

INFLUENTIAL SOCIAL FACTORS ON BATRATA AND AIK ARA RESIDENT LINGUISTIC VARIATION CHOICE

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ABSTRACT

Sasak language has five different dialects named for shibboleth terms for 'like that-like this'; *Meriq-Meriku*, *Meno-Mene*, *Ngeno-Ngene*, *Nggeto-Nggete*, and *Kuto-Kute*. The exciting phenomenon among the Sasak speakers is that we notice variations in two neighbouring sub-villages, Batrata and Aik Ara, within a village called Ubung village. Hence, this study examines the variation in Batrata and Aik Ara sub-villages, particularly in the lexical aspect. Also, to find out the social factors that influence the linguistic choice of the people. The method used by this research is qualitative descriptive. The data on lexical variation was analyzed based on the theory of Singleton (2016), and categorised the lexical according to Austin (2013) while the data on social factors was analyzed based on Holmes (2013). The study finds 31 lexical variations between Batrata dan Aik Ara, including six types of words; verbs (4 terms), nouns (10 terms), adjectives (10 terms), auxiliary particle (1 term), adverbs (2 terms) and pronouns (4 terms). From the collected variations, Batrata people could be associated with Meriq-Meriku speakers. Meanwhile, Aik Ara people could be classified as part of Meno-Mene speakers. In addition, from the four factors proposed by Holmes (2013), participant, topic, and function factors have an impact towards the linguistic choice of both residents. They tend to use the dialect of the majority of participants involved in the conversation. However, the topic and function only trigger them to switch from the Sasak language to the Indonesian language, not the dialect, when talking about serious, social, or national issues.

Keywords: language variation, lexical variation, social factor

INTRODUCTION

This study explores Sasak language. It is a language spoken in Lombok (east of Bali) by around 2.7 million speakers on 2010. Lombok is one of Indonesia's small islands located in West Nusa Tenggara Province. The Sasak Language is in the same family language to Bali and Sumbawa which is Austronesian language. This research focused on investigating the language variation in two neighboring sub-villages in Ubung Village, Lombok. The Sasak language has several dialects which are named by shibboleth terms for "like that-like this" (Teeuw, 1951; Herusantoso, 1987; Thoir et al., 1986). They are the *Kuto-Kute* dialect (Bayan Dialect), the *Nggeto-Nggete* dialect (Sembalun dialect), the *Ngeno-Ngene* dialect (Selaparang dialect), the *Meno-Mene* dialect (Pejanggik dialect), and the *Meriak-Meriku* (Pujut dialect).

Based on Willian (2010), the Pujut dialect is spoken in some districts of Central Lombok, and the Pejanggik dialect is spoken in West Lombok, some parts of Central Lombok, and East Lombok Regency. Then, the Selaparang dialect is spoken in East Lombok. Meanwhile, the Bayan and Sembalun dialects are often found in the North Lombok regency. It was spread in many ways but the one which is very dominant is migration factor. According to Hidayat et al. (2019), it happened because, at the very beginning, the Sasak language mother -the Austronesian language- was descended into two intermediate nodes, which are Proto Bayan-Sembalun (PBS) and Proto-Selaparang-Pejanggik-Pujut (PSPP). Later, PBS was divided into two, which are the Bayan dialect and Sembalun Dialect. Meanwhile, PSPP is divided into the Selaparang dialect and Proto Pejanggik-Pujut. Then, at the very least, Proto-Pejanggik-Pujut is divided into the Pejanggik dialect and Pujut Dialect.

Sasak language itself has some level in it. Those are low or *biase*, mid or *madie*, and high or known as *alus*. According to Austin (2013), there is also a system of honorifics which consist of honour and humble level. For example, the term eat can be expressed by *mangan* in low level, *kelor* in mid-level, *medaran* in high level, and *majengan* in honour level. However, not all words have version in all levels, sometimes they only have the low and high level of Sasak. For instance, the word hand can be expressed by *ime* in low level and *gading* in high level. Just like the word what, Sasak has *ape* in low level and *napi* in high level. Unfortunately, nowadays the *alus* version of Sasak is rarely been used especially for the young generation even the basic daily terms like *tiang*, *sampun*, *enggih*, *lumbar*, *mantuq*, and so on.

