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PROCEEDINGS

International Seminar

LANGUAGE MAINTENANCE AND SHIFT II

July 5-6, 2012



Master Program in Linguistics, Diponegoro University
in Collaboration with
Balai Bahasa Jawa Tengah

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Editors:

Agus Subyanto

Mualimin

Prihantoro



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Editors’ Note

This international seminar on Language Maintenance and Shift II is a continuation of the previous international seminar with the same theme conducted by the Master Program in Linguistics, Diponegoro University in July 2011. We do hope that the seminar with this theme can become a yearly program of the Master Program in Linguistics, Diponegoro University, as we see that this topic still needs our serious attention due to the inevitable impact of globalization on the life of indigenous languages.

We would like to thank the seminar committee for putting together the seminar that gave rise to this collection of papers. Thanks also go to the head and secretary of the Master Program in Linguistics Diponegoro University, without whom the seminar would not have been possible.

The table of contents lists all the papers presented at the seminar. The first five papers are those presented by invited keynote speakers. They are Prof. Dr. Hanna (Balai Bahasa Provinsi Sulawesi Tenggara, Indonesia), Prof. Dr. Bambang Kaswanti Purwo (Atma Jaya Catholic University, Indonesia), Dr. Sugiyono (Language Center, Indonesia), Peter Suwarno, Ph.D (Arizona State University), and Herudjati Purwoko, Ph.D (Diponegoro University).

In terms of the topic areas, there are 33 papers on language maintenance, 24 papers on language learning, 19 paper on sociolinguistics, 15 paper on pragmatics, 8 papers on discourse analysis, 8 paper on morphology, 2 papers on syntax, 2 papers on translation, 1 papers on psycholinguistics, 1 papers on phonology, and 1 papers on semantics.



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International Seminar "Language Maintenance and Shift II", July 5-6, 2012

SCHEDULE OF THE INTERNATIONAL SEMINAR LANGUAGE MAINTENANCE AND SHIFT II			
TIME	NAME	TITLE	ROOM
07.30 - 08.20 WIB	REGISTRATION		LOBBY
08.20 - 08.45 WIB	OPENING		PAKOEBUWONO
08.45 - 10.45 WIB	PLENARY 1		PAKOEBUWONO
	Hanna	BAHASA DAERAH PADA ERA GLOBALISASI PELUANG DAN TANTANGANNYA	
	Sugiyono	PENANGANAN BAHASA DAERAH: SEBUAH TANTANGAN	
10.45 - 11.00 WIB	COFFEE BREAK		PAKOEBUWONO
11.00 - 12.30 WIB	PARALLEL 1 A		ROOM A
	Asih Prihandini, Deny Nugraha	REVITALISASI BUDAYA NGA-DONGENG LEWAT TEKNOLOGI INFORMASI SEBAGAI UPAYA PELESTARIAN BUDAYA TUTUR (SASTRA LISAN) DIKALANGAN KELUARGA SUNDA MODERN	
	Deni Karsana	MENGURAI DILEMA BAHASA KAILI DITENGAH ARUS GLOBALISASI	
	Dwi Wulandari	THE IMPORTANCE OF POSITIVE LANGUAGE ATTITUDE IN MAINTAINING JAVANESE LANGUAGE	
	Zubaedah Wiji Lestari & Muhamad Qushoy	PERSON DEIXIS IN SUNDANESSE JOKES (THE ANALYSIS OF CANGEHGAR IN "BASA CINA" AND "ASAL-USUL" EPISODES)	
11.00 - 12.30 WIB	PARALLEL 1 B		ROOM B
	I Dewa Putu Wijana	PERANAN BAHASA-BAHASA DAERAH DALAM PERKEMBANGAN BAHASA GAUL REMAJA INDONESIA	
	Indah Arvianti	KARONESSE INTERFERENCE IN INDONESIAN AS THE REFLECTION OF KARONESSE MAINTENANCE	
	Hendarto Supatra	LANGUAGE ATTRITION IN JAVA (SOME NOTES ON THE PROSSES OF JAVANESES LANGUAGE LOSS)	
	M.Oktavia Vidiyanti	PANDANGAN WONG USING BANYUWANGI TERHADAP BAHASA USING: KAJIAN PEMERTAHANAN BAHASA	
11.00 - 12.30 WIB	PARALLEL 1 C		ROOM C
	Muhammad	SASAK LANGUAGE AND TINDIH MAINTAINING	
	Ngadiso	MAINTAINING JAVANESE LANGUAGE AND CULTURE TO SUPPORT CHARACTER EDUCATION IN GLOBALIZATION ERA	
	M. Suryadi	KERAPUHAN PENGGUNAAN BAHASA JAWA PADA KELUARGA MUDA JAWA PERKOTAAN	
	Yune Andryani Pinem	PEMERTAHANAN BAHASA VS PERUBAHAN BAHASA PADA CAKAP KARO DI TANAH KARO, SUMATERA UTARA	
11.00 - 12.30 WIB	PARALLEL 1 D		ROOM D
	Rukni Setyawati	ASPEK SOSIAL BUDAYA, DAN KEPERIBADIAN INDIVIDU SEBAGAI JEMBATAN PEMERTAHANAN BAHASA IBU	
	Swany Chiakrawati	MAINTAINING INDIGENOUS LANGUAGE THROUGH UNDERSTANDING THE PHILOSOPHY AND CULTURE (THE PROBLEM IN MAINTAINING 'FUKIEN (HOKKIEN)' AND 'HAKKA' DIALECTS AS INDIGENOUS LANGUAGE AMONG OVERSEAS CHINESE SOCIETY IN MEDAN, NORTH SUMATERA)	
	Teguh Sarosa	THE DYING PHENOMENON OF JAVANESE LANGUAGE USE IN ITS SPEECH COMMUNITY	
	Prihantoro	ON MONITORING LANGUAGE CHANGE WITH THE SUPPORT OF CORPUS PROCESSING	
12.30 - 13.30 WIB	BREAK		PAKOEBUWONO

