CHOICE OF VERB LANGUAGE STYLE BASED ON THE SOCIAL STATUS OF THE BANYUMULEK VILLAGE COMMUNITY : SOCIOLINGUISTIC STUDIES

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Abstrak: Language is a means of communication in everyday life and plays an important role in human life as social control. A community or group uses several processes of verb and non-verb word variation between different community groups, for example between children and parents, teachers and students, sellers and buyers. This study aims to reveal the phenomenon of the use of pure Sasak language which focuses on verb speech sentences that vary based on the level of speech, the level of social speech in the Banyumulek village community. The method used is Descriptive Qualitative with the data collection technique used is the observation method with recording / tapping techniques, cooperation techniques with informants, and listening and recording techniques. In this study there are 10 verbs taken from the daily communication activities of the banyumulek community with 3 verbs (mangan, lalo and ngengat) which are described through a conversation and the use of good and correct language speech. The results of this research show that the verb collection process based on the use of speech levels in the Sasak language in Banyumulek Village found 3 uses of speech levels Nista, Madya, Alus which are commonly used in the daily life of the banyumulek community as well as with the use of complete pronomina ranging from *01 single male or female* and *01 plural, 02 single male or female* and *03 single and plurral.*
Key words: *Sasak language, speech level, Banyumulek village, verbs*

1. INTRODUCTION

Language is a means of communication in everyday life and plays an important role in human life. Language as social control serves to keep communication on track and understandable to the participants. We use language in a variety of environments, levels and interests. In fact, according to Spradley who explains that "language is more than just a means of communicating reality. Language is a tool for structuring reality". Kurniasari & Rahardi, (2019). Many language experts make different statements. But the most important thing is that language is a tool used by humans to interact with other humans.

Effendi & Wahidy, (2019) in their research says "The use of a language is always closely related to the behavior of individuals or communities who speak it". Seen from this perspective, lingual segmentation in Sasak language can be used as a mirror to see social segmentation in Sasak society in general. Sasak language geologically belongs to the sub language family of Balinese, Sasak, Sumbawa. Husnan, (2022). Sasak is also the language with the largest number of speakers on the island of Lombok. As other regional languages in general have a variety of verb forms that can spur the situation, Sasak also has a variety of verbs that vary with changes in the level of language guidance. In order for every Sasak language user to use it correctly, the function and meaning of each language must be well understood. Sasak language is a language that has a variety of politeness values, used in daily communication for the needs of family, environment, and community life.

Banyumulek is a village located in Kediri sub-district, West Lombok district, this village is unique in that some of its residents work as pottery craftsmen. The pottery works produced by Banyumulek village are

very varied, such as flower vases, barrels, piggy banks, lampshades, wall hangings, and so on. Despite the village's specialty as a pottery artisan, almost all of its people still use the pure Sasak language, which varies. There are 3 levels of speech that can be said to be pure, namely Sasak Alus (Kaji-Meran), Sasak Madya (Tiang-Nggih), and Sasak Nista (Aoq-Ape) Anhari, (2010). This is what makes this village one of the village tourist destinations that does not use much of the pure language that is still used by its people.

Misuse of the language used can cause discomfort or disrespect for the listener. One of the representations of politeness in speech forms is the form of expressions or the existence of speech levels that distinguish whether a person's speech is polite or not. Wilian, (2006). Knowing that the Sasak tribe is a tribe that highly upholds respect and politeness. So it is necessary to understand and learn well the speech of how to use the language. Indeed, not all languages have the same level of speech and do not recognize the existence of speech levels in the repertoire of the supporting community.

Sociolinguistics is a science that discusses the relationship between language and society. One of the main discussions in this study is about politeness which focuses on the use of various verb forms based on social status and speech acts in Sasak language. This study uses fishman's theory which says language use is influenced by situational factors, who speaks what language to whom and when. Cooper, (2011). Then this research is supported by Brown and Levinson's politeness theory. Brown & Levinson, (1987).

The first research was conducted to investigate Sasak language denominational verb patterns in Bagik Polak Barat Village, District. Labuapi, West Lombok. This research aims to find out the pattern of affixation forming verb denomina in Sasak language and to know the meaning of the word produced from the pattern of affixation forming verb denomina in Sasak language in Bagik Polak Barat village, Labuapi district. West Lombok. The research method used is the listening method (observation) with recording/tapping techniques, cooperation techniques with informants, and listening and recording techniques. The result of this research can be concluded that there are seven (7) patterns of verb formation from noun word class. Those patterns are: b∂-DN→V pattern, b∂-DNan→V pattern, N-DN→V pattern, DN-an→V pattern, N-DN-an→V pattern, t∂-DN→V pattern, and t∂-DN-an→V pattern. and then explain each meaning of the 7 patterns of verb formation from the noun word class. The differences and similarities in this study are the differences in the object of research and the similarities of this study, which both analyze verb variation in Sasak language.