As every language has its uniqueness, Sasak lexical categories and characteristics also. Based on Austin (2013), verb forms in Sasak have several characteristics. First, the basic unmarked verb form in Sasak is used as a citation also as the complement of verbs of wanting. It is signed by the word *mele* and *eak* before the predicate. Second, since there is no transformation of verb like in English, verb in Sasak can co-occur with any adverbs with a various temporal semantics like *uiq*, *lemaq*, *baruq*, *nani*, and so on. Furthermore, free and clitic pronoun aspects of Sasak is greatly diversified. Every dialect of Sasak has its own variations of pronoun. Ngeno-ngene dialect has *aku* for I, *ite* for we, *ante* for you (male), *kamu* for you (female), and *ie* for she/he. Meanwhile, in Batrata and Aik Ara, they do not differentiate the word you for male and female, they only use *kamu* or side at low level. However, *kamu* is ruder and it is common to use for addressing the same age or younger people.

Several studies have been conducted about language variation in general and variation of the Sasak language. Research on language variation was conducted by Kurniati and Mardikantoro (2010). Its focus was on digging up the variation of the Javanese language at the regional level. The data was collected from 3 regions: Semarang, Klaten, and Banyumas. There are many differences between those regions in the phonological, lexicon, *pengkramaan* symptom, *pengokoan* symptom, and morphemic process. Social aspects, such as occupation, age, and education, have also affected the variations. In addition, studies on a similar topic were also conducted by Naschah and Rahmawati (2020). The researcher described dialect variations of Yogyakarta and Purworejo in the youtube channel of Pak Bhabin Polisi Purworejo. The result is that both dialects have many differences in phonological and morphophonemic features. The location topography, accuracy and smoothness, and social-education factors influence the differences. Meanwhile, further research on Sasak variation was conducted by Kurniawan (2015) entitled "Dialect Variation Found in Sasak Language Used by People in The Same Region (A Case Study in Darek-Pelambik Villages in Central Lombok)." The researcher reported about 40 different vocabularies from both villages by interviewing the locals and observing the areas. The factors which influence the variation are both geographical and social aspects. Another research about Sasak variation was conducted by Wulandari (2016) entitled "Perbedaan Bahasa Sasak Dialek *Meno-Mene* dengan Dialek Meriaq-*Meriku* di Kabupaten Lombok Tengah: Kajian Dialektologi Sinkronis". The researcher found out that the significant difference between the two dialects is the lexicon aspect, and the factors which cause different dialects were geographical and cultural influences.

Based on provided previous studies, the researchers tend to compare the variations of language between one region to region, a sub-district to another sub-district, and one village to village. Thus, this study addresses the gap from previous studies by Kurniati and Mardikantoro (2010), Naschah and Rahmawati (2020), Wulandari (2016), and Kurniawan (2015) to find variations within a village among different sub-villages. This variation phenomenon exists in a village named Ubung, Central Lombok, West Nusa Tenggara, where two neighboring sub-villages speak different Sasak language variations. Thus, this study aims to describe the social factors that influence linguistic choice and variation based lexical categories of the Sasak language in Batrata and Aik Ara of Ubung village, NTB. In achieving the aim of the study is guided by two research questions:

1. What are the variations based on lexical categories of the Sasak language in Batrata and Aik Ara?
2. What are the social factors that influence the linguistic choice of Sasak language in Batrata and Aik Ara?

METHODOLOGY

The study is qualitative research. According to Sidiq et al. (2019), qualitative research emphasizes finding the meaning, definition, concept, characteristics, symptom, symbol, and description of a phenomenon that is provided in narrative form. The qualitative method was used in this paper since it suits the aim of the paper to describe the social factors that influence language choice and the lexical variations in Ubung village. Therefore, to analyze the social factors, the study uses the guide from Holmes (2013), whereas the lexical variation analysis uses the guide from Singleton (2016). In addition, to classify the lexical categories based on Austin (2013).

There are two types of data used in this study which are list of Sasak vocabulary and conversations transcription of some sellers and buyers. The level of words is low which also known as *biase* level. The data was taken in four different spots, the first two spots are in Aik Ara and the rests are in Batrata. The first spot is the junior high school canteen. This first participant is 60 years old, and the buyers are mostly teenagers. The second spot is a street food seller. This second participant is 27 years old, and the buyers are random, from young people to older people. The third spot is a stall next to a minor road that sells

vegetables, snacks, household, and so on. This third participant is around 55 years old, and the buyer is entirely random, from the children to the housewife. The last spot is a café shop in beside a big road. This fourth participant is 25 years old, and all the buyers are young people.

