

**THE SHIFT OF SASAKNESE LANGUAGE AMONG LOMBOK
TRANSMIGRANTS IN RINJANI WOTU SUB DISTRICT
EAST LUWU**



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A THESIS

*Submitted to the English Study Program of Tarbiyah and Teacher Training
Faculty of The State Islamic Institute of Palopo
for S.Pd Degree in English Education*

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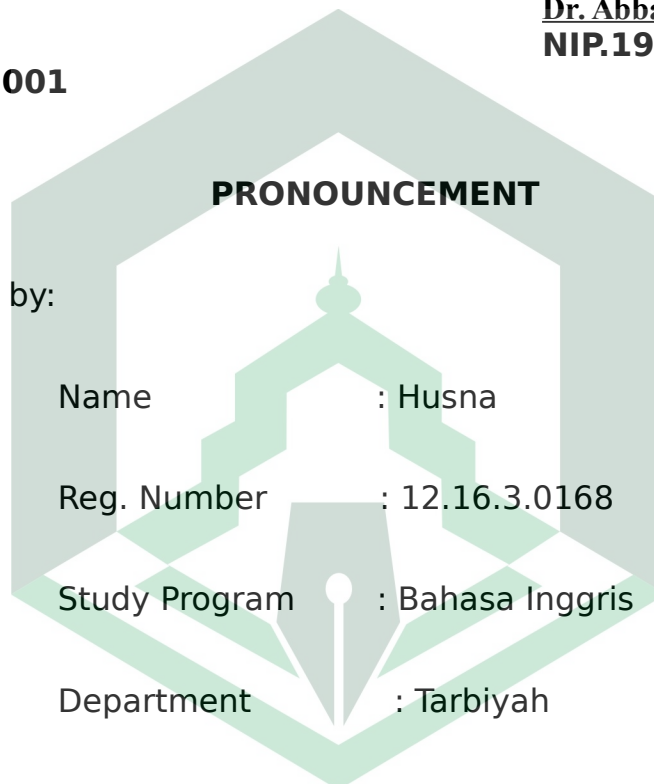
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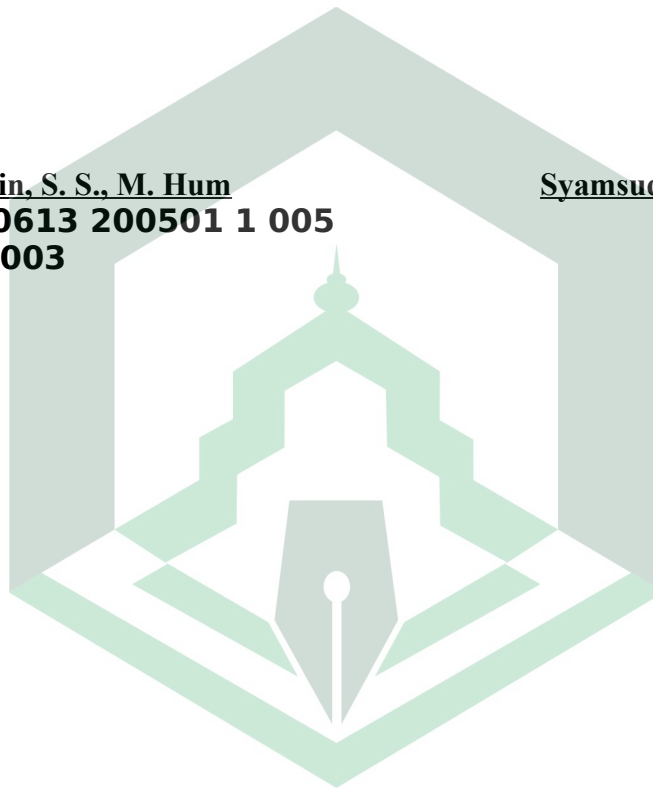
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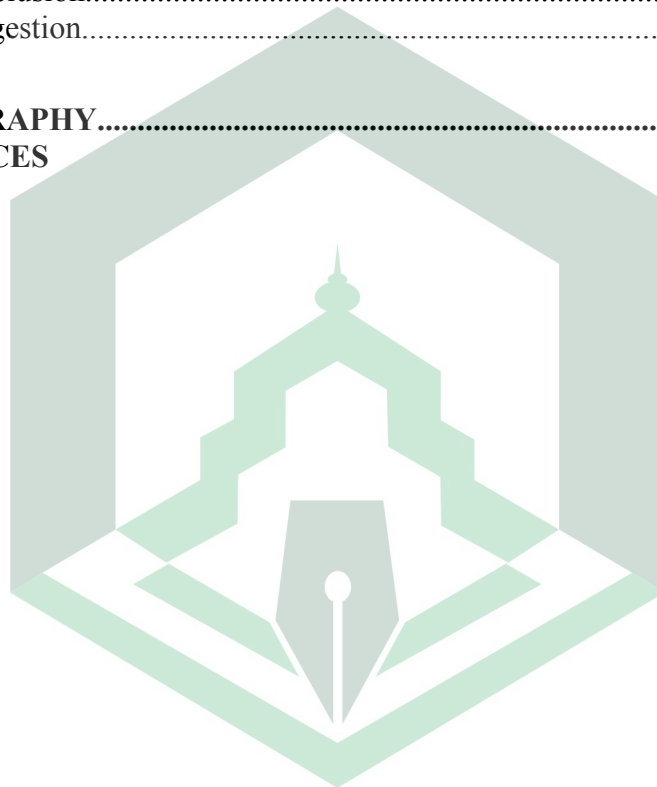


