The Term *Umarmaye/Base Lampaq* for the Obstacle of Sasak Dialect Standardization

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Abstract. The proposed standardized dialect of the Sasak language, Pujut (a-e) dialect, has faced some obstacles for its recognition as it has not been widely accepted by the Sasak people who prefer using other dialects which they call '*base A, B, or C*'. This paper is aimed at contributing a solution to the standardization debate by offering a descriptive qualitative solution to the description of the social phenomena of Sasak standardization. Data were collected through the documentary method and analyzed using the analytic method: collected, grouped, synthesized, and made recommendations. Sasak speakers are accustomed to using the oral variant of the Sasak language called *Umarmaye or base lampaq*. This oral variant of the Sasak language has been widely known and used by dialect speakers of the Sasak language although it has not been recognized as a specific language variety with a specific given name.

Keywords: Sasak · Standardization · Dialect · Umarmaye · Base Lampaq

1 Introduction

Sasak is a language spoken by the Sasak people who occupy almost all parts of Lombok Island [1]. This language is taught as a local content at all levels of the primary educational system in Lombok. The teaching materials and methods are not the same from one regency to another [2] because they use their own views on the language in spite of standardization dialect proposed by Shubhi et. al. [3] in the Local Languages of West Nusa Tenggara Congress [4].

Sasak dialectal standardization as proposed in Insani and Bappeda Prov. NTB, 2005 [5], Sirulhaq andAhmad et.al. [6] and strengthened by the local language congress in 2014 [7] has proposed a-e (Pujut) as the standard dialect. This dialect is widely used by almost all of the regencies in Lombok, from the western parts of East Lombok, Central Lombok, West Lombok, Mataram, and the southern parts of North Lombok [8]. In addition, this dialect is also used by the Sasak speakers in the capital city and in the mass media such as local radio, local television, and few magazines. In fact, this dialect has always been selected by speakers of other dialects when speaking to a-e dialect speakers, indicating its acceptance for communication in wider social contexts.

Linguistically, this proposed standard dialect uses not only the linguistic systems of a-e (Pujut Dialect [8]), but it is also composed of systems from other dialects: for example, the use of enclitic which is derived from e-e (Selaparang dialect) [9]. Although the use of the two-letter enclitics proves to be more financially efficient and structurally easier to be used in written media, the proposed standard dialect is hardly accepted as a formal variety by all speakers of the Sasak language [10]. Instead, they prefer to use what they call '*base* (language) A, B, C, or D' and this base [language] appears to be their own dialect of the Sasak language. They contend that their dialect, which they call accents, should be the standard languages taught at schools to and spoken by all speakers of other Sasak dialects.

The personally preferred dialect appears to be the local regional dialect. The Sasak language speakers prefer to use geographical dialects which Thoir (1986) [11] and Aridawati et.al. (1995) [12] call *Meno-mene* dialect, *Ngeto-ngete* dialect, *Meriak-meriku* dialect, *Ngeno-ngene* dialect, and *Ngeno-mene* dialect. *Meno-mene* is a geographical dialect used by speakers from the western part of East Lombok, Central Lombok to all parts of West Lombok. *Ngeno-ngene* is a geographical dialect used by the speakers of the Sasak language concentrated in East Lombok. *Ngeto-ngete* is a geographical dialect used by the speakers of the Sasak language in some areas of East Lombok and West Lombok. Ngeno-mene is a geographical dialect which is only used in one village (Rembiga, West Lombok). The last, Meriak-meriku, according to Mas'ud et.al. is a geographical dialect used by the Sasak speakers in all areas in the southern part of Lombok crossing the regential borders, southern areas of East Lombok and southern areas of Central Lombok [13].

A recent dialectal study by Mahsun (2006) proposed four dialectal labels of the Sasak language: *a-a* (Bayan) dialectal, *a-e* (Pujut) dialectal, *e-e* (Selaparang) dialectal, and *a-o* (Aiq Bukaq) dialectal [14]. The speakers of the first dialect are concentrated in North Lombok on the slope of Mount Rinjani. The speakers of the second dialect occupy the south part of North Lombok, all areas in West Lombok, Mataram, and Central Lombok, and west part of East Lombok. The third dialect is concentrated in East Lombok and in a few villages in West Lombok. The last dialect is only spoken by Sasak people in four villages in Central Lombok and East Lombok. The two studies on Sasak dialectal almost stand for the same areas of Sasak speaker even though they used different methods of studies. Ngeto-ngete and a-a share almost the same areas of Sasak speakers, Meno-mene and Meriak-meriku and a-e also share almost the same areas of Sasak speakers, Ngeno-ngene and e-e also share almost the same areas of Sasak speaker. The last geographical dialect and the last dialect of the latest studies are hardly compared for they are specifically used in some restricted areas with specific terms.