The data was collected by interviewing the sellers about some vocabulary in low level of Sasak language. The list of vocabulary was based on the Swadesh list of words. After that, the researcher recorded the conversations between the sellers and buyers. Furthermore, the data is processed through some steps. First, putting all the vocabulary on one table. Second, the researcher transcribed the conversations. Third, collecting all the lexical variations between these two sub-villages is based on Singleton (2016). Fourth, classify the vocabulary based on the part of Speech according to Austin (2013). The last is analyzing the conversation to find out the social factor based on the theory from Holmes (2013).

ANALYSIS

According to the research question, this part is categorized into two main sections. The first section focuses on describing the lexical variation between the two sub-villages. Meanwhile, the second section discusses the social factors that influence the linguistic choice of people in these two sub-villages. These two aspects were analyzed according to the relevant theoretical framework.

3.1 LEXICAL VARIATIONS OF SASAK LANGUAGE IN BATRATA AND AIK ARA

In this section, the researcher presents the finding on lexical variations between Aik Ara and Batrata. Based on the interview, the researcher found 31 terms that varied in both sub-villages. These 31 words include verbs (4 terms), nouns (10 terms), adjectives (10 terms), auxiliary particles (1 term), adverbs (2 term), and pronouns (4 terms).

3.1.1 VERB

Table 1 Different Verbs of Aik Ara and Batrata

No.	English	Indonesia	Participant 1	Participant 2	Participant 3	Participant 4
1.	Dig	Gali	Ngeduk/Keduk	Ngeduk	Kalik	Ngalik
2.	Rain Bathing	Mandi Hujan	Bebombo	Bebombo	Muce	Beruce
3.	Swim	Renang	Ngonong	Ngonong	Ngonong	Ngapung
4.	Wash	Cuci	Mopok	Mopok, Beronas	Besok, Natap, Beroas	Natap, Beroas

Participant 1 and 2 are from Aik Ara. They name the “dig” gloss as *ngeduk* and *keduk*. *Ngeduk* means to dig while *keduk* is the basic word. Meanwhile, Batrata’s people call it as *kalik* or *ngalik*. Both sub-villages’ participant showed a trend where the elders told the basic words, *keduk* and *kalik*, whereas the youngsters put an additional affix which is “ng.” This trend also happened to the term of rain bathing in Batrata. The younger named it as *Beruce* whereas the elder named it as *Muce* (the basic word). Rain Bathing is a common activity, especially for children when raining because they live in a tropical country that only has two seasons, which are Raining and Summer. The additional affix happen might because they are younger and elder tend to tell the precise version of word (basic).

On another gloss, swim, both sub-villages have the same term which is *ngonong*. However, Batrata has one additional term which is *ngapung* and this term is only used in Batrata. The fun fact is that the word *ngonong* is also used in Bali language to express swim. Meanwhile, the word *ngapung* sounds similar with the word *mengapung* in Indonesian language. However, both are slightly different. *Mengapung* in Indonesian not refers to swim but more likely float. In Sasak, we have the term *ngompal* referring to float. The last verb variations found is wash. Wash has 3 terms in Sasak language. Two terms are varied in phonological aspect, and the rest is varied in lexical. Both sub-villages use *besok* (Batrata) or *bisok* (Aik Ara) for washing in general. Also, *beroas* (Batrata) or *beronas* (Aik Ara) refer to wash the dish. Meanwhile *natap* (Batrata) and *mopok* (Aik Ara) express for washing the cloth. *Natap* is from the word *tatap*, whereas *mopok* is from the word *popok*.

3.1.2 NOUN

Table 2 Different Nouns of Aik Ara and Batrata

No.	English	Indonesia	Participant 1	Participant 2	Participant 3	Participant 4
1	Seed	Biji	Biji	Tolang	Batu	Batu
2	Fog	Kabut	Ukep	Bor	Awun	Awun-Awun
3	Head	Kepala	Otak	Otak	Ulu	Ulu
4	Fingernail	Kuku	Keringkik	Kungkuk	Kungkuk	Kungkuk
5	Sand	Pasir	Geres	Geres	Biras	Biras
6	Sarong	Sarung	Kereng	Kereng	Londong, Selewok, Bendang	Londong
7	Horn	Tanduk	Tanggeq	Tanggeq	Songo	Sungu
8	Cloth	Baju	Tangkong	Tangkong	Kelambi	Kelambi
9	Blanket	Selimut	Simbut	Simbut	Kaing	Kaing
10	Winged Bean	Kecipir	botor	botor	Pelisak	pelisak

