researcher present it in clear form of Sasak alus speech **level**, efforts to maintain and what factors that make the sasak alus language lack in used as it show in the following:

**The Form of Speech level of Rarang Tengah community**

Based on the research results, speech levels in the *Rarang Tengah* community in the *alus* language cannot be separated from language variety and politeness. In general, the people of *Rarang Tengah* mostly use two forms of language variety in daily communication: the Sasak language *biase/jamaq* and the *alus* language. This division is based on the general social stratification of the people of *Rarang Tengah*, namely as *Perwangse* or Menak nobles and not Non-Menak or *Jajar karang* nobles. However, in other places there were also mentions that there were three levels, as reported by Junaidi Abdul Majid (2016:101-102) that in the Keruak sub-district (East Lombok), based on the social stratification of the community, there were three levels of speech, namely the main language (*alus language*), middle language (*sedang language*), and insulting language (*kasar language*). Hafifah (2009: 27-37) also mentions three levels in the community of Tanak Awu (Kec. Pujut, Central Lombok). The division is also based on three social layers of society: the aristocratic group known as the *Menak* (*Perwangse*), the middle-class group called *Perbape*, and the ordinary community group known as the *Jajar karang* community.

Likewise, in the community of *Rarang Tengah*, they also known the caste classes as mentioned by N1 and N4 said "*lek Rarang Tengah niki endah ngadu telu istilah kelas marge sak pertame menak sak kedue perbape sak ketelu jajar karang.*" ( in *Rarang Tengah* also used three classes of clan the first one is menak second is perbape and thirt is jajar karang) the author described it in tabular form as below.

**Table 4.3 Clan Classes**

No	Marga	Level
1.	Menak/Prawangse	High
2.	Perbape	Middle
3.	Jajarkarang	Low

Based on the table above, it was very clear that the community of *Rarang Tengah* was already familiar with the terms *kaste* or *marge* starting from *menak*, *perbape* and *jajar karang*. Therefore, the form of speech level in the community of *Rarang Tengah* was also based on the above class based on the three levels. The first was called the *kaji-meran* form, the second was *tiang-inggih*, and the third was called *aoq-ape*. The first and second are yes-what equivalents.

*Menak/Prawangse* is the first famous caste term or often referred to as the first caste used by the Sasak community in general, especially among the *raden*, this term as a sign of identity or a sign of caste class, the term famous *menak* has also existed for a long time on the island of Bali which is known as the made as a deadly death trap and used by a handful of people as self-defense. Kepun Made Kembar (2009:15) stated that intelligent people had created death traps to trap stupid Balinese people as burden horses for generations. Because the Sasak tribe was a former colony of Bali, they adopted the title *Menak*.

*Perbape* is a second caste term used by the Sasak community, a clan classification usually marked by a title. Then this term was also a class identity, especially in the Sasak tribal community from the results of interviews with N5 who also included in the group and then explained: "*contoh marak tiang niki, sak begelar lalu termasuk olongan kedue taok tiang*" (like me, who holds the title *lalu* I am in second place) which indicates that *perbape* was the second term in the Sasak tribe. The last one was *jajar karang* which the lowest term in the caste of the Sasak tribe which commonly called *amak kangkung*, people belonging to this caste do not have any title, for people belonging to *jajar karang*, both male and female, do not have defecation any label in front of his name (nuriadi sayip H.:2006 13.).

