

Sasak Lexicon in Traditional Marriages: A Linguistic Anthropology Perspective



M. Aris Akbar¹, Ketut Dharma Laksana², Ketut Artawa³, Muhammad Sukri⁴

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Abstract

Sasak traditional marriages of people in North Lombok- Indonesia have three common systems. They are betrothed (*tapedait*), proposed (*melakoq*), and elopement (*memulang*). The process has traditional lexicon marriages which have sequence marriages activity in each meaning relevant to another process. Among the marriages, *memulang* system is carried out dominantly. Moreover, it is found that there are two meaning, namely linguistic meaning and cultural meaning.

1. Introduction

Language is a cultural resource (Duranti, 1997:2-3). Moreover, language is not just ergon, but also, language is energy to adhesive emotional togetherness because language is part of the speech community itself (Cassirer, 1987). It is a social convention, as well as a builder and successor to meaning and value (Barker, 1987). Culture refers to the knowledge gained, which people use to interpret experiences and create social behaviors (Spradley, 1997:5).

Culture is a very complex set of daily life experiences covering history, social structure, religion, tradition, customs, and language (Threveni, 1987). Duranti, in Linguistic Anthropology (1997:23-46) have established six main principles concerning linguistic anthropology. He stated

¹ Muhammadiyah University, Mataram, Indonesia

² Udayana University, Denpasar, Indonesia

³ Udayana University, Denpasar, Indonesia

⁴ Mataram University, Mataram, Indonesia

that theories of culture; 1] culture as distinct from nature, 2] culture as knowledge, 3] culture as communication, 4] culture as a system of mediation, 5] culture as a system of practices, and 6] culture as a system of participation. If it observed in the third main principles, it is clear that culture as communication. In observing culture as a communication, it is a sign system (Langkameng & Latupeirissa, 2020).

Sasak society has three marriage system *tepedait* or betrothed, *malakoq* or proposed, and *mamulang* or elopement. *Tapedait* marriage system is based on the agreement of both parents. This marriage system is usually done because there is a family relationship with the aim at keeping lineage and interfere with people from low social status. Therefore, *tepedait* is usually done by people who high status. *Malakoq* marriage system that requires men to propose to women in front of their parents and family. This marriage system is rarely used because it is considered to have a long process. In this marriage system, both men and women have agreed to get married because they love each other. However, when men proposed to his partner in front of his parents or family, it is sometimes not immediately approved and requires a long process. Therefore this marriage system is also rarely used by the society of Sasak North Lombok, especially from the above reason. The famous marriage system and often used by the society of Sasak is *mamulang*. This marriage system is not only used by North Lombok but also used in all Sasak tribes (ST) in Lombok Island. *Mamulang* or *paulang* can be interpreted as elopement women who wants to marry her partner. However, this tradition is not meant stealing women by force or without the women's willingness, but rather than elopement is based on loving each other between bride and groom.

Based on the explanation above, this research issue is formulated as follows (1) how is the form of Sasak lexicon in traditional marriage process, especially speech community in North Lombok; (2) what meaning is caused by the process form of Sasak lexicon in traditional marriage, especially in a society of North Lombok-Indonesia. The study is also intended to explain the shape of the lexicon mechanism in the North Lombok community in Sasak and to recognize its relevance based on morphology in the North Lombok region.

2. Materials and Methods

The theory used in this research is Palmer's linguistic anthropology (1996). Palmer said that image does not explain everything about language, whereas the research explains the use of language and many other anthropologists get interested (Palmer, 1996:3-4). The imaginary theme in language provides a linguistic topic widely. Imaginary topics are not only applied in narrative and figurative language but also word semantics and grammatical construction to discourse, even to phonology. Sapir (1921:75;1949-68) stated that human life makes language as medium or symbol of psychological or mental expression to build and understand reality (Satyawati, et al., 2020). In this case, Sapir viewed language as unified in human activities, as he revealed (1992:155 in Duranti, 1997:56), "*No tribe has ever been found which is without language and all statements to the contrary may be dismissed as mere folklore ...language is an essentially perfect means of expression and communication among every known people. Of all aspects of culture, it is a fair guess that language was the first to receive a highly developed form and that its essential perfection is a prerequisite to the development of culture as a whole*". Wierzbicka (1997:1) stated that lexicon has a close relationship with social life. She also stated that language used in a community reflects individuals habits, values, ideals, and attitudes than the mindset of life.

This research used qualitative descriptive approach. This approach is to understand life experiences and social reality (Bryman, 1998 via Rithchie & Lewis, 2003:3). The method of data collection used are observation method, participant method, interview method, and introspection method. Data collection techniques used tapping technique, collaboration technique, recording technique, note-taking technique. The data analysis method used distributional method. Research result presentation technique is formal and informal technique.

3. Results and Discussions

3.1 Lexicon Forms Used by Sasak Traditional Marriage

There are several lexicon used for various events in the marriage process. This traditional marriage process should be done to identify the existence of Sasak Traditional Marriage of North Lombok. In order to minimize erosion of Sasak traditional Marriage of North Lombok.

1. *Midang*

Midang as defined as men who visit women's house started at 19.00 till the end. *Midang* has procedure when men visit women's house should say a greeting and said *tabeq walar* means excuse me. Then, men sit on the floor by turning the woman back and fold his legs, right foot on top and left leg below and after that reverses his body facing the women. The distance between man and women sit in not allowed to be closed.

2. *Bantu/Sulu*

Bantu or *sulu* is visiting women's house when her boyfriend comes when the two men should not talk to women before one of them return home.

