



# Social Structure, Language Variety and Cultural Process in Guest-Inviting Praxis at Langgar Sari Village, North Lombok

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**Abstract.** The study discusses social structures, language varieties and cultural processes in guest-welcoming praxis called “*penyilaqan*” [process of inviting other people in the community to visit someone’s house]. Ethnographic observation and interview were the primary means of data collection and the data were analyzed using ethnographic and content analysis. The study found that social status that the inviters and the invitees possess within the social structure determines the language varieties selected for enacting the cultural encounters and it also elucidates how the varieties differ from one structure to another.

**Keywords:** Social Structure · Language Variety · Guest-Inviting · Social Practice

## 1 Introduction

Language has a crucial role in all aspects of human activities. In other words, human and language is one unity. The human cannot live without language and language means nothing without human communicators. In other words, language as a means of communication plays a crucial role in the social life of human beings. Derbyshire [1] states “language is undoubtedly a kind of means of communication among human beings”. By this, the role of language is true as a means of communication. While Saussure [2] views “language is a borderland between thought and sound, where thought and sound combine to provide communication”. People transfer their ideas, thoughts, and feelings through language. Also, Bloch and Trager [3] view “language is a system of arbitrary vocal sounds through a social group that cooperates”. It means that language is used by the people as a means of communication in which it facilitates the people who are conversing with one another.

Language has been mainly defined from its communicative functions in human life. This is reflected in Edward Sapir’s [4] classical depiction of language. According to him, “language is conveying certain ideas to the hearer, it is only in the very general sense in which any and every sound or even any phenomenon in our environment may be said to convey an idea to the perceiving mind”. In this view, people use language to transfer their thoughts, opinions, and ideas to others. The existence of language itself is crucial

in building good communication but also social relation between the speakers and the hearers.

In the linguistic world, there is a study known as sociolinguistic study, where human ways of using language in a social context are studied. People have to use a certain language relevant to the socio-temporal contexts of communication. With social and situational contexts, language users are able to use the language appropriately within the nature of communicative situations and contexts. The nature of the situations might set up the communicative participants to embark on formal, informal, or colloquial interaction behaving inappropriate ways and communicating in situationally relevant varieties of language. The nature of cultural contexts requires participants to recall cultural dimensions regulating the choice of language varieties and social behaviors appropriate for the context. Thus, language use, the choice of language, and that of social behavior vary from spatial and temporal contexts and knowledge of these dimensions is inherited from social interaction and subconsciously passed on from generation to generation. Included in such knowledge is understanding one's status class, and position within the social structure and the cultural behaviors expected due to such positions.

J.A. Fishman [5] states "sociolinguistic is the study of the characteristics of language varieties, the characteristic of their function, and the characteristic of their speaker as these three constantly interact, change one another within a speech community". Language variety occurred because of the variety of society all over the world either it is caused by the culture or the custom in the society. Thus, language variety has its own character because different society creates a different variety of language itself.

Language variety tends to become the center of many people which makes them conduct a study related to it. It is interesting to analyze it and obtain knowledge about language variety in certain societies that used certain languages. Basically, language variety in a society can be seen in the vocabulary used in their communication. They use different vocabulary although the meaning of the word is the same. This kind of phenomenon occurred because of the social status or class in the society and it creates the language use varied.

As it said above, this research aims to analyze the variety of languages used in a small village in North Lombok, known as Langgar Sari Village. This village is chosen for the research site because of the variety and the complexity of social classes and statuses therein. Thus, the use of language in this society is varied and the practices of the Sasak culture are also maintained. In this research, one of the cultural practices of guest invitation called "*penyilaqan*" is elaborated.

*Penyilaqan* comes from the word *silaq* which means "to let" or "to invite" in English and the prefix {pe-} and the suffix {-an} indicates involvement of a process. Generally, in the Sasak language *penyilaqan* is a process of informing certain neighboring people and inviting them to attend certain cultural events at private homes. This activity is common as a part of marriage, circumcision, celebration, and other inaugurated events and successes. The host will appoint socio-linguistically capable inviters called *penyilaq* [inviters] voicing the host invitation to the neighboring invitees. The use of language in such processes varies depending on the social status of the host and the inviters relative to that of the invitees. The existence of different layers of social classes in the village

of Langgar Sari enables us to see the interplay of these social factors with the culturally situated discourse practices.

In *penyilaqan*, language use depends on caste of person who invites, caste of person whom asked to deliver the invitation, and the caste of the person whom are invited. By this, the language use in this process is varied. In Sasak society, there are five types of social class. Those are *datu*, *raden*, *perbuling*, *jajarkarang*, and *hina dina*.

