DISPUTE LANGUAGE OF SORONG SERAH: A DISCOURSE ANALYSIS

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Abstract
This study concerns with discourse analysis on dispute language of sorong serah. This research consists of three main research questions. The first question was aimed to find out language use in discourse of sorong serah. The second question was aimed to find the general patterns of Sorong serah, and the third is to find out the dominant linguistics and contextual features of sorong serah. Discourse analysis concerns with the study of language use in texts and conversation based on theory proposed by Brown (1983), Mc Carty (1991) and Yule (2006). In addition, this research is also aimed to explain the ethnographic contextual features on ‘SPEAKING’ proposed by Hymes (1974). This research was conducted for several months at Sakra East Lombok, West Nusa Tenggara. The method used in this study is descriptive method. It is used to describe the data being collected on observation, recording, note taking, and interview. The researcher found that the language used in sorong serah is kawi language as the specific language use by pembayun (customarily law doers) in sorong serah events. Sorong serah has three patterns. The first, conversation between juru solo (the delegate) and pembayunpenampi (receiver customarily law doers) to ask preparation and readiness of sorong serah, the second, pembayun penyorong (offerer customarily law doers) and penampi (receiver customarily law doers) to talk about sorong serah and aji krame (sacred norms), and the third, sorong serah aji krame (handover of sacred norms) pembayun penyorong (offerer customarily law doer) and penampi (receiver customarily law doer) where it symbolizes with the properties of sorong serah, and amutus wicara (decision of talks). Moreover the dominant linguistic feature has shown in system of reference and contextual features. System of reference is used to the 1st, 2nd, and 3rd personal pronoun in sorong serah events. Contextual features in sorong serah event on SPEAKING Model; Setting refers to time and place, Participants, Ends refers to purpose and the goal of speech, Act Sequences, Key, Instrumentalities, Norms and Genre

Keywords: Dispute Language, Sorong Serah& Analysis

INTRODUCTION
Indonesia is a country of rich in ethnics and culture. It has so many different ethnic groups that spread out through thousand of islands. Each group has drowned different culture, religion, way of life, tradition and social system. In interaction, the community of each ethnic group uses their own language, or their native language. For example: Sundanese, Javanese, Balinese, and Sasak

Sasak is an ethnic group that inhabits Lombok Island. It inhabits all regencies; Mataram, West, Central, and East Lombok regencies. In addition, Sasak consists of a complex community. It is shown by the various professions that the community has such as farmer, fisher, teacher, and civil servant. Moreover, the complexity is shown by the Sasak community membership in three social levels/classes; these levels are Utame (main level), Tengak (middle level), and Jajar Karang (low level). As one of the ethnic groups in Indonesia, Sasak is rich with traditional culture such as literary works (old manuscripts such as Babad-babad; babad lombo, babad Sakra, monyeh, parikan) traditional musics (gendang beleq, rudat, terompong, amaq aber, cilokaq, begawe (wedding party) and merariq (wedding tradition). Merariq is defined as an eloping process in which a man secretly takes a lady of
his choice to his home in the night time without the permission of her parents. After this process, other process soon follows such as sejati selabar, sorong serah, nyongkolan and bejango. The processes are not separated each other because they are essential in the Sasak traditional marriage process. In terms of Sorong serah, the cultural values and social status of fiancé are shown where a pembayun, someone who runs the event, and mediate the wedding ceremony. Becoming a pembayun is not easy because he has to master Sanskrit or Kawi Language. Kawi Language is derived from Javanese and spread to Lombok. The language is a formal language for nobleman and it was written by lontar, animal skin, and letter.

In spoken context, while Pembayun as a doer of dispute language in sorong serah, both of them speak on making act in speech interactions. Pembayun talk in action based on context in speech between Pembayun Penyerah (offerer customarily law doer) and Pembayun penampi (receiver customarily law doer). In this term the study focus on language use and discourse on dispute language of Pembayun speech in sorong serah. McCarty (1991:5) states that discourse analysis is concerned with the study of the relationship between language and the contexts in which it is used, and Discourse analysts study language in use: written texts of all kinds, and spoken data, from conversation to highly institutionalized forms of talk. Besides, while talk the function of Language, Brown (1983:1) the analysis of discourse is necessarily, the analysis of language in use. The discourse analyst is committed to an investigation of what language is used for. Related to that, Mahyuni (2006; 40, 2007; 79) Base Sasak ‘sasak language’ is the native language dengan Sasak, Sasak people as the largest group on Lombok Island. Sasak is an expressive language with a tradition of epics and other traditional discourses, such as a language for marriage ritual ceremonies sorong serah (Language Disputes) and folklore such as Story of cupak gerantang (the story of unwise brother in one family), and Rengganis (The story of local brave and wise queen).

