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**DISPUTE LANGUAGE OF SORONG SERAH: A DISCOURSE ANALYSIS**

Oleh

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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 1<sup>st</sup>, 2<sup>nd</sup>, and 3<sup>rd</sup> 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 lombok, 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 multi-dialectical, 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 above 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 Carthy (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 penyorong* (offerer) and *pembayun penyerah* (receiver) to express their message 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 sera* event.

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.

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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 addressor 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 has tradition, 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).



Based on Dahlan 1978; 34-39, in *Sasak* there are five marriage systems in *Sasak* such as; *Merariq* (Eloping the women), *Memagel* (eloping the women in the middle day), *Ngelakoq* (Request), *Nyerah Hukum* (given law representative), *Kawin Gantung/tadong* (engaged). Besides, Lukman (1997) says that in *Sasak* custom 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 women's family that her daughter has marriage. c. *Mengambil Wali*; this process to take the women'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 norms by *Pembayun* (customarily law doer) on using specific language. g. *Balik Tampak/ bales onos nae*; comes to women's house after *Nyongkolan* (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 *bandeor* some food as moral mutual assistance to the party.

### **Sorong Serah 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 to women. 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 gegawan*. (wedding present). Moreover, Lukman (1997;5) argues, Language use by *Pembayun* in *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*, *menu-meni*, *mriaq meriku*, and *nggeto 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, *Nggete-nggeto* 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-meni*, and *menung mening*.

Furthermore, Based on language dialect 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 misunderstanding. That is why, 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 of 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* (customarily 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 designs 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 informants of while I was recording data, I have recorded three events 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 wabarakatuh.*

I want to say my apologize, 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 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. and *ngaturan 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 wabarakatuh*, 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 semangkin....*

I come to meet you now

- (5) *.... dane pemangku negare hanaring panegare puniki kebaos dane agung pengemong krame lan dane agung pengemban adat. Seluiring puniku dewek titiang jagi ngaturan pilurgahe.*

My lord the as the chief of nation as the chief of villages and the head of tradition



as custom figure through for anyone in this place I want to say permission

- (6) *Dawek*  
Please!

The researcher found some expression (4) it has explained that the offerer receiver customarily law doer comes to meet the receiver customarily law doer orderly to do the process of dispute language. The next (5)... *dane pemangku negare*...to state the respect to the top figure in the place, occasionally in this time head of village as *pemusung/kepale dese* (head of village) and ...*dane agung pengemban adat*..respect to the top figure in the custom figure or who ever in the place as holding the high tradition, where in ssak people namely *pengemban adat* (custom figure) then ...*dewek titiang jagi ngaturan pilurgahe*. It has whown expression to say permission or excuse to the receiver customarily law doer as representatives of womans family. Besides, (6) *Daweq* this expression that used by the receiver customarily law doer to allow permission or anything that the offerer customarily law doer to do his act to continue his speech.

- (7) *Inggih dane agung dadi piniajeng*,...

All Right the Receiver customarily law doer

- (8) ....*dewek kependikayan antuk dane agung handarbikarye. Sumadye ngaturan tate kramening Rat Adat Sasak Lombok Selaparang Persami*....

I'm as a delegate from man's family who has a party, for bringing the wedding present Sasak Lombok Selaparang Sacred Norms...

- (9) ....*Nanging keagungan arte luih jinah jagi aturan dewek titiang jagi matur rage hingandike swidak-swidaksi utawi enem dase enem jajar kemiri nepun, olen-olen kati dase katri, nampak lemah katri dase katri, lan pemuput pengandike selakse. Meduluran mesesirah, mesaling dede, merombong ceraken, mesedah, ngelanjjar, ....*

....In the sacred of wedding present that I'm bringing sixty- six in meaning *olen-olen* thirty-three, *nampak lemah* thirty- three, *pemuput pengandikeselakse*. Then

*Mesesirah, mesalindede, merombong ceraken, mesedah, ngelanjjar.*

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) *ngelanjjar* (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 arbitrare language in *sorong serah*. *Sorong Serah* hasn't referent to the dialects; *Meno-mene* in Pejanggik, *ngeno-ngene* in Selaparang, *nggeto-nggete* in Sembalun, Wanasaba, Lenek, Anjani, Surlaga, Krongkong, Belet, and Dasan Lekong, *Meriahq-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 *Meriahq-meriku* versus *Nggeto-nggete*, ceremony is impossible to understand and become



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/duta/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 penyorong* 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 troops 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 penyorong* 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 penyorong* 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, Asmarandana, 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 penyorong* who bring *Harte gegawan* (wedding present) as a symbol of *Aji Krame* (sacret 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 jagi 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 Iand) thirty- three, *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), *merombonng ceraken* (likes; iron box, lamp glass, and swors), *Ceraken* (cooking spices box), *mesedah* (betel leaf, areca nuts) *ngelanjjar* (tobacco) one of law doers *Amutus wicara* (decision of talk) by a *pembayun*. It symbolizes by statement and distribute of *bebelong* (witness 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 1<sup>st</sup>, 2<sup>nd</sup>, and 3<sup>rd</sup> personal pronoun reflect both structural and socio pragmatic functions. In *Sorong Serah* disputes both *Pembayunas* a speakers as well as 3<sup>rd</sup>. 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 1<sup>st</sup> person singular (I) and (2) *rage hingandike* referst to 2<sup>nd</sup> 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 3<sup>rd</sup> 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 commitemnet in cultural rule). *Sorong serah* has a system of referent in 1<sup>st</sup>, 2<sup>nd</sup>, and 3<sup>rd</sup>. it has shown on *insun* (I) refers to 1<sup>st</sup>referent , *rage hingandike* (you) refer to 2<sup>nd</sup> referent, and *Dane* (He) refers to 3<sup>rd</sup> referent. Then the discourse marker *inggih*, this word is similar meaning in English as *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





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*



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, customs 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 jagi 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

Ends, Act sequence, Key, Instrumentalist, Norms, and Genre

## 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* (eloping 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 Penampi* (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 contextual features. In system of reference shows on dominantly on the words *insun*, *dewek titiang* refers to 1<sup>st</sup> person singular and *dane/pembayun* refers to the 3<sup>rd</sup> person singular. besides *inggih* and *dawek* as the discourse marker. However, in contextual features the researcher has analyzed of discourse words in context; Setting, Participants,

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