In naming seed, Aik Ara people use *tolang* while Batrata people use *batu*. In this case, the first participant also mentioned *biji* which more likely means ‘item’ rather than the seed. However, both sub-villages use those terms also but in different meaning. People in Aik Ara use *batu* referring to stone, whereas Batrata people use *tolang* referring to bone. The next term, fog, is expressed by *bor* in Aik Ara or *awun-awun* in Batrata. Meanwhile the word *ukep* mentioned by the first participant more likely refer to cloudy. According to the dictionary, *bor* has specific meaning which refers to morning fog or dew. Batrata also has another term for the dew which is *adal* while *awun-awun* is fog in general without any specific time.

The third noun is head which is named as *otak* in Aik Ara and *ulu* in Batrata. Batrata people also recognize *otak* as the synonym for head but it is not commonly used since it is considered rude. Even though, both are still on the low level of language. The high-level term for head is *tendes*. The fourth noun is fingernail. Both sub-villages utilize *kungkuk* to express this term, but Aik Ara have one more term which is *keringkik*. In Batrata, *keringkik* is used only for pinkie. The fifth noun is sand which is expressed by *geres* in Aik Ara and *biras* in Batrata. Some people out of Batrata define *biras* as a very different item which is rice. It might slightly similar with the Indonesian word of rice, *beras*, but significantly different in meaning according to people in Batrata because *biras* or sand cannot be eaten while *beras* or rice is the staple food of Indonesian.

The next term is sarong. Sarong is Indonesian typical long strip fabric wrapped around the lower body which is worn by men and women. In Aik Ara, sarong only has one term which is *kereng*, whereas Batrata have three terms in expressing sarong. The first one is *londong*. *Londong* is a sarong which is sewn. It commonly uses during the religious activity such as praying, *bekelem* (gathering for *dzikir*), and so on. The second term is *selewok*. *Selewok* is a long strip sarong without being sewn. It is worn by men during the traditional event like *nyongkolan*, *nyelabar*, or *sorong serah aji krame*. The last term is *bendang* which is sarong worn by women for daily activity and traditional party.

The last four nouns which are horn, cloth, blanket, and winged bean were expressed very different in these two sub-villages. Aik Ara has *tanggeq*, *tangkong*, *simbut*, and *botor* referring to those terms. At the same time, Batrata own *songo/sungu*, *kelambi*, *kaing*, and *pelisak* to express those words. It shows that Aik Ara is closer to the *Meno Mene* dialect, while Batrata is closer to the *Meriq Meriku* dialect.

3.1.3 ADJECTIVE

Table 3 Different Adjectives of Aik Ara and Batrata

No.	English	Indonesia	Participant 1	Participant 2	Participant 3	Participant 4
1.	Near/Close	Dekat	Rapet	Rapet	Émpah	Dékét
2.	Long	Panjang	Bélo	Bélo	Lantan	Lantan
3.	Small	Kecil	Kodéq	Kodéq	Kécék	Kécék
4.	Bad	Jelek	Lengé	Lengé	Bayok	Bayok
5.	Dirty	Kotor	Kotor	Rimong	Goréng	Goréng
6.	Dull	Tumpul	Kongol	Kongol	Tupu'	Pele

7.	Delicious	Enak	Maiq	Maiq	Mérés	Mérés
8.	Alone	Sendiri	Mésak	Mésak	Sudang	Sudang
9.	Broken	Rusak	Séde	Séde	Jaét	Jaét
10.	Silent	Diam	Tedok	Tedok	Moneng	Moneng

The word near in Aik Ara is *rapet*, while Batrata has several other terms like *émpah* and *dékét*. *Empah* is only used in the context of distance. For example, if someone want to ask a distance, they might say:

- (1) *Émpah=n* *elek* *niak?*
Near=3sg from here
'Is it near from here?'

Meanwhile, *dékét*. and *rapet* can be used in the context of distance and relation. If people curious about someone's relationship they might say:

- (2) *Ye* *pade* *bekeluarge* *dékét*
Part they family close
'They are close family (relatives).'

For the term long, Aik Ara has *bélo* and Batrata has *lantani*. Both can be used as an idiom which are *bélo angen* or *lantani angen*. *Lantani/bélo* means long while *angen* means heart. This idiom means not easy to get angry or in line with the idiom big heart. The next term is small which described as *kodéq* in Aik Ara and *kécék* in Batrata. These terms also can be used to describe the word young or kids in English. One of the examples is on the lyrics of a traditional song entitled *Ngiring Simpang* which means an invitation to visit someone's house when they pass their house. In the second line of the lyrics, it said

- (3) *Kance side,* *batur tiang saq* *leman kodéq*
With you, friend I which since kids
'With you, my friend since I was kids.'