3. *Mereweh*

Mereweh gives something to women as proof of men's love for his partner. The gift can be food, money, jewellery, beauty tools, and many others. That gift should be done privately means give directly to women, and only they know each other. This process is done when women still dating. This process to give the gift to girlfriend as expressed of feeling

4. *Bajambeg*

Bajambeg has the same process with *mereweh* gives something to women as a form of expression of men's feeling toward women. Both *bajambeg* and *mereweh* are the same abbreviations, the difference when giving the gift to women.

5. *Subandar*

Subandar is one who bridges men and women to express their feeling. *Subandar* usually used when men give the gift to women. Sometimes, men feel ashamed when it comes to giving some gifts to women. In this situation, men can use *subandar* to give a gift to women.

6. *Ngumbug*

Ngumbug, as defined by products, is closely linked to the needs of women, such as beauty equipment, money, clothing and many others.

7. *Betandak*

Betandak is conveyed poetry to express feeling. In ancient time, if men love women, did not express their feeling directly, but can be used *batandak* in the form of poetry. This process is done when *mereweh* and *bajambeg*. Besides, to give a gift, men also dedicated poetry to women to express his feeling.

3.2 Lexicon Meaning used Sasak Traditional Marriage

Based on subjective of research, lexicon meaning has three meaning are (1) linguistic in the form of lexical and grammatical meaning; (2) cultural meaning. Lexical meaning means to describe lexical meaning before form changing, whereas grammatical meaning is to explore lexical which get grammatical processes such as affixation and compounding. Cultural meaning is depicted as an implicit lexicon in Sasak traditional marriage people like the culture of Sasak people created.

Based on the explanation above, the lexical meaning is basic word lexicon. It proposed to preserve meaning relate to the marriage process. Grammatical meaning refers to a derivative word such as affixation, repetition, phrase. Cultural meaning is all lexical used Sasak traditional marriage.

3.2.1 Linguistic Meaning

Linguistic meaning is to explore lexicon meaning in Sasak traditional marriage. The meaning is lexical and grammatical meaning. The lexical meaning found in Sasak traditional marriage describe as follows

1. *Midang*
Midang means to visit women's house as her boyfriend.
2. *Bantu/Sulu*
Bantu means as visited women's house (*midang*) when that woman is visited by another man
3. *Subandar*
Subandar is the person who bridges men and women express their feeling
4. *Anjar*
Anjar is a term referring to women who found by her parents and eloped by her fiance.
5. *Kebummiq*
Kebummiq is the term used to refer to the bride handed over to someone else's house or relative of groom after eloped.
6. *Selabar*
Selabar means to tell women's family that her daughter has been taken and in finance's house.
7. *Pisuke*
Pisuke is women's requested to mean in form of money to help women's when even is held.
8. *Maskawin/mahar*
Maskawin/mahar is something that the husband give to wife in the form of something to fulfil marriage requirement.

3.2.2 Cultural Meaning

Cultural meaning is related to meaning in the culture itself that is Sasak traditional marriage people. The Sasak traditional marriage process has the various meaning which represented Sasak community environment and life. Based research result, cultural meaning are religion, social, and moral value. Lexical word showed social meaning in Sasak traditional marriage process. Social meaning means cooperation, help each other, togetherness—the form of verb lexical word such as *sorong serah*, *nyongkolan*, *bagawe*, *tanjak taring*.

First, *sorong serah* is the core of marriage system process. It will be seen that Sasak people high solidarity. It proved by Sasak people participation in *sorong serah* event without being invited even community is very anthusiatic to hear one of them get married. In this process, Sasak people follow all rules without feeling burdened, for example for those who are done *sorong serah* should wear full traditional custom, be polite, and not make them easily effended to the other people.

Second, *nyongkolan* is well known as joyfull and participated in *nyongkolan* event. Sasak people have to follow all rules in this process. People who follow this process should wear full of traditional custom of *nyongkolan*. It reflected Sasak people have their togetherness and responsibility to highly regarded their tradition. In addition, they also help bride's family to follow the procees in spite of having the heat and tiredness of accompanying bride.

Third, *bagawe* is Sasak traditional marriage to show their gratitude to God. This process represented by inviting relative and surrounding Sasak people to eat in that event. In this process found that Sasak people have high togetherness, working together, and helping each other. By their own awareness, Sasak people come to help to make the process run well. They help voluntarily without expecting any reward from who involve *bagawe* event, such as cooked, welcoming guest, washing dishes, etc. It indicates that Sasak people have high togetherness and kinship.

Fourth, *tanjak taring* is an installed bride house roof as preparation for carrying *bagawe* event. In this activity, parents come to the bride's house with their awareness. They work together and help each other in the installed roof. In this activity, the hosted appreciated the service of Sasak people who get involve installed roof by giving coffee and cigarettes to installer roof. It means that they prefer togetherness and work together.

4. Conclusion

Marriage prosses is a sacred process for everyone who carried out. Sasak traditional of people in North Lombok has a strong tradition in their area. Sasak traditional marriage process is carried out with a cultural one; started form introduction between men and women to the final stage of Sasak traditional marriage process in North Lombok. This process describes referred to research found are form and meaning of traditional marriage. The lexical process found lexical form are *midang*, *bantu/sulu*, *subandar*, *anjar*, *kebummiq*, *selabar*, *pisuke*, *maskawin/mahar*. Process of meaning consist of two meaning are linguistic meaning and cultural meaning.

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