“*Datu*” is the highest class in the social structure. It consists of people who have a crucial position in a kingdom such as regents, governors, and religious clerics. This social class uses the super or most polite variety of the Sasak language called *basa alus* [refine language] or the *kula* [I 1SG] or the *meran* [You 2SG] due to the contextually unique use of self-referent ‘I’ and other-referent ‘you’ between the self-humbling inviter and the *datu* highly-respected invitees.

The second type of social class is the *raden* class. This social class uses polite language just like to the *datu* caste. However, the form of the language is quite different from the *datu* class although some of the polite words used to the *datu* invitees are also used to the *raden* class. Nonetheless, the majority of the words are different and the second layer of polite language is used. The most well-known form is the use of self-humbling self-referent *tiang* [I 1SG] and other-respecting pronoun *epe* [you 2SG] and, for this reason, it is recognized as the *tiang-epe* variety of the Sasak language.

The third caste is the *perbuling* social class. This caste comes from *datu* or *raden* class but due to some cultural factors such as marriage to lower classes or cultural misconducts, the status bearers have lost the *datu* or the *raden* status. For example, when a man from the *datu* or the *raden* classes gets married to a woman from lower social status the *jajarkarang* or the *hina dina* class, he cannot inherit his social status to his children. Instead, the children obtain a new social class called the *perbuling* class. The people in this class use and are referred to in the *perbuling* variety of language where self-respect is addressed in *tiang* [I 1SG] and other-respect in *epe* [you 2SG]. But, *tiang* [I 1SG] and *nggih* [yes] are the most dominant and for this reason it is referred to as the *tiang-nggih* variety of the local Sasak language.

The next caste of social class is the *jajar karang*. This is the lowest social class in the Sasak society. They use a variety considered rude by the society. For self-referent, *aku* [I 1SG] is used while for other-referent, *kamu* [you 2SG] is used. But the most dominant word in the variety is the use of *aoq* [yes] to discursive agreement and *ape* [what] for clarification questions. In general, the *aoq-ape* variety or the *jajar karang* variety is used when addressing domestic servants and people from the *jajar karang* [commoner] status.

The last type of social class is the *hina dina* class. This is the lowest social class in the Sasak society. They use rude language the *aoq-ape* variety in their communication and are spoken to in this variety. In general, the *hina dina* class include people of demeanor status due to their misconduct: for example, robbers, prisoners, corruptors, rapers, or convicts.

*Penyilaqan* discourses have been studied in a number of contexts in the Sasak culture. Saufian Anhari [6] focused on analyzing language use in process *penyilaqan* in a caste-based society of Durian village, Janapria, Central Lombok. Collecting data with interview and analyzing them using watch method, he revealed that there were two types

of language use in the *penyilaqan* process: verbal and non-verbal languages. Thus, different caste-based language varieties are inexistent here. Another study was done by Irma Setiawan [7], he analyzed about social dialect variations in Sasak monolingual society. He found that social classes and educational background affected the variations between the speakers. A study about language use in Sasak society also was done by Sudirman Willian and Baiq Nurul Husaini [8]. They focused on analyzing the language shift of [*basa alus*] among the youth in Sasak and found that it occurred because the youth rarely hear about the use of “*basa alus*” in their environment and the dominant use of Bahasa Indonesia also affected that in their environment.

Based on the previous studies above, the researcher tried to analyze how the language variation in Sasak society which are used in process “*penyilaqan*” and the influencing factor that affected it. In this study, the researcher focused on “*penyilaqan*” in marriage. The aim of this study is to give a deeper knowledge about how language variation are used in process “*penyilaqan*” at Langgar Sari, North Lombok.

## 2 Methods

This research used ethnographic analysis. It aims to gather an in-depth understanding of the language varieties which are used in the process “*penyilaqan*”. Ethnographic observation and interview are the primary means of data collection. Ethnographic observation is done to see the process of “*penyilaqan*” itself and in order to obtain stronger information about it, there will be an interview to the several informants at the village. The researcher recorded and took note the information. The data will be analyzed using ethnographic analysis and qualitative content analysis in which those analyses are used to elucidate the cultural phenomenon which occurs at Langgar Sari village that is “*penyilaqan*” process. The researcher translated the data and after that, the data will be interpreted.

