A Comparative Study of Speech Levels in Kelanjuh Lauq Central Lombok and Kelayu East Lombok

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Article Info	Abstract
Article History Received: July 12, 2018 Accepted: September 30, 2018	<i>Politeness which is reflected in behavior and speech has different standards in every place as a form of cultural treasures. This is motivated by various things, not only social stratification in society and nobility, but also age, education, familiarity, and speech situation. The community members of Kelanjuh Lauq Central Lombok use Sasak "subtle" language not only to show their social status and nobility, but also to maintain Sasak subtle language and to acquire language for children. In contrast, in Kelayu East Lombok, the standard of decency in speech does not reflect one's nobility, but rather the social status and the level of religious understanding. The use of subtle language is important that everyone can put him or herself correctly and proportionally to maintain social harmony in a community.</i>
Keywords Politeness; Speech Levels; Subtle Language	
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INTRODUCTION

The fact that Indonesia as a multilingual country is almost undebatable. All of its unique and highly complex diversity, either from racial, ethnic, cultural aspects, or from vernacular aspect, is a valuable treasure. The fact of diversity places Indonesia on two options; either become a backward nation as a result of failure to understand and manage the diversity as a blessing, or to be a superior nation by managing diversity well and wisely so that it becomes a great modality to do *fastabiqul khairat* (compete in goodness) in achieving the degree of "selection" in God's side, that is an honor as a devoted God's servant (See Al-Qur'an: Chapter 49 verse 13).

Related to the second argument, every tribe in the Archipelago along with all its symbols and system of cultural values is unique and special. So does the majority of Sasak tribes that inhabit Lombok island also has various kind of uniqueness, one of them is the Sasak vernacular as one symbol of Sasak culture.

Language is a social phenomenon that has a major function as an instrument of interpersonal communication. Culture cannot be separated from the language, because human civilization is fully supported by the language. Edward Sapir (1912) claims that "the language is the most massive and inclusive art we know, a mountainous and anonymous work of unconscious generation". While Lesley White states, "Remove speech from culture and what would remain. Let us see".

The social structures developed in society are governed by collective norms and customs such as social norms and language norms. Both must walk together without being separated from one another, because the separation between the two will cause social disharmony. The principle of harmony in Sasak society is entirely contained in the principles of Sasak subtle language. If one ignores the subtle language in its daily interactions with both family members and society, it means that he/ she is ignoring the

principles of life harmony in society. The principles of harmony that are reflected in respect and positive thinking which is called politeness are very essential in order to maintain social harmonization within a community. As Buchori (1994, pp. 77) states that "politeness is a traditional code of behavior through which individuals show their mutual respect for each other".

The discussion of politeness in this paper is mainly based on Brown and Levinson theory which considers a number of variables which might affect the level of politeness, such as power, distance, and rank of imposition. Other aspects in communication have important roles in determining the level of politeness such as differences in social status, age, gender, familiarity, and situation.

There is a difference between what is expected in a particular society and what happens in real life. Graham (2007:743) states that 'perception of (im)politeness varies from one individual to one another and there are multiple gradations of more- or less-(im)polite behavior. Therefore, it cannot be denied that politeness needs to be examined in a social context. Brown and Levinson (1987:74) consider a number of variables which might affect the level of politeness, such as power, distance, and rank of imposition.

One of the factors influencing power differences is the age differences. Conversations between people of different ages frequently show different level of politeness. Mizutani and Mizutani (1987:4) affirm that differences in age will influence the formality of speakers and hence the degree of politeness.

Another aspect of power is the notion of status relates to one's position in society. Status differences may be based on combinations of income, occupation, education, and resulting differences in access to social, economic, and/or political power and this reflect inequalities among sectors of a population. The more powerful a person, the more influential he is in the conversations.

Beside the above factors, being familiar between the interlocutors will influence the ways to be polite. Brown and Levinson (1987:74) called this 'social distance' and referred it as 'the degree based on stable social attributes the reflex of social closeness'. This suggests that how familiar speakers are with each other will determine how politely they behave. The closer they are, the less polite they need to be.

Situation or speech situation, either formal or informal, is also an influential factor in communication. Normally, people talking in formal situations will use more polite speech whereas in informal situations, speakers tend to use a more familiar style of speech. In addition, people also change levels of speech depending on the situation, even when talking with the same person. Holmes (1995:17) refers to this as the 'formality dimension', which concerns the situational factors that influence people to be polite or not. She further states that 'context is a fundamental.