The explanation above related to the existing caste class also affects the speech level of the people of *Rarang Tengah* Community. Based on the researcher's observation results, ironically, the speech level of the people of *Rarang Tengah* community was not by the existing rules, with the mixing of the surrounding environment significantly affecting the speech level in the community. As

explained by N8 "lek ite jak dekte care kadu base alus biase-biase doang, sengk dekte care sak perhatiang lalokne, endah sak jari mamiq-mamiq ni base sasak baiase doang sikne lawante" (in here we ware do not used the Sasak alus just the same, because we do not to cared it, whom the mamiq also just used the sasak language when the communicated with us)

**Table 4.4 Pronominal Form**

First Person `I	Second Person `you	Third Person `He/She	Levels
Aku	Kamu	Ie	Low
Tiang	Side	Nie	Middle
Kaji	Plinggi/Plungguh	Deside	High

Based on the data above, Sasak alus speech levels consist of low, middle, and high. The table above concluded that the first person pronoun 'I' refers to *Aku* for low levels, *Tiang* for middle, and *Kaji* for high levels. And second person 'you' addresses *Kamu* low, *Pelinggih/Pelungguh*, middle, and *Dekaji* used for high levels. The third-person pronouns 'He / She' were *Ie/nie*, low, *Ie/nie* middle, and *Deside* high levels.

The interest that the rules on speech level that were applied by the community were not implemented and were currently being used by the people of *Rarang* Tengah community, after researchers traced that this was indeed the case, both among families, schools, and the surrounding environment. Was provided the results of the researcher's interview with N7 as follows?

P: *kire-kire menurut pelungguh berembe tingket tutur masyarakat lek deriki?*

What think you about level speech community here?

What do you think about the speech level of the community here?

N7: *angkak masyarakat niki jak semele melene tiang, malah pnoan kadu bahasa sasak biase!*

If the community here, even more, used Sasak jamak language!

If it's a normal community here, it's even more common in Sasak language!

P: *gih derike jarin mamiq, nunasang tiang lamun lek kalangan menak niki berembe ?*

Yes, like that mamiq how even in caste menak?

Okay mamiq, how about in menak caste?

N7: *padene doang tatik,, kecuali lek bagian pedaleman jak masihne kentel.*

Same son accepts in side pedaleman still care. It was the same, accept in pedaleman side.

**Table 4.5 Sasak Speech Levels**

Alus	Sampun Already	Dekaji You	Lumbar Go
Tengah	Sampun Already	Plinggih You	Lumbar Go
Jamak	Wah Already	Side You	Lalo Go
Kasar	Wah Already	Kamu You	Lalo Go

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

In Sasak, the use of each style was determined by the degree of formality and respect the speaker wishes to convey toward his/her address. For example, a *jajar karang* speaker may addressee, that *menak utame* or *biase*. The same speaker may employ *jamaq* or *kasar* to addressee his/her people. Therefore for *Jajar karang* there are two possible choices: (1) *Utame* style was used when talked to *menak utame* 'prominent nobles' and (2) *Tengaq* style occurs when talking to *menak biase* 'ordinary noble'. *Tengaq* style was also used in the interaction between those *jajar karang* with kinship tie, but hold and official education or occupation. In Sasak society, official education and occupation were significant in social change and language use.

### 1) Main Sasak Alus language

The main Sasak alus language is the Sasak language variety which has the highest level of politeness compared to the variety of Sasak language *jamaq* and the intermediate Sasak

language which the people of Rarang Tengah community also used. This variety of Sasak language was used to give high respect to the interlocutor or the person being spoken to so that it shows the impression that there was a distance between the speaker (P1) and the other person (P2) or the person being discussed (P3).

In the community of *Rarang Tengah alus Utama*, the Sasak *alus Utama* language was also used by lower-class people such as the middle-class *Menak*, *Perwangsa*, and *Jajar Karang* groups when talked to members of the upper-class *Menak* community or *Raden* both in formal and informal situations. The following was an example of using the Sasak *alus Utame* language in context: a *Jajar Karang* community member talking to a *Raden*.

(1) *Amak Jur: Niki lanjaran dekaji Raden!*

This cigarette you Raden!  
This your cigarette Raden!  
*Raden marwan: Aaq, adek lek atas meje tie!*  
Yes put on the table!  
Yes, put it on the table!  
*Amak Jur: Inggih Raden.*  
Yes Raden.  
Yes Raden.