## 3 Results and Discussions

Based on what is already been found, there are five types of castes in North Lombok regency in particular at Langgar Sari village. The highest caste is *datu*, the second is *raden*, and the third is *perbuling*, the fourth caste is *jajar karang*, and the lowest caste is *hina dina*. “*Datu*” is the highest class. It consists of people who have crucial position in a kingdom such as governor and religious expert. This kind of social class uses the politest of Sasak language [*basa alus* {*kula, meran*}]. The second type of social class is “*raden*”. This kind of social class uses polite language as well just like “*datu*” caste. However, the form of the language is quite different from “*datu*”. There are numbers of vocabulary that is different although there are several vocabularies are the same. The third caste is “*perbuling*”. This caste comes from “*datu or raden*” class which the degree of the class is down because of several factors. For example, a man who comes from “*datu or raden*” class married to a woman who comes from “*jajarkarang or hina dina*” class, the degree of their children social class is “*perbuling*”. This kind of social class uses standard language just like [*tiang, nggih*]. The next caste of social class is “*jajar karang*”. This is the lowest social class in Sasak society. They use rude language [*aoq-ape*] in their

communication. In general, “*jajar karang*” people are helper and commoner. The last type of social class is “*hina dina*”. This is the lowest social class in Sasak society. They use rude language [*aoq-ape*] in their communication. In general, “*hina dina*” people are like robber and prisoner.

### 3.1 Language Varieties in “*penyilaqan memulang*”

The differences of caste among the society influence communication behavior in “*penyilaqan memulang*”. This reality causes the participants in the communication aware of the way how they interact with person that they are talking to. The language use in “*penyilaqan memulang*” is adapted with the language form which used by certain caste of group at Langgar Sari village. By that, there were found three kinds of language use in “*penyilaqan memulang*”, those are “*basa alus*” [polite language], “*basa madia*” [standard language], and “*basa kasar*” [rude language].

#### 3.1.1 Here is the Example of “*basa alus*” [polite language] in “*penyilaqan*”

A: Assalamualaikum wr. wb.

B: Waalaikumsalam wr. wb.

A: “*Tabeq*”

[Excuse me]

B: “*Meran silaq, melinggih julu*”

[Yes please, have a seat]

A: “*Meran sndekman kula matur maksut, tiang tunas ampura lamun leq penyampean kula araq pengeraos isiq keliru, salaq atao berlebian, kula tunas ampura*”.

[Yes, before conveying my intention, please accept my apology if there is a misunderstanding in my delivery].

B: “*Meran silaq*”

[Yes please]

A: “*Meran gumana kula tesuruq isiq bapak Raden Mesir matur sampeang eleq Pelinggih mamiq Syamsul, bahwa bapak Raden Mesir bekemeleq entan isiq begawe sekaligus selametang bija saq bekawin pas jelo ahad, kula pesilaq pelinggih ager pada datang*”.

[Yes, I was asked to come here by Mr. Raden Mesir to inform you mamik Syamsul, that Mr. Raden Mesir is about to celebrate his daughter’s marriage on Sunday, I was asked to invite you to come].

B: “*Meran Insa Allah*”

[Yes, god willing]

The dialogue above is an example of language varieties that are used in “*penyilaqan memulang*” in polite form [*basa alus*]. In the dialogue, it can be seen the language form which is used in conversing is [*kula. Meran*] that is *basa alus* and it can be said that the person who asked the man to invite is from caste “*datu*” [the highest caste].

Here is the example of “*basa madia*” [standard language] in “*penyilaqan*”:

A: Assalamualaikum wr. wb.

B: Waalaikumsalam wr. wb.

A: “*Tabeq*”

[Excuse me]

B: “**Nggih silaq, melinggih julu**”

[Yes please, have a seat]

A: “**Nggih sndekman tiang sampeang maksut, tiang tunas maaf lamun leq penyampean tiang araq onklat isiq keliru, salaq atao berlebian, tiang tunas maaf**”.

[Yes, before conveying my intention, please accept my apology if there is a misunderstanding in my delivery].

B: “**Nggih silaq**”

[Yes please]

A: “**Nggih gumana tiang tesuruq isiq bapak Raden Mesir sampeang eleq epe mamiq Syamsul, bahwa bapak Raden Mesir bekemeleq entan isiq begawe sekaligus selametang bija saq bekawin pas jelo ahad, tiang pesilaq epe ager pada dateng**”.

[Yes, I was asked to come here by Mr. Raden Mesir to inform you mamik Syamsul, that Mr. Raden Mesir is about to celebrate his daughter’s marriage on Sunday, I was asked to invite you to come].

B: “**Nggih Insa Allah**”

[Yes, god willing]

The dialogue above is an example of language varieties that are used in “*penyilaqan memulang*” in standard form [*basa madia*]. In the dialogue, it can be seen the language form which is used in conversing is [*nggih, tiang*] that is *basa madia* and it can be said that person who ask the man to invite is from caste “*perbuling*” [the middle caste].

### 3.1.2 Here is the Example of “*basa kasar*” [rude language] in “*penyilaqan*”

A: Assalamualaikum wr.wb.

B: Waalaikumsalam wr.wb

“*Tokol juluq*”.

[Have a seat]

A: “**Aoq, sdekman sampeang maksutku, aku lakoq maaf lamun leq dalem penyampeanku araq salaq, keliru, atao kelebian onklat. Aku lakok maaf**”.

[Yes, before conveying my intention, please accept my apology if there is a misunderstanding in my delivery].

B: “**Aoq kah**”.

[Ok go for it]

A: “**Nah kute su perlu ku kete no Sumar, suruk aku siq bapak Sudiarta pesilaq dik entan siq begawe atao mengkawin anake pas jelo ahad, ager sita pada dateng nina-mama, beriq-beleq, lokaq-bajang**”.

[The reason I come here that I was asked by Mr. Sudiarta to invite you to come in celebrating his daughter’s marriage on Sunday, you may come male or female, child or adult].

B: Insa Allah.

[God willing].

The dialogue above is an example of language varieties that are used in “*penyilaqan memulang*” in the rude form [*basa kasar*]. In the dialogue, it can be seen the language form which is used in conversing is [*aku, aok*] that is *basa kasar* and it can be said that

**Table 1.** List of vocabulary

Polite language	Standard language	Rude language	Meaning
Tabeq	Tabeq	Tabeq	Excuse me
Meran	Nggih	Aoq	Yes
Silaq	Silaq	Kah	Please do
Melinggih	Melinggih	Tokol	Sit down
Sdekman	Sdekman	Sdekman	Before
Julu	Julu	Julu	At first
Kula, kaji	Tiang	Aku	I, me
Matur	Sampeang	Sampeang	Deliver
Tunas	Tunas	Lakoq	Ask for
Ampura	Maap	Maap	Apology
Araq	Araq	Araq	Exist
Pengeraos	Ongkat	Ongkat	Messages, words
Gumana	Gumana	Maksut	Intention
Tesuruq	Tesuruq	Tesuruq	Ask to do something
Eleq	Eleq	Eleq	From
Pelinggih	Epe	Diq	You
Bekemeleq	Kemeleq	Kemeleq	Planning
Bija	Bija	Anaq	Child
Sampun	Sampun	Saweq	Already
Bekawin	Mengkawin	Mengkawin	Get married

person who ask the man to invite is from caste “*jajar karang* or *hina dina*” [the lowest caste].

Based on the Table 1, there are significant differences in the language used in “*penyilaqan memulang*” in which it depends on the caste of the people who invite, to whom is asked to invite and to whom is invited.

### 3.2 Language Use in “*penyilaqan memulang*” Based on the Same Caste

\* If the caste of the person who invite is “*datu or raden*”, and the person whom is asked to invite from “*datu or raden*”, and the person whom is invited comes from “*datu or raden*” so the form of the language use in “*penyilaqan*” is “*basa alus*” [polite language].

\* If the caste of the person who invite is “*jajarkaran or hina dina*”, and the person whom is asked to invite from “*jajarkarang or hina dina*”, and the person whom is invited comes from “*jajarkarang or hina dina*” so the form of the language use in “*penyilaqan*” is “*basa kasar*” [rude language].

### 3.3 Language Use in “*penyilaqan memulang*” Based on the Different Caste

\* If the caste of the person who invite is “*datu or raden*”, and the person whom is asked to invite from “*jajarkarang or hina dina*”, the language use is “*basa alus*” [polite language] and the person whom is invited comes from “*datu or raden*” so the form of the language use in “*penyilaqan*” is “*basa kasar*” [rude language].

\* If the caste of the person who invite is “*datu or raden*”, and the person whom is asked to invite from “*raden*”, the language use is “*basa kasar*” [rude language] and the person whom is invited comes from “*jajarkarang or hina dina*” so the form of the language use in “*penyilaqan*” is “*basa alus*” [polite language].

\* If the caste of the person who invite is “*jajarkarang or hina dina*”, and the person whom is asked to invite from “*perbuling*”, and the person whom is invited comes from “*datu or raden*” so the form of the language use in “*penyilaqan*” is “*basa alus*” [polite language].

## 4 Conclusion

Based on what has already been discussed above, it can be concluded that language varieties at Langgar Sari village occurred because of the social structure or the social class that exist within the society. The super polite language is used by ‘*datu and raden*’ caste [*kula, meran*], and the standard language is used by ‘*perbuling*’ caste [*nggih, tiang*] and the rude language is used by the caste of ‘*jajar karang*’ and ‘*hina dina*’ [*aoq, ape*]. The use of certain language depends on the caste between the invitee and inviters have.

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