In facts, those dialectal studies [15–18] and congress recommendations [4] are hardly implemented in formal study and in formal writing of the Sasak language [19, 20]. In fact, many, if not all, teaching materials for Sasak language as a local content subject are written in the local dialects of the publisher [6, 21]. In formal study, regencies also do the same thing. There is not any control in both areas. In order to answer all the obstacles of using one proposed dialect as the standard variety of the Sasak language used in education and writing materials, it is urgent that the speakers of the Sasak language come to a common term and use the common sense of all speakers of the

Sasak language and use the perspectives of the Sasak people and the linguistic studies by the natively-speaking Sasak language researchers.

2   Methods

This research uses descriptive qualitative method [18]. It is used to describe phenomena of standard dialect of Sasak in society. The data collected through documentary [19]. All data were grouped to their types. All documentaries related to standardization of Sasak dialect were documented. They were analyzed using analytic method. All data were collected, grouped, synthesized, and led to recommendations [20].

3   Result and Discussion

3.1   Geographical Aspect

The geographical aspects of Sasak dialect could not be separated from the theme government administrative borders, oral culture phenomenon or topography of speaking, and Sasak people's belief. Ngeto-ngete or often called Kuto-kute is well known dialect with the cultural term *teben* [1]. This term belongs to a terminology used by Sasak people in North side of Mount Rinjani. They use it to tell that they have gone, will go, or are going to South side of Mount Rinjani which refers to West Lombok, Mataram, Central Lombok, and East Lombok. This cultural term differs to cultural terms used by Sasak people who come from Meno-mene, Ngeno-ngene [21], Ngeto-mene, and Meriak-meriku [11], such as *bebat, betimuq, bedaye, belauq,* and *betengaq.* Sasak people who live in Mataram and use Meno-mene dialect will say *bedaye* if they want to go to territory of Ngeto-ngete dialect. They will say *betengaq* if they want to go to Meno-mene dialect's territory which is used in Central Lombok. Meno-mene speakers will say *belauq* if they want to go to a territory fo Meriak-meriku dialect used in South of Lombok. Meriak-meriku speakers will say *betimuq* if they want to go to territory of Ngeno-ngene dialect used in East Lombok. In short, all Sasak speakers in South of Mount Rinjani will say *bedaye* if they want to go to North of Mount Rinjani.

3.2   Proposed Variant

Proposed variant refers to one dialectal of Sasak proposed to be a standard in formal dan writing. Sasak Pujut (a-e) dialect is proposed to be standardized in accordance with standardization study in 2005 by Agency for Local Development of West Nusa Tenggara Province [8] and Sirulhaq et al., [6] by Language Center of West Nusa Tenggara Province and Sasak language congress in 2014 by Language Office of West Nusa Tenggara Province [4].

This dialect is chosen rather than three other dialects of Sasak [5], such as a-a (Bayan) dialect, e-e (Selaparang) dialect, and a-o (Aiq Bukaq) dialect [6]. Both standardization study and local language congress [4] support it as standard one for some linguistic and non-linguistic aspects. Linguistically, its vocabularies are familiar for other three dialects. It is known by *mutual intelligibility.* The speakers use a-e vocabularies to have

contact with three other dialects. They would have feedback in the same one. This phenomenon is not only occurred in a-e dialect territory but also in the three dialects' territory.

The initiator is not only by a-e speaker but also by the other three dialects' speakers both in a-e or non a-e territory [6]. It means that the other three dialects are also initiators to talk using a-e vocabularies when they realize that their interlocutors are a-e speakers. The question is how if the listener is not from a-e dialect. To answer this question, it is a need to elaborate topography dialects of Sasak [1]. a-a dialect uses specific vocabularies which are characterized using vocal middle center [a] in minimal pairs. The sound in oral speaking heard different to other three dialects in South part of Mount Rinjani. Moreover, it uses several different vocabularies to other three dialects, such *roja 'play', soraq 'No',* and *sade 'having permission.* It is different to three dialects in South of Rinjani which have more mutual intelligibility among them. a-e dialect would easily be understood by speakers from e-e dialect and a-o speakers. In this case, among a-a, e-e, and a-o speakers, they would use a-e vocabularies as dialect which is understood by all other dialects speakers [3].

This standard dialect proposes 10 vocals and 19 consonants [14]. The vocals are [i], [I], [e], [E], [ə], [u], [U], [ɔ], [a], and [o]. The consonants are [p], [b], [t], [d], [c], [j], [k], [g], [q], [h], [s], [l], [r], [n], [m], [ñ], [ŋ], [w], and [y]. There are about 7 prefixes, 2 suffixes, and 6 confixes. There is only one phonetic symbol in writing for sounds [i] and [I]. These three [e], [E], [ə] sounds are also written with one symbol [6], it is [e]. Sound [u] and [U] are also written with one symbol [u]. Sound [ɔ] and [o] are also written with one symbol [o]. There are two important cases highlight for consonants, they are sound [q] and [k] and [ñ] and [ŋ]. The first two sounds usually make Sasak speakers confused. They do not know whether to write using /q/ or /k/ in ultimate position. In this case, speakers only need to know whether the sounds uttered are voice or voiceless. If the sound uttered is voice means it is a dorsovelar sound or [k]. On the other side, if the sound is voiceless, it means a glottal sound or [q]. These two different sounds are important to be contrasted for they could guide into different meaning. For instances, the sound [belek] 'not hard' and [bəleq] 'big' will turn into problem in writing communication if writers failed to choose /k/ and /q/ in right sound [22]. The second two sound are written in two letters as in Indonesian, /ny/ and /ng/.