The Sasak language in itself multidialectical, it shows many dialects in Sasak language variation. Besides, The Sasak community has speech levels. The speech levels in Sasak are determined by degrees of formality and respect and are clearly defined as in both Javanese and Balinese. In Sasak Language and culture knows on cultural values and norms. Mahyuni (2006; 39) mentions that the Sasak Language and culture has adat (custom) covering uni kane (using language) and tate care (the behavioral norms embedded in the speech style). However, Sasak cultural values are manifested in the language use called tendeh (good in manner and speech) and this is reflected in speech style. Sasak speech style signifies the stratification of the society; jajar karang/bulu ketujur, perwangse, menak utame, and menak biase. In related with this social stratification, there are four speech styles; utame (prominent), tengaq (medium), jamaq (ordinary), and Kasar (intimate). Nevertheless, in dispute language of Sorong serah uses Kawi Language where pembayun use it as language to mediate in Sorong serah as culmination of Sasak wedding ceremony.

Inspired by the background bove the problems of this study was focused on three research questions; 1) What language is used in the discourse of the Sorong Serah event? 2) What are the general patterns of sorong serah? And 3) what is the dominant linguistic feature of Sorong Serah event? That the researcher has been exploring in finding and discussions.

Finally based on the explanation above, this study is interested in investigating the dispute language of Sorong Serah events. It is assumed that Pembayun language is one of local cultural heritage for the Sasak community in Lombok Island as an ethnic philosophy that must be preserved. So all generation must safe this as human heritage as manifestation to safe local wisdom.
THE CONCEPTUAL FRAMEWORK

Discourse Analysis; A Brief Theory

Yule (2006; 142) states that discourse is defined as “language beyond the sentence” and so the analysis of discourse is typically concerned with the study of language in texts and conversation. Discourse analysis is concerned with the study of the relationship between language and the contexts in which it is used. It grew out of work in different disciplines in the 1960s and early 1970s, including linguistics, semiotics, psychology, anthropology and sociology. Mc Carty (1991; 5) states that discourse analysts study language in use: written texts of all kinds, and spoken data, from conversation to highly institutionalized forms of talk.

Besides, since discourse is defined as any meaningful stretch of spoken language or situation of speech interaction, discourse can be achieved in all types of way of communication, literature which consider as written text is also a discourse, as stated by Fowler (1981:7) that all types of literature, such as novel, poetry, and drama are considered as discourse. Further, he says the in term of a discourse, the text of literature used as facilitator that attaches author and reader. Related on this statement, the analysis will focus on the dispute language, in other words, conversation between Pembayun penyorang (offerer) and pembayun penyerah (receiver) to express their massage in negotiates in dispute on making narration in speech. So on good narration it gives information to the pembayun himself, and the audience in sorong serahevent.

Yule (1996:84) said that Discourse Analysis also covers an extremely wide range of activities, from the narrow focused investigation of how words such as ‘oh’ or ‘well’ are used in casual talk, and to study the dominant ideology in a culture as represented, for example, in educational or political practices but when discourse analysis is just restricted to linguistic issues, discourse analysis focus on the record (spoken or written) of process by which language is used in some context to express the intention. Based on the statement above, actually discourse analysis covers wide areas regarding to the linguistic system which can be represent the language itself, but generally in term of discourse analysis it is divided into two parts spoken text and written text. Furthermore, in Dispute language of Sorong serah shows in spoken language discourse and it will analyze the language is used by Pembanyun to mediate two families as representatives in Sorong Serah Aji Kerame in Sasak marriage tradition.

Contextual Features

In this research, Hymes “SPEAKING” is adopted to examine the phenomenon of Sorong Serah in Sasak community. In a communication process of Sorong Serah, one cannot release from the appearance of context. Successful communication occurred when both the addressee and addressee share the same idea. The ability of participant to catch the message given is because they rely on the context of utterance. Therefore, contextual features take significant point in communication.

