



## The Maintenance of Sasak Alus Language in Noble Families at Kotaraja Village

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### **Abstract**

This paper was aimed describe the use of Sasak alus language (base alus) vocabulary and how to maintain it in the noble family of Kotaraja village. Data collection methods are done with interviews, observations, and documentation. Data analysis is done using data collection, data reduction, data display, and conclusion by Miles and Huberman. The results showed the use of base alus in noble families (nuclear families) and extended families of nobles at Kotaraja village is still quite well maintained. The total number of base alus vocabulary that is still used is 150 vocabulary. In the nuclear family, the amount of base alus vocabulary used is 53 vocabularies. 29 base alus vocabulary whose intensity of use is quite high, and 20 words of base alus intensity is sometimes used. Thus, in extended noble families, the intensity of use of base alus vocabulary is also high, namely 33 base alus vocabulary that is often used and 22 that is sometimes used. While the vocabulary of 97 vocabulary is only used at formal events, namely meetings in government, customary events, and official religious events. There are several ways that noble families maintains of base alus, namely: (1) accustoming their children to speak the base alus since childhood. The use of base alus also carried out in noble families is 72%; (2) Wherever possible marry their sons and daughters with fellow noble families. At the wedding the most prominent use of the base alus was on 'Sorong Serah Aji Krame' led by the 'Pembayun'; (3) Using the of base alus in family meetings, on major holidays, such as Eid-Mubarak and Eid-Adha, prophet's events (Maulid Nabi) and other events; (4) Become a leader in the government and religious section, such as: Village Chief, Village Secretary, Village Affairs Head, Customary Chairman, Village Minister, or Village Head; and (5) Use Indonesian mixed with base alus. Noble families take the middle ground so that in association with non-noble communities that have social status will run well in their daily activities.

**Keywords:** *Maintains of Base Alus; Noble Families*

### **Introduction**

Language is a means of communication in a society or community member in daily life such as conveying thoughts, feelings, desires, and attitudes. Language is also an arbitrary sound-symbol system used by members of social groups to cooperate, communicate, and identify themselves. In other words, language is a symbol of a vocal system used by members of the public as a means of communication

which is also used as a sign of good or bad personality, a sign of family and nation, a sign of humanity. In brief, Language is a systematic system and also a generative system (Tarigan 1989).

Because of the complexity, language can be studied from two aspects, such as its nature and function (Kridalaksana in Chaer, 2007:32). From nature perspective, language study places its emphasis on micro linguistics that is the core components of language itself. However, if we view from the function, we might carry out the study to shed a light on why we use language or the purpose of language. The latter refers to the macro use of language which grounds the study on the use of the language. Both of aspects are interchangeably studied. Some prefer to the core aspect (micro linguistics) while the other would prefer the function (macro linguistics). Thus, the two aspects have a strong relationship where the micro aspect is invariably supported by the macro one; on the other hand, it's not rarely macro would influence the use of micro aspect of language.

Many studies on both aspects have thoroughly been conducted, however, due to its complexity further and deeper study need to be conducted. What's more, in Indonesia, there are over 600 hundreds of local languages have been reported. With this fact therefore, the research on local languages be in the focus on micro or macro analysis ought to be carried out. Each island has its own local language. This fact makes up over 600 hundreds of local languages across Indonesian archipelago. In Lombok, for instance, sasak is the primary language spoken by almost three millions people. Sasak language is a language that is developed on the island of Lombok, West Nusa Tenggara (Tika 2016). Surprisingly, sasak language has been mapped to have four different dialects according to its regents where the language is used. Those dialects are namely Bayan dialect, Pujut dialect, Selaparang, and Pejanggik (Mahsun, 2006). In a more detailed picture, it can be classified into Ngeno Ngene, Ngeto Ngete, Meno Mene, Ngeno Mene, and Mriak Mriku (Thohir, et al, 1981). The above shows that Sasak is a language that has its own uniqueness when viewed from the dialect.

