

Base Alus Sasak as a Reflection of Religious and Social Ethics: A Linguistic-Pragmatic Study of the Awig-Awig among the Indigenous People of Lombok

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Abstract: Language plays a vital role in representing a community's culture and collective identity. In indigenous societies, it functions not only as a communication tool but also as a medium for expressing social, ethical, and religious values. *Base alus sasak*, a linguistic variant, symbolizes politeness, respect, and harmonious social order. This study explores the role of *basa alus* within the normative structure of Lombok's indigenous community through a linguistic-pragmatic analysis of *awig-awig*, a customary law system integrating social and religious principles. Using a Systematic Literature Review (SLR) approach, the study analyzes 25 scholarly articles to examine how *basa alus* reflects and reinforces social and spiritual ethics. Findings indicate that *basa alus sasak* is strategically employed in *awig-awig* through modality markers and the Tri Hita Karana concept, emphasizing harmony between humans, nature, and spirituality. Furthermore, the interplay of resistance and transformation amid globalization highlights how indigenous communities preserve their identity while adapting to modern changes. This research underscores the performative power of language in maintaining social cohesion and spiritual integrity, while advocating for the integration of local wisdom into educational practices to sustain cultural values.

Keywords: Base Alus Sasak, Awig Awig, Religious Social Ethics, Linguistic Pragmatics, Indigenous People.

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A. INTRODUCTION

Language has a central role as a representation of the culture and collective identity of a community group (Mbate, 2020). In the realm of indigenous peoples, language functions not only as a means of communication, but also as a medium of expression of social, ethical and religious values that are upheld together. One of the language varieties that functions symbolically in this context is *base alus sasak*, a linguistic variant that reflects politeness, respect, and a harmonious social order. In the Lombok region, the existence of *base alus sasak* occupies an important position in the social and spiritual structure of the indigenous community (Suliadi & Nirwan, 2022). In Lombok's traditional society, there is a system of norms known as *awig-awig*, which is a set of provisions that can be oral or written and functions to regulate collective behavior.

Awig-awig are not just social rules, but also contain religious values that are in line with Islamic principles adopted by the majority of the local community (Sumarmi et al., 2020) (Umiyati, 2023). In practice, *base alus sasak* is used pragmatically in the wording of *awig-awig* to create an ethical, peaceful and polite atmosphere, showing the interplay between customary and religious values in communal life. A linguistic-pragmatic analysis of *base alus sasak* in *awig-awig* is relevant to explore how language is used to shape and represent meaning in

social and religious contexts. The pragmatic approach allows the disclosure of implicatures, speech acts, and the context of language use that reflects the reality of daily interactions (M., 2020).

The pragmatic approach in speaking base alus sasak is not limited to the formal structure of language, but also touches on functional and symbolic aspects that are closely related to cultural values (Debora & Ariastuti, 2021) (Septiana et al., 2024). Social ethics based on religion in the indigenous people of Lombok are evident in communication practices using basa alus, which often contain normative and spiritual messages (Nariastini, et al, 2023) (Ikawati & Anwar, 2021). Speech in base alus contains implicit meanings that reflect values such as respect for elders, obedience to traditional leaders, and collective interests to maintain social harmony. Therefore, base alus sasak has a strategic function in maintaining the social and spiritual stability of indigenous peoples. The application of base alus through a pragmatic approach is to examine how the use of base alus in awig-awig reflects religious social ethics through a linguistic-pragmatic approach.

The focus of studies in base alus is directed at the function of communication in customary social interactions, the process of constructing religious meaning through language, and the contribution of language to strengthening social integration (Suliadi & Nirwan, 2022) (Wahidah & Anggarista, 2022). This research is expected to provide a new perspective in understanding the relationship between language, local culture, and religious values. By highlighting base alus as a manifestation of religious social ethics, this research emphasizes that language is not a value free medium, but rather an ideological instrument that reflects social structures and collective beliefs (Lindayani, 2020). Within the framework of Lombok's indigenous people, base alus sasak functions as a concrete representation of the synergy between customary norms and religious teachings, as well as a means of maintaining social and spiritual order in traditional communities (Putra, 2022) (Ardiyanti, et al, 2022).