The fourth term, bad, is defined as *lengé* in Aik Ara and *bayok* in Ubung. These two terms usually describe the physical and characteristic of a person. Sometimes it is combined with other words to form an idiom such as *bayok angen* and *lengé até*. *Bayok angen* means worry and *lengé até* means mean. The fifth term is dirty which described as *rimong* in Aik Ara and *goréng* in Batrata. An interested fact here is Indonesian language also has the word *goréng* which means fry. People often make this as a joke when they talk about *nasi goreng*, one of Indonesian traditional food. They often said:

- (4) *Ndek=k* *kanggok* *nasi* *goréng,* *nasi* *bersih* *kanggok=k*
Neg=1sg want rice fried, rice clean want=1sg
'I don't like fried rice; I like *clean* rice.'

The next term is dull. Aik Ara has only one term for this, *kongol*. Meanwhile, Batrata have several other terms which is slightly different in context. They are *tupu'* and *pele*. *Tupu'* is focused on the tip of the good such as knife, scissor, and so on, which is rounded or non-pointed. While *pele* is used to describe the blade of those goods which is not sharp so that it cannot slice properly. The following term is delicious which described as *maiq* in Aik Ara and *mérés* in Batrata. These two terms were being a jargon of a candidate in regent election of Lombok Tengah. It might because the candidates wanted to unite the region by using it since the word *maiq* represent people/dialect from north part of region and the word *mérés* represent people/dialect from the south of region.

For the word alone, Aik Ara has *mésak* and Batrata has *sudang*. People especially in Praya, the capital city of Lombok Tengah, often make the word *sudang* as a joke. Since they talk in *meno mené* dialect, the word *sudang* sounds strange and they thought it was a name of a person. The last two words are broken and silent. The word Broken in Aik Ara is *séde* while Batrata use *jaét*. The term *séde* often confused people of Batrata since it is sometimes pronounced like *side* which means you. The last is silent which described as *tedok* in Aik Ara and *moneng* in Batrata.

3.1.4 ADVERB

Table 4 Different Adverbs of Aik Ara and Batrata

No	English	Indonesia	Participant 1	Participant 2	Participant 3	Participant 4
1	Awhile	Sebentar	Seberak	Seberak	Semendak	Semendak
2	Here	Sini	Té	Lék té	Niak	Neak

From these data, it shows that Aik Ara and Batrata has very different terms to describe awhile and here. Aik Ara has *seberak* and *té*, whereas Batrata has *semendak* and *niak* or *néak*. The second participant put the word *lék* which means at in English, but the basic word for here is *té* only.

3.1.5 AUXILIARY PARTICLE

Table 5. Different Particle of Aik Ara and Batrata

No	English	Indonesia	Participant 1	Participant 2	Participant 3	Participant 4
1	Nothing	Tidak ada	Denarak	Ndek Arak	Édak	Édak

The last term is nothing. People in Batrata commonly use the word *edaq* to say nothing, whereas people in Aik Ara use *ndék arak* and *denarak* in a faster way. According to Austin (2003), the word *ndék* is an auxiliary particle to give negative predicate in all dialects.

3.1.6 PRONOUN

Table 6. Different Pronouns of Aik Ara and Batrata

No.	English	Indonesia	Participant 1	Participant 2	Participant 3	Participant 4
1	This	Ini	Ni, Sak Ini	Ni	Ini	Iyak
2	That	Itu	No	Nu	Eto	Eto
3	Like That	Begitu	Meno	Meno	Meriku	Meriku Meretok
4	Like This	Begini	Mene	Mene	Meriak	Meriak Merinik

The data above are unique terms commonly recognized by people to differentiate between Batrata and Aik Ara people. To express 'this' people in Batrata usually utilize *ini* or *iyak*, while to express 'that' they use *eto* or *iku*. Meanwhile, Aik Ara uses the expression *ni* to say 'this' and *no* or *nu* to express 'that'. These terms are easily to find in daily conversations between these sub-villagers, as in:

