

Pragmatic Skills of Sasak Language Speakers

A Case Study in a Sasak Speech Community

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Abstract—This study discusses pragmatic skills of Sasak language speakers. It also studies the way the Sasak society present speech acts such as greeting, requesting, thanking and complaining in their daily interaction. For this purposes Ishihara & Cohen (2010) elucidate these speech acts tend to follow regular and predictable patterns for members of the given community. The data were collected by interviewing and recording daily interaction in Sasak speech community. pragmatic skillsThe findings show that the speech acts above are exploited to show identity and politeness strategy of the Sasak Society. In the light of this image, this study is more concerned with the value of politeness among the people of Sasak.

Keywords—*pragmatics; Sasak; politeness; speech act; identity*

I. INTRODUCTION

People of Sasak dominantly use Sasak language as the first language beside Bahasa. Sasak language has relation to the Sumbawa language and Balinese. There are five dialects in Sasak language such as Meno-Mene, Meriak-Meriku, Kuto-Kute, Ngeno-Ngene and Ngeto-Ngete. Furthermore, Sasak language has levels of speech. The speech level is spoken by different status levels in this community. The choice of these levels depends on the addressee social status. There are three levels of Sasak community such as low level, mid level and high level.

The Sasak society is such a large community which has strong culture and identity. Most of Sasak people are moslem. This community commonly shows the identity through the language. Also, frequently peopleshow the language identity based on their culture. How we present ourselves and who we present ourselves as being therefore have considerable impact upon ways in which others will respond in the immediate context (McKinlay & McVittie, 2008).

The people of Sasak generally show pragmatic skills pragmatic skills to show politeness. They have etiquette in speech to others. This study argues that the Sasak society are polite in using language. Pragmatics skills are widely related to the verbal communication such as speech acts such asgreeting, requesting, thanking and complaining. LoCastro (2012) suggests that primarily the study of pragmatics does not only discuss the meaning of the words when people talk, but also how human beings get from what is said in words to the objective of communication beyond the words of any piece of the talk. This study argues that politeness is one of the Sasak's identities. This emphasizes that language 'governs' their view of reality and it is also evident that what one says represents knowledge and experience, which are gained and shared with other people in one's community (Mahyuni,

2007). For this approaches Castells (2001) states that it is easy to agree on the fact that, from a sociological perspective, all identities are constructed. The real issues is how, from what, by whom, and for what.

The major of the objective in using daily conversational identity is to get close relation each others. The researcher assumes that this is the reason why they always act politely to every people. Therefore, the aim of this study is to investigate the meaning of language used such as showing conversational identity and using pragmatic skills skills. The meaning of politeness in the Sasak community is also described in this study.

II. REVIEW OF LITERATURE

A. Identity

Identity is considered how people express themselves in term of *self-presentation*. LoCastro (2012) elucidates that a major thread through the study of sociopragmatics is how communication of pragmatic meaning involves speakers' presentation of their identities. The understanding identity construction allows people to realize people's interaction to each other. Identity in social context appears in conversation. Through the conversation, the identity of people will appear as well as they control the situation while interaction. As Castells notes that:

“Identities are stronger sources of meaning than roles because of the process of self-construction and individuation that they involve. In simple terms, identities organize the meaning, while the roles organize the functions. I define meaning as the symbolic identification by a social actor of the purposes of her/his action. (Castells, 2001)”.

The Sasak society refers to how people put themselves into the language. They have their own role which manages their speech acts. They should be polite to others. They have norms and values which they keep in mind from the ancestors. In this century, modern people of Sasak are still polite in order to hold their identity. Junaidi (2014) concludes that the language which the speakers use may show the social and geographical background, such as the use of certain variety language levels. Also, Jenkins (2014) argues that many of us, much of the time, are able to take identity for granted. It means that, through this we know who we are and how we live our life. From the conversation, the speaker and hearer can get information which is related to their identity.

B. Pragmatics

Pragmatics is generally understood to be concerned with studying the relations between linguistic phenomena and properties the context of language used. Determining the context based on the situation and how the interlocutor receives appropriate interpretation. We can say that in this context the speaker giving the hearer clues based on the situation to interpret the meaning of the context. Khartik (2013) argues pragmatics is more than surface the meaning, thus it studies about real or intended meaning. Pragmatics refers to an alternative an integrated vision of the field, which presents a framework for communication among the users of pragmatics with concern at the role of pragmatics in order to make clarification question of the language used (Ariel, 2010).

According to Soler & Martinez-Flor (2008) argue that the study of pragmatic deals with the areas such as deixis, conversational implicature, presupposition, and conversational structure. In the study, pragmatic is conducted to speech act theory. It aims to provide the highlight understanding about pragmatic skills in community. According to Ishihara & Cohen (2010) persuade these speech acts tend to follow regular and predictable patterns for members of the given community.

Leech (1983) & Thomas (1983) in Soler & Martinez-Flor (2008) state that the study of pragmatic is divided into two components: pragmalinguistics and sociopragmatics. The first component deals with the linguistics resources in order to convey the communicative acts and interpersonal meanings. The second refers to the social perspective in interpretation the meaning and performing the speech acts.

C. Politeness

Each community has their identity which is believed as something can keep and construct their intimacy. The community might follow the role or the maxim to interact with the others. The function of the role is to show the identity of the community itself. Generally, each community has different habit in socialization. LoCastro (2012) states that human beings cannot avoid communicating meanings about themselves and how they want to be perceived as they engage in displaying politeness, converging with or diverging from the norms of the local communication. The community such as Sasak more shows politeness in their daily interaction. Politeness is one of the speech acts aspect in the Sasak Society.

According to Brown and Levinson (1987) assume that there are two competent adult members of society have such as negative face and positive face. Generally, the people of Sasak more show the positive face in the conversation. The positive face refers to the identity of Sasak. It aims to get the interlocutor closed each other. The act such as greeting, asking, and complaining are put in positive face.

III. RESEARCH METHODS

The data of this paper were collected by following some techniques such as observation, note taking, recording and interview. This paper focuses on the language used in daily

conversation. This study used non-probability sampling (convenience sampling). It means that the data sampling were obtained by the nearest member of community.

This study concerns in pragmatic skills used by conducting with the speech acts. The sample of the data based on Mataram society dialect which focuses in Karang Baru region. And the members of participants are people who live in Karang Baru for a long time. The participants were from different status level, education and age.

This study also has observed children’s interaction in using language when they were playing around. It is because the researcher needs to find out the supporting data to make strong argument for this study.

Finally, the all of data would be analyzed by combining among context, situation and status level. Then, the researcher has done the interviewed for the some participants who always use the speech acts as the pragmatic skills in daily interaction. Lastly, researcher chooses the appropriate data to classify based on the objective of this study.

IV. FINDINGS AND DISCUSSION

After observation, the researcher has found that there are three types of pragmatic skills in the Sasak society such as greeting, asking and complaining. And also, this study will discuss the basic question: why did ‘speaker’ say ‘something’ to the ‘interlocutor’:

A. Greeting

Speech acts ‘greeting’ is usually found in form of positive face. In such a situation, the Sasak society shows a unique pattern in order to be polite to the others as following the data:

W (woman) : *te liwat juluq**
 We past
 ‘excuse me’
 BE (Bi Edah) : *mbe-ni jaq de laik, mentelah ngupi juluq*
 Where this want go drop-in coffee-ing first
 ‘Where are you going? Let’s drink coffee first’
 W (woman) : *lemak aneh, jaq-ku lalo jok kantor lurah ni*
 Tomorrow, I-want to go to village chief this
 ‘I will go tomorrow, I want to go to the village chief’

*expression which usually Sasak use when through someone’s house that they know

Fig. 1. Example of a figure (greeting)

In this figure, the people of Sasak show their identity based on their culture. The figure sees how the people of Sasak greeting to the others. In that context sees that BE ask to W to drink coffee. However, this is not the ‘asking for it’, rather than that the attitude how to ‘say hi’ to the others. This is kind of the Sasak’s greeting to the others to show their politeness and the relationship.

The researcher argues that the term of ‘drinking coffee’ is daily activity which Sasak do if they are together in such a

meeting. Thus, this is why 'drinking coffee' term is used to become the politeness greeting.