Furthermore, Hymes in Brown (1983:36-40) had checklist of ethnographic contextual feature such as; Addressor and addressee, Topic, Setting, Channel, Code, Message form, Event; Key, and Purpose. Besides, any communication cannot avoid the presence of contextual features, and several features above are generally characteristics of context which always emerge in communication.

Marriage System in Sasak Culture

Marriage system in Sasak Culture called Merariq/kawinlari (eloping the women), and in Bima and Sumbawa with meminang. Most all wedding, firstly with be acquainted between man and woman. Sasak people hastradition, that is midang (dating) or Bertandang in Malay. In midang they are free to show their heart, if there is agreement then the women is Besebo (stolen in man family) then report to the chief of village that they have got fiance. Furthermore, chief of village inform to the women family, and make agreement to Begawe (make a wedding party) as the preparation of wedding party (Depdikbud,1977; 144).

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Based on Dahlan 1978; 34-39, in Sasak there are five marriage systems in Sasak such as; a. **Merariq** (Eloping the women), b. **Memagel** (elooping the women in the mindle day), c. **Ngelakoq** (Request) **Nyerah Hukum** (given law representative), d. **Kawin Gantiran/ tadong** (engaged). Besides, Lukman (1997) says that in Sasak there are seven marriage processes in marriage ceremony; a. **Merariq**; the process of eloping women by the man and save her in to the man’s family house. This process called as **Besebo** (stolen). b. **Sejati Selabar**; giving information to the woman’s family that her daughter has marriage. c. **Mengambil Wali**; this process to take the woman’s representative who will do the marriage ceremony. d. **Mengambil Janji**; make agreement with women’s family to talk about marriage ceremony and in this process they talk about when the ceremony will be held. e. **Mengantar Gantiran/pisuka**; giving gift and goods to the women’s family to hold the wedding party. f. **Sorong Serah**; the process of hand over of wedding sacred noms by **Pembayun** (costumarily law doer) on using specific language. g. **Balik Tampak/ bales onos nae**; comes to women’s house after **Nyangkolan** (visiting).

From Sasak manners above, one most important thing is **Sorong Serah** ceremony, because **Sorong Serah** is top of wedding ceremony in Sasak or the ceremony will decide success or not as a customarily law doer that bring **Aji Krame**. But not means that another process or matter not necessary, even all process able to do on marriage as marriage process. In Sasak party its show and people called **begawe** where all family, friends and neighbors around will be invite to the party and they bring bandoeor some food as moral mutual assistance to the party.

**Sorong Serahand Language Use in Sasak Marriage**

**Sorong Serah** (a dispute language in maintaining traditions) as a symbol of traditional marriage in Sasak. Its happened after **nyongkolan** (visit) and before arrive woman father's house, and **Pembayun Penyerah** (offerer) that bring **Harta Gegawen** (wedding present) and **Pembayun Penampi** (receiver) from two couple meet to confront and make commitment to decide count of **Aji Krame** (sacred norms) in **Sorong Serah**. In Sasak, the actor of **Sorong Serah** is called **Pembayun** (customarily law doer).

Lukman (1997,3) divides **Pembayun** into three forms; 1) **Pembayun Penyerah** (offerer customarily law doer is the leader who leads the troop, which bring wedding present from man side towomen. 2) **Pembayun Penampi** (receiver customarily law doers) is the leader who leads the troop that waits or receives wedding present from man side. He from woman side, and 3) **Utusan/duta/juru solo** (delegation) is someone or leader who open lock of the door before **Pembayun Penyerah** arrive in the women house, and he gives information that the troop of **Pembayun Penyerah** will be arrive to bring harta gegawen. (wedding present). Moreover, Lukman (1997,5) argues, Language use by **Pembayunin Sorong Serah** is Sanskrit Language. Its mean Java, Bali and Sasak Language. In another words combination between **Kawi** language and Sasak language. As we know Sasak in Lombok consists of four language dialects; **Ngeno-ngene, menun-meni, meriaq meriku, and ngeto nggete**.