International Seminar "Language Maintenance and Shift II", July 5-6, 2012

TIME	NAME	TITLE	ROOM
13.30 - 14.30 WIB	Aan Setyawan	PATTERNS OF LANGUAGE CHOICE IN SEMARANG SOCIETY; STUDY ABOUT LANGUAGE SHIFT AND MAINTENANCE	ROOM A
	Abadi Supriatin	PENGGUNAAN KOSA KATA DALAM BAHASA TEGAL	
	Agnes Widyaningrum	PRESERVING AND MAINTAINING NATIVE TONGUE THROUGH CULTURAL EXPOSURE	
	Andi Rizki Fauzi	THE EFFECTIVENESS OF JAVANESE AS A COMPULSORY LOCAL CONTENT SUBJECT IN THE PRIMARY EDUCATION CURRICULUM TO MAINTENANCE THE JAVANESE LANGUAGE IN JAVA	
13.30 - 14.30 WIB	Anggi Riris Pawesty	THE IMPLICATION OF BEHAVIOURISM THEORY IN TEACHING GRAMMAR FOR ELEMENTARY STUDENTS	ROOM A
	Anik Widyastuti	LANGUAGE CHOICE IN MULTILINGUAL COMMUNITIES	
	Barans Irawan Palangan	INTRODUCING TRANSLATION ACTIVITY: AN IMPLEMENTATION OF LANGUAGE MANTAINENCE IN CLASSROOM	
	Bening Angga Dita	USING CONSTRUCTIVIST METHOD TO TEACH HORTATORY EXPOSITION FOR GRADE 8 OF JUNIOR HIGH SCHOOL STUDENTS	
13.30 - 14.30 WIB	Casiyah	THE ROLE OF KYAI IN JAVANESE LANGUAGE MAINTENANCE	ROOM B
	Dewi Puspitasari	LAGU DOLANAN ANAK ALTERNATIVE SONGS IN TEACHING JAVANESE LANGUAGE FOR CHILDREN	
	Didit Kurniadi	TEACHING ENGLISH AS A FOREIGN LANGUAGE IN VOCATIONAL HIGH SCHOOL USING CONSTRUCTIVISM APPROACH	
	Euis Kurniasih	RAGAM BAHASA DALAM UPACARA PRA-NIKAH ADAT SUNDA "NGEUYEUK SEUREUH"	
13.30 - 14.30 WIB	Fider Saputra T	LANGUAGE POLITENESS	ROOM C
	Hamza Aabeed .K.	LANGUAGE MAINTENANCE AND SHIFT	
	Hazairin Eko Prasetyo	PRESERVING INDIGENOUS LANGUAGES THORUGH A MORE INTEGRATED NATIONAL CULTURAL STRATEGY	
	I. Maria Hendrarti	NARRATIVE DISCOURSE: HYBRID CONSTRUCTION AND DOUBLED VOICE IN EUDORA WELTY'S <i>THE OPTIMIST'S DAUGHTER</i>	
13.30 - 14.30 WIB	Hetty Catur Ellyawati, Muhammad Arief Budiman	WOMAN REPRESENTATION AT BUMPER STICKERS ON THE BACKS OF DUMP TRUCKS	ROOM D
	Ignatius Maryoto	THE LETTER OF SECURITY COUNCIL ON "NO FLYING ZONE" IN THE POINT OF VIEW OF METHAPORIC ANALYSIS	
	Ikha Adhi Wijaya	TRANSITION THROUGH ACCULTURATION AMONG ENGLISH AND INDONESIAN LANGUAGE, AND HOW IS ABOUT OUR IDENTITY ?	
	Indriani Triandjojo	LOCAL LANGUAGE MAINTAINCE: CASE STUDY IN A. HADIWIDJAJA FAMILY	
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	Johanes Sutomo	INTRODUCING JAVANESE WEBLOGS ENHANCES PARTICIPATION TOWARDS JAVANESE DISCOURSE	
	Khairi Zaglom	USE OF COHESIVE FEATURES IN ESL STUDENTS' E-MAIL AND WORD-PROCESSED TEXTS: A COMPARATIVE STUDY	
	Kharisma Puspita Sari	SPEECH LEVEL PATTERN AND REFERENCE/ DEIXIS BASED ON SOCIAL STATUS CLASSIFICATION OF JAVANESE LANGUAGE USING (A STUDY ABOUT TRADITION AS INFLUENCE IN ISLAMIC ANCIENT BOARDING SCHOOL/PONDOK PESANTREN SALAFI LANGUAGE STYLE)	