The second research was conducted to Level of Speech in Sasak and Javanese. This research discusses the levels of speech in the Sasak language, the indigenous language of the people of the island of Lombok, examining the style, meaning and some of the historical background of the levels of speech. Based on the data, it appears that Sasak, like Javanese and Balinese, also contains low, medium, high and few vocabularies that are considered to have been borrowed from Javanese Steven & Nothofer in Wilian, (2006). The results of this research can be concluded that the Sasak language is also known as the existence of language manners, or it can also be called the level of speech or undha usuk, as is also known in other languages, although it is not as detailed and complicated as people think.

The third study examines local wisdom in the language of fishermen in Pantura Lamongan: A Linguistic Anthropology Study. The aim is to reveal local knowledge and wisdom reflected in the verbal and nonverbal expressions of fishermen in Pantura Lamongan. The method used is qualitative descriptive analysis. This research reveals the fishermen's Javanese knowledge about nature, plants, animals, raw materials, human bodies, community behavior, concepts of space and time, services, and religion. The similarity of this research is that it has the same object.

The general differences with previous research are as follows: (1) Research Objectives: This study analyzes the choice of language style based on the social status of the people of Banyumulek Village, while previous studies such as Maelani (2016) and Wilian (2006) emphasize the analysis of denomina verb patterns and language levels in Sasak language. (2) Research Method: This research uses a qualitative descriptive analysis method, while previous studies such as Sulistiawati (2018) also used a qualitative descriptive method and Maelani (2016) used a listening method with recording and cooperation with informants. (3) Object of Research: This research only focuses on Sasak language in Banyumulek Village, while previous studies such as Wilian (2006) compared the level of speech in Sasak and Javanese.

The similarities include: (1) Focus on the Sasak language: All of these studies focus on the Sasak language, which shows the importance of analyzing and understanding this language in a cultural and social context. (2) Language Style Analysis: All of these studies conducted an analysis of stylistics, either in the form of verb denomina (Maelani, 2016) or speech level (Wilian, 2006), which shows that stylistics is an important aspect of Sasak language analysis. (3) Use of Qualitative Data: All of these studies use qualitative data, such as interview results and text analysis, to understand language style and language behavior in social and cultural contexts.

This research is important to understand the relationship between language style choice and social status in Banyumulek Village. The analysis of Sasak verb style by the Banyumulek community provides insight into their social dynamics. The urgency of this research includes: (1) Uncovering the local wisdom of the Sasak

language to preserve and promote cultural heritage; (2) Discovering good and correct speech for effective communication; (3) Understanding the dynamics of language style choices that influence social status and community relations; (4) Preserving the Sasak language as a cultural identity and providing input for language education and cultural preservation; (5) Providing comparative analysis with other communities to enrich understanding of social and cultural dynamics.

2. METHOD

This research uses a qualitative descriptive method with the technique of (1) Recording: Recording all activities containing sentences to capture linguistic data used naturally in daily life. (2) Cooperation with informants: Informants provide answers based on questions and research objectives so as not to provide arbitrary information. (3) Listening and note-taking techniques: Listening to the use of language from the speaker to the speaking partner, then recording the data collected. This listening technique is parallel to observation techniques in the social sciences and is followed by recording linguistic data in accordance with certain transcriptions.

3   RESULT AND DISCUSSION

Generally, the use of known speech is expressed by the use of different pronomina to show differences in respect. (Wilian, 2006). In the Sasak language there are several unique and diverse pronomina based on the level of speech. In addition to the use of different verbs, nouns and adjectives, the use of words in mentioning 01, 02, and 03 also each has a certain speech language. However, the use of speech is very limited.

Table 1. Pronominal Forms 1

No		01 (First Person)	02 (Second Person)		03 (Third Person)
1	Male Single (regular)	*Aku*	*Ante*	*Kamu*	*Ie\nie*
2	Female single		*Kamu*		
3	(regular)	*Tiang*	*Side*		
4	Singular (alus)	*Kaji*	*Pelingginh/pelungguh dekaji*		*Deside*
5	Singular honorific	*Ite*			
6	Inclusive plural	*Kami*			

The table above shows that there are three forms of first-person pronomina: saya, tiang, and kaji. There are five forms of second-person pronomina: ante, kamu, samping, plinggih/plungguh, and dekaji, but the forms kaji 'me' and dekaji 'you' are rarely used. In most dialects spoken by the Sasak people of Lombok, second-person pronomina are differentiated between male (ante) and female (kamu) for the ordinary language level (Nista). To honor an older or unknown person, the word samping (not a neutral form) or pelinggih/plungguh (for a highly respected person) is used for both males and females, usually used for religious leaders (tuan guru) and other honorable people.