Purwata in Buletin (1996;29) said that as a **Pembayun**, he should be mastering Sansekerta or kawi language, grammatical, language choice, polite, direct, brief based on aim and assignment practice, so intention able to understand. Nevertheless, according to Depdikbud 1977;76-77 the Sasak language is divided into five dialect forms as follows; **Meno-mene** in Pejanggik, **Ngeno-ngene** in Selaparang, **Ngeto-nggete** in Sembalun Wanasaba Lenek, Anjani, Suralaga, Krongkong, Belet, Dasan Lekong, **Mriaq-meriku** in Pujut, **Kute Kuto** in Bayan, and around/northwest Rinjani Mountain. Where Sasak itself, is a complex language in dialect diversity, and speech level system. Mahyuni (2006;44) classifies lexical item in seven item in Sasak Regional varieties; meriaq meriku, ngeno-ngene, kuto-kute, meno-mene, ngeto-nggete, menu-men, and menung mening.

Furthermore, Based on language dialect above while someone uses their language in http://ejurnal.binawakya.or.id/index.php/MBI

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Sorong Serah as a pembayun, if Ngeno-ngene dialect versus Menu-meni dialect can be linking and easy to understand. But if Meriaq- meriku versus Nggeto-nggete, ceremony is impossible to understand and become misunderstanding. That isway, language use by Customarily law doer in Sorong Serah is Kawi language as union language in Sorong Serah ceremony.

RESEARCH METHODS

This research has been conducted for three months in Lombok Island. It took part in Sakra East Lombok West Nusa Tenggara. The writer chooses Sakra as a place to make a research because Sakra has ancient manuscript history ‘Babad Sakra’. So, Sakra as one place on good contribution to Sasak culture in the last period on tate bahase (ways of language), tate care (ways of life in human behavior) still exists till now. Besides, to appreciate Pembayun (costumarily law doer) in Sakra on specifically and other Pembayun in West Nusa Tenggara.

The methodology employed in this study was descriptive method. This study applied participant’s observation on ethnographic design and qualitative research procedures for describing, analyzing, and interpreting a culture-sharing group’s shared patterns of behavior, beliefs, and language that develop over time. Central to this definition is culture. A culture is ‘everything having to do with human behavior and belief’ (Preissle et.al. in Creswell, 2012:462). In collecting the data on observation and interview some informans of while I was recording data, I have recorded three event of sorong serah event on recording by tape recorder in sorong serah at Sakra on manual cassette, and hand writing some terminologies and utterance in sorong serah by note taking. In analyzing the data, the researcher has applied The SPEAKING Model by Hymes (1974) in the ethnography of communication is a method of discourse analysis in linguistics.

DISCUSSIONS

Language is used in the Discourse of the Sorong Serah event

The researcher found some data such as:

1. Inggih, inggih dane sang dados pengarep, ...
   All right, the receiver customarily law doer.

2. Dewek titiang jagi ngaturan pilurgahe meduluran ngaturan hakne salam,
   Assalamualaikum warahmatullahi wabarakaatuh.
   I want to say my apologiz, and I will deliver my opening speech on saying ‘Islamic greeting

3. Wa alakumsalam Warahmatullahi Wabarakaatuh ‘Islamic greeting’

This expression (1) it has used by customarily law doer to addressing name to the receiver customarily law doer as the women representatives in dispute language event. Inggih related meaning ‘all right’ or ‘well’ and dane related meaning to ‘you’. Besides sang dados pengarep as one expression to respect the customarily law doer. The next expression (2) dewek titiang related on ‘I’ on the first person singular. andngaturan pilurgahe related meaning with ‘apologize’. In dispute speech there are many excuse or apologize by customarily law doer in every he want to do something, speech and deliver tembang (songs). Moreover, the delegate deliver his greeting Assalamualaikum warahmatullahi wabarakaatuh, and the receiver has replied in expression (3) both of customarily law doers use Islamic greeting to open the conversation. This is required because both parties are moslems. Besides, all people who attended processing are also Moslems.

4. Dewek titiang pacang matur semangkinan....
   I come to meet you now

5. dane pemangku negare hanaring panegare puniki kebaos dane agung pengemong krame lan dane agung pengemban adat. Seluiring puniki dewek titiang jagi ngaturan pilurgahe.
   My lord the as the chief of nation as the chief of villages and the head of tradition
Mesesirah, mesalindede, merombong ceraken, mesedah, ngelanjari.