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TABLE OF CONTENTS

TITLE PAGE	i
COVER PAGE	ii
THESIS APPROVAL	iii
CONSULTANT APPROVAL	iv
NOTA DINAS PEMBIMBING	v
PRONOUNCEMENT	vi
ACKNOWLEDGEMENT	vii
TABLE OF CONTENT	viii
LIST OF TABLE	ix
ABSTRACT	x
CHAPTER I INTRODUCTION	1
A. Background.....	1
B. Problem Statement.....	4
C. Objective of The Research.....	4
D. Significant of The Research.....	4
E. Scope of The Research.....	5
CHAPTER II PREVIEW AND RELATED STUDY	6
A. Some Previous Related Research Findings.....	6
B. Definition of Language.....	8
C. Definition of Sociolinguistics.....	9
D. Language Shift.....	12
E. The Causes Of Language Shift.....	15
F. Language Attitude As One of The Causes in Language Shift.....	21
G. The Specific Aspect As The Measuring Tool of Language Shift.....	23
H. The Social Factors of Language Shift.....	25
I. Speech Community.....	27
J. Sasaknese Language.....	31
CHAPTER III METHOD OF THE RESEARCH	32
A. Type of Research.....	32
B. Time and Location of the Research.....	32
C. Informant.....	33
D. Data Sources.....	33
E. Techniques and Instruments in Collecting Data.....	34
F. Procedure of Collecting Data.....	35
G. Data Analysis.....	35

CHAPTER IV FINDINGS AND DISCUSSION.....	37
A. Findings.....	37
B. Discussion.....	61
CHAPTER V CONCLUSION AND SUGGESTION.....	63
A. Conclusion.....	63
B. Suggestion.....	63
BIBLIOGRAPHY.....	65
APPENDICES	



IAIN PALOPO

LIST OF TABLE

Table 4.1 What language do you use when you speak to your Grandfather/ Grandmother.....	42
Table 4.2 What language do you use when you speak to your father/mother.....	42
Table 4.3 What language do you use when you speak to your children.....	43
Table 4.4 What language do you use when you speak to your wife/husband	43
Table 4.5 What language do you use when you speak to your another occupant.....	44
Table 4.6 What language do you use when you speak to your neighbors peer.....	45
Table 4.7 What language do you use when you speak to your older neighbor.....	45
Table 4.8 What language do you use when you speak to your classmate Sasak people.....	46
Table 4.9 What language do you when you speak to your teacher (Sasak people)	46
Table 4.10 What language do you use when you speak to your Official (Sasak people).....	47
Table 4.11 What language do you use when you speak to your friend, teacher, and official not the sasak.....	48
Table 4.12 What language do you use when you speak to your family is the Sasak people in other areas.....	48
Table 4.13 What language do you use when you speak to your Family the Sasak people in other areas.....	49
Table 4.14 What language do you use when you speak to the sub-district office.	50
Table 4.15 What language do you use when you speak to the office village.....	50
Table 4.16 What language do you use when you speak to the clinic.....	51
Table 4.17 What language do you use when you speak to the hospital.....	51