- (5) *Sae aran inak=n nu?*
Who name mother=3sg that?
What is that mother's name? (Aik Ara, spot 1)
- (6) *Mun ndék kadu boba baluk ribu, ni sak kadu boba*
If neg. use bubble eight thousand, this which use bubble
'If you don't add bubble, it's 8.000. This one (drink) added bubble.' (Aik Ara, spot 2)
- (7) *Pire=n iyak saiq?*
How much=3sg this aunty?
'How much is this, aunty?' (Batrata, Spot 3)
- (8) *Ndek=m meleng pedas pas bojot uik bian*
Neg=2sg wake definitely during earthquake yesterday night
eto yeh?
that aren't you?
You definitely didn't wake up during the earthquake last night, aren't you? (Batrata, spot 4)

The last two words are shibboleth terms that the experts use to classify the dialect in Sasak language. To express "like that" people in Batrata usually utilize the words *meretok* or *meriku*. These two words derive from *eto* and *iku*, which means "that." To express "like this" people in Ubung commonly use *meriak* or *merinik*, which derives from *iyak* and *ini*. Meanwhile, people in Aik Ara usually express like that using the word *meno* and like this with *mene*. Thus, in terms of dialect, Batrata tends to be classified as the user of Meriak Meriku dialect. In contrast, Aik Ara tends to be classified as the user of Meno Mene dialect.

3.2 SOCIAL FACTORS THAT INFLUENCE THE LINGUISTIC CHOICE OF THE SASAK LANGUAGE IN UBUNG

In this section, the researcher discusses the social factors that might affect linguistic choice in both sub-villages. It is analyzed using the four social dimension scales from Holmes (2013); the formality scale, the referential and affective scale, and the solidarity-social distance scale. The study believes that even though these four components are different, they are related to each other. These elements can be seen in four locations of the data collection.

3.2.1 DIALECT USE IN INFORMAL SETTING

As the type of settings is the same, trading place, it shows that each location has similarity in terms of formality scale. They were all in an informal social setting where people talked in colloquial language. The informality was shown by some aspects. The first one is the use of slang language as in:

- (9) N : *Eak nongkrong aku*
Will hangout I
'I will hangout' (Spot 3, Batrata)
- (10) U : *Piran=n ak datang bahan gong, Jung?*
When=3 will come material gong, Jung?
'When will the gong material come, Jung?'
- (11) I : *Mocu badek=n*
Nonsense maybe=3
'It may be nonsense.' (Spot 4, Batrata)

In the conversation above, the speaker N used the word *Nongkrong* and the speaker I mentioned the word *Mocu*. *Nongkrong* and *Mocu* are two slang terms. *Nongkrong* from Indonesian slang whereas *Mocu* is Sasak slang. *Nongkrong* slightly different with *hangout* because it is more likely staying in a place, commonly in front of a store or coffeeshop, without doing anything. Meanwhile, *Mocu* is an abbreviation of *modal cucuk*. As the literal meaning, *modal* means capital, while *cucuk* is the harsh level of mouth in Sasak language, just like the word *bacot* in Javanese. This idiom refers to someone who talks to do something without any realization. It is categorized as a harsh idiom and will only use in informal settings such as friends' gatherings, cafes, and so on.

The second, to show the informality, we can see from the use of colloquial language or daily language we use, commonly in low level language or also known as *base biase* in Sasak.

- (12) E : *faisal hai?*
(name) who?
'Who is Faisal?'
- (13) N : *faisal=n pak usman. Sak kuruus*
(name)=3 (name) which thin
'pak Usman's nephew. The boy that is so thin.' (Spot 2, Aik Ara)

In this dialogue, the speaker E uses the word *hai* which refers to the word *sai* in the Sasak language which means who. This phenomenon is similar to the use of the word *ndak ada* to substitute the word *tidak ada* in Indonesian language. It indicates informality using a colloquial word. In addition, N also directly said, '*Faisal 'n Pak Usman.*' The letter 'n' after the name Faisal shows the possession of Faisal to Pak Usman, his uncle. This phenomenon also strengthens the informality of the conversation because instead of saying the complete sentence 'Faisal niki ruan Pak Usman (Faisal is Pak Usman, nephew),' the speaker directly puts the possession sign after the name.

The third, informality was shown using some swear words during the recording, as in:

- (14) PS : *Kanakni, bangke!*
Kid this, carrion!
'Ou Dude, Shit!' (Spot 1, Aik Ara)

The conversation above shows the use of the word *Bangke*. It is a swear word that means carrion. Such swear word indicates the informal situation here.