The researcher has found the law doers expression (7) Inggih dane agung dadi piniajeng,... it indicates to respect the womens representatives as the receivers customarily law doer before he deliver his speech to say the wedding present of sacred norms. In expression (8) the offerer as the man’s family representatives to make hand over of wedding present in the rule of Sasak Selaparang Kingdom to the receiver customarily law doer as the women’s representatives. Besides in expression (9) the customarily law doer as the man’s representatives deliver his speech to lead the dispute to the hand over of sacred norms while he shows the equipment of sorong serah such as; olen-olen (Gold) nampak lemah (white plate on land), pemuput pengandike (meeting decision) selakse (ten thousand rupiah). Then Mesesirah (White clothes as a symbol of chief village), mesalin dede (like women clothes for wearing), merombong ceraken (likes; iron box, lamp glass, and swors), Ceraken (cooking spices box), mesedah (betel leaf, areca nuts) ngelanjari (tobacco)

Related to that, based on the data that the researcher has discussed above, the language use in sorong serah is base kawi (kawi language). Kawi language as a language has written in Jejawan (an ancient alphabets) on using lontar (palm leaf) by the Sasak fore father. Furthermore, kawilanguage as union and arbitrate language in sorong serah. Sorong Serah hasn’t referent to the dialects; Menu-mene in Pejanggik, ngeno-ngene in Selaparang, nggeto-nggete in Sembalun, Wanasaba, Lenek, Anjani, Surlaga, Krongkong, Belet, and Dasan Lekong, Meriaq-meriku in Pujut, and kute-kuto in Bayan, and around northwest Rinjani Mountain. So, based on those dialects above, while someone uses their language in Sorong Serah as a pembayun, if Ngeno-ngene dialect versus Menu-meni dialect can be linking and easy to understand. But if Meriaq-meriku versus Nggeto-nggete, ceremony is impossible to understand and become

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misunderstanding. So, the researcher stated language that used by Pembayun in sorong serah is Kawi language.

**The General Patterns of Sorong Serah?**

Sorong Serah has patterns, so, Sorong Serah event is divided into some patterns

1) Juru Solo/data/cundake/pengurang (delegate) and Pembayun Penampi (Receiver customarily law doers), Penyolo (delegate) comes to meet pembayun penampi to request explanation about Kenapakan (readiness) and Panugraha (permission) for coming into the arena, and people in the arena. Besides, the delegate report that in outside pembayun penyorang and bridegroom troop has arrived in village on bringing harte gegawan (wedding present).

"…. nunasan sane kenapakan utawi kemastutian rage hingandike persami…

(I need your preparation of the receiver customarily law doer)

Juru Solo as the delegate from the man’s family. The delegate consists of one or three people as the delegate who has leaded the trops to meet the receiver customarily law doer. kemastutian(readiness) of places has prepared in womens house. Where the place of event namely widen (stage of sorong serah event)

2) Pembayun Penyorong (offerer customarily law doer) and Penampi (Receiver customarily law doer). Pembayun penampi after receiving report from the delegate, Pembayun penyorang and his follower comes to bring harta gegawan (wedding present) to come in. In Sorong Serah event usually in front of the gate there is kuri (door) a border line as a symbolizing a gate or a door. Then Pembayun penyorang and his follower sit together on besile (sit on crossing legs) while checking up all his rencang (follower). Furthermore, Pembayun Penyorong (offerer) starts to deliver his speech.

"Pun niki… nune sang aji…hambakte brane agung… dagi negeri liane,… tate krame aji datu kene… putri sang narpati….Agung-agung hambakte ring pungkur. Aji pun niki tan kurang, tan lempir, kinebat sire tan katon Dan ane dadi penggelene. Semakte hingkang ingsun ngaturin. Aji sucine sang dewi. Dawek terimane hanaring ayun.(I’m as the king delegation which bring the wedding present from another country. It is namely the sacred norms. So the sacred norms which the king princess of mine, and the wedding present behind me. The wedding present not less, like my king was covering and now I deliver to you. Lets we are talking the wedding present. The wedding presents for you namely the sacred norms, receive it please)

Both pembayuns are talking about aji krame (sacred norms) and both of customarily law doers prepare his tembang (ancient song) both of them deliver his his tembang on using their styles of song such as Mijil, Kumambang, Asmaradana, and Pangkur.Pembayun tatas (The great law doers) must be mastering tembang, because of on tembang as media for transferring wise words in life, and egar-egaring serire (entertainment)