METHOD

This study is qualitative in nature, attempting to describe data, represented in the form of words. It produces findings not by means of statistical procedures or other tools of quantification. Qualitative refers to a number of research methods which involve nonnumerical data collection or explanation. Such methods include ethnography, Participant observation, unstructured interview, case study, focus group and conversation analysis. Such methods often involve the close analysis of a small amount of data rather than summarizing large amounts of data via quantitative method.

Utterances were recorded directly by a set of tape-recorders then transcribed into spoken text. Later, the recorded data were analyzed using Sinclair Coulthard analysis model of within or outside classroom discourse. The data were analyzed in terms of the

four discourse units mentioned in Sinclair and Coulthard (1975): transaction, exchange, move and acts. Among these four units, exchange and move were mainly focused. The analyzed conversations were found to be similar as well as deviant from the discourse structures suggested by Sinclair and Coulthard. This paper also paid close attention to one of spoken discourse as mentioned by Francesca Pridham (2001) that is discourse marker.

RESULT

Speech Levels in Sasak Community

Hidayat in Mahsun (2005) states that dialect-wise, Sasak language has four dialects, namely the Bayan dialect (a-a), the Pujut dialect (a-e), the Aik-Bukaq dialect (a-o), and the dialect of Selaparang (e-e). In addition to the geographical dialect, the Sasak community also has a social dialect, the custom Sasak language (base jamak), and the Sasak subtle language (base alus). The subtle language is also divided into two, namely the subtle of Sasak Madya and the main subtle Sasak language.

In other hand, Wilian (2006, p. 35) states that there are two kind of language used in daily communication in Sasak community, it is Sasak biase/jamaq (simple language) or aok-ape (yes-what) and Sasak alus language or tiang-enggih (I am-yes). While Sasak subtle language called kaji-meran (me-yes), is only spoken by datu-raden (king and perwangsa or noble people).

In the beginning, the Sasak subtle language was used by certain circles of the so-called menak, but along with the development of the times, this subtle Sasak language is now used by various other social groups, such as groups of teachers, officials, mamiq, or other community leaders (noble).

Kelanjuh Lauq Central Lombok

Almost people of Kelanjuh Lauq are from noble family (menak; lalu and baiq). Sasak subtle language is always used in their daily life, not only to their noble family and to their children, but also to all of people even to jajar karang people. As it is known, social stratification of Sasak society is classified into three, the highest nobles (perwangse, raden), middle-class nobility (lalu, baiq, bapak, buling) and ordinary community group (jajar karang).

Kelayu East Lombok

The people of Kelayu have a simple or jamak-jamak culture, self-effacing, and unfamiliar with social stratification, as is the case with the Sasak community in Lombok in general. Kelayu people do not use the title or status of nobility, such as raden, dende, lalu, baiq, lale, and others as today, as the royal status inherent in the royal period, possibly because the social control has enough life force, it tends to withstand the sharp splits of class (social status) among the people, and also the strong influence of Islam which views all human equally in front of the Creator, there is no special status or title between nobility and non-nobility, which distinguishes only faith and piety, this is what distinguishes Kelayu people with other villages outside of Kelayu. This identity is still survive until now despite the times have changed, the people of Kelayu still maintain identity on the beliefs of Islamic teachings in the face of influence from outside.

Level of respect of the Kelayu people to someone or others in general can be seen from two things, as follows; (1) someone's daily science and charity and age equality with his behavior. It means that the highest honor in Kelayu is given to a man of knowledge and seen to practice his knowledge, and (2) simplicity, unity and mutual cooperation, like to succumb to the common good, friendly, and respect to others.

Speech Data of Kelanjuh Lauq And Kelayu

The following are excerpts of speech data showing an identical utterance uttered by a speaker to two different interlocutors in the community of Kelanjuh Lauq:

Communication between seller and costumer

- A : 'Beli..' (I want to buy something)
 B : 'Oh, silaq. Napi kayund?' (Yes, please. What do you want to buy)
 A : 'Pire ajin gule sekilo?' (How much is sugar for one kilogram?)
 B : 'Telu olas'. (Thirteen thousand rupiahs)
 A : 'O nggih, due kilo wah, bik. Saq perempatan nike'. (OK. Two kilos, please. Please give me the size with one fourth).

Daily Conversation between neighbors

- A : 'Yoh, ye kembe Novi, bik?' (Oh, what happened with Novi, miss?)
 B : 'Wahn teriq baruq'. (She has fallen just now).
 A : 'Astage, untungn nden bakat maten'. (Oh my God. Thanks to God, her eye is OK)
 B : 'Nggih, buk. Ee kaye anakke, untungn ndek bakat penentengn'. (Yes, ma'am. Oh my dear daughter, thanks to God her eye is OK (penenteng-polite word for eye).
 A : 'Oh, nggih. Silaq'. (oh, yes. Sorry).