I.   Level of Speech of Sasak Language

Basically there are two levels of speech in most regional languages in Indonesia, namely respectful forms and ordinary forms, the use of both forms depends on the relationship between the speaker and the interlocutor or speech partner. However, not all languages have the same level of speech, for example the Sasak language. first, in the Sasak language there is such a thing as a subtle level of speech which usually carries a high sense of respect. Second, the medium level of speech is used to express respect that is not too high. Finally, the ordinary level of speech that can be used for ordinary people. The first form of speech level is called Alus, the second is called Madya, and the last is called Nista.Anhari,(2010)

Table 2. Sasak Speech Levels

No	Level of Speech	
1	Alus	Kaji-Meran
2	Madia	Tiang-Nggih
3	Nista	Aoq-Ape

The use of the alus kaji-meran ("I-yes") language is very rarely used by Sasak people today. Apart from the changing times, alus language was usually used in the royal era to honor the royal family, but is now used to honor Tuan Guru (religious leaders). There are three forms of alus language: bahasa alus, bahasa utame alus (datu), and bahasa enduk alus. Husnan, (2019). This language is rarely spoken in formal, informal, or media situations. According to Husnan, (2019), this language is important in the Sasak language level system because it has a different function from the biase or utame alus language levels. In contrast, the use of the Madya tiang-

nggih ("I-yes") language level is very widespread in daily life and formal and non-formal occasions, used to honor elders or newly known people. The nista language level is most widely used in Sasak society, usually when speaking to people of the same age, and its use depends on the local dialect. In Banyumulek, which uses the ngeno-ngene and menu-mene dialects, dialectal changes can alter verb tenses, such as "tindok" to "tendok" and "lampak" to "lekak" or "raos" to "ongkat".

Some examples of ordinary verb vocabulary with its modification forms and its target usage that have subtle and moderate equivalents in Sasak language are as follows:

Table 3. The Verba *Nista, Madya, Alus*

No	Language Level Nista/biasa	Language level madya	Language level Alus	Indonesia	English
1	Mangan	Bekelor	medaran/ medahar	Makan	Eat
2	tindok/tendok	Begelak	mesare/ mensare	Tidur	Sleep
3	Lalo		lumbar/margi	Pergi	Go/went
4	Mandik		siram/ besiram	Mandi	Take a shower
5	Tokol		Melinggih	Duduk	Sit
6	Ngeraos		Bebase	Biacara	Speak
7	Mentelah		Singgah	Mampir	Stop by
8	Dateng		Rauh	Dating	Come
9	Ngengat	Seriok	Serminan	Melihat	See
10	Mele		Kayun	ingin, mau	Want

In the table above, researchers took 3 (three) verbs that were made as examples and explained through a conversation taken from the daily conversation of the sasak people of banyumulek village. Three of the verbs taken are as follows.

1. ***Mangan ▶ Bekelor ▶ Medaran/Medahar***

This verb form has a complete use of speech levels. Starting from the nista speech level "*mangan,*" the middle speech level "*bekelor*", and the alus speech level "*medaran/medahar*". The explanation of the use of this verb will be explained in the following conversation.

1) Papuk : *"wah meq pade **mangan** baingk"?*
      (My grandchildren, have you eaten yet?)

    Bai : *"wah apuk, bruk lk bale"*
      (It's already grandma, it was at home)

The word *meq/bi* is another form of *anta/kamu* in interrogative and refuting sentences in the ordinary Sasak language of the Ngeno-Ngene dialect.

Papuk and *Bai* speech in the sentence above is a form of **Sasak biase/Nista language**. Papuk uses *mek* 'you' and *mangan* 'eat' to his grandson (Bai), who is younger. The use of verb speech can change to be more subtle can be found in the following conversation.

2) Papuk : *"silak **bekelor** da juluk tuan" ?*
      (let's stop by to eat first)

   Tuan Salam : *"nggih sampun inak"*
      (yes, already mom)

the use of the Madya speech level is also commonly used by the Banyumulek community to honor people who have gone to the holy land (hajj/umrah).

Papuk uses pronominal *da* (from the word *side)* and continues with the verb *bekelor* 'to eat' (a more refined level). Papuk and Tuan Salam's speech above is a form of **Madya language.** Then, Tuan Salam also answered with the word *sampun* (a more refined level of the word *wah*). Papuk's question can change if the person being addressed is a respected person, such as a teacher or ustad. Papuk's question can be changed to :

3) Papuk : *"silaq singgah da juluk **medaran**" ?*
      (Come, have a bite to eat first?)