The utilization of base alus sasak in the awig-awig of the Lombok indigenous community reflects the strong relationship between linguistic forms and the prevailing social structure in the community (Mahadewi, et al, 2020) (Sudiartawan & Sutama, 2022) (Wicaksono, et al, 2020). In this case, base alus not only functions as a symbol of social stratification, but also as a legitimizing instrument for customary norms that are full of religious values (Taufiq Kurniawan, et al, 2023) (Sukardiman, 2023). Polite word choice, polite sentence construction, and the presence of metaphorical expressions or cultural symbols in customary speech show that language has a central role in maintaining the authority and honor of the customary legal system (Yasa, 2022). Therefore, base alus acts as a performative tool that reinforces the moral and spiritual position of the customary rules conveyed.

The purpose of the research on the application of base alus pragmatically creates performative means that reflect the adaptability of communication to social dynamics and the context of interaction. Directive speech acts such as prohibitions, recommendations, or advice in awig-awig are generally packaged in persuasive language and do not contain elements of coercion, so as to encourage obedience in a more subtle and dignified way (Homepage et al., 2022). Islamic values that emphasize noble manners such as patience, humility, and the importance of maintaining social relations, are realized through the use of soft language and full of implicit meanings. This confirms that language functions as a link between customary

and religious values, as well as a bridge between the social order and the spiritual aspects of society (Aini et al., 2023).

Although various studies have examined the role of language in shaping the social and cultural construction of indigenous peoples, studies that specifically discuss the use of base alus in the awig-awig of the indigenous people of Lombok are still relatively rare, especially from a linguistic-pragmatic perspective that highlights the role of language as a reflection of social and religious values simultaneously. This limitation indicates the scientific space that still needs to be explored, considering that base alus not only reflects social order and customary norms, but also contains a distinctive religious ethical dimension. The uniqueness of this research lies in the approach that combines pragmatic analysis with an understanding of spiritual values and local culture, which in an integrated manner reveals the role of language as a performative tool in strengthening the social and spiritual cohesion of the indigenous people of Lombok.

B. METHOD

This research uses the SLR (system Literature Review) approach. Journal searches were conducted through Google's international journal provider database, Google Scholar. the focus of research data is journals with Basa Alus as a Mirror of Social Ethics there are 25 indexed journals from various publishers or journal publishers (Azwar, 2023). Systematic Literature Review (SLR) is defined as the process of identifying, assessing, and interpreting all available research evidence with the aim of providing answers to specific research questions. Data collection is carried out by documenting all articles that have a relationship with the research theme of base alus sasak as a mirror of social religion using the Mendeley application. This approach was chosen to deeply understand base alus as a reflection of social religious ethics: a linguistic-pragmatic study in the awig-awig of the indigenous people of Lombok. The instruments used in this research include analyzing data through journals and articles, and understanding material from traditional leaders of the Lombok community.

The data obtained were analyzed with a qualitative approach using thematic analysis techniques. The steps taken include data reduction, categorization, data interpretation, and conclusion drawing (Ardiansyah, Risnita, & Jailani, 2023). Data reduction was done by sorting and summarizing data relevant to the research objectives. Categorization was done by grouping data based on the main themes, such as linguistic-pragmatic studies in the awig-awig of Lombok indigenous people. Data interpretation is done by linking it to theories and policies related to basa alus as a mirror of religious social ethics. Conclusions were drawn by compiling conclusions based on research findings and providing recommendations for the development of local language education based on customary law values or commonly called awig-awig.