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	Maria Yosephin Widarti Lestari	INFLECTIONAL MORPHEMES IN ENGLISH COMPARED WITH BAHASA INDONESIA AND BASA SUNDA	
13.30 - 14.30 WIB	Mas Sulis Setiyono	HOW TO PREVENT JAVANESE FROM LANGUAGE LOSS	ROOM C
	Meka Nitrit Kawasari	'NGURI – NGURI BUDAYA JAWA' MELALUI PEMERTAHANAN PENGGUNAAN BAHASA JAWA DI MEDIA MASSA	
	Milad Ali Milad Addusamee	LANGUAGE CHOICE IN CODE-MIXING AND CODE-SWITCHING APPROACH, A CASE OF STUDY IN SOCIOLINGUISTICS REFERS TO THE EFFECTIVENESS OF USING MULTIPLE-LANGUAGE IN TEACHING METHOD	
	Nurul Adhalina	JAVANESE VS. ENGLISH: POSITIVE AND NEGATIVE CONSEQUENCES ON LEARNERS	
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	Ratih Kusumaningsari	KAJIAN SOSIOLINGUISTIK TERHADAP RAGAM BAHASA PERCAKAPAN PADA HARIAN SOLOPOS (KAJIAN ATAS RUBRIK "AH...TENANE")	
	Rayda Ary Ana	THE IMPLICATION OF FUNCTIONAL THEORY IN TEACHING READING A DESCRIPTIVE TEXT FOR MIDDLE AGE STUDENTS (FUNCTIONAL COMMUNICATION ACTIVITIES IN LANGUAGE TEACHING)	
	Rezqan Noor Farid	BAHASA BANJAR: ITS VARIETIES AND CHARACTERISTICS (A CONCEPTUAL DESCRIPTION OF BAHASA BANJAR IN SOCIOLINGUISTICS POIN OF VIEW)	
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	Saidatun Nafisah	THE PATTERNS OF CODE SWITCHING IN TEACHING AND LEARNING <i>KITAB KUNING</i> AND ITS IMPLICATIONS TO THE JAVANESE LANGUAGE MAINTENANCE	
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	Sri Sulihingtyas Drihartati	PEMERTAHANAN BAHASA BELANDA MELALUI UJIAN INTEGRASI	
	Suharyo	POLA PEMILIHAN BAHASA DI KALANGAN PENUTUR JAWA KOTA SEMARANG	
	Tri Pramesti	TWILIGHT AND INDONESIAN YOUNG ADULT FICTION <i>TUILET'</i> : A PARODY	
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	Wiwik Wijayanti	ANALISIS KONTRASTIF MONOLINGUAL BAHASA INDONESIA	