Table 4.18 What language do you use when you speak to driver that you do not know	52
Table 4.19 What language do you use when you talk to driver you know as Sasak.....	52
Table 4.20 What language do you use when you speak to driver which you know as the Buginese.....	53
Table 4.21 What language do you use when you talk to seller you do not know.....	53
Table 4.22 What language do you use when you talk to sellers you know as Sasak.....	54
Table 4.23 What language do you use when you talk to sellers who you know as the Buginese.....	54
Table 4.24 What language do you use when you talk to the job.....	55
Table 4.25 What language do you use when you with joking.....	56
Table 4.26 What language do you use when you to with angry.....	56
Table 4.27 What language do you use when you to persuades.....	57
Table 4.28 What language do you use when you speak.....	57
Table 4.29 What language do you use when you speak to accounting money/object.....	58
Table 4.30 What language do you use when you at loggerheads.....	58
Table 4.31 What language do you use when you pray.....	59
Table 4.32 What language do you know.....	59
Table 4.33 The language was first studied.....	60
Table 4.34 What language do you learn then.....	61
Table 4.35 Which language do you mastered now.....	61
Table 4.36 Which language do you usually use.....	62
Table 4.37 If you mastered speaking Indonesian language, since what do you mastered it.....	62
Table 4.38 If you mastered speaking Sasaknese language, since what do you mastered it.....	63
Table 4.39 Your level in speaking Sasaknese language.....	63
Table 4.40 Your level in speaking Indonesian language.....	64
Table 4.41 Your level in speaking Buginese language.....	64
Table 4.42 Where do you learn Indonesian language.....	65
Table 4.43 Where do you learn Sasaknese language.....	65

Table 4.44 Where do you learn Buginese language.....	66
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IAIN PALOPO

ABSTRACT

Husna, 2016. The Shift Of Sasaknese Language Among Lombok Transmigrants In Rinjani Wotu Sub District East Luwu. Consultant I, Dr. Jumharia Djamerang, M.Hum and Consultant II, Dr. Abbas Langaji, M.Ag

Key Words: *Language Shift and Sasaknese Language in Rinjani*

This research was done to find out the shift of the Sasaknese language by Lombok transmigrants in Rinjani Wotu Sub district East Luwu.. The problem statements as “How is the shift of the Sasaknese language by Lombok transmigrants in Rinjani Wotu Sub district East Luwu? And the scope of the research would be restricted and focused on the shift of Sasaknese language among Lombok transmigrants in Rinjani Wotu sub district East Luwu..

This research used descriptive qualitative method that described the shift language in Rinjani Wotu sub district East Luwu especially in the use of Sasaknese language among transmigrants. It aimed at finding out find out the shift of the Sasaknese language by Lombok transmigrants in Rinjani Wotu Sub district East Luwu. This research applied multi stage sampling to choose the sample. It took 500 population from Wotu sub district and 50 respondents from Rinjani village. In collecting the data, the research used observation and questionnaire.

The result of this research shows that there were to the shift language in Rinjani Wotu sub district East Luwu especially in the use of Sasaknese language. It was caused by a reduced used Sasaknese language in Sasak community in Rinjani,Wotu sub district East Luwu. The majority of used Sasaknese language was simply middle-generation groups (adults) and the older generation 60 years old. Sasaknese language was usually used by their sasak community moment come in contact with the consumer humanity. They used the Sasaknese language most often their moment meet in road street or in a state of informal.

CHAPTER I

INTRODUCTION

A. Background

Humans can communicate and interact with a variety of ways. One is by using verbal expression language called. Language as a property unique to man and distinguishes the group of animals, have a very important role. With language, humans can exchange information or express their feelings that humans are capable of producing the traditions and culture are very high. Therefore, it is clear that the language is a communication tool that is very significant expressive power and informative enormous. The importance of language is increasingly recognized by people in the world. This was mainly triggered by the fact that many languages in the world, especially the mother tongue or regional language, which is shifting and even existence is endangered.

