

**SPEECH STYLE IN SASAK ORAL FOLKTALES: A Sociolinguistic  
Perspective**



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### **RATIFICATION**

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*Abstract*

This study entitled Speech Styles in Sasak Oral Folktales: A Sociolinguistic Perspective aims to find out the speech styles used, factors influence the use of dominant styles as well as the reasons underlie the use of certain styles. The data were taken from 3 stories involving 3 people consisting of 1 male, 2 females. Besides, there were some people involved in the event of telling stories as the listeners. The result shows that there were three speech styles used in telling *Sasak* oral folktales those are *Jamaq* ‘ordinary’ style 98.50%, Casual style 0.80% and *Utame* ‘prominent’ style 0.60%. It is found that *Jamaq* ‘ordinary’ style is the dominant style used in the study. These styles were influenced by some factors such as participants’ social stratification and their ages, genres and setting of telling stories. These styles were used to have the listeners understand the idea, content, and moral value that meant to be transferred along the story.

Key words: Speech style, Sasak, Folktales.

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*Abstrak*

Tesis ini berjudul "Gaya Bahasa dalam Cerita Sasak: Sudut Pandang Sociolinguistic" bertujuan untuk menemukan gaya bahasa yang digunakan, faktor-faktor yang mempengaruhi penggunaan gaya bahasa tertentu, dan juga alasan-alasan yang mendasari penggunaan gaya bahasa tertentu dalam cerita sasak. Data yang digunakan dalam tesis ini adalah cerita sasak yang diceritakan oleh 3 orang yang berbeda, terdiri dari 1 laki-laki dan 2 orang perempuan. Selain itu, terdapat pula beberapa orang peserta yang bertindak sebagai pendengar dari cerita yang disampaikan. Hasilnya pun menunjukkan bahwa terdapat 3 gaya bahasa yang digunakan oleh pencerita pada saat menceritakan cerita sasak. Adapun gaya-gaya bahasa tersebut adalah *Jamaq* 'ordinary' style 98,50%, *Utame* 'prominent' style 0,60 % and Casual style 0,80%. Oleh sebab itu, penggunaan *Jamaq* style mendominasi gaya bahasa yang digunakan pencerita dalam menyampaikan cerita sasak. Adapun penggunaan gaya-gaya bahasa tersebut di pengaruhi oleh beberapa faktor seperti strata sosial dan umur peserta, jenis cerita yang di ceritakan, dan juga setting dari cerita tersebut. Penggunaan ketiga gaya bahasa ini juga ditujukan untuk membimbing pendengar agar dapat memahami tentang isi, ide, dan juga nilai moral yang terkandung dalam cerita tersebut.

Kata kunci: gaya bahasa, sasak, folktales

## INTRODUCTION

Since many linguistic scholars put their interests on investigating the language among society, it is undoubtedly ordinary to find many studies that emerge in the recent days. The majority of these studies discuss more about many aspects of language in social activity such as: the development of the language and culture, a variety of language that lives among certain types or groups of people, as well as the language use in many kinds of social stories and literature.

The use of language among society, in terms of the social stories and literature, has triggered many intentions of the scientists around the world especially the linguists to conduct and develop many kinds of studies. These studies investigate the very inner aspects of language used in old stories like in history books, novels, poems, and many other types of social stories and literatures written or recorded in the previous age of the human life. By investigating many aspects of the language in the story or literature, such as investigating the types of the language use, its vocabulary, the patterns of the language, the characters in the story, the styles or the ways of how the language is presented by the story tellers, and also the study of many other aspects of the story will provide a valuable source of information for the readers about how the past looked like, or it can be used as a reference for further study which will contribute for the benefits in human life.

In Sasak, for instance, a culture where various kinds of languages and cultural values exist, many folk stories and literature are recorded in the form of written or spoken discourse and told by people from generations to generation. Some of the Sasak stories such as the story of *Putri Mandalika* 'The story of a local wise and kind princess', *Tegodek-godek kance Teuntel-untel* 'The story of Unwise Friend', *Cupak Gurantang* 'The story of Unwise Brother in One Family', *Balang*

*Kesimbar* ‘The story of Man’s devotion to his grandfather’, *Dewi Anjani* ‘The story of a Wise Genie’s Queen live in Rinjani mountain’, *Rengganis* ‘The story of a local brave and wise queen’, and many other related stories are those found in Sasak containing valuable lesson and social values for Sasak community.

Furthermore, most of these stories are commonly told orally by Sasak people through generation to generation and these stories are usually told by the elder people to the younger one (e.g. by parents to their children and or by grandfathers to their grandchildren). Hence, this study was conducted based on some reasons; 1). The old tradition “*becerite*” in Sasak Community is reduced by time, it is caused by the development of era that makes people busy with their own works and have no more time to gather or share their feeling with other. 2). By knowing the stories in our culture, people will conscious about the richness and the universal values containing in their culture. Because, many of young Sasak generations are not aware about Sasak Narrative and the tradition of “*becerite*” that was commonly practiced in the past by the elder people to the younger one. Thus, the practice of this tradition in the past was also used as a medium to transfer cultural and or moral value to the young generation through the use of appropriate choices of lexical items wich were easy to understand by the listener. For this reason, the researcher interested to study further about the use of speech style in Sasak Oral Folktales as well as the structure of the stories.

### **1.1 Research Questions**

1. What speech styles are used in telling Sasak Oral Folktales?
2. What factors influence the use of those dominant styles?
3. What reasons underlie the use of certain styles?

### 1.1. Purpose of the Study

The aim of this study is to identify and describe the speech styles used, the factors influence the use of dominant styles and the reasons underlie the use of those styles.

## I. REVIEW OF RELATED LITERATURES

Das (2014) in his study entitled: “Psychoanalytical Study of Folktale” found that folktale reflects the unconscious needs and demands of the members of a society metaphorically. These are the products of human mind. In interpreted the data, he used the Freud’s (1923) theory of mental activity: id, ego, super ego instead of unconscious, preconscious and conscious.

This study is relevant with the present study in order to analyze the term folktales. For this reason, the similar methods or techniques used in the previous study for analysis the data may also prove useful in the analysis of Sasak Oral Folktale.

Aswad (2012) in her study entitled: “The Comparative Study on Bimanese and English Narrative Text”. The objective of this study is to identify the language features, genres, and the availability of similarities and differences between Bimanese and English narrative texts. The writer collected the data from the native speaker of Bimanese and browsing on the internet for English narrative text. In this study, she found that both Bimanese and English narrative text have the similarities in their generic structures: *orientation, complication, resolution, and re-orientation*.

Furthermore, there is not any differences were found in their generic structures. For example, in Bimanese, the opening of the story or the

orientation usually use the phrase like *waraku sabua mpama, ngarana La Kasipahu*. It means that “*once upon a time, a man his name was La Kasipahu*”.

This study is also in line with the present study with purpose of analyzing the language features of narrative text. Therefore, the theory used to analyze the language features of narrative text in previous study is going to be considered as a reference for analyzing the Speech Style of Sasak Oral Folktales told by the sasaks' people.

## **2.2 Theoretical Frameworks**

Based on the above studies and theories, this study would be impossible to adopted these all. Therefore, selected references discussed were used, such as Mahyuni (2006) and Hymes (1974) ‘Sasak Speech Style’ and ‘The Ethnography of Speaking’. Generally, the ethnography of speaking has been used for describing languages, cultures and communicative behaviours of particular communities and for identifying general trends in human communication across cultures. Furthermore, the theory of speech style, developed by Joos (1967) will also considered as a reference to analyze the data gathered. Mahyuni’s (2006) aproach and Joos’s (1967) theory is relevant interms of analyzing the speech style in Sasak Oral Folktales. While Hymes’s theory is appropriate to examine the factors influence the use of those dominat styles and the reasons underlie the use of certain speech styles in Sasak Oral Folktales.

## **II. RESEARCH METHODS**

### **2.1. Research Design**

The design of this study is a qualitative descriptive method

### **2.2. Sample of the Study**

The samples of this study are the people of Bilebante's community which is limited based on some criteria:

1. The Age of Participants. Since the data of this study focuses on the speech style used by the participants, the researcher then limited the range age of participants from 40-70 years.
2. The participants are the community of Bilebante village who have better knowledge about the Sasaks' Oral Folktales and they are able to retell it to the others.
3. The language used by the participants when they are telling the stories must be in the form of sasak language because it is included in these criteria since the language used by the participants is the focus object of this study.

### **2.3. Technique of Collecting Data**

The data was collected through observation, interview, recording, and note-taking process.

### **2.4. Data Analysis**

In analyzing data, the researcher uses descriptive qualitative method. After recording data were collected, the result then transcribed into written text then it is analyzed by using the theories that has been determined before.

## **IV. DATA DESCRIPTION AND ANALYSIS**

This part describes the speech styles in sasak oral folktales and their use., Particular speech styles in telling sasak oral folktales, factors influence the use of those dominant styles, and reasons underlying the use of certain styles.

### **4.1 Speech Style Used in Telling Sasak Folktales**

The use of Jamaq and Utame styles in this study can be seen in the table bellow:

Table 1. Vocabulary items used in telling sasak folktales

No.	Styles	Words	Meaning	Sources	Styles	Words	Meaning	Sources
1.	Utame	Mamiq	Father	Appendix 3	Jamaq	Nteh	Let's	Appendix 1,2
		Dekaji	You	Appendix 3		Lapah	Hungry	Appendix 2
		Kaji	I	Appendix 3		Kandoq	Side dish	Appendix 2
		Niki	This	Appendix 3		Kandoq (t)	Our side dish	Appendix 2
2.	Jamaq	Ne	This	Appendix 1,2,3		Besoh	Full (from eating)	Appendix 2
		Ni	This	Appendix 3		Besoh (n)	Full (from eating) he/she	Appendix 2
		No	That	Appendix 1,2,3		Suare (n)	His/her voice	Appendix 1
		Semame (ne)	Her husband	Appendix 1		Suare (ngk)	My voice	Appendix 1
		Senine (ne)	His wife	Appendix 1		Ongkat (n)	His/her voice	Appendix 1,2
		Anak	Child	Appendix 1,2,3		Ongkat (ne)	His/her voice	Appendix 1
		Anak (n)	His/her child	Appendix 1		Unin	Say	Appendix 1,2,3
		Anak (ne)	His/her child	Appendix 3		Otak	Head	Appendix 2
		Anak (ku)	My child	Appendix 1,3		Kaken	Eat	Appendix 2
		Dateng	Come	Appendix 1,2		Kamu	You	Appendix 2
		Dateng (n)	Come (he/she)	Appendix 1,2	Aku	I	Appendix 3	
		Dateng (m)	Come (you)	Appendix 2	Aoq	Yes	Appendix 1	
		Dateng (k)	Come (I)	Appendix 2	Gitaq	See	Appendix 2	
		Sili	Angry	Appendix 1	Gitaq (m)	See (he/she)	Appendix 1	
		Lalo	Go	Appendix 1,2,3				
		Lalo (n)	Go (he/she)	Appendix 1				
		Lalo (ne)	Go (he/she)	Appendix 1				
		Gigi (n)	His/her tooth	Appendix 1				
		Gigi (ne)	His/her tooth	Appendix 1				
		Nae (n)	His/her foot, leg	Appendix 2				
		Nae (ngk)	My foot, leg	Appendix 2				
		Awak	Body	Appendix 2				
		Awak (n)	His/her body	Appendix 2				
		Uah	Already	Appendix 1,2				
		Laik	Go	Appendix 1,2				
		Laik (n)	Go (he/she)	Appendix 1,2				

The result of data above taken from the data gathered through recording and transcribing process, in which there is another style also occur in the story such as the casual style. It can be seen in the table 2.

## 4.2 Casual style

Table 2. Casual Style

No.	Casual Style	Ommited Words	Sources
1.	<i>Ee..angkaq dendeq buka'an anakku aaq</i> "do not open the door!"	<i>Lawang</i> "door"	Appendix 1
2.	<i>Mbe bae laikn jauk sik raksase no?</i> "where did he take her?"	<i>Dengan</i> "her (Terong kuning)"	Appendix 1
3.	<i>Wahm beng oneq?</i> "have you give him?"	<i>Pengater</i> "meal"	Appendix 2
4.	<i>Laa..pire tie?</i> "How much this side-dish?"	<i>Kelueqn</i> "amount"	Appendix 2
5.	<i>Maiq gati ne jak</i> "it is so delicious"	<i>Ambun</i> "smell"	Appendix 2
6.	<i>Astage gerahn jok pulau no ah?</i> "did he go to that island?"	<i>Lalo</i> "go"	Appendix 2
7.	<i>Aoq, ndeq ne bau</i> "yes, it can't"	<i>Angkat</i> "bring"	Appendix 3

However, based on the data analysis result it can be concluded that the use of Jamaq style dominated the use of speech style in telling sasak folktales. It is supported by the percentage of the data gathered.

Table 3. Dominant speech styles in telling sasak folktales

No.	Speech Styles	Numbers of tokens	Percentage of tokens
1.	Jamaq	856	98,50%
2.	Casual	7	0,80%
3.	Utame	6	0,69%
Total		869	100%

### 4.3 Factors and Reasons influenced the use of dominant speech styles

There were some factors influence the use of those styles such as Participants, Genres, and Setting of telling stories. Thus, it also used based on some reasons: 1. To makes the listeners easier to understand about the story, 2. To make their imagination go beyond, and 3. To deliver the unstated moral values of the story itself.

## V. CONCLUSION

- a. There were 3 types of speech styles used by story tellers when telling stories, they were; *base utame* ‘prominent’ style, *Jamaq* ‘ordinary’ style, and consultative style. *Utame* were used to demonstrate the dialogue between the characters of noble man and or people who lived in palace (king, soldiers, and etc.). *Jamaq* were used to explain, to tell and or to interact with participants. The last style used were casual style, in this type of style, there are some words ommited in the sentences which make the structure of casual style become incomplete. It is also used to show the understandable of the listeners about the story being told.
- b. Among the 3 styles, the most dominant style used by the story tellers of this study were *base Jamaq* ‘ordinary’ style and followed by Casual and *Utame* styles that underlie by

some factors such as the participants, acts sequence, and setting of telling story.

- c. It is found that the main reason supported the dominant used of *Jamaq*, *Casual*, and *Utame* styles in telling stories were to have the listeners understand the idea, content, and moral value that meant to be transferred along the story, to be understood, and also to make it appropriate to the listeners' daily language.

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