C. RESULTS AND DISCUSSION

Awig-awig is one aspect of traditional customs and regulations in Balinese and Sasak communities, focusing on the role of awig-awig as customary law and religious values (Hulaipah et al., 2024). In Bali, awig-awig serves as a normative foundation in regulating

community social life, especially in the context of environmental conservation (Umiyati, 2023). Although still enforced in traditional villages such as Tenganan, efforts to preserve understanding of awig-awig among the younger generation are considered less than optimal.

Meanwhile, in Lombok, awig-awig is used as a social and religious norm in performing an act where when a violation occurs, sanctions will be imposed in accordance with applicable customary law or commonly referred to as awig awig. The Sasak community shows the integration between local wisdom and formal education, one example is the implementation of local culture-based disaster mitigation education integrated into Indonesian language learning in schools, showing how traditional knowledge can contribute to improving disaster preparedness (Muslim & Makmun, 2020).

1. The Function of Basa Alus as a Representation of Ethical and Religious Values in Indigenous Social Contexts

Base Alus serves as a vital representation of ethical and religious values within indigenous social contexts, reflecting the intricate relationship between cultural practices and spiritual beliefs. This concept is particularly evident in various indigenous communities, where ethical frameworks are deeply intertwined with religious teachings, guiding social behavior and environmental stewardship. Indigenous communities often establish ethical guidelines based on religious texts and cultural traditions. For instance, in the Kumaon region, water management practices are governed by socio-religious values (Sah, 2023). These ethical frameworks promote communal responsibility and sustainable practices, ensuring that resources are used in a manner that honors both the environment and spiritual beliefs.

Religious values are also expressed through various forms of cultural expression. In West Lombok, for example, Sasak poetry (*syair*) embodies religious values such as beliefs, ethics, and good deeds, which are essential for maintaining community cohesion and reinforcing cultural identity (Kusuma Yuda, 2024). Such expressions not only convey moral teachings but also foster a strong sense of belonging and continuity within the community. Moreover, environmental stewardship is often rooted in spiritual beliefs. The reverence for natural resources, such as water, is closely tied to traditional norms, where non-compliance is regarded as a transgression or even a sin (Tater, et al, 2023). In this context, *Base Alus* plays a crucial role in promoting conservation as a moral responsibility, reflecting a broader ethical worldview grounded in spirituality.

Nevertheless, while *Base Alus* highlights the positive integration of ethical and religious values, it is important to acknowledge that not all indigenous practices are uniformly beneficial. Certain traditions may inadvertently perpetuate exclusionary norms or resist adaptation to contemporary challenges. Therefore, a critical examination of these practices within modern contexts is essential to ensure their relevance and inclusivity.

2. Pragmatic Strategy of Base Alus Sasak in Awig-Awig: Preserving Power, Politeness, and Harmony

Table 1. Pragmatic Strategy of Base Alus Sasak in Awig-Awig: Preserving Power, Politeness, and Harmony

No	Topic	Description
1.	Pragmatic Strategy of Base Alus in Awig-Awig	Shows the interplay between power, politeness, and harmony in Balinese customary law, which is maintained through the use of modality markers.
2.	Modality Markers and Hegemonic Politeness	The use of modality markers to convey the authority and politeness of hegemony, which ensures that the regulations are in line with the social and cultural values of the community.
3.	Tri Hita Karana Concept	Emphasizes the harmony between the natural, social and spiritual environments on which the texts are based, and how this concept reveals the power dynamics and ideologies underlying customary law.
4.	Power Relationships in Texts	The use of terms such as "kawasa" and "wenang" that describe power relationships, reflects a defensive or destructive ideology, which influences the social structure and ideology in society.
5.	Linguistic Choice and the Balance of Power	Language choices used to maintain a balance of power through politeness that supports social harmony and mutual respect within the community.
6.	Perpetuation of Hierarchical Structure	While Base Alus aims to maintain harmony, it can play into hierarchical structures and the marginalization of certain voices in society, demonstrating the challenges of applying politeness and power within the community.