3) Sorong Serah Aji Krame (Hand over of sacred norms) Pembayun Penyorong (offerer) and Penampi (Receiver)

After pembayun penampi (the receiver customarily law doer) welcomes pembayun penyorang who bring Harte gegawan (wedding present) as a symbol of Aji Krame (sacred norms) from bridegroom. The next, hand over of Sorong Serah Aji Krama by the customarily law doer

Inggih dane-dane persami. Dewek titiang puniki kependikayan malih antuk dane pembayun rage hingandike, dewek titiang lagi menggel tali jinah…… (All right the audience thank for the chance. In this time I want to decision money the wedding present)…….Sesampun puput tali jinah puniki, tang onang yugye awangun ngewansul bicare malih sepungkuring sidang adat puniki (After decision of talk the wedding present of the sacred norms, don’t try up to talk more for everyone after the court of tradition)
After both customarily law doers has delivered long dispute, and explain on hand present and all properties of sorong serah such as aji krame (sacred norms) sixty-six in meaning olen-olen (Gold) thirty-three, nampak lemah (white plate on land) thirty-three, pemuput pengandike (meeting decision) selakse (ten thousand rupiah). Then Mesesirah (White clothes as a symbol of chief village), mesedah (betel leaf, areca nuts) ngelanjar (tobacco) one of law doers Amutus wicara (decision of talk) by a pembayun. It symbolizes by statement and distribute of bebelong (witnes money) to everyone who attendance in this event. Furthermore, closing statement where it closes on praying to the god by the religious figures as the end of process of dispute language of sorong serah.

The Dominant Linguistics and Contextual Feature of Sorong Serah event

Linguistic feature in Sorong Serah events the researcher shows on system of reference, and Contextual feature in Sorong Serah event

1. System of Reference

In sorong serah, a system of reference is used to refer to the 1st, 2nd, and 3rd personal pronoun reflect both structural and socio pragmatic functions. In Sorong Serah disputes both Pembayunas a speakers as well as 3rd. For more detail the researcher has shown in explanation below;

(1) Insun jagi ngoneang atur
    I will deliver speech)
(2) antuk rage hingandike persami
    towards you all

In characteristic a self referent should be expressed in a low style. (1) Insun indicates to the 1st person singular (I) and (2) rage hingandike refer to 2nd person
(3) inggih, dane sang dados pengarep
    All right, pembayun who have received
(4) Inggih, dane wawu prapte
    All right the the offerer law doers who has just arrived

There are two words ‘Dane’ referst to pembayun as the 3rd person singular. (3) dane for Pembayun Penampi (receiver) and (4) dane for Pembayun Penyorong (offerer). Besides inggih as discourse marker. This is the Sasak utterance which is always spoken by Pembayun and it is similar meaning with the word’ well ‘in English to show response, and its function reveals a response marker
(5) Dawek!
    All right/agree

The word (5) Dawek similar meaning with would you please to go on! Asking someone in polite way within the dialogue or conversation. The function of this word is that to make polite request to the interlocutor. Besides dawek as discourse markers also as part of discourse coherence, it means that the speaker and hearer are jointly integrated forms meaning, and actions to make overall sense out of what is said. such utterance could be found whether it was spoken by pembayun Penyorong and Penyerah

Furthermore, from no (1-5) in linguistic features, the first the resercher found discourse marker and from the dialog the researcher found strong commitment rule as Sasak people called as tendeh (strong commitement in cultural rule). Sorong serah has a system of referent in 1st, 2nd, and 3rd. It has shown on insun (I) refers to 1st referent, rage hingandike (you) refer to 2nd referent, and Dane (He) refers to 3rd referent. Then the discourse marker inggih, this word is similar meaning in Englishas well and inggih was classified as repetition word because it was always used or spoken whether by pembayun penyorong (offerer customarily law doer) or pembayun penampi (receiver customarily law doer). The second was dawek, this word also classified and repetition word, because it almost used and spoken whether by pembayun penyorong and Penampi the word dawek is similar meaning as interjection word to give an instruction to the interlocutor to do something going on. Besides, Sorong serah has a system in combining language on doing step in ordinal numbers; ping utami (the first), Kaping kalih (The

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second), katrine malih (the third), and kaping catur malih (The fourth).

