



Language and the Upward Mobility in Social Classes: A Sociolinguistic Study at Dusun Tutuk-Jerowaru East Lombok

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Abstract

This study is aimed to find out the influence of the upward mobility in social classes on the language style used at Dusun Tutuk community and also identify the factors that influence the upward mobility in social classes on the language style used. Then, analyze the relation between the upward mobility in social classes and the language style used at the community. Population of this study were the people at the village, the sampling technique was purposeful sampling, which allows the writer to select samples randomly from the population. This study is descriptive-qualitative design with focusing on the ethnography design. Observation, recording, interview and note taking were the technique of collecting the data. The result of the study showed that there are two language styles used: *base alus* or refine language and *base jamak* or non-refine language. *Base alus* belonged to the nobles and *base jamak* belonged to the non nobles. However, at Dusun Tutuk, Jerowaru East Lombok, *base alus* was not only used by the nobles but also by the non nobles when they interacted with both the nobles and the non nobles. These phenomena were influenced by three factors: educational level, religious level and social classes in community. *Base alus* was not only used by the nobles but also by the non nobles who had high education and who hold important political roles in the society and those included religious figures (*e.i ustadz, hajj*). The *base jamaq* was not only used by the non nobles but also by the nobles who had no power in the society, low income and low education. The study also found that language is a symbol of identity where style was used as one way of showing the identity of the speakers. In the sasak community, appropriate language should be used to appropriate persons, regardless of the status as nobels or non nobbles.

Keywords: Language; Upward Mobility; Social Classes; Sasak Community

1. Background of Study

Human beings use language as a means to communicate each other and to express their feelings. Halsett (in Stella 1989: 22) defined language as the symbolic code that underlies verbal communication. As the symbolic code, language can be viewed as a dynamic set of sensory symbol of communication and elements used to manipulate them, which symbolically represents something other than itself. All people around the world use language for their communication and interaction. Most of them have a mastery of their own language. Indonesia is a country which is consisted of multiethnic group, races as well as

language. Every society has their own indigeneous language based on their ethnic group called local language (*bahasa daerah*) beside the national language (*bahasa Indonesia*).

Local language is the language that is used in a region, ethnic language i.e. Javenese language, Sundanese language and Batak language (Sugiyono, et al, 2008: 119). In Lombok island, bahasa Sasak exists as local language of the indigeneous people of Lombok. *Base Sasak* (Sasak language) is one of the regional or local languages in Indonesia which is spoken primarily by about three million of sasak people (*Sasak speakers*). Generally, sasak language has been classified into two styles of language; these are *base alus* (refined language) and *base jamak* (non-refined language).

Furthermore, Mahyuni (2004) devided Sasak language into two styles; *base alus* which is used by noble (*menak*) and *base jamak* is used by non noble (*non-menak*). These two groups of people have different style of language used. Noble people (*menak*) identically use *base alus* (refine language) in expressing politeness, such as '*medahar*' (eat), '*nggih*' (yes), '*tiang*' (I), etc. While the non nobles use a simple form of *base jamaq* (non-refined language) in expressing politness, such as; '*ape*' (what), '*aku*' (I), '*mangan*' (eat), etc.

In accordance with language and upward mobility in social classes, Mahyuni (2006) has conducted a research on language style and community in Lombok entitled "*Speech Styles and Cultural Consciousness in Sasak Community*". However, based on the writer's observation there is no previous researcher who has conducted a similar study on language style and upward mobility in social classes at Dusun Tutuk-Jerowaru East lombok. It becomes one of the reasons why the writer chooses Dusun Tutuk as the setting place of the research. Dusun Tutuk is located at Sourth Jerowaru district, East Lombok. This area consists of two different groups of community; noble and non-noble community who speak both refined language and non-refined language which are to be investigated.

Two groups of community use different language style used when they do the interaction. In this case, people at Dusun Tutuk community use refined language when they communicate with the noble people although they do not as noble to show their respect. In the other hand, noble community use non-refined language when they communicate with the non-noble, but if the non-noble community has high education or high position in the community i.e *ustadz*, *haji* then, the noble people use refined language to show their respect too. Interestingly, people at Dusun Tutuk use refined language not because of the social classes as a noble or non-noble but rely on the social position at the society and the educational level. At Dusun Tutuk community, the most dominant position in using refined language is a status as *haji*, *ustadz*, and the position in the community such as *kadus* and *kades* also followed up by the educational level.

Basically, a social class refers to a class of people who have certain similarities in the areas of society such as economy, education, job, status, caste etc (Sumarsono, 2000:43). Every aspect of social classes usually has a social character and variety of languages. Social class is a distinction of community members into a level of social status which has the distinction so that the members of each class is relatively the same in term of status and the other class members have the status of higher or lower.