In the example above, the conversation took place between *Amak Jur*, a member of the *Jajar Karang* community group, and *Raden Marwan*, a member of the *Raden* group. *Amak Jur* used the subtle Main Sasak language to *Raden Marwan* to pay high respect, while *Raden Marwan* used the *Jamaq* Sasak language to *Amak Jur* because *Amak Jur* came from a lower social class group, so he did not need to be given particular respect. already know each other well.

### **Middle Sasak Language (Madya)**

Sasak *alus madya* is a subtle variety of Sasak language used to respect the interlocutor. Intermediate subtle Sasak was a fine variety of Sasak language most often used by Sasak people today to communicate in everyday life, both in formal and informal situations. This may be because the medium-fine Sasak language variety has a larger community of speakers than the main refined Sasak language variety because at present, there are not many members of the *Raden* group or the main level in Sasak society. At first, the fine-medium Sasak

language was used to speak to interlocutors who came from the *Menak* and *Perwangsa* groups, both in the *Menak* and *Perwangsa* groups themselves, and when someone from the *jajar coral* group spoke with someone from the *Menak* and *Perwangsa* groups as well as someone who came from *perwangsa* group when speaking to someone from the *Menak* group. The following was.

*Konteks: Amak Cenur berjumpa dengan mamiq jaber di jalan*

Amak cenur meet with mamiq jaber in the road  
(1) *Amak Cenur: mbe eyak lumbarm ,mamiq?*

Where are going you mamiq?  
Where are you going mamiq?  
*Mamiq Jaber: yaq lalo belangar jok bunkate.*  
I will go visit to bunkate.  
I will go visit to bunkate.

The conversation above was a conversation between someone from the *jajar karang coral* community (*Amak Cenur*) and someone from the *Menak* group (*Mamiq Jaber*). Meanwhile, *Mamiq Cenur* uses the Sasak language *jamaq*.

### **Normal Sasak Language (Jamak)**

This normal/disgusting Sasak language is the most widely used Sasak language by speakers of the Sasak language (Sasak society) in interacting and communicating on a daily basis. The plural Sasak language was used for someone who does not need special respect due to the proximity factor between the speaker and the other person. that has been well established or because the speaker is speaking to the interlocutor who has lower social status, for example, an employer to his assistant, a teacher to his students, someone from the *Menak* group to someone from the *jajar Karang* group, and so on. The following is an example of the use of plural language. Context: two neighbors of the same age are having a conversation.

(1) *Denan: ape kakenm tye semeton?*

What eating you that brother?  
What are you eating, that brother?  
*Muhir: ne nyangkek kaken paok.*  
This I'm eating mango.



I am eating a mango.

The conversation above was between two close friends, Denan and Muhir, who are members of the *jajar coral* group, which was carried out in an everyday situation. The language used was the ordinary Sasak language because the relationship between the two was close, so there was no reluctance between each other. Therefore, there was no need for particular respect by the speaker (Denan) to the interlocutor (Muhir).

### The Factors of the Lack of the Use Sasak Alus Language

**Table 4.6 Factors and Causes**

Internal	<ol style="list-style-type: none"> <li>1. Family Environment</li> <li>2. Society Environment</li> <li>3. School Environment</li> <li>4. Social Status</li> <li>5. Education</li> </ol>
External	<ol style="list-style-type: none"> <li>1. Effect of Globalisation Era</li> <li>2. Effect of Gadget</li> <li>3. Business Relation</li> <li>4. The Entry of Foreign</li> </ol>
Causes	<ol style="list-style-type: none"> <li>1. Less Education</li> <li>2. Less Will</li> <li>3. Less Attention</li> <li>4. Less Cary</li> <li>5. Less Guard</li> </ol>

The table above indicates that several factors seem to be very influential on the undeveloped use of the Sasak alus language in the community of *Rarang Tengah*, which triggers the possibility of shifting the level of speech, especially among the younger generation. In general, it can be said that there are internal and external factors. Internal factors include the family environment, community environment, and school environment, while external factors are the influence of the use of the Indonesian language and the shift in values that exist in society, especially customary rules that relax the rules of marriage between groups/social strata, between 'aristocratic' groups (*priyayi*) and the '*jajar karang*' (ordinary class).