2. Contextual Features

Contextual features are very important in the analysis of discourse because in essence that examined in the analysis of discourse is the meaning of the words in context. So, Hymes has divided language context into eight parts of ‘SPEAKING’ such as;

A. Setting and Scene

In sorong serah events, firstly, for the physical circumstance; the conversation has happened in widen (tent of wedding party) in the bride house at Sakra East Lombok. Secondly, For the psychological setting; The Delegate, Offerer and Receiver customarily law doers, where in the dialogue, we know the participants are involved are the speaker and hearer. Besides they as a law doer as representatives of the host wedding, and thirdly, Culture scene : The situation in this dialog is a formal situation, because they are talking about hand over of sacred norms. In addition, in the conversation of dispute language the researcher found opening of speech, contents, and closing of conversation

B. Participants

In this conversation, there are some participants, Mq Kusumaningsun and L Yusuf. Mq Kusumaningsun as Speaker of Pembayun Penyorong, and L yusuf as the hearer of Pembayun Penampi, invitation guest, custom figures and religious figures.

C. Ends

In this part refers to the purposes, and goals of the speech along with any outcomes of speech; Communication goals, situational goals, cultural and ceremonial goals

D. Act Sequence

There are some sequences in process of sorong serah (hand over);

- Utusan (delegate) and Pembayun Penampi (Receiver) to request explanation about readiness and permission for coming into the arena
- Pembayun Penyorong (offerer) and Penampi (Receiver); both of them make conversation on showing some tembang (ancient Sasak Song) in shoutedly where inside of the song consists of lobbying of preserve dowry or wedding present Arte Brane or Harte Gegawan

- Sorong Serah Aji Krame (Hand over of sacred norms) Pembayun Penyorong (offerer customarily law doer) and Penampi (Receiver customarily law doer).

E. Key

Key is the overall tone or manner of the speech in this part pembayun speech on asking permission in attitudes, manner, and speech. There are attitudes that occurred by the participants (Pembayun). Pembayun Penyorong asking his permission on attitudes, and manner while he wants to express his desire to his opponents. In the same time pembayun penampi replies on state his welcomes on Daweq (Please/agree).

Besides Pembayun Penyorong as the offerer manifestation his permission and attitudes on delivering tembang (a song) as the good expression in manner. However, the utterances used by the Pembayuns are polite. Another uniqueness of the speech event of Sorong Serah is the use of gestures that accompany the utterances, comprising a motion of the hand and head, mimic and movement of certain limbs, all of which have a special significance.

F. Instrumentalist

Instrumentalities refer to forms and styles of the speech of pembayuns (customarily law doer). In Sorong serah has styes on dispute language orderly between both pembayun on direct speech. In language instrument every pembayun must have a lot of vocabularies in base kawi (Kawi language), and wide science and experiences, able to deliver tembang (song).

In the dispute language pembayun has used formal language, it shown on the spoken discourse in Sorong Serah ceremony; the first is opening discourse by Cundake Penyolo (delegate) on greeting, asking permission, and delivering speech. The second main discourse is discussion on dispute language in Sorong Serah Aji Krame (hand over of sacret norms) and the third one is closing discourse on Mutus Wicare

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Menggel Tali Jinah (Decision of Talk on closing statement) and pray to the God.