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	Yessi Aprilia Waluyo	PRESERVING AND PROTECTING JAVANESE LANGUAGES BY APPLYING CODE SWITCHING AND CODE MIXING IN TEACHING ENGLISH IN CLASSROOM (SUBMITTED IN PARTIAL FULFILLMENT OF THE REQUIREMENT FOR THE ASSIGNMENT OF PRAGMATICS)	
	Yohana Ika Harnita Sari	THE APPLICATION OF FUNCTIONAL APPROACH IN STANDAR KOMPETENSI LULUSAN (SKL) UJIAN NASIONAL SMP/MTsOF ENGLISH IN ACADEMIC YEAR 2011 – 2012	
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	Arapa Efendi	AM I A TROUBLE MAKER? FILLER WORDS IN SPONTANEOUS SPEECH; STRATEGIES OR INTERFERENCE (PRELIMINARY STUDY)	
	Isry Laila Syathroh	TEACHING RHETORICS THROUGH LANGUAGES IN ADVERTISEMENTS	
	Juanda, Nungki Heriyati	BUKA PINTU: BUHUN YANG TIDAK SELALU TERISTIMEWAKAN	
	Katharina Rustipa, Abbas Achmad Badib, Djoko Sutopo	THE FLOWS OF IDEAS OF ENGLISH ARGUMENTS BY INDONESIAN WRITERS FOUND IN THE OPINION FORUM OF THE JAKARTA POST: AN INDICATION OF LANGUAGE SHIFT	
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	Sonezza Ladyanna	SALAM DALAM BEBERAPA BAHASA DI DUNIA	
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	Syaifur Rochman	CORPORAL PUNISHMENT IN SCHOOLS BASED ON THE STUDENT'S CULTURAL VALUES (A SURVEY OF CORPORAL PUNISHMENT IN SCHOOLS EXPERIENCED BY STUDENTS OF ENGLISH LANGUAGE AND LITERATURE DEPARTMENT, JENDERAL SOEDIRMAN UNIVERSITY)	
	Luita Aribowo	AFASIOLOGI: PERSPEKTIF LINGUISTIK	
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	Yusup Irawan	AMBANG KONTRAS AKUSTIK INTONASI KALIMAT DEKLARATIF-INTEROGATIF DALAM BAHASA SUNDA	
	Maryanti E. Mokoagouw	WACANA MOB PAPUA: KAJIAN EKOLINGUISTIK DIALEKTIKAL	
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	Deli Nirmala	EMBODIED EXPERIENCES IN METAPHORS IN BAHASA INDONESIA	
	Hyunisa Rahmanadia	KOSAKATA WARNA DALAM BAHASA SUNDA KANEKES	
	Rizki Hidayatullah, Septi Mustika Sari	KONSEP WANGI DALAM <i>JANGJAWOKAN MINYAK SEUNGIT</i> : KAJIAN ANTROPOLINGUISTIK DI DESA JATISARI, KECAMATAN JATISARI, KABUPATEN CIANJUR	
	Chusni Hadiati	THE CHARACTERISTICS OF BANYUMASAN CONVERSATIONAL IMPLICATURES	
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	Oktiva herry Chandra	JAVANESE AFFECTIVE WORDS IN TERM OF DRESS	
	Mytha Candria	A RELEVANCE-THEORETIC ANALYSIS OF PARALLELISM IN MUSTOFA BISRI'S "SIAPA MENYURUH"	
	Yovita M. Hartarini	PEMERTAHANAN LOGAT BAHASA IBU DI WILAYAH KOTA KENDAL	
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	Mualimin	REQUESTS IN JAVANESE: A CASE STUDY ON READERS FORUM OF PS MAGAZINE	
	M. Abdul Khak	PERGESERAN BAHASA SUNDA DAN BAHASA CINA DI JAWA BARAT: ANALISIS KOMPARATIF	
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	Agus Sudono	POLA PILIHAN BAHASA DALAM JUAL BELI DI PASAR TRADISIONAL (STUDI KASUS DI PASAR WINONG, KABUPATEN PATI)	
	Devina Christania, Pradipta Wulan Utami	CAMPUR KODE BAHASA BETAWI DAN BAHASA INDONESIA DALAM KOLOM "ALI ONCOM" PADA SURAT KABAR HARIAN POS KOTA: KAJIAN SOSIOLINGUISTIS	
	Evynurul Laily Zen	SISTEM PANGGILAN KEKERABATAN SEBAGAI CERMIN BUDAYA DAN POLA PIKIR MASYARAKAT JAWA: DULU DAN KINI	
	Sudirman Wilian	THE POTENTIAL LOSS OF SASAK SPEECH LEVEL: A SURVEY OF LANGUAGE USE AMONG SASAK YOUTHS IN WEST LOMBOK	