The other greetings which usually use is the term such as:

Speaker: *mbe ni jaq de laiq? Silaq mentelah tokol juluk aneh.*
Where do you want to go? Please stop to sit
"Where are you going? Please have a sit"

Fig. 2. The other examples of greeting term. (greeting)

This study finds that there are two common greetings which they use in daily communication.

B. Asking

Speech acts 'Asking' is usually found in form of positive face. In such a situation, the Sasak society shows a unique pattern in order to be polite to the others as following the data:

HI (Hajah Imran): *nak miah wah lueq rikaannu leq mudi.*
Nakmiah already many clothes for ironing that in back
'Nak Miah, there are already many clothes for ironing in the back'

Fig. 3. The example of speech act (asking)

In this situation, HI has a different status with Nak Miah. She is the old woman who helps this family. The other hand, HI is a woman who has made the pilgrimage to Mecca (based on Sasak society, someone who went to Mecca for Hajj has different level than who are not). Thus, HI should use the language and manner to speak to the others people.

In this context, HI is trying to ask Nak Miah for ironing in a polite way, without asking her directly. In this context HI just remind her to do her work without give her commend to do something. The researcher argues HI is using pragmatic skills to ask the work. It is because she tries to show the status level by using language used.

HS : *wah penoq dedoro-nu leq karong*
Already full rubbish that in sack
'the rubbish in the sack is already full'

Fig. 4. The other examples of speech acts (asking)

Commonly, Sasak uses pragmatic skills with their family and closed friend. Based on the data which researcher's collect, the pragmatic skills is used to ask something without directly commend the other. The researcher assumes, it is rarely to find the Sasak ask for something directly. It is because their identity. The language has relation to their culture. Therefore, all of the language contexts refer to the culture. McKinlay & McVittie (2008) state that we have is likely to come from our own cultural frameworks.

C. Complaining

Speech acts 'Complaining' is usually present in form of pragmatic skills. In such a situation, the Sasak society shows a unique pattern in order to be polite to the others as following the data:

M (Maryam): *ye remis pengorong-ni isiq kanak-kanak sekolah*
this dirty path this because children school
'this path is dirty because of the students'

Fig. 5. The example of complaining (complaining)

M is an old woman who has the neighbor sells in that area. Based on the context, at the time she wants to say that the neighbor should keep clean the path from rubbish. She uses pragmatic skills to convey the idea to remind the neighbor that they should swap or make a clean the path. It shows the cultural context on how M express her ideas. It known that they has closed relation each others.

Using polite language for neighbor is needed in every context. The Sasak still hold the traditional belief. They argue that "we still need each other". Thus, is why the individual can use pragmatic skills to express their feelings. Also, it still shows the norm value of Sasak.

D. The reason of Basic Question

In this situation, there are two children who used to play to play together and they use Bahasa but in Sasak dialect as the following data:

(A) T (Tias) :*Lala ndak kamu ngaji?*
Lala don't you holy Quran
'Don't you go to holy Quran?'

Fig. 6. The basic question of pragmatics

In this situation, researcher has observed two girls who usually play together. At that time, the other girl should go to prayer because of her schedule. It has been a long time when they play, T asked to the other girl, if the other girl say 'No' it means that they still have time to play, however if she say 'Yes' it times to finish the game and go back home. In Islam, children need to 'mengaji' (holy Quran) based on their parents order. Thus, they should go to the holy Quran course. That is the important activity which they cannot escape.

The question on fig. 6 above shows the speech acts. The researcher argues that girl use pragmatic skills to asking that they have time to play or not. In this case, this study adopts Zufferey's theory (2015):

"The age of two and three, children are able to modulate their speech depending on their addressee, and form their preschool years, children show great sensitivity to interpersonal relations in their use of language. They are able to shift register depending on the social status of their addressee and can also adapt and shift their register with the same addressee depending on the context of talk, and the relative social rank of their addressee in this particular context (Zufferey, 2015)".

S (Speaker) : *ndeq- sugul nane?*
Don't you out now?
'Don't you going out?'

Fig. 7. The basic question of pragmatic.