Sasak language itself has three levels in daily communication i.e. *bahasa sasak biase/jamak* (ordinary form) or *aok-ape (yes-what)*, *sasak alus (high level)* or *tiang-enggih (me-yes)* (Wilian, 2006). *bahasa Sasak sangat halus* (the highest style) that is commonly known as *kaji meran* (I-yes) is only used by *datu raden* (king or noble people). Each of level used by different caste namely "Raden" (prominent noble), "Menak" (ordinary noble), and "Jajar Karang" (commoner). Based on this stratification, each level applies a different form of language in their daily communication. "Raden" (prominent noble) and "Menak" (ordinary noble) apply refined language, while Jajar Karang "commoner" applies common language. in short those language levels are used depending upon the caste, the register and to whom we are talking.

Irrespective of the number of languages exist in Indonesia, some have undergone lost. According to Kompas (2020) there are as many as nine local languages have been reported to have lost. It is because of many migrations have not used their mother language. Besides, they are not teaching their mother language to their family generation. So, it can be concluded that there are many things why local language can be lost, such as (1) The maintain of language by the community is bad; (2) The use another language because of migration; (3) The use national language rather than local language; (4) The influent of technology and social media.

Sasak alus is dominantly used by noble people who are the highest strata in a sasak community. However, recently, many of whom, according to pre-observation with some closest friends, do not speak the language because their parents didn't expose the language instead Indonesian is their first language exposure because they gain higher identity when using Indonesian in a community (Nursidi, 2019). Yet, they still use the refined language only in some particular contexts such as to soften the language and families attribute.

In order that language remains exist, the language is supposed to be preserved otherwise dead is inevitable. The closest context where the language is possibly maintained is in a family domain. It is

rightfully so because family is where the parents actually pass on the language. for that reason, this research will observe the language management of how language is preserved or maintained. This research will quest the ways Sasak gentile or noble family preserve or maintain their mother language (refined language) and how deep the contact of those families who go through the shift. This proposition has been underpinning the thought to carry out this sort of scientific inquiry.

Further, a criterion upon which a certain language's level of endangerment is measured is suggested by Batibo (2005). Languages described as highly endangered are those which are currently deemed to be most vulnerable on the basis of the following indicators: (1) The number of speakers currently using the language. A language with speakers fewer than 5000 is deemed highly endangered; (2) The degree of bilingualism dominant in the language. Usually, any minority language whose speakers are highly bilingual in a dominant language is classified as endangered and its speakers are likely to shift to the dominant language; (3) The socio-economic disadvantage of the minority language is a factor that endangers the concerned language; (4) The prevalence of negative attitudes towards the minority language. Here, the speakers see no value in their language thus shifting to the dominant language which the speakers are positively inclined to; (5) Non-transmission of the minority language to the younger generation. This usually happens when parents no longer teach their children the minority language; (6) The presence of a situation whereby the elderly people that are beyond childbearing age speak the minority language. This means that there would be no offspring being born so as to be taught the minority language.

Tika (2016) argues that Sasak language is a language that developed on the island of Lombok which is part of the West Nusa Tenggara region. Mahsun (2006) concluded that there are four dialects in Sasak, namely bayan dialect, Pujut dialect, Selaparang dialect, and Aik Bukaq dialect. While Nazir Thoir, et.al (1981), argues that the Sasak language dialect is divided into five dialects namely: Ngeno Ngene dialect, Ngeto Ngete dialect, Meno Mene dialect, Ngeno Mene dialect, and Mriak Mriku dialect. The opinion above indicated that Sasak language is a language that has its own uniqueness when viewed from the dialect.

### **Research Method**

This research is a descriptive qualitative which focus on the interaction of noble family in a family domain communication and with other language communities. This research will concern with how they (the noble family) preserve their language. Regarding the qualitative research, the term of the research method qualitative conducting in the field research this is due to gathering the data needed later on in the process of analysis.