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	Mohammed Azlan Mis, Mohammad Fadzeli Jaafar, Norsimah Mat Awal, Hayati Lateh	KAJIAN BAHASA PERHUBUNGAN MASYARAKAT DI SEMPADAN MALAYSIA-THAILAND: ANALISIS PILIHAN BAHASA	
	Sri Mulatsih	SPEECH PLANNINGS ON THE STUDENTS' CONVERSATION (A CASE STUDY OF FOURTH SEMESTER STUDENTS OF ENGLISH DEPARTMENT, DIAN NUSWANTORO UNIVERSITY)	
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	Taufik Mulyadin	INDUSTRI KREATIF, ANAK MUDA, DAN <i>BASA SUNDA</i>	
	Veria Septianingtias	ANALISIS DIALEK A DAN DIALEK O BAHASA LAMPUNG: KAJIAN FONOLOGI	
	Yuni Ferawaty	INTERFERENSI BAHASA CINA DIALEK HAKKA PADA ISTILAH PENAMBANGAN TIMAH BANGKA	
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	Yuliarni	KONTRASTIF BAHASA MINANGKABAU DENGAN BAHASA INDONESIA DI TINJAU DARI SEGI PREPOSISI	
	Frans I Made Brata	LEXICAL MEANING AND ITS LOSS AND GAIN OF INFORMATION IN TRANSLATION	
	Retno Purwani Sari	DECONSTRUCTION OF IDEOLOGICAL HEGEMONY OF LANGUAGE-CULTURE MAINTENANCE IN SUNDANESE MEDIA	
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09.45 - 11.00 WIB	PLENARY 2		PAKOEBUWONO
	Herudjati Purwoko	LINGUISTIC DOMAINS: KEYS TO THE MAINTENANCE OF JAVANESE	
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SASAK LANGUAGE AND TENDÉH MAINTAINING

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Abstract

Sasak is an indigenous language spoken mainly on Lombok Island, West Nusa Tenggara. It has various dialects used by its speakers to show *téndéh* 'culture'. This working paper is an attempt to examine what *téndéh* culture values and how they are presented in Sasak language. This study shows that *téndéh* culture consists of honesty, leadership, religion, gotong royong and harmony, human rights equality, humanism, environment maintaining, ethos and economy, conflict resolution, and adat law values expressed by lexicons, phrases, sentences, and idioms.

Keywords: *Sasak ethnic, Sasak language, social ranks, téndéh, culture values, lexicons, phrases, sentences, and idioms.*

1. Introduction

Sasak is a name of ethnic and language (Cf. Muhammad, 2011:1). This ethnic is mostly in the island of Lombok, east of Bali. It has c.a. 2.5 millions, (roughly 85% Lombok population recorded as 2.950,105 in 2005 (Cf. Austin, n.d:121). It speaks Sasak dialects named by the shibboleth terms 'like this-like that' as Ngenó-Ngené, Menó-Mené' (Cf. Austin, *ibid*). Thus it covers the indigenous ethnics and the language in West Nusa Tenggara.

It has system of culture as "sistem sosial budaya" (Cf. Keesing via Masinambow, 2001:22-25; Saharudin, 2008:42). The "system is adaptive to social environment, integrating a belief pattern, and human behavior depending on learning ability and knowledge inherited to new generation" (Cf. Saharudin, 2008:42-43). The "social environment" (*ibid*) is determined by other ethnics who live with Sasak people, e.g. "Arab, Bali, Bugis, Java, and Melayu" (Cf. Saharudin, 2008: 43). These ethnics certainly influence Sasak social system, cultures such as language, religion, etc. Thus, Sasak is a mixing culture of Java, Bali and Islam Melayu as seen in language, adat-istiadat, clothing, belief, agriculture, art, place and name, and folk toys (Cf. Saharudin, 2008: *ibid*). Thus Sasak culture certainly becoming a Sasak identity covers two systems: social and culture system. Social system relates to behavior patterns and culture is concerned with idea or culture values. This paper will reveal culture values or *téndéh* and how Sasak language expresses them.

2. Téndéh and Sasak language

Sasak has two systems of a culture: social and culture system (Cf. Saharudin, 2008:44). The former refers to Sasak people behavior or action, i.e. a communication. Sasak people live with a core family, **kurénan**; grandparent and grandchildren live in a place. They live with the larger family, *kadang jari* or *sorohan*. Sasak family is a patrilineal system, e.g. **papuq-balóq**, **wai-baloq** and **sêmêton-jari** lineage line. The former is upward lineage line, the latter downward lineage line, and the latest is horizontal lineage line.

Sasak people have three social classes: **ménak**, **perwangse** and **jajar karang**. The first class is entitled by **Datu**, **Raden**, **Lalu** and **Gêde** for the unmarried male, and **Dendê**, **Baiq**, **Lalê** for female (Cf. Saharudin, 2008:46).