   Ustadz : *"nggih sampun inak"*
      (yes, I did)

The above conversation uses the most refined level of speech or **Alus language**. There are two verbs (bahasa Alus) in one sentence: *singgah* 'stop by' (Alus level of the word *mentelah*) and *medaran* 'eat' (Alus level of the words *Mangan* and *Bekelor*).

2. Lalo ⟶ Lumbar/ Margi

Unlike the first verb, this verb has only two levels of speech, namely the Nista speech level '*lalo*' and the Alus speech level '*lumbar/margi*'. In other words, the use of Madya speech level can also use Alus speech level verbs. More details will be explained through the following conversation.

    1)   Tuaq   : " *mbe jak melaiq* **lalo** ?"
             (where are you going)

      Naken : "*jak ku* **lalo** *jok balen amak samiah*"
             (I will go to Amak Samiah's house)

The speechs of *tuaq* and *naken* in the conversation above are forms of **Nista/Biase language**. Tuaq uses *melaiq* (a word taken from *meq*) and *lalo* 'go' to his nephew (naken), who is younger. However, when the interlocutor is an older, elder, or respected person, such as *Tuaq* towards *Tuan guru*.

    2)   Tuaq   : "*mbe plungguhd* **lumbar/margi** *bapak* ?"
             (where are you going)

    Tuan Guru : "*tiang yak jok pegedengan amak samiah*"
             (I'm going to amak samiah's house)

Tuaq uses the pronomina *pelungguhd* (a more refined pronomial level than *side*) and *lumbar* 'go' (a more refined level than *lalo*) and *pegedengan* (a more refined level of speech than *bale*) You could say that the form of speech above is **Alus**.

3. Ngengat ⟶ seriok ⟶ Serminan

This form of verb has a complete level of speech. Similar to the verb form above, the usage of this verb will be explained through the following conversation.

    1)   Amak kake : "*mbe taok bi* **engat** *colok no*"?
             (where did you see that lighter)

    Ijah   : *Ni leq atas meja deket jendela*
             (here on the table by the window)

Amak kake and *ijah's* speech above is a form of **Nista/biased language speech**. Amak kake uses the pronomina *bi* (female 02 pronomina) and *engat/ngengat* 'see'. However, if the interlocutor is an older, elder, or respected person, such as *Ijah* towards *Amak kake*, *Ijah* will address with the pronomina *da* from the word *side*.

    2)   Ijah   : "*mbe taok da* **serioan** *colok no* ?"
             (where did you see the lighter)
    Amak kake : "*tye kan lek atas meja deket jendele tye* "
             (that's the table top by the window)

Judging from the verbs used, *ijah* uses the **Madya level of speech**. Ijah uses the pronomina *da* (from the word *side*) for older people and serioan 'see'. But *amak kake* responded by using the Nista/biased level of speech. The use of more Alus verbs will be explained in the following conversation.

    3)   Amak Kake   : "*ap* **serminan** *sik deside bapak no* ?"
             (what did the Bapak kiai see?)

    Ustadz kirom   :" *ye serminan bangket lk mudi no*"
             (he looks at the rice field behind his house*)*

It is certain that the form of speech above uses the **Bahase Alus** level of speech. Here *amak kake* asks 03, *bapak* (as the master teachers are called) by using *serminant* verbs (Bahase Alus form of the word *ngengat)* then using pronomina *dekaji* (03 form of the word *side, pelinggih/plungguh.*) and *ustadz kirom* also replies with the same level of speech.

4 CONCLUSION

The results show variations in working language style based on social status, such as the use of different pronomina and verbs depending on the relationship between speakers. This study provides an in-depth insight into how social factors influence language use in daily communication in Banyumulek Village, as well as enriching the understanding of the complexity of language in a particular social context and its contribution to the field of sociolinguistics. Future researchers are advised to conduct more in-depth and extensive research by involving more informants from various age groups and social backgrounds to get a more comprehensive picture of language use in Sasak society. It is also recommended to use mixed methods, qualitative and quantitative, to get more objective and measurable data. The limitations of this study include: (1) Focuses on analyzing the working language style based on the social status of the people of Banyumulek Village; (2) Does not discuss external factors that influence the choice of language style other than social status; (3) Limited to the use of Sasak language in Banyumulek Village and does not cover other regions or communities; (4) Does not involve non-verbal aspects in language style analysis; (5) Does not investigate the impact or social implications of the language style choices of the people of Banyumulek Village.

5 ACKNOWLEDGE

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