Those conditions where all the data collections are informal leads to the conclusion that the first factor, the social setting, which is analyzed based on a formality scale, affect the linguistic choice of someone as shown by the choice of colloquial, slang, and swear word. However, in this case, we cannot decide whether it influences the resident choice over Batrata or Aik Ara variation, just like what was found between Ranamål and Bokmål. The Ranamål is the dialect used at home, while the Bokmål is the standard dialect used in formal situations such as school and government.

3.2.2 THE EFFECT OF TOPIC TOWARDS RESIDENT LANGUAGE CHOICE

Based on the data, the researcher found that the topic and function factors influence the linguistic choice of the people in Aik Ara and Batrata, but not in terms of choice over the variation among the sub-villages. It

turns the people to switch their code from Sasak language to Indonesian language when they talk about recommendations, specific terms, and national and social issues.

First, when the topic talked about something serious like recommendation for research, the speaker turned to switch the code from Sasak language to the national language, Indonesian language as in:

- (15) U: *O iku nia nani, dengan Aik Are ken jeneng lain*
inter. that (name) now, people Aik Are which slightly different
base=n
language=3
'That one, Nia. Aik Ara language is slightly different with us.'
- (16) N: *Angkak emang jari=n eak pojak faktor kembek=n ak Aik Are*
That's.what indeed, so=3 will find factor why=3 yes Aik Ara
kance ubung eto bede padahal kan bedempet.
with Ubung that different although right side by side
'Of course, so I'm looking for the factors why these two sub-villages are different while they are neighboring'
- (17) T: *saya kan bukan orang Ubung, mba*
I right not people Ubung, greet
'Well, I am not Ubung people, mba'
- (18) T: *Saya anak Mataram, ndak ngerti saya soal – soal begini*
I child Mataram, don't understand I things like.this
'I'm people from Mataram. I don't understand such a thing.' (Spot 4, Batrata)

The conversation shows us that it is a high information content since its topic is quite serious. It is also recommended to record how Aik Ara people talk because it differs from Batrata. This topic leads speaker T to switch their Sasak language to the Indonesian language in a Mataram accent.

Second, the switching from Sasak language to Indonesia also happened when the speakers talk about specific terms that have no appropriate substitute in Sasak language.

- (19) N: *yaok uk gratis ndek wah kadu=n nelpon soal=n, uk gratis=n*
interj. yes free neg. have use=3 call because=3 it free=3
doang laguk edaq ek telpon
just but nothing want call
'It's a free if you want, I haven't use this.'
- (20) S: *Ngere=n=t kadu WA, yeh?*
Better=3=1pl use (whatsapp) right
'It's better to use WA, right?' (Spot 3, Batrata)

In this dialogue, the speakers talked about a topic related to the phone. there are some terms appeared; *gratis, nelpon, WA*; which have no appropriate substitute in Sasak language. Thus, they kept using the term in the Indonesian language to keep the meaning similar.

Third, social and national issue has led people to switch their language from Sasak to Indonesian as in:

- (21) E: *Pade kualitas=n marak lek peken*
Similar quality=3 like at market
'The quality is similar like in traditional market'
- (22) E: *Cuma bede tempat=n*
Only different place=3
'It is only different in place.'
- (23) B: *Gaye-gaye sik anuk=n doang, harga-harga=n*
Swanky by thing=3 just price=3
'The expensive price makes it swanky' (Spot 2, Aik Ara)

The topic of the conversation is a social phenomenon where clothes in the modern store are more expensive than those in traditional market. Those speakers stated it is not the quality of the clothes make it

expensive, but because the prestige of the place. It is one of the social issues people face right now. Thus, it makes this conversation highly informative and triggers them to emphasize some words to explain the reason; *kualitas, tempai*; by using another language; Indonesian language.

Another conversation below talked about the decreasing income from their canteen because of corona pandemic.

(24) P: *Laek jek uli alhamdulillah. Nane jak arak sekedik*
 Past interj. yes grateful. Now interj. there.is few
 'We are enough that day, but today it decreases.'

(25) B: *Semenjak corona*
 Since corona
 'Since corona' (Spot 1, Aik Ara)

When she talked about the pandemic, she switched to the Indonesian language since the pandemic is a national issue faced by Indonesia. Thus, the topic of national issues tends to be talked about in the national language. This conversation also shows how sad the speaker is because of the condition.