In this regard, the population of this research is those the noble families who stay in Kotaraja villages or noble people from Kotaraja Village (*Pedaleman*). In terms of sampling method, this research will use purposive sampling is that the noble people who live in Kotaraja villages. In this phase, a series of consecutive ways is presented with regard to how to collect or gather the data. In brief, this research will go through some ways from deep observation, open-ended interview, and note-taking or documentation

The data will be analyzed by using descriptive qualitative methods. In this study, researchers repeatedly match data obtain, systematize and logically interpret for the sake of data validity. Researchers are trying to re-describe the collected data on the refined Sasak language In noble family at Kotaraja east Lombok. Reducing data means summarizing, selecting the main things, focusing on the things that matter, searching for themes and patterns and removing unnecessary ones. The qualitative research, data presentation can be done in the form of brief descriptions, charts, relationships between categories, flowcharts and the like. Through the presentation of data, the data will be organized, arranged in a relationship pattern, so that it will be easier to understand. While compressing data stands for the contention to specify the data into the fittest possible such as leaving out the unnecessary data or retaining

the data which concerns with the research questions. At this stage, researchers began searching for the meaning of objects, noting regularity, patterns, explanations, possible configurations, causal flow, and proportions. The conclusions obtained were also verified during the study. Simply put, the meaning that arises from the data must be tested for its truth, its strength, and its match, which is its validity.

## **Discussion**

### **A. Sasak Base Alus Vocabularies in Communication within Noble Families**

Based on the data above, the noble family of Kotaraja village maintains to apply base alus. This can be seen in the often with which the terms base alus are used. This can be seen from the words base alus whose use is quite high. From the 150 words base alus that are still used, there are 53 words base alus, 33 words base alus whose intensity of use is quite high, and 20 words base alus intensity of use is quite rare.

*Base alus* used in a short sentence is rarely more than 3 words, this tendency is caused by the sentences used in speaking local language (Base Sasak) is also short-short. This is because the model that the researcher uses is a discussion model so that when the researcher provides a stimulus, the response is also more short sentences.

In terms of the intensity of its use, there are *base alus* vocabulary whose intensity of use is more dominant with other *base alus* vocabulary. the vocabulary of words '*tyang*', '*enggih*', '*pelungguh/pelinggih*', '*father/apak*', '*meme*', '*mamiq*', '*ninik*', '*silaq*', '*sampun*', '*lumbar/pelumbaran*', '*sanak*', '*bije*', '*ngiring*', '*niki*', '*nike*', '*pamit*', '*cingakin*', '*serminang*', '*mesare*', '*lengsir*', '*ngiring*', '*ngelanjari*', and '*tampiasih*'. In addition to the above vocabulary, there are some words whose intensity of use is quite rare in noble families. The grouping of uses of the word base alus is divided in two, because noble families consider that the rarely used allusive base cities are only at certain times with certain people and at certain events. According to Mahyuni's (2003: 43) that the used of base alus can be divided into three levels: Low (Base Biase), Middle (Base Alus Jamaq), and High (base alus).

From the data above shows that the use of *base alus* among large noble families is also still quite well maintained, this can be seen from the use of base alus vocabulary in their daily communication is still stable.

The words of *base alus* that appeared were almost the same as the words used on the noble nuclear family, such as the words '*tyang*', '*enggih*', '*pelungguh/pelinggih*', '*Bapak/apak*', '*meme*', '*mamiq*', '*ninik*', '*silaq*', '*sampun*', '*lumbar/Pelumbaran*', '*sanak*', '*bije*', '*ngiring*', '*niki*', '*nike*', '*pamit*', '*cingakin*', '*serminang*', '*lengsir*', '*ngiring*', '*sludge*', and '*tampiasih*'. So it can be said that the use of base alus in the environment of the royal family is still maintained in everyday communication,

The vocabulary used amounted to 53 words out of 150 existing base alus vocabulary. The base alus vocabulary, which is 35.55% of the most commonly used base alus vocabulary and 25% is sometimes used, while the rest, which is 39.45 is only used at official events.

The merger between Indonesian and *base alus* is also interesting, as the average researcher found when speaking Indonesian, noble families also responded with Indonesian mixed with *base alus*. This happens in so many sentences that it can be said that families have also tried to adjust to more dominant use of Indonesian mixed with *Base alus*. The distribution of Indonesian with base alus very visible when researchers visit the home of noble families.

## B. The Nobility Maintains Their Base Alus

Based on the results of interviews with respondents, namely, L. Yt and his family, that the way to maintain the use of the *base alus* is to introduce the *base alus* early on his family. The use of *base alus* starts from father, mother, and children that last for generations. The use of *base alus* is still on the *base alus* which is often used in daily interaction.