Category of social classesis usually arranged in hierarchy, ranging from the status of low to high. A social class is a stratum of group society who has equal position in the social status. In the society there are people who have the same social position or social status. Those who have the same social position would be in the same social status too. Based on some notion of social classes above, it can be inferred that social class is a classification or differentiation of communities' position into the hierarchy or certain classes within each member of the class based on equality of power, economy, job, education, status and caste.

2. Research Design

The method of analyzing data in this study is by using descriptive-qualitative design with focusing on the ethnographic design. Ethnographic design is qualitative procedures for describing, analyzing, and interpreting a culture group's shared patterns of behavior, beliefs, and language that develop over time (Creswell, 2012: 21).

Based on this method the researcher tries to identify how the language style is used and applied in the Sasak Community at Dusun Tutuk influenced by the upward mobility in social classes and seek to find the factors that cause the upward mobility of social classes in the community as well. Furthermore, the researcher will analyze the data systematically in the purpose of getting the accurate results. Since the study is conducted at Dusun Tutuk community, the population of this research is all of the people who live at Dusun Tutuk community. Dusun Tutuk consists of seven RTs, including RT Tutuk Bat, with a total population of over three thousand people. Dusun Tutuk is settling with around 90% non-noble (non-menak), 8% noble (menak), and 2% come from other ethnic. Meanwhile, the educational level of the people at Dusun Tutuk is about 10% S1, 17% Senior High School, 18% Junior High School, 20% Elementary School and 35% not graduated from Elementary School.

To limit this study, the researcher uses purposeful sampling. The researcher chooses six categories of people at the community as the sample by considering their different educational level, age, economic, status and social position in the society. The six categories of people at the community are: rich people, religious figures (*ustadz, hajj*), prominent figures, people position in the society (*kadus, kades*) educated people, and ordinary people. In purposeful sampling, the researcher intentionally selects the individuals and sites who can best help to understand the phenomenon (Creswell, 2012: 206). In deciding the purposeful sampling, the writer has to be sure that the sample must represent the population in which the sample is the characteristic of the population and should be the subject of the entire population.

The source of the data is the communication and interaction of the people at Dusun Tutuk community. There are two types of data source in this study, they are: verbal and non-verbal sources. The verbal source is the data taken from communication of the people at Dusun Tutuk. Meanwhile the non-verbal source is the interaction and the references from any resources which is known well about the historical ethnic about Dusun Tutuk and its society such as prominent figure in the society (*tokoh or sesepuh masyarakat*).

In collecting the data, the researcher uses some techniques such as observation, recording, note taking and interview. Observation was intended to decide Dusun Tutuk community that become the source of the data. The factor that determines the people at Dusun Tutuk community to be analyzed is the frequency of communication and conversation among the people at the community. So, the observation will be focused on the conversation and communication among the people in the community. Recording was intended to get the real data about the upward mobility in social classes and the language style used by the people at the community. In this research, hand phone will be used as the recorder. Note taking will be used during the observation which is intended to support the data recording which will be used for the next step of collecting the data. The researcher will make a note if there is something happen in surrounding during the observation and recording which is related with the study. Interview is a conversation between an investigator and an individual or a group of individuals in order to gather information. The researcher will interview the people who have roles in the society *i.e Kadus, Ustadz, and Hajjor* people who know well the historical background of Dusun Tutuk community such as the prominent figure of the society (*sesepuh atau tokoh masyarakat*) to take the data for this study.

The method of data analysis in this study is by using ethnography of speaking proposed by Hymes. The ethnography of speaking is the analysis of communication within the wider context of the social and cultural practices and beliefs of the members of a particular culture or speech community (Hymes, 1964). Then, the data collected will be analyzed by the following terms:

1. Transcription

The first step is transcribing the data into word, phrase, and sentence. In this case, the researcher will decide to transcribe the data recording. The data transcription will be done by listening the selected data and writing out the verbal content of the interaction without any specific symbols.

2. Identification

The next step of data analysis is to identify the word, phrase, or sentence that have transcribed. This step is intended to fill the first research question which is to find out the influence of the upward mobility

in social classes on the language style used at the community. The researcher will identify the word, phrase, or sentence to find out the influences of the upward mobility in social classes on the language style used at Dusun Tutuk Community.

3. Interpretation

The last step of data analysis is to interpret the word, phrase, or sentence that are used by people at the community. This step is intended to answer the second and third research question. Once the data that have been identified into the factor that influence the upward mobility in social classes on the language style used at the community, it will be calculated and interpreted in order to find out the factors that influence the upward mobility on the language style used at the community. This interpretation also is intended to fill the third research question which is to analyze any relation between the upward mobility and the language style used at the community.