From the results of the interview between the researcher and one of the resource persons, N4, it was confirmed that indeed in the community of *Rarang Tengah* itself, the speech level of the community used the alus language had begun to decrease, this could not be separated from the

existence of factors so that the Sasak alus language was rarely used. In addition to the factors already mentioned above, certain factors caused it.

#### Internal

In almost all families, the so-called commoners or *jajar karang* were very rarely taught to children and their families about subtle language, even if they simply say *tiang-nggih* for *saya -ya'* as a fine form of *e/ae/we/ape-aoq* (depending on in dialect) in responding to parental called since the child begone grew and developed. That was also why respondents said that they rarely hear soft-speaking people, except at certain meeting events, which in this paper and previously the author refers to as the realm of certain situations, for example, meeting with religious leaders, elders, or respected people (*tuan guru, menak group, government officials, etc.*) or sometimes while shopping in a market or store, or greeting new people. Even if there are families who continue to use the Sasak alus language at home, it is only limited to the *menak* family. The others are only very small in number, so they cannot be considered as widespread in their use in all levels of society in Lombok as claimed by Nothofer (2000) in P.K. Austin (ed.) *Sasak: Working Papers in Sasak*, which paralleled with the use of speech levels in Javanese.

The school environment also influences the ability of children to master their mother tongue, especially in understanding the intricacies of the lexical alus and its use. In the Sasak language lesson curriculum given in schools, it appears that the Sasak language taught is the most common BSs, just to meet the demands of local content. Then the teaching approach also looks very structural. No conversational or sentence-building exercises teach fine vocabulary acceptable, although many acceptable vocabularies are listed. In other words, the pragmatic, contextual teaching approach is not visible. There is even an explanation of the legal structure of (explained and explained) in Sasak language and learning Sasak sentence structure, single sentences, and compound sentences (see *Perajahan Base Sasak, SMP Negeri 2 Mataram, 2007*).

#### External

In recent years, the influence of technology cannot be denied, especially among young people. It can be said that the influence of this technology affects everything, as well as the level of speech, the speech level of young people in Rarang Tengah community, has been contaminated with foreign languages that they get from cellphones, according to the confession of one of the youths with the researcher saying "*saya lebih senang menggunakan bahasa gaul daripada bahasa alus*". (I am happier to use slank language than sasak alus language)

Thus the phenomenon that occurs today generally in Lombok, especially in community Rarang Tengah community, was once part of the language phenomenon that was very regrettable then there must be seriousness in guarding and preserving this very sacred language because the language was part of our identity.

**Causes**

**Fig. 4.7 Statement of Children and Parents**

	Statement
Children	<ol style="list-style-type: none"> <li>1. Lazy to use</li> <li>2. Not emphasized parent</li> <li>3. Ignore</li> <li>4. Eroded by the surrounding environment</li> <li>5. Influenced by the entry of a new language</li> <li>6. Sometimes use</li> <li>7. Don't want to be complicated</li> </ol>
Parent	<ol style="list-style-type: none"> <li>1. Community acculturation</li> <li>2. Prefers Simple Language</li> <li>3. Using at Certain Times</li> <li>4. Prefer Mono Language</li> </ol>

In addition to the internal and external factors mentioned above, several special reasons cause the decline in the use of the Sasak alus language in the community of Rarang Tengah. Based on the table above, between the statements of children and their parents, it can be explained that between parents and children have their own reasons why they rarely use Sasak Alus language, such as the statements of some children obtained by researchers through interviews saying "*saya tidak di tekankan orang tua untuk menggunakan bahjasa sasak alus jadi saya jarang menggunakannya*" (I am not

pressured by parents to use bahjasa sasak alus so I rarely use it) (N2) there are also those who say "*saya tinggal di lingkungan pondok pesantren yang di mana kami jarang menggunakan bahasa sasak apalagi bahasa sasak alus, kami diwajibkan untuk menggunakan bahasa Indonesia, bahasa inggris dan bahasa arab*"( I live in a boarding school environment where we rarely used the Sasak language, let alone the Sasak alus language, we were required to used Indonesian, English and Arabic")