According to Kumbara (2008:77) in Muhammad (2011:16),

Sasak people have two general social stratification categories, namely the ascribed status and achieved status. Based on the ascribed status, the Sasak people were socially stratified into four

ranks: *mènaq*, *prewangse*, *kaule*, and *panjak*. However, nowadays the Sasak people are traditionally grouped into two social ranks: the noble people or *prewangsa* or *permènak* and *jajarkarang* or the common people.

Thus, Sasak people are hierarchy according to their social ranks. The first class (my own term) is **bangsawan** people, second is **prewangse** or **pèwangse**, namely head-villager family without bangsawan, the third is **jajar karang**, common people. The last class is recognized by **Loq** for unmarried male, **Laq** for female; **Amaq** for married male and **Inaq** for female. Nowadays the social ranks are rarely employed because Lombok has no Kingdoms, and due to social-religion development change and the advance of education. In other words the nobility is not influential any more. However Sasak people strongly hold their culture values, called **téndéh** as a leading compass. It is an ideological idea system, relating to the Sasak way of thinking, and their daily way of behaving (Cf. Saharudin, 2008:52). It is related to values the nature of life, in relation to the Creator, the human and the nature expressed by Sasak language.

Language is "sistem tanda bunyi ujaran yang bersifat arbitrer atau sewenang" (Subroto, 2007:12) via Muhammad (2012:27). Thus it is utterance sound functioning as a symbol and a system. The sounds become a word as defined "a morpheme, independent linguistic units, a smallest syntactic unit of a lexeme" in **Kamus Linguistik** by (Cf. Harimurti Kridalaksana, 2011:110) in Muhammad (2012:15). The words become a phrase defined as "gabungan dua kata atau lebih yang sifatnya tidak predikatif; gabungan itu dapat rapat dan dapat renggang" (See Harimurti Kridalaksana, 2011:66). Word and phrase combines and becomes a sentence as "satuan bahasa yang secara relatif berdiri sendiri... satuan klausa bebas... satuan proposisi...kontruksi grammatika yang disusun dengan pola-pola tertentu..." (See Harimurti Kridalaksana, 2011:103). The linguistic units may have meaning as "maksud pembicara, pengaruh satuan bahasa dalam pemahaman persepsi... kesepadanan ...antara bahasa dan luar bahasa... cara menggunakan lambang-lambang bahasa (See Harimurti Kridalaksana, 2011:148). The meaning may be idiomatic, as "...bahasa dan dialek yang khas menandai suatu suku, bangsa, kelompok, dll (Harimurti Kridalaksana, 2011:90).

Systems of culture value is of three: **lingkaran inti**, **lingkaran tengah** dan **lingkaran luar** (Saharudin (2008:53-5). "**Lingkaran inti** merupakan lapisan terdalam (inti) yang berfungsi sebagai motivasi dalam diri yang melahirkan nilai pada lingkaran kedua dan ketiga" (Saharudin (2008:53-5). It contains the fundamental value, termed **téndéh** value in Sasak language. This is of Sasak philosophy. It is reflected by words of **sêgeleng-sêgulung-sêgiling**. Prefix *sê* means 'one' *geleng*, *gulung* and *giling* is related to leaf of sirih. The leaves are made **pinyang** commonly used by Sasak people. The expressions denote the unity and diversity. No body and nothing can destroy the unity and diversity (Saharudin, 2008:54). The **téndéh** has seven basic values (Syapruddin, n.d:7): **patut**, **patuh**, **pacu**, **solah**, **saleh**, **soloh** dan **onyak** (Cf. H.Jalal Arzaki and HL Syapruddin via HL Syapruddin: *ibid*). In his other paper, Syapruddin (2009:5-11) mentions that **téndéh** consists of 10 principle values.

a. honesty and keeping promise value

This value means that the Sasak people must be honest and keep promise to other people or to Allah, the Almighty as reflected by **Kotaragma** words **danta** 'gading gajah'; **danti** 'ludah'; **kusuma** 'bunga'; **warsa** 'hujan'. It means that 'setiap janji-janji wajib ditepati, dipegang, dan dipertahankan bagai gading gajah; jika berludah tidak mungkin dijilat lagi; jika hujan tidak mungkin naik lagi; bagaikan bunga yang tidak mekar dua kali. Proverb or *sêsênggak* (Sasak) *Sampi bêtalik isiq pepit, manuse bêtalik isiq raos* meaning 'caws are tied by roof, and human being by their speech express such core value (Cf. Syapruddin, 2009:5). Valuable words are in **Kotaragama** and in the forms of Sasak idioms.