Figure 7 shows daily conversation in Sasak which commonly parents used to ask their children whether they go work or school/campus. In Sasak the word of 'sugul' means the person who leaves their house to go to work/school/campus. It is kind of their daily activities. And the end place always the same since the parents know their daily activity.

This context is used not only between parents and children, but also this can be conventional phrase of greeting between two people who are close each other.

After simply giving the data collection above, the researcher can conclude that commonly who use pragmatic skills is individual who has relation towards each other and individual who has high status level in that context. This study argues pragmatic skills has a true meaning. "The Platonists believe that concepts are genuinely existing entities, which exist eternally and independently of the human mind." (Carruthers, 1987).

Based on the observation and the data collection, individual usually uses pragmatic skills to express the positive face without asking or saying to them directly. It is because their identity. Language identity has important role in this community. The place where are the people should speak politely to the others. Pragmatic skills is commonly adopted as the polite way to asking something to the others. Understanding the culture framework of identity allow individual to feel the identity in range of an interaction such a time and place (McKinlay & McVittie, 2013). Sasak people always show the politeness in their interaction. Therefore, when they want to ask for ordering something they will not ask directly since the maxims has held the role. This form are used the linguistics context.

The Figure 1 and 2 are concern in politeness identity. This form explains how this community expresses the other form of greetings. This greeting is aim to construct the intimacy and try to be more polite to the others. However, the researcher argues the phrase such as "let's drink" is more concern in using pragmatic skills in situational context. It is because when someone is through their friend house they automatically say that. It commonly occurs when two old friend never been in a long time. The situation command a particular kind of sentence and this speech situation has three things that are place, aim and people (Karthik, 2013).

Generally, The Sasak follows the conversational rules. It aims to make easier for people interaction. It might be easy to decide the meaning of utterance when the speaker tries to express form explicitly, directly, or to the point. This form also concerns in speech tone while utter the expression. Since pragmatics are connected with socio-cultural norm of The Sasak. In fact, the important thing to get the appropriate meaning of the speaker, we need to see the words used, location of the conversation setting and the further sense which trigger in that particular context.

According to the Sasak speech, this study found the following components: 1) The people of Sasak commonly use pragmatic skills for different purposes. 2) They follow the

language based on the identity. 3) They change the language style in such a situation and when they are with different people. 4) When individual who is in high level, they have more control in using the language. 5) Pragmatics is known as a kind of politeness form in asking something. 6) Pragmatic skills is commonly used by individual who are in high status level.

Politeness is the main reason why people use the pragmatic. When people interact each other they could show the positive face to create the good atmosphere while the interaction occurred. This study argues that face refers to the image which is affected by the requirements of the situation and context (Redmond, 2015). The people of Sasak usually perform the moral value in real daily communication. Since they live in large community and still care each other. Ishihara & Cohen (2010) suggest that context has a role in governing people exploit politeness strategies.

The language politeness among Sasak is truism. This study proves the politeness shown by Sasak people as presentation of identity. Something they have as fundamental norms. Redmond (2015) states that dignity and honour are parts of the establishment of politeness theory which in sense of what people honour to the others by being polite and respectful.

V. CONCLUSION

The researcher concludes the pragmatic skills (speech acts) such as greeting, asking and complaining appear in order to show the politeness form in their daily interaction. Sasak people see the language as their identity to represent who they are. This study assumes that the Sasak society has speech acts which can manage them to be polite. Meanwhile, Sasak people in in high social class should act more polite than the others. It aims to show their status level to the interlocutors. They generally use high level language which is called as 'base alus'.

The second reason why people must apply pragmatic skills in their interaction is to build the intimacy. Sasak people are known to have strong socio-cultural norms. They have identity which they still keep. They believe that all people who are in the same area or community are sisters and brothers. Therefore, it makes them to be always polite in using the language.

Finally, the researcher can see the type of factors which appeared such as: situation (including the micro setting and scene), participants (the speaker who tends to produce the speech acts and the addressee who interprets the meaning of the speaker), ends (reaching the target or the objective), Act sequence (kind of the content which the speaker produce), key (the important element in this term: tone and manner), Identity (socio-cultural norms of the Sasak).

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