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**The Analysis of Sasak-Arabic-Indonesian (SAI) Varieties in Arab-Sasak Community at Ampenan**

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**ABSTRAK**

Penelitian deskriptif-kualitatif ini dilaksanakan di Kampung Bugis dan Kampung Arab, Kelurahan Bintaro, Ampenan yang fokus pada fenomena penggunaan dan variasi tiga bahasa dalam komunikasi sehari-hari, yaitu Sasak-Arab-Indonesia (SAI). Untuk itu, penelitian ini mengungkap tiga hal: (i) pola penggunaan variasi bahasa SAI, (ii) variasi bahasa yang dominan digunakan dalam domain sosial, dan (iii) gambaran penggunaan variasi bahasa SAI. Data diambil dari percakapan anggota masyarakat Kampung Bugis dan Kampung Arab di tiga ranah, yaitu ranah rumah, pertemanan, dan organisasi. Pengumpulan data dilakukan dengan metode rekaman suara, catatan, wawancara, dan observasi. Dari proses analisa ditemukan bahwa penggunaan kombinasi ketiga bahasa (Sasak, Arab, dan Indonesia) merupakan marka sosial dan solidaritas di antara penduduk Ampenan. Selain itu, variasi bahasa SAI lebih umum digunakan di masyarakat, khususnya pada ranah pertemanan. Bahasa Sasak dan bahasa Indonesia digunakan pada ranah rumah/keluarga. Penggunaan variasi bahasa SAI adalah berupa penggunaan leksikal dari ketiga bahasa dalam satu peristiwa tutur.

**ABSTRACT**

This descriptive-qualitative research was conducted in Bugis Village dan Arab Village, Bintaro, Ampenan focusing on the phenomena of language use and variation of three languages in everyday communication; Sasak-Arabic-Indonesian (SAI). Hence, this research examines (i) the pattern of language use of SAI varieties, (ii) the dominant variety(ies) used in social domain, and (iii) the representation of SAI varieties. The data was taken from daily conversation among Arab-Sasak community members of Bugis Village and Arab Village in three domains; home, friendship, and organization. The data collection applies recording, note-taking, interview, and observation methods. The data analysis displays that the mixed language (SAI varieties) is perceived as social marker and solidarity among community members. In addition, SAI verities are more dominantly used in society, particularly in friendship domain. Sasak and Indonesian are used in home/family domain. The SAI varieties are represented in form of the coexistence of lexical variations in one speech event.

Key terms: SAI varieties, language patter, domain, representation

**INTRODUCTION**

A language might have different practice from one place to another, from one group to another, even from one person to another within a community. This state is visible in Lombok Island. *Dengan Sasak* refers to the indigenous people inhabiting Lombok and *base Sasak* denotes the local language that people speak. The region of Lombok is administratively divided into Mataram, West Lombok, Central Lombok, East Lombok, and North Lombok. This border also separates Lombok linguistically into at least the same number of language variation. Language variation even exists in sub-region. Thus, Sasak has such dialects as *meno mene*, *kuto kute*, and *ngeno ngene*.

Ampenan is the representation of such a community illustrated above. It is a region which composes Mataram, the capital city of West Nusa Tenggara that is considered multilingual community. Sasak, Arab, and Chinese are the three biggest ethics that compose Ampenan. The social interaction between Arabian and Sasak people brings more information of language variation. The two ethnic groups tend to blend more easily than they do with the Chinese.

Sasak people as the majority speaks Sasak language which is their mother tongue/first language. Indonesian is their second language. Occasionally, Sasak people mix Indonesian and Sasak to communicate with the Arabian. This state underlies why Sasak people in Arab-Sasak community at Ampenan also attempts to speak Indonesian with the non Sasak inhabitants.

In contrast, Indonesian is the first language of most Arab descent in Ampenan. However, Indonesian that they speak is not the standard variation. Rather, the speech contains modified lexicon and adjusted Arabic word. Sasak is spoken as their second language. Similar to what the language Sasak people use, the Arabian includes Sasak within their speech as well.

The close relation in language between the Arabian and Sasak people is reflected through the typical language use at Ampenan. For instance, the utterance like *Kau mau ke mane?* (where are you going?) is the product of this mixed community. Such utterance is mostly spoken by the Sasak to the Arabian. With the same meaning as the above, the expression *Kau mau ke mbe?*  is also uttered. Conversely, the latter utterance is spoken with Arabian-Sasak direction. In addition to internal modification, the community members also show language choice to the extent of using two languages in exchange. Naturally, the Ampenan residents label this typical language use as Arabic.