3. Result and Analysis

3.1 Language Style Used at Dusun Tutuk Community

On the table 1.1, the original form of language style used at Dusun Tutuk community, shown that non menak to non menak used base jamak, but in fact non menak and non menak also may use base alus. The following example taken from the result of data recorded of the research.

Table 1.1 the original form of language style at Dusun Tutuk community
The conversation is between non noble and non noble.

No	Initial Name	Conversation
1	S	Jarin ndk singgitan anak niki. (something is hidden)
2	M	nunasan napa niki. (what is that)
3	S	teras niki. (the ant)
4	M	kan sampun tang tetahan niki. Masih arak teras niki (I have trough it. Is there anything left?)

The participants on the conversation above indicated to the non noble, but as we can see they maintain their communication with base alus. When M excused S, he used word “nunasan” the alus form of “aneh” which means “please”. They rather used base alus (refined language) than base jamak (non-refined language) although they are indicating to the non nobles. In return S responds with word “niki” the “alus” or polite form of “nikn” which means “this”.

However in the daily life communication of community the writer found that sometimes base alus not only used by menak to menak or non menak to menak but it also used by non menak to non menak even menak to non menak based on the factors influenced in maintaining the communication in the daily life of community.

3.2 Factors that Influence the Upward Mobility in Social Classes on the Language Style Used were educational level, religiosity level, and social position in the community

Education Level

The first conversation is between SR (Slamet Riadi, 28 years old male S1 nurse works at Puskesmas Jerowaru, non noble), MI (Muh. Ihsan 36 years old a teacher at MA Darul Aitam Jerowaru male and non noble, now as candidate DPR D Kab. LOTIM) and B (Bawani, 58 years old, male and non noble. The head master of SDI T Al-KAUTSAR Muhajirin). The communication occurred at MI's house when SR asking MI's program in political campaign to socialisation the vision and mission. The communication is taken from conversation III in the data recorded from line 1-6.

Extract 1.7 from the conversation III.

The conversation is among educated non noble people.

1. SR: *ampure kanda. Napi jari isin kampanye te lemak?*

Excuse me brother. What is contain campaign our tommoro?

(Excuse me brother, what is the contain of our campaign tomorrow?)

2. MI: *oohh marak niki dinda, tiang pelungguh sak sampun hadir mangkin niki bagi-bagi tugas ntingih?*

Oohh, like this brother, I you who have come now this share assignment ok?

(ohh it likes this brother. We all who have come here right now have assignment each other..)

3. B: *Nggih, sanak. Berembe misal tyang kance sak lainan marak amaq Jon ?*

4. Yes, son. *How if I with the other like Mr. Jon?*

(yes, son. How if I with the other like Mr. Jon?)

5. MI: *tetep nike jak bpk, program sak pelungguh sampun jalanan kance amaq Jon niki teros wah lanjutan.*

Still like that sir. Program that you have run with Mr. Jon this keep have continued.

(still like that sir. The program that you have run it wit Mr. Jon still keep going)

Generally, the conversation above indicates that well educated people used *base alus* even though they are not belong to non noble. On the line 1 SR address MI with “*ampure*” which is mean “Sorry”. The word *ampure* indicated to polite form or *base alus* from word “*maaf*” in the line 2. In return, B address MI with word ‘*nggih*’ polite form or *base alus* of “*yes*”. The non noble usually use “*aok*”. In the line 4 MI address B with word “*nike*” the *alus* form of “*nu*” which is mean “*that*”. The participants in the conversation above are rather to use *base alus* or refined language than *base jamaq* or non refined language to show their respect and honors each other although they are not noble or non menak because they are educated people.

From the conversation above, the writer notice that the educational level has influenced on the language style used in the daily conversation of the community. In this case the communication among non noble which is well educated will use *base alus* in their daily conversation rather than *base jamaq*. The way how they show their respect to each other and shown their identity through language used.

Relegiosity level (Ustadz)

After collecting the data, the writer found that the religiosity level of the community also influenced the language style used in the daily life of community. The following sample shown the language style used in the religion setting by religious figures which is totally arranged by *base alus*. The sample is between BR (Bapak Rohini 60 years old male non noble) and UN (Ustadz Nur 35 years old) male non noble). The conversation occurred when BR talking to UN to please UN leading *acare ngurunsan* "Ngurisan Ceremony" at one of the neighbor house (Amak Ali). The sample is taken from conversation V on the data line 1-6.

Extract 1.4 from the conversation V.

1. BR: *ampure niki sanak, mulaian bae niki silak, gakan ruen jemaah niki.*

(excuse son, just start the ceremony, just this the people come.)

2. UN: *nggih bpk, cobak te antehn semendak.*

(yes, sir. Let's wait a moment.)