G. Norms
In dispute Language of Sorong serah events there are Norms; Norms of Interaction and Norms of Interpretation
- **Norm of Interaction**;
  Norm of interaction consists of; The first, Dress code; Dress code: pembayun in sorong serah has dress code, because it has formal dress code where people called busane adat (clothes) such as sapuq (head belt), tangkong (clothing), leang (dress), and keris (sword). The second; Code of conduct; code of conduct related to the attitude of pembayun in interaction, he used the good language diction by the language context, gestures by his hand on pointing something on using his thumb. And the Third; Manner of speech; Pembayun on delivering his speech they must good in manner, and language of sorong serah. In interaction in opening speech, some sequences of norms; ngaturan pilurgahe (asking permission) to talk, to sit with the followers, to the host, family, and the audience, cutoms an religious figures. It has shown on ping utami (the first) Kaping kalih (the second)katrine malih (the third), and kaping catur (the fourth) to arrange the speech.
- **Norm of Interpretation**
  In norms of interpretation, pembayun shows on areas code, code of conduct and mannaer of speech; the first: Areas code: in norms of interpretation, areas code as the code to represent the palce where the event is held. For example while pembayun shown the area where both pembayun in processing the sorong serah event, ....sahandaping tatarob (…under a tend..) jabe negari (outside), the second; Code of conduct; as the head of troop, pembayun shown on his attitudes on while say pilurgahe (excuse) to take microphone on pointing its on his thumb….ngelunsur punang turongge wacane ..(to take microphone.) Appendix; Discourse 2). Besides, code of conduct on giving the honor to pembayun on giving other name to his opponent likes Prabu Alam Bani Raden Maktal…. (the king of the world of Raden Maktaland the third; Manner of speech; as a pembayun while asking permission on insun, tiang/titiang, dewek titiang (I). It means not to the speaker but manifestation to the speaker while he expresses his expression to the opponents. (Appendix; Discourse 2) Besides in dispute language, the addressing name to the pembayun; pembayun itself called; Juru Solo (delegate), Pembayun Penyorong (Offerer customarily law doer) as Dane Agung,(You) Dane Agung wawu prapte (You=has just arrived), Dane hingkang kebaos agung-agung dadi paniajeng (You=as the great honor) and Pembayun Penyerah (Receiver customarily law doer) as Dane Agung (you), Dane Penampi,(You=object) Dane hingkang dados Pengarep (you; as the host/house representatives).

H. Genre
Genre talks about Register and style. Register is a speech variety used by a pembayun. In dispute language of sorong serah there are some speech varieties; Direct speech act and indirect speech acts. The first, the direct speech acts used by speech participants in Sorong Serah ceremony were in forms of declarative, interrogative, and imperative utterances used to express speech functions such as greetings, asking permission, apologizing, giving permission, and welcoming the guests. The indirect speech acts depicted in the utterances used by the participants in Sorong Serah ceremony could be identified from the content of the intention expressed by speakers (the meaning behind the utterance).

Style is a variation of pembayun speech in sorong serah. Pembayun uses kawi language to mediate the events. The language of sorong serah is specific language, it uses in sorong serah event only. Variation of pembayun speech style has shown in each discourse such as; dane sang dados pengarep (the receiver customarily law doer), dane agung lagi paniajeng... (the receiver customarily law doer) both of speech style as expression to call pembayun penampi. (Appendix; discourse 3 and 5). Moreover, In every part of sequences of sorong serah, it uses
formal speech consists of opening, contents, and closing

CONCLUSION

Sorong serah as one cultural event in Sasak as a dispute language in Sasak culture where it plays by Pembayuns as a doer of Sorong Serah ceremony. Actually Sasak marriage system known as merariq (elope the fiance). Marriage process in sasak is following with sejati selabar (inform with whom get marriage) and nyondolan (visiting) to bride house, then continue with Sorong Serah as the top event in wedding ceremony. The researcher on analysis spoken language text of sorong serah on using ethnography SPEAKING Model by Hymes (1974) in dispute language of sorong serah.

In a dispute language of sorong serah event; A discourse analysis. So the researcher has concluded that; the first, Sorong serah is using kawi language as formal language in Sorong Serah event and it safely till now, In Sorong serah, as a pembayun has the role important because, they are making decision in Sorong Serah Aji Krame (Hand over of Sacred norms) to representatives of both brides and bridegroom. Besides as a pembayun not only mastering kawi language but he should mastering manner in speech styles, tembang (ancient Sasak songs), language structure, keep the manner on troop, norm like body language and gesture. The second, sorong serah event is divided into some patterns; 1) JuruSolo/duta/cundake/pengurang (delegate) and Pembayun Penyorang (receiver), 2) Pembayun Penyorong(offerer) and Penampi (Receiver), and 3) Sorong Serah Aji Krame (Hand over of sacred norms) Pembayun Penyorong (offerer) and Penampi (Receiver). The third, sorong serah has linguistic features, it shows in system of reference and contectual features. In system of reference shows on dominantly on the words insun, dewek titiang refers to 1st person singular and dane/pembayun refers the 3rd person singular. Besidesinggih and dawek as the discourse marker. However, in contexual features the researcher has analyzed of discourse words in context; Setting, Participants, http://ejournal.binawakya.or.id/index.php/MBI

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