b. leadership value

Dealing with leadership, Sasak common people may not **nganut** 'act as they wish', **sadu** 'mengambil hak orang lain', **tahu** 'bersifat mendua', **kawatén** 'menyebarkan aib pimpinan, **jahil** 'mempitnah pemimpin'. Oppositely the leader must be **giri suci** 'bagaikan sebuah gunung yang suci dan anggun', **surya**, 'matahari yang menerangi orang sebumi', **sasangka** 'bulan yang bersinar lembut dan tidak dinyalakan', **jaladri** 'bagaikan laut, menampung segala aspirasi', **bahni pawaka** 'bagaikan api, tidak gentar menghadapi kezaliman' **nilatadu** 'bagaikan langit, tetap pada keagungan' (Cf. Syapruddin, 2009:5-6). The values should be aware for the sake of welfare and prosperous life. Value of **téndéh** is expressed by

also **Sasak** proverb, i.e. **embe aning jarum jam, ito aning benang** 'arah benang mengikuti arah jarum jam'. It means that the people must be obedient, honest and wise. Others are **pancing udang lain dait pancing tune**, 'memancing udang dan ikan tuna caranya berbeda' **tumpu mandi isiq penyandu** 'obat mujarrab oleh kepercayaan' (Syapruddin, 2009: ibid). The former implies that to approach certain people must suit the character and situation; the leader should have people's trust. It seems that value is expressed by words and idioms in the form of phrases, and clauses.

c. religion value

This value suggests that a relation among the Creature, nature and human must be maintained in a harmony way. This relationship would take place for the sake of Allah, the Almighty. Sasak language denotes such value, e.g. **Agama beteken lan betakaq adat** 'agama berwadah dan bertiang adat', **ndak ta ngkaken baraq api** 'jangan kita maka bara api', **pacu-pacu punik akherat** 'rajin-rajin mencetak akherat', **rurung bender, turne gantar**, 'jalan lurus lagi pula lebar' (Cf. Syapruddin, 2009:6). Thus adat should play important role to perform religion actions, being forbidden to bribe and make *riba*. Human must be very serious for good deed and our success depends on Allah. Seemingly the value is idiomatic sentence in forms.

d. Gotong royong and harmony

Sasak people love living and working together termed **Gotong Royong** (Indonesia) or **Bèsiru** (Sasak). Helping each other is principal, resulting a harmony life (Cf. Syahrudin, 2009:6). This **téndéh** is expressed by wise words e.g. **Sorong jukung leq segara, bareng onyak bareng lenge** 'dorong perahu di laut, bersama-sama baik bersama-sama buruk', **sipat anak empaq, taoq pesopok diriq** 'sipat anak ikan bisa menyatukan diri' These mean 'menjalani hidup senasib dan sepenanggungan, diusahakan menghindari peselisihan dan perbantahan'. Sêsênggak or Sasak proverb express the value as seen in words **beriuq, beriuq tinjal** 'serempak/selangkah/seayun dalam bekerja, **reme**, 'solidaritas dalam bekerja sama and **siru** 'saling berbalas dengan kebaikan' (Cf. Syahrudin, 2009:6-7). Words and idioms express the value.

e. human right

Sasak people believe that Allah gives human right shared. They must appreciate each other, e.g families goods shared among family member. Although shared, the family member would be still in on great family. Alternatively they may not separate as expressed by Sasak phrases as **tolang daeng papuk balok** 'harta warisan itu meskipun terbagi, pada hakikatnya tidak dianggap tidak terpisah dalam arti dipandang sebagai alat pemersatu di kalangan ahli waris' (Cf. Syahrudin, 2009:7). When Sasak parents have already passed away, they must still be united and may not separate for the left goods. Oppositely, being wealthy does not allow Sasak people arrogant as the **téndéd** affirms that wealth and being wealthy hail from Allah, the Almighty. They must not proud of having wealth before the family, friends as forbidden by Sasak phrase **downen pelungguh saq leq tiang** 'harta benda itu sungguh berasal dari orang lain'. Similarly more appreciation must be forwarded to other people as Sasak verbs **téndéh**, **maliq**, and **matiq** show (Cf. Syahrudin, 2009:8).

f. humanism

Everyone on Sasak ethnic may have rights to go forward. They may have education, and be appreciated for their achievement and hard work. Sasak traditional songs, e.g. **kaok mondong jagung, sai tau jari agung** expresses such value. Another expression for this value is **ulah mandiq isiq bisana**. The former means 'semua orang berhak meraih sukses' and 'seseorang dihargai karena ilmunya' (Cf. Syahrudin, 2009:8).