Clitic is one of linguistic aspects in Sasak Austin [23: 4]. Two letters clitic is proposed by standard dialect [4]. Therefore, Sasak writing will use '-mu', '-ku', '-de', and '-ne' [24]. These are end clitics which must be attached at the end of root word or its derivation. The reason choosing this clitics' writing as they are easily in writing and do not make readers confuse reading such a text.

3.3   Term Umarmaye/Base Lampaq

The term *Umarmaye* is taken from character and actor in leather puppet (*wayang*) of Sasak and *Base Lampaq* is a term for common language used for everyday communication of Sasak speakers. It is found in the text of *wayang* that vocabularies and clauses used are mixed of common and honorific vocabularies and structure. They were taken from manuscripts and rewritten [25] to be dialogues of *wayang* performances [26]. The most popular show is *Wayang Lalu Nasip* on Lombok TV and National TV broadcasting

of West Nusa Tenggara (TVRI). The dialogues combine everyday theme and comedies. This combination makes *Wayang Lalu Nasip* still exists up to the present day. Moreover, *Base Lampaq* is popular term [27] after *Reramputan* which was popularized by *Mamiq Azhar* [22], Sasak culture practitioner. *Reramputan*'s popularity decreased after 1998 reformation of Indonesia. Nowadays, it is hard to find material or book of *Reramputan*. Sasak speakers left this term almost two decades.

The term *Umarmaye* and *Base Lampaq* are used in electronic media, such as radio and television. However, the two terms are identically identified with two different views. The first term is identically categorized into cultural use [28]. The viewpoint is based on the term which is derived from literature texts. Therefore, speakers identify this term as culture-based term. One of the most common criteria is the insertion of many honorifics [29] or *alus* vocabularies in utterances. On the other hand, *Base Lampaq* is also called colloquial form of Sasak. This term is raised in society in which Sasak speakers use common vocabularies [26] and add view honorific words at the beginning or at the end of utterances. Vocabularies used are mutual intelligibility accepted by all Sasak dialectal. This term is usually used in capital city, such as Mataram and other regencies' capital. Moreover, it is also used as media of communication among different dialectal.

In short, the term *Umarmaye* or *Base lampaq* language can be answer of the challenge [17, 27]. *Umarmaye* is used to disseminate Islam through *wayang* (puppet) which texts are taken from *serat menak* (manuscripts on Sasak-*menak* means noble along with language and social status) [26]. It is a common language used for every social status of Sasak. It is formal one identically used in cultural domain. On the other hand, *Base Lampaq* is also called colloquial language. It is informal one identically uttered in every day communication in a-e (Pujut) dialectal and among different dialectal. The conclusion is *Base Lampaq* is potentially to be used as the term for standard dialect for formal usage.

Table 1 shows *Umarmaye* is identical to be the formal use of Sasak while *Base Lampaq* is the informal use. *Umarmaye* can fully use *halus* vocabularies in all areas of sentence while *Base Lampaq* can only use the first or the second model in which *halus* vocabularies inserted at the beginning or at the end of sentence. In contrast, *Umarmaye* can only use the second and the third model in *Base Jamaq/Biase*. Vocabularies of *Base Jamaq/Biasae* are inserted at the middle and at the end of sentence or only at the end. *Base Lampaq* can fully use *Base Jamaw/Biase* vocabularies in all areas of sentence.

Table 1. Language Usage of Umarmaye and Base Lampaq in Sentences

	Base Halus			Base Jamaq/Biase		
	Beginning	Middle	The End	Beginning	Middle	The End
Umarmaye (Formal)	+	-	-	-	-	-
	+	+	-	-	-	+
	+	+	+	-	+	+
Base Lampaq (informal)	+	-	-	+	+	+
	-	-	+	-	+	+

4 Conclusion

Proposed dialect is currently used by Sasak people in their daily communication especially among different dialectal variants. Yet, they are not familiar with the name given linguistically. They are already accustomed with their own naming. In short, the term *Umarmaye* or *Base Lampaq* is appropriate to overcome the challenge of the acceptance of Sasak dialect standardization. Moreover, the term *Base Lampaq* could be proposed for it widely used by all dialectal variants in Sasak. The proposed term must be opened to have any linguistic suggestion and completeness from other dialectal variants and views.

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