Daily Conversation between neighbors (Small Talks)

- A : 'Yaoq, mbe lumbar?' (wheew, where are you going?)
 B : 'Jok niki juluq'. (I will go here).
 A : 'Silaq mlinggih juluq, ngupi'. (Come on have a seat first, please. Let us have a glass of coffee).
 B : 'Silaq mlinggih juluq, ngupi'. (Come on have a seat first, please. Let us have a glass of coffee).

Announcement at Mosque

'Assalamu'alaikum warahmatullahi wabarakatuh, inaq amaq semeton jari senamian, mangkinan niki tiyang haturang pengumuman, bahwa jelo siq mangkin niki araq pelayanan posyandu. Oleh karena itu, inaq-inaq siq bdoe bije jari umur nol sampe lime taun, silaq lumbar bareng-bareng jok Posyandu. Matur tampi asih atas perhatian plungguh senamian'.

(Greeting. Dear people in the community. Now I am going to announce information that there is Posyandu service today. So, to the mothers who have children that age less than five years, please come to the post service. Thank you for your attention).

Party Invitation

- A : 'Asalamu'alaikum' (Greeting)
 B : 'Wa'alaikumussalam, silaq niki melinggih'. (Greeting. Have a seat, please).
 A : 'Niki, salam miq Jalan'. (Here, I deliver Mr. Jalan greeting).
 B : 'Oh, nggih, napi araq?' (Oh, yes. What happened?)
 A : 'Araq pesila'an begawe nike jelo Ahad'. (there is a party invitation at Sunday)
 B : 'Oh, nggih. Begawe napi nike?' (Oh, I see. What party is it?)
 A : 'Bijen miq Jalan nike bejangkep. Jarin ja'n nanggep nike'. (Mr Jalan's child is married. So, it will be wedding party)
 B : 'Seberembean wayen jelo Ahad nike?' (at what time exactly the party will be held at Sunday?)
 A : 'Maraq biase, kelemaq silaq sampe tengari'. (As usual, morning until noon).
 B : 'Astage, ampurayan, kebetulan araq acare endah jelo Ahad kelemaq nike endah'. (oh, I am sorry. I have an agenda to do at Sunday morning too).
 A : 'Baun endah dateng malam Minggu nike lamun ndek mauq ,jelo Ahad kelemaq nike silaq'. (you can come at Saturday night if you cannot come at Sunday morning then, please).
 B : 'Oh, nggih. Insya Allah'. (oh, yes, I see. God'll will).

- A : 'Tiyang pamit julug lamun mnike jaq'. (OK then, I should go now).
 B : 'Eh, angkan aru laloq. Mlinggih julug, tiyang seduhang kupi'. (why do you need to go so quickly. Please stay have a seat, I will serve a cup of coffee).
 A : 'Ampurayang silaq, masih loeq yat lai niki. Tiyang pamit. Silaq, Assalamu'alaikum'. (I am sorry. I need to go soon. There are a lot of places to visit to deliver the invitation. Greeting).
 B : Oh mnike jarin. Wa'alikumussalam warahmatullah'. (Oh, yes. I see. Greeting).

Speech Data of Kelayu People

Announcement at the Mosque

'Assalamu'alaikum warahmatullahi wabarakatuh. Jamaah, araq pengumuman berita duka. Innalillahi wa inna ilaihi roji'un. Leq Agus anakne siq Hindun mate kekelem, gen tekuburang leq Kubur Eyat baeh jeraq ashar'.

(Greeting. Dear, people. There is a bad news. Innalillahi wa inna ilaihi roji'un. Agus, Hindun's son is passed away last night, will be buried at Kubur Eyat grave today after Ashar prayer).