Meanwhile, the parents prefer to adapt to the environment because, in the Rarang Tengah community, there was acculturation of the community, meaning that the caste class mixes into everyday language or the level of speech is also mixed because that why parents also choose the Sasak language in general for the sake of continuous communication, such as statements from sources from old people say "*saya tidak mau repot, saya pakek bahasa sasak biasa karena juga saya berbisnis jadi rekan bisnis saya biasa saja bahasanya jadi saya iiuti itu saja*" (I don't want to be bothered, I used the usual Sasak language because I also do business so my business partner was normal so I just follow that) so in general Because of these reasons and others that cause a decline in the level of speech The people of Rarang Tengah community use the Sasak alus language.

**Discussions**

In general, in Lombok especially in Rarang Tengah community there was a phenomenon of sasak alus language speech level, which is highly related to social stratification in society. Both 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. Speech leveling influences word selection and structure used by speakers to accentuate their communication skills. 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 evidence cannot be found in English, as the sense of respect to show politeness in English was not denoted by speech levels. Language

stratification seems to be a highly distinguishing factor of English to Sasak languages that influence the selection of words and structures of the speaker by putting many aspects into consideration, including (age, social status, richness, education, job and position, family, reputation and level of intimacy among interlocutors).

Concerning 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, 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 used 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 could be identified according to type by their language. Gidden and Held (1982), and Gidden (1990, 1993) argue 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 the Sasak community certainly enjoy some superiority over non-*mènak* 'commoners'. Here, the notion of group affiliation is essential 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 is 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 non-*mènak* '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 a conversation with his family members, and non-*mènak* speakers just use the Sasak *jamaq* 'ordinary Sasak' in their daily encounters.

Therefore, the mastery of *alus* for non-*mènak* depends on their role and level of mobility in society. This applies equally to that non-*mènak* with formal education and a middle-class occupation and *hajj* status. Nowadays, there is a tendency where the notion of caste is not considered as important as it once was. This trend applies to the marital system and language use in the Sasak community. The power of caste consciousness is threatened daily by modern values and Islam's egalitarian teachings. 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 the differences in education and religion. Furthermore, the more educated and religious a Sasak family was, the more, tolerant they were in bridging kinship differences. Therefore, the notion of caste has shifted to resemble what we commonly understand as a class, from blood heredity to socioeconomic status, education, and religious attainment.

## Conclusion

The researcher concludes that Sasak speech levels consist of three levels those are high, middle, and low levels. Sasak Speech levels are a system of speech levels that distinguishes low, medium, and high styles and honorific and humble forms (Austin 2003, Mahyuni 2004). Speech levels form was applied and reflected in various patterns; mainly, I chose the word. By mean that the selected words to be speakers to their addressee determined by the speaker's possession in membership structurally. The language used by the speakers may give us information about the speakers.

The language that the speakers use may show their social and geographical background, such as the use of particular variety in language can give the speakers from the upper class, middle class, or low class in society. The level and the style of *Rarang Tengah* community used in their daily activity when interacting with the other (depending on the situation and with whom they talked).

This occurs when one interlocutor addressed or referred to is considered higher in social status than the other. Besides that Sasak speech style also reflects social norms and values; the speech style becomes crucial. An important manifestation of Sasak cultural values in the Sasak language is how humility and respect are expressed. (Corson and Mahyuni 2006: 95) asserts that each of us acquires certain socialization 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 a loose sense to cover the system's dynamic use and assist the investigation of the switching between levels that may occur in a single interactive encounter. Therefore, "style" as used here denotes the dynamic and determining role of Alus.

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