Seeing the sporadic distribution of language variation spoken in Arab-Sasak community at Ampenan, it is significant to study and further map the variety of the three languages –Sasak, Arabic, and Indonesian- in social setting.

**RESEARCH QUESTIONS**

The research questions of this study are:

* What is the pattern of language use of SAI varieties?
* What is/are the dominant variety/varieties in social domain?
* What is the representation of SAI varieties?

**SCOPE OF THE STUDY**

The focus of this study is to analyze the occurrence of language variation of SAI spoken by Arab-Sasak community at Ampenan. The intensive interaction triggers the presence of Arab-Sasak community as one of the language communities in Ampenan. Thereof, the members of such community identify themselves through Arabic denoting the mixture of Indonesian, Sasak, and Arabic lexicons.

**METHODOLOGY**

Population and Sample

The population of this study was Ampenan residents consisting of Arab descents and Sasak people. For accessibility and affordability reason, this study implemented purposive sampling technique and took the spoken data of conversation among the residents of Bugis Village and Arab Village as the sample.

Data Collection Procedures

*Recording*

Recording was aimed at documenting the oral data so that it can later be processed. By using voice recorder, this study recorded the natural conversation and transaction among the Arabian and Sasak people. The duration of the conversation ranged from 25 to 30 minutes and the duration of transaction ranged between 5-10 minutes. For the sake of efficiency, this study took the representative data which were labeled as extract. In other words, there were 5-10 extracts in a sixty-minute conversation**.** At the end, there were 28 extracts collected.

*Note taking*

Note-taking was needed to cover the need of unrecorded expressions which were absent during voice recoding. One’s gestures, intonations, facial expressions, tone, and situations that preceded or followed utterances provide crucial information in interpreting social meaning of language variation. In addition, note taking was also utilized to jot down specific words that Arab-Sasak community members utter. This method was also significant to invent the co-existing words. This method was applied when the interaction was not being recorded. Here, the accessibility to the community eased the process of gathering the unrecorded expressions.

*Interview*

Interview aimed to seek people’s reasons to choose certain language among the existing ones. Some of the residents were randomly interviewed which consist of both Arabian and Sasak people to justify the representativeness. They were asked as one of the intermezzo in certain topic. There were some community members who did not follow the common residents’ speech style. This fact was considered important to analyze. The information related to Arab ethnic group in Ampenan was important point to relate the social background and language use,

*Observation*

The observation was aimed at collecting the data of linguistic situation in Arab-Sasak community at Ampenan. This point pertained to people’s behavior in using language as well as the social norms of speech community. The result of observation contributed to support the interpretation of recorded data as language use is inseparable.

Data Analysis Procedures

*Transcribing, Reducing Data, and Translating*

The gathered data was firstly transcribed in form of conversation. The language practice included Indonesian and its varieties, Sasak, and Arab-like language. The sentences that contained Arabic-like words were counted as Indonesian as it is identified as the modification Indonesian and Malay by the society. The Indonesian-like Sasak words were also found and were counted as the data. To process the recorded data, this study employed word gloss transcription. The next procedure was chopping the data into some extracts in order to ease the representation of Indonesian variation and the dominant variation(s) used by the community members. This extracts were then translated.

*Classifying and Coding*

The data was firstly processed to determine the category of each word; whether it belongs to standard Indonesian, non standard Indonesian, Arabic, and Sasak. This classification invented all words including the phonological co-variation of certain words. The data of lexical classification eased the following analysis stage; sentence classification. The following table describes the sentences classification.

The sentence classification requires the judgment whether a sentences belongs to high variety (HV), middle variety (MV), and low variety (LV). This procedure attempted to find out the dominant variety in social domain in Arab-Sasak community.

*Interpretation*

The classification, coding, and quantification were utilized to analyze empirically the recorded data from some perspectives by referring to the literature review. In other words, interpretation denoted content-based analysis. By that, the analysis showed whether the related theories are in line with this study or in converse. The result of interview and observation were the supporting source of information in interpreting the gathered data.

**RESULT**

*The pattern of language use of SAI varieties*

SAI varieties in Arab-Sasak community at Ampenan are obviously present. Ampenan is considered as a multilingual community as it consists of several ethnic groups. Sasak, Arabic, and Indonesian are the three languages that compose Arab-Sasak community. Those existing languages are mapped as follow.

Chart 1. The SAI varieties in Arab-Sasak community at Ampenan

The chart above describes the SAI varieties due to the language contact. The variation includes the use of Indonesian and Arabic. Indonesian refers to the standard and non standard spoken Indonesian. Within these variations, the influence of other language is absent. Bahasa Ampenan consists of the non standard Indonesian as the main medium of delivering message with the insertion of Sasak and Arabic lexicons.

In Ampenan, both Indonesian and its variations co-exist. In certain context, standard Indonesian is preferable to address a topic to talk some interlocutors. From different perspective, standard Indonesian becomes a personal identity that people attempt to maintain rigidly in the midst of frequent rate of Bahasa Ampenan or non standard Indonesian. The young prefers the non standard Indonesian to interact with their peers. People with insufficient verbal repertoire of standard Indonesian speak the non standard style to ensure that they keep involved in the interaction.

The co-existence of SAI varieties is represented in the use of various lexicons to denote the same notion. The following table lists the Indonesian, Arabic, and Sasak lexicons found in interaction among Sasak and Arabic speakers along with the meaning in English.

Table 1. The co-existing lexicons during interaction in Arab-Sasak community

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| No. | Sasak | Arabic | Indonesian | English |
|  |  | Kè manè (28)Ke mbé (16) |  | (To) where |
|  |  | Di manah (1)  Di mane (16)  Di mbé (19) |  | (In/at)where |
|  | Sèkéq (27) |  | Satu (27) | One |
|  |  | Dua’ (1)  Duè (7) | Dua (18) |  |
|  |  | Tigè (13) | Tiga (17) | Three |
|  |  | Apè | Apa | What |
|  |  | Diè (1) | Dia (5) | He/she |
|  |  | Kitè (1) | Kita (17) | We |
|  |  | Sayè (7)  Ana (14) | Saya (23) | I, me |
|  |  | Mikut (8) | Ikut (18) | Follow |
|  | Bèléq (11) |  | Besar (18) | Big, high |
|  |  | Sapè (18) Sapa (10) |  | Who |
|  |  | Rumahnyè (5) | Rumahnya (6) | His/her house |
|  |  | Adè (25) | Ada (25) | There is/there, present |
|  |  | Ka.u (4)  Énté (24) | Kamu (26) | You |
|  |  | Iyè (28) | Iya (24) |  |
|  |  | Kerjè (17) | Kerja (9) | Work |

The shifting from or to one variation to another variation is unpredictable depending on the context of an interaction. The direction varies greatly within a speech event.

*The language choice in social domain*

Language choice in multilingual community indicates the orientation to which an interaction is expected to be driven; more or less formal. Each community members consciously or unconsciously decides what language to use in certain context. This is deduced from the practice of language choice in Arab-Sasak community at Ampenan.

Ampenan is well known with its ‘Arabic-like’ language style as the marker of solidarity. The non Ampenan people assume that imitating the Arabic style eases them to enter the community in term of the language use. It means that people can easily build closer relationship with Ampenan residents. In addition, based on the sum of sentences obtained from recording, the language use in Ampenan is classified into Indonesian (HV), Bahasa Ampenan (MV), Sasak (LV). The calculation figures out there 18 Indonesian sentences and 102 BA sentences from 27 extracts. From the total number of sentences, there is a significant difference of language use between the two languages. From the 120 sentences, 15% is Indonesian and 85% is Bahasa Ampenan. To date, it is evident that Bahasa Ampenan (SAI varieties) is preferable in Arab-Sasak community.

Standard Indonesian is noted to use rigidly in addressing the vital issue or information which requires high accuracy. The non standard Indonesian is solely the influence of advertisement and television program that the young community members bring to follow the trend. Bahasa Ampenan is the most frequently used style in Arab-Sasak community at Ampenan. It signifies causality and intimacy. The situation in the field displayed the closeness and solidarity throughout the use of Bahasa Ampenan. In other word, Arab-Sasak community is formed as the result of social solidarity among the members. It can be deduced that the Arab-Sasak community and Bahasa Ampenan unite and naturally form a continuum.

The following table shows the sum and the percentage of tokens of all variations that compose Indonesian variation in Arab-Sasak community at Ampenan.

Table 2. The sum and percentage of tokens composing Indonesian variation in Arab-Sasak community

|  |  |  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| Standard Indonesian | | Non Standard Indonesian | | Arabic | | Sasak | | Borrowing | | Unclassified | | Total |
| N | % | N | % | N | % | N | % | N | % | N | % | 326 |
| 192 | 58,9 | 48 | 14,7 | 22 | 6,7 | 50 | 15,3 | 4 | 1,2 | 10 | 3,0 |

N: sum of token under each category

From the data above, the percentage of standard Indonesian is 58,8% of the total number of tokens The aggregate ascertains that Indonesian is the main medium of delivering message in Arab-Sasak community regardless the presence of any variation. The non standard Indonesian contributes 14,7% to the overall data. Arabic which is the specific characteristic of Bahasa Ampenan has 6,7% part of the overall Bahasa Ampenan. Sasak as the indigenous ethnic is found more dominant with 15,3%. The rest is classified into borrowing which is the English popular term (1,2%) and unclassified (3,0%) as it does not belong to any of the category.

The finding is obtained from quantitative analysis and observation. The parameter set by this study to seek the more dominant variation is by quantitatively rating the existing languages from the most frequently used to the least. However, the quantitative analysis does not solely answer the issue of dominant variation. Rather, it is the secondary source of consideration. The observation brings the more comprehensive information.

Table 4 Aggregate of recorded sentences in Arab-Sasak community

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| HV | | MV | | LV | | Total |
| N | % | N | % | N | % | 120 |
| 50 | 41,6 | 30 | 44,1 | 17 | 14,1 |

From the qualitative analysis, it be claimed that SAI varieties are more dominant, particularly in friendship domain.

*The representation of SAI varieties*

1. The variation from interactant viewpoint
2. Address forms: *Kau* and *ente*

*Kau* exists in Indonesian and it is pronounced [kʌu]. In Arab-Sasak community, it is pronounced [kʌ.u]. In addition to *kau*, *ente* is also found in every day interaction to address second person. *Kau* is mostly used among the teenagers. The old also use *kau* to point the younger member of speech community. In the interaction among the adult men, *ente* shows friendship, maturity, intimacy, and respect. *Kau* is also used among the members of Arabian descents both intra and inter-marriage family.

1. Pronoun: *Saya*, *Saye*, *Ana*, *Kite*

The elderly uses *saye* meaning I instead of *kite*. Both *saye* and *kite* are the Malay form of *saya* and *kita* which respectively mean I and we. However, in Arab-Sasak community, *kite* is used more often. It is because *kite* is associated with the young who bring more influence in language use. *Saya* is often used by new comer or people who do not associate themselves with either Sasak or Arab and linguistically choose to be neutral. This group of people is the Javanese people. In addition, some Sasak people with high education level also prefer to maintain their identity by pronoun *saya*. *Ana* is mostly used between man to man interlocutor.

1. The variation from formality viewpoint

The matter of formal and non formal in Arab-Sasak community is defined based on the topic of talk. BA is used to show close relationship, friendship, and intimacy. It is chosen to carry out light topic. Thus, Bahasa Ampenan sounds humorous. Indonesian is used to talk about ‘serious matter’. People choose Indonesian to drive conversation from Bahasa Ampenan and vice versa. In other words, the transition from one to another language defines the formality of the respective conversation.

1. The variation from usage viewpoint

Unlike Sasak, the Arabic variation is counted as register and characterizes Bahasa Ampenan and Arab-Sasak community at Ampenan. This point strengthens the image that the non Arab people observe from the interaction. Whenever people attempt to point a referent, the register above will be preferred other than the other synonym from Indonesian or Sasak.

**DISSCUSSION AND CONCLUSSION**

SAI varieties are perceived as the solidarity marker and identity of Ampenan residents, in particular the Arab-Sasak community members that socially tie them. Thus, the SAI is consistently used by the members of Arab-Sasak community members as it is considered as the norm among the speakers in any topics of talk everywhere.

From quantitative analysis, SAI varieties (MV) position the second place of language choice. In the field, SAI varieties are massively spoken by nearly all residents. Even though, the frequency of SAI varieties use in family and organization domains SAI varieties astonishingly exist. SAI varieties are more dominantly used in friendship domain.

There is a tendency the coexistence of lexicon lies across speakers. The Sasak community members tend to include Arabic and Indonesian lexicon within their speech and conversely the Arabic use more Sasak word during conversation. The representation of SAI varieties is shown through the coexistence of lexical variation in term of interactants involved, degree of formality, and usage.

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