Based on observations in 5 noble families showed that in the second and fourth families, the use of *base alus* is quite dominant, reaching an average of 80%, while in the first and fifth families reached an average of 70%, while in the third family, only reached 60%. What is interesting is that the remaining 28% are noble families using Indonesian mixed with the *base alus*. Noble families take the middle ground so that in association with non-noble communities that have social status can run well. As a result, the use of Indonesian mixed with *base alus* has an impact as well.

The maintenance of *base alus* turned out to be compactly carried out in 5 families where the father, mother accustomed their children to speak the *base alus* since childhood. The use of *base alus* is also done in the brothers as a mother, other brothers mother but as, father and mother, nephew, and brother-in-law in 5 noble families are well maintained. It's just that the vocabulary used ranges from 25 - 30 *base alus* vocabulary.

The next maintenance of *base alus*, done by as much as possible marrying their sons and daughters with fellow nobles. At the wedding the most prominent use of the *base alus* was on 'Sorong Serah Aji Krame' which was led by the 'Pembayun' (Swinger). In the event 'Pembayun' (Swinger) using a (High) *base alus* to bargain 'Aji Krame'. If you have found an agreement between the families of the two brides about 'Aji Krame' then continued with the event 'nyongkolan'.

fathermore maintenance of *base alus* is to use it in family gathering that are informal situation. In addition, on religion events, such as Eid Fitri and Eid Adha, prophet's maulid (Maulid Nabi) and other events. The use of the *base alus* is maintained in communicate with each other.

The next step is to maintenance become a leader in governments and religious activities. In the activities of the government of the nobles in control of the government, namely being the Village Chief, Village Secretary, Village Chief, Customary head, Village Figure, and The Village Head is still dominantly led by the nobility. This means that the involvement of noble families in different sectors of government and religion shows that the noble family is also maintaining the existence of customs and includes the *base alus*.

Thus it was found that the participation of the use of *base alus* in noble families was carried out by holding the government and religious sectors in a sustainable manner. The more dominant the noble family holds the government and religious sector, the stronger the existence of customs and *base alus* in the noble family.

### Conclusion

Data shows that the use of *base alus* in the noble family (nuclear families) and the large family of the nobles of kotaraja village is still quite well maintained. The total number of *base alus* words still used is 150 vocabulary. In the nuclear family, the amount of vocabulary used is 53 words. 29 *base alus* vocabulary whose intensity of use is quite high, and 20 words *base alus* intensity is sometimes used. Similarly, in large noble families, the intensity of use of *base alus* vocabulary is also high, namely 33 *base alus* vocabulary that is often used and 22 that is sometimes used. While the vocabulary of 97 vocabulary is only used at formal events, namely meetings in government, customary events, and formal religious events.

The maintains base alus of the noble family's is done by accustoming his children to speak the base of the allus since childhood. The use of base alus is also carried out in siblings as mothers, other siblings of mothers but ass, fathers and mothers of metua, nephews, and brothers-in-law are still well maintained. The average use of base allus vocabulary in noble families is 72%.

Futhermore, the maintains of base alus, done by as much as possible married their sons and daughters with fellow noble families. At the wedding the most prominent use of the base alus was on 'Sorong Serah Aji Krame' which was led by the 'Pembayun'. The next maintains of the base alus is to use it in family meetings, on major holidays, such as Eid Fitri and Eid Adha, prophet's maulid (Maulid nabi) and other events.

Afterwards, the maintains to become a leader in various governments and religious activities, such as: Village Head, Village Secretary, Village Affairs Chief, Customary Chairman, Village Minister, and Village Head. What is interesting is that noble families also use Indonesian mixed with the allus base. Noble families take the middle ground so that in association with non-noble communities that have social status can run well. As a result, the use of Indonesian mixed with the base of the allus also had an impact on the noble family on its daily activities.

### **Suggestion**

Kotaraja village, especially noble families in order to maintain the existence of the use of base alus, especially among families, in the general public. The continued or down-and-down use of this base alus becomes an invaluable cultural heritage in the future.

To be able to research the same thing with a different study. Different studies, namely the values of local wisdom Sasak that still exist in the village of Kotaraja.

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