3. Arak niki jemaah sak masih lek jalan kemungkinan.

(there are people on the way maybe)

On the line 1 BR address UN with word "ampure" *base alus* form to ask someone, in this case, the way BR asked UN to start the ceremony. It is a polite form in *base alus* to begin a conversation which is *base jamak* just tract to the point. In return UN address BR with word "nggih" the polite form to show agreement and honors, before he starts to begin the ceremony. Meanwhile AA address BR and UN with word "mangkin" the polite form of "ndot" to delay the ceremony begin earlier. Generally, all the sentences used in line 1-6 indicated to *base alus*. As mention before, three speakers of the conversation are non menak but they maintain their communication with *base alus*. Beside that, BR is older than UN but BR used *base alus* to UN in showing respect and honors because UN is "ustadz" a religious figure in the community.

Once more, the writer found out that the religiosity level of people in the community at Dusun Tutuk influenced on the language style used in the daily communication of the community. Furthermore, the age factors do not influence in the choice of the language used. As the conversation above, BR used *base alus* to UN although BR is older than UN because UN is a religious figure in the community. It is used to show respect and honors.

Social position in the community (Kadus)

This following conversation will show how the social position influenced on the language style used in the community. This conversation is between BY (Bunjindal Yahya male 31 years old non noble Kadus), and AA (Amaq Andi 35 years old male non noble). The conversation occurred when AA come to BY's house talking about politic in Indonesia especially in Lombok. The following sample of communication is taken from conversation IV in the data at line 1-8.

Extract 1.5 from the conversation IV

1. BY: *napi jarin yak bau sik tyang aturan?*

(What should I talk about?)

2. AA: *marak niki tuan kadus, kan mangkin taun politik, berembe pandangan pelinggih?*

(Like this tuan Kadus, now is politic year, what is your opinion?)

3. *BY: nah mengenai politik niki jak nenten arak kepentingan pada dasarnya lamun tiang pribadi.*

(*Nah,, about this politic, personally, I do not have any interest in general.*)

4. *AA: ngih. Laguk berembe lek te suare masyarakat lamun lek pemilihhan presiden 01 02 niki jak*

(*Yes. But how about people opinion here about presidential election 01 and 02.*)

Base on the conversation the writer found that in this group of people, the use of language style is influenced by social position in the community. In this case, MY used word “*napi*” to address AA the alus form of “*ape*” which means “what” to ask AA even though AA and MY is not belonging to noble. In the covesation above, the language style used is an important thing for them. They do care about their language used in maintaining the conversation. It is shown by the language used although they both are non noble but they use *base alus* because they realise the position in the society as Kadus and of course AA used *base alus* to show his respect and honer to Kadus. It means that non noble people may use *base alus* if they communicate with non noble but has high position in the community like Kadus for instance, so the non noble who does not have power in the society (*just ordinary people*) used *base alus*.

3.3 The Ralation between the Upward Mobility in Social Classes and Language Style Used

After analyzing two previous aspects; language style used at Dusun Tutuk community and the factors that influence the upward mobility in social classes on the language style used at the community the writer found out that there is a relation between the language style used and the upward mobility in social classes on the language style used at Dusun Tutuk community. It may indicate the identity of people at the community. The writer found out that appropriate language is used to appropriate person regardless whether they are noble or non noble.

People at Dusun Tutuk community used *base alus* not because of the status as noble or non noble but rely on the sosial position in the community and follow up by the educational level. Language style used shown the identity of the speakers. The higher social position of the people at the community the higher language style will be used. In return the other people will respect and show the honors by addressing *base alus* or refined language to them.

Based on the expalnation above, the writer concluded that the language style used (*base alus* and *base jamak*) in the everyday communication at Dusun Tutuk community is one way to show the identity of the speakers. It is proof by those factors that have been explained in the previous section. Language style used at Dusun community based on the background profile of the speakers.

Conclusion

Dusun Tutuk community socially divided in to two groups. The first group is noble (*menak*) and the second group is non noble (*non menak*). Absolutely *base alus* or refined language used to address *menak* to *menak*, *non menak* to *menak*, and *menak* to *non menak*. In return *non menak* to *non menak* will be addressed by *base jamak*. The use of *base alus* or refined language was as a form of respect of the social classes at the community.

However, after conducted the research the writer found out that the use of *base alus* and *base jamak* changed. There are several factors influencing the differences of language used at Dusun tutuk community, such as; educational level, religious level and social classes in community. *Base alus* was used to address people who well educated and religius figures in the community although they are indicated to *non menak*. They are respected by *menak* and *non menak* because of their knowladge and regiosity. In the other hand, person who had no power in the society, low income and low education will use *base jamak* in their daily activity even they are indicating to *noble*. Both noble and non noble will address them by *base jamak*. In addition, language is a symbol of identity where style was used as one way of showing the identity of the speakers. In the sasak community, appropriate language should be used to appropriate persons, regardless of the status as nobels or non nobbles.

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