Base Alus's pragmatic strategy in Awig-Awig reflects a nuanced interplay of power, politeness, and harmony within Balinese customary law. This strategy employs modality markers to convey hegemony politeness, ensuring that the regulations resonate with the community's sociocultural values while maintaining grammatical integrity (Ka, 2024). The concept of Tri Hita Karana, which emphasizes harmony among the natural, social, and spiritual environments, underpins the creation of these texts, revealing underlying power dynamics and ideologies.

Modality markers in Awig-Awig serve to express authority while fostering politeness. The deletion of these markers does not alter the text's meaning, indicating their pragmatic necessity (Sudaryanto, et al 2022). The use of terms like "kawasa" and "wenang" illustrates the power relations embedded in the text, reflecting both preservative and destructive ideologies. The balance of power is maintained through linguistic choices that promote social harmony and respect within the community. The Sasak is indigenous people cultural framework emphasizes the importance of maintaining social relationships, aligning with the principles of positive politeness found in other Indonesian cultures (Dewi Yulianti, 2020). This cultural orientation prioritizes collective well-being over individual rights, reinforcing community cohesion. Conversely, while Basa Alus aims to preserve harmony, it may inadvertently

perpetuate hierarchical structures, as seen in the marginalization of certain voices within the community.

3. Resistance and Transformation: Basa Alus in the Age of Modernization and Globalization

The interplay between resistance and transformation in the context of *Alus* during modernization and globalization reveals a complex dynamic. *Alus*, as cultural entities, face pressures from global forces while simultaneously striving to maintain their identity. This duality manifests in various forms of resistance against the homogenizing effects of globalization, as well as transformations that adapt to new realities. *Alus* communities often resist globalization by emphasizing traditional practices and values, which serve as a counter-narrative to global market forces (Mongush & Danchai-ool, 2022). Various social groups mobilize against neoliberal reforms, advocating for local identities and cultural integrity. In parallel, anti-globalist leaders seek to reclaim national sovereignty by challenging international institutions that threaten local governance (Morse, 2023).

Despite these acts of resistance, transformation remains an essential response to globalization. *Alus* may adopt modern educational practices while retaining core cultural teachings, similar to the transformation observed in pesantren traditions. The blending of local and global influences can also lead to cultural hybridization, as seen in Tuvan culture, which navigates modernization while redefining its identity (Kim, 2024). Furthermore, *Alus* communities may establish new institutional frameworks that incorporate global elements while preserving their unique cultural narratives, reflecting a strategic adaptation to globalization. While resistance often highlights the desire to maintain cultural integrity, the necessity for transformation in response to globalization cannot be overlooked. This dual approach allows *Alus* to navigate the complexities of modernity while fostering resilience against cultural erosion.

D. CONCLUSIONS AND SUGGESTIONS

The theoretical exploration of *Basa Alus* within the contexts of customary law, sociocultural norms, and global change underscores its dynamic role in sustaining indigenous identity and ethical frameworks. As reflected in Awig-Awig, *Base Alus* operates as a pragmatic linguistic strategy that harmonizes power, politeness, and spiritual balance, grounded in the philosophy of *Tri Hita Karana*. Furthermore, *Base Alus Sasak* functions as a vessel for transmitting ethical and religious values, deeply intertwined with indigenous worldviews on environmental stewardship and communal living.

In the face of modernization and globalization, *Base Alus Sasak* communities exhibit a dual response: resistance, through the preservation of traditional values and sociopolitical activism, and transformation, through cultural adaptation, hybridization, and institutional innovation. These responses demonstrate the flexibility and resilience of *Alus* practices in navigating global pressures while maintaining core cultural principles. Ultimately, this dual strategy highlights the necessity of critically engaging with tradition not only to preserve cultural integrity but also to ensure its relevance and inclusivity in contemporary society.

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