g. environment maintenance

Culture value of **téndéh** regarding environment affirms that everybody in certain social and physical environment must be aware of their milieu or venues where they live life. Sasak people in this case are really appreciative for community and Allah, the creature of the nature. They believe on balance of micro and macro cosmos. When there is no balance between them, a disaster will happen. Accordingly there are some Sasak words on this value: **lambah**, 'pagar', **penyengker**, 'batas rumah yang jelas', **nambarayang**

'melompati pembatas rumah', **cero** 'nilai magisnya hilang', **kuninga**, **penyaweq**, **uriga** 'pedoman menebang pohon', and **maliq** 'larangan' (Syahrudin:2009:8).

h. *ethos and economy*

Téndéh values hard work and being economical. Everyone must work hard, smartly and patiently. They are forbidden to become greedy and spending people. This value is worded by sentence of **kendeq tete sie leq segare** 'jangan buang garam di laut'. It implies that Sasak people should conduct a useful action. In addition to ethos, they must be talent and work diligently, expressed by words **kencak** and **genem** in (Syahrudin:2009:9-10). This is an Ethos of Sasak people. When the success has been achieved, the culture system may suggest that Sasak people should spend it economically as seen in the idiom, **serut cina sampat besi** 'serut cina sapulidi besi'. (Syahrudin:2009:ibid). Sasak people are not permitted to spend out a lot as it will cause poor. In other words, Sasak people should be rich on their shoulder and do saving. However becoming rich, they may not be greedy, but employ their goods to help others, be generous as expressed by Sasak word **lome** (Syahrudin:2009:ibid).

Sasak people should be patient, consistent, and helpful as reflected by the idioms: **keduk lindung**, **bani raok**, 'mencari belut berani kena lumpur', **mesan ima naenta bawaq lanjaq batur**, 'ringankan tangan dan kaki kita, agar tempat nasi teman menjadi rendah', **kendeq nenggala leq bongkor batur** 'jangan membajak di atas punggung teman', **nyuit isiq jaum** 'menyungkil menggunakan jarum', **sorok dampuk**, **bosang boros**, 'sorok selalu menghasilkan, tetapi tempat penyimpanan bocor' **tiwas karang jari apuh**, **manah tan keneng obah** 'biarpun batu karang jadi kapur, hati tidak boleh berubah'. (Syahrudin:2009:10). The meanings are Sasak people must be patient for their work purpose; diligence results something better; to exploit another people is forbidden; wealth management is important, the final goal of the life governs their commitment and consistency for other people.

i. *Conflict resolution*

Téndéh suggests that conflict must be solved by *musyawarah* and *mufakat* in terms of the adat law. This method results peaceful life, and is expressed idioms **Empaq bau**, **aiq meneng**, **tunjung tilah** 'ikan tertangkap, air tetap jernih, bunga teratai tidak rusak/ utuh', **adeq tao jauk aiq**, 'supaya kita bisa membawa air', **sifat anak empaq tao pesopoq diri** 'sifat anak ikan menyatukan diri', **sikut tangkong leq awak mesaq** 'ukur baju pada badan sendiri'. Meanings are 'masalah diselesaikan dengan adil', 'tidak ada yang merasa dikalahkan,' 'seseorang berusaha menjadi penengah, atau pendingin,' 'tidak boleh berbantah-bantahan,' 'seseorang harus mempertimbangkan untung dan ruginya perbuatan terhadap orang lain' (Cf. Syahrudin, 2009:10-11).

j. *Adat law*

Adat laws may have any suggestions from any sources. Alternatively Sasak people are very open, meaning ideas from other sources will be received. **Téndéh** is reflected in idioms **lain tutuk lain jajak**, **lian desa lian adat**, **mawa desa mawa adat** meaning 'setiap desa di pulau Lombok memiliki adat yang berbeda, dan diakui sebagai hukum adat yang syah' (Cf. Syahrudin, 2009:11).

3. Final remarks

Sasak is an ethnic and language. As an ethnic it has culture influenced Java, Bali and Islam Melayu. In other words, it undergoes acculturated. The three ethnics may also cause social behavior, e.g. social ranks among the Sasak people consisting of **ménak**, **perwangsê** and **jajar karang** in terms of ascribed system. This social system has been shifting for 'modernization', education, economy etc. The people however keep the **téndéh** as a core philosophical culture value in the daily life. The culture value is of honesty, leadership, religion values, gotong royong and harmony, human rights equality, humanism, environment maintaining, ethos and economy, conflict resolution, and **adat** law expressed in the forms of lexicons or words, phrases, sentences, idioms, idioms, statements.

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