3.2.3 SWITCHING DIALECT BASED ON THE PARTICIPANT

From the data, the researcher found that the participant factor influences the resident linguistic choice. It also triggered people to use another variation of the Sasak language (Batrata to Aik Ara and vice versa). They tend to adapt to whom they talk to as in the conversation below:

(26) U: *Nah ni dengan Aik Are ni*
 Interj. this people Aik Are this
 'Hi, here is Aik Ara people' (Spot 4, Batrata)

The speaker U are from Batrata, while the one he greets from Aik Ara. At first, the speaker U greets other speaker by the way Aik Ara people talk. It is seen from the use of the word *ni* which means this. Meanwhile, in Batrata, people usually say *iyak*.

Furthermore, people tend to adapt with the environment around them, and mostly the minority tend to follow the majority as in the conversation below:

(27) R: *Iyak jek cocok=n badek=k*
 This interj. fit=3 guess=1sg
 'I guess it fits that.' (Spot 4, Batrata)

The speaker R is from Aik Ara. She was in coffee shop in Batrata and gathered with Batrata's people. She used the word *iyak* and *jek*, which means this and maybe, respectively. These words are used in Batrata, while the Aik Ara people commonly say *ni* and *jak*. It indicates that the speaker R tried to adapt to the language used by the majority around her. She adjusted her language to whom she spoke.

In line with the speaker of Batrata while in Aik Ara, she also followed how Aik Ara people talk as in the conversation below:

(28) O: *mbe taok=n nie nane?*
 Where place=3 he/she now?
 'Where is he now?'

(29) N: *Ndek taon.*
 Don't know.
 'I don't know.' (Spot 2, Aik Ara)

(30) N: *Sak mbe aranmentie?*
 Which where name like.that?
 'Which one is that?' (Spot 2, Aik Ara)

In this conversation, N is the speaker from Batrata, while O is speaker of Aik Ara. As seen in the dialogue above, the speaker N tried to fit in with the way speaker O talk. It is marked using the words *taon* and *mentie*, which means know and like that. These two terms are used by the people of Aik Ara, while Ubung people usually use the word *naon* and *meretok*.

Last phenomenon according to the participant is people try to fit in the language not only towards the one that has different dialect or language, but also to the one who are in different age. Like what happened in the conversation below:

- (31) S: *Men iku men*
 Candy that candy
 ‘that candy’ (Spot 3, Batrata)

In the conversation above, the speaker S talked to a child by adapting her language. It is seen in the word *men*, which refers to the word *permen* that means candy. She tried to adapt to her language to be understood by the children.

In addition, not only fit in with the way participant talk, but people tend to use specific addressee to the older or younger speaker as in:

- (32) N: *Tendok wah saiq, laun aku pe=toes=m, mun arak dengan*
 Sleep prfct aunty, later I do=wake=2, if there.is people

‘Just sleep then, I’ll wake you once other come.’ (Spot 3, Batrata)

The speaker N calls the other speaker *saiq* which means aunty. It indicates that she is younger and try to respect the speaker by not calling her name directly.

CONCLUSION

Batrata and Aik Ara sub-villages are two neighboring sub-villages in Ubung, which speak a different variation of the Sasak language. Due to this phenomenon, the researcher aimed to find the lexical variation between Batrata and Aik Ara sub-village and describe the social factors that affect linguistic choice among them. Based on qualitative descriptive analysis, it can be concluded that 31 words are varied among this sub-villages. Several lexical categories can be found: noun, verb, adjective, pronoun, adverb, and auxiliary particle. In addition, the factor which influenced the linguistic variation choice was the participant factor, where most speakers tried to adapt to the people they spoke to. Meanwhile, the topic and function factors influenced the linguistic choice but did not influence the use of another linguistic variation. Last, the social factor cannot be measured because all the locations are in informal settings.

The scope of this study was limited in terms of the object of variation, the object of study, and the number of participants. This study only focuses on the variation in lexical aspects by asking about many vocabularies of the participant without analyzing the phonological or grammatical aspects. The targeted object is also only in two sub-villages of Ubung village: Aik Ara and Batrata. Meanwhile, Ubung village has 14 sub-villages that can be explored. Lastly, this study has a few participants that only taken from 4 locations.

It is recommended that further study could assess wider objects of variation, for instance, phonological, grammatical, sentence structure, or even semantical aspects. Furthermore, future research could also gain more participants for a more precise analysis. Besides, there are numbers of sub-villages which has never been explored yet. Several sub-villages in Ubung also speak in the same dialect but have a different accent which is engaging to explore.

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