Formal Invitation to Tuan Guru

- Someone : 'Assalamu'alaikum warahmatullahi wabarakatuh'(Greeting)
 Tuan Guru : 'Wa'alaikumussalam warahmatullahi wabarakatuh'. (Greeting)
 Someone : 'Niki Tuan Guru. Araq pesilaq-an jemaq kekelem leq balene leq Jamal'.(There is an invitation for you, Tuan Guru).
 Tuan Guru : 'Araq ape te?'(What is it?)
 Someone : 'Angkaq anakne besunat. Genne zikir onkatne'. (His son is gotten circumcision. He said that there will be a prayer ceremony).
 Tuan Guru : 'Aaq keh, insya Allah jemaqte dateng'. (OK, I will come, God's willing)
 Someone : 'Oh, nggih. Tiyang pamit julug lamunne ngeno, Tuan Guru'.(Oh, yes. I will go then, Sir)
 Tuan Guru : 'Yoh, sang becat meq lalo?'(Oh, why so quickly?)
 Someone : 'Nggih, tiyang ngelining, mosi lueq pesilaq-an'.(Yes, I will go around to deliver the invitation).
 Tuan Guru : 'Oh ngeno ndih. Aaq keh'. (Oh I see. OK then).
 Someone : 'Silaq. Assalamu'alaikum warahmatullah'. (Greeting).
 Tuan Guru : 'Wa'alaikumussalam warahmatullahi wabarakatuh'. (Greeting).

Daily Conversation between Husband and Wife

- Wife : 'Wahde ngelot ke?'(Have you eaten?)
 Husband : 'Ndekman, nengke julug, kugaweq sekeneq ine'.(Not yet. Later, I am doing this first).

Daily Conversation between mother and children in the family

- Mother : 'Wah anta mangan ke?'(have you eaten?)
 Child 1 : 'Ndekman, baeh julug'.(Not yet. Later.)
 Mother : 'Mbe nengke pe bareng makan bi leq dapur mno'.(now, together with your brother in the kitchen).
 Child 1 : 'Mbe aluran so ne bjulu. Baeh aku mudian.(Let him first, and me later)'.
 Mother : 'Sadeang adin meq kandoq, Jul'. (Leave side dishes for your brother, Jul).
 Child 2 : 'Aaq, mni kusadea'ang'. (Yes, I will).

Seller and customer

- A : 'Beli' (I wanna buy something)
 B : 'Ape mele meq beli?'(what do you want to buy?)
 A : 'Beli aiq akua skeq. Due ajinne ndih?'(I wanna buy a bottle of water. The price is two thousand rupiah, right?)

B : 'Aoq. Ape endah?' (Yes. What else?)

A : 'Ndaraq. Ino doang. Mni kepengku lime yu. Angsulku telu yu.' (nothing. That's all. Here is my money five thousand, and the change is three thousand).

B : 'Aoq keh'. (OK).

Analysis of Speech Levels in Kelanjuh Lauq And Kelayu

The vocabulary that is controlled by jajar karang community (non-noble/ non-menak) in communicating with the nobles in the village of Kelanjuh Lauq is limited to commonly used words such as; tiyang, inggih, plinggih or plungguh, ampure, mangkin, napi, sampun, niki, niki, niki, silaq, ngiring, ngelor, etc.

Sasak subtle language is not only used when talking to the people from noble community, but also to the jajar karang community. It means that to some circumstances, they always use Sasak subtle language to anyone. In addition, the use of Sasak subtle language is to show their identity and as a strategy to maintain Sasak subtle language itself which has started to shift and be extinct today. While to their children, Sasak subtle language is used to acquire language.

If found any mistake or error in saying a word for jajar karang people, the noble society in Kelanjuh Lauq is not concerned unless errors occur among educated circles or those previously known to use subtle language. It means that if this group of speakers wrong in saying a word, it can be fatal, because noble society will feel underestimated.

However, Kelayu has its own culture which makes it well known by people outside of Kelayu and outside of East Lombok, not only for its influential figures and life-worldviews, but also for the language dialects used. The language used by the Kelayu people in their daily interaction and communication is different from other villages or areas in Lombok, especially the villages of Kelanjuh Lauq Central Lombok, as they often use the words aoq (yes), ape (what), inaq (mother), amaq (father), anta (you), etc. It is rarely to found words tiyang (yes), plungguh or plinggih (you - for an older person), or other subtle languages, because in Kelayu there is no preferential treatment in the use of subtle language caused by social strata (class social) as in other villages (nobles and non-nobles, causing different treatment in the use of language), but those in Kelayu are a tribute to older people especially to the blood relation that causes the use of language adapted to its position within the family lineage.

CONCLUSION

Each community has differences in showing politeness. The choice of being polite for Kelanjuh Lauq people is influenced by differences in social status (menak – nobility), age, familiarity, and situation. In both areas of the study, there is a different practice of being polite influenced by those above factors. In Kelanjuh Lauq, social status differences become the most important factors - the use of Sasak subtle language with reference to social status: menak/non-menak - in the local community, whereas in Kelayu, religious aspect and social awareness can become the higher priority in encoding their politeness.

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