Language is used as a tool of communication in doing activities in social life. We cannot understand between one to another in human life without language. Language develops according to the particular needs of the people who live in a certain location at a certain period of time, who share a way of life and culture. When it is used in the context of communication, it should be based on and related to cultural context which has varying and more complex ways. Language can not be separated from culture as they are assumed as two sides of a coin. They are different but can't be separated because of language role that may express cultural and self identity of speakers.

According to Samuel Johnson, language is the dress of thoughts. It is primarily used to dress up and send thoughts on thin way and give substance for thoughts. Sending thoughts or idea in one or another way is communication. Language is the human ability to acquire and use complex systems of communication. And in addition to its strictly communicative uses, language also has many social and cultural uses, such as signifying group identity, social stratification, as well as social grooming and entertainment.¹

A regional language is a language spoken in an area of a sovereign state, whether it be a small area, a federal state or province, or some wider area. For the purpose of the European Charter for Regional or Minority Languages, “regional or minority languages” means languages that traditionally used within a given territory of a state by nationals of that state who from a group numerically smaller than the rest of the state’s population and different from the official languages of that state. Recognition of regional or minority languages must not be confused with recognition as an official language. Language is obviously an indispensable tool of human beings. Language have to maintained because languages are means of improving society lives in terms of political, social, cultural, and economic aspects. There are many differences still hold and mark boundaries between dialect areas.²

¹http://fr.slideshare.net/Manisha_D_Vaghela13/language-of-communication?related=6. Accessed on 25nd December 2014.

²Vaux, Bert, Scott A. Golder, Rebecca Starr, and Britt Bolen “*The Dialect Survey Survey and Maps*”, (2000-2005).

Language shift usually occurs in bilingual or multilingual community resulting from contact languages. Although not every shift of language leads to the disappearance of a language in a community, but the language situation in the region need to be observed in order of language extinction can be avoided. Many factors cause a shift of this language, among others, the influence of global culture, migration, industrialization, economic change, urbanization, prestige, etc. Language shift in essence implies a language that really abandoned by the community of native speakers. This means that when a language shift occurs, members of a language community collectively prefer to use a new language rather than the old language (mother tongue or regional language). By contrast, in maintenance language speakers of a language community collectively decide to continue to use the language that they have or that traditionally usually used.³

The symptoms that indicate a shift and maintenance language can actually be observed. For example, when there are symptoms that indicate that the speakers of a language community began to choose to use the new language in specific domains that replace the old language (mother tongue or regional language), it gives a signal that the process of language shift is underway. However, if the community says a

³Susi Yuliawati, “*Situasi Kebahasaan di Wilayah Pangandaran: Suatu Kajian Sociolinguistik tentang Pergeseran dan Pemertahanan Bahasa*”, (Fakultas Sastra Universitas Padjadjaran Bandung 2008). p. 2

language is monolingual and collectively do not use different language, it clearly means that the speech community maintain the pattern of use of language.⁴

In this research, the researcher tends to observe the language used in Rinjani East luwu because there are many languages there and this language is known by the researcher well. Finally, with the reason above the researcher conclude that under he tittle in this research “The Shift of Sasaknese Language among Lombok Transmigrants in Rinjani Wotu sub district East Luwu.”

B. Problem Statement

Based on the explanation on background the researcher formulated the research question namely:

How is the shift of the Sasaknese language by Lombok transmigrants in Rinjani Wotu Sub district East Luwu ?

C. Objective of the Research

Based on problem statement, the objective of the research is to find out the shift of the Sasaknese language by Lombok transmigrants in Rinjani Wotu Sub district East Luwu.

D. Significance of the Research

The result of this d escriptive research is hoped to be useful for:

1. The researcher hopes that the result of this study can give contribution to the students and it can be used to the knowledge of culture in East Luwu.
2. Beside the result of this gives from contribution to be development of sociolinguistic.

The researcher hopes, the investigation it will be known the shift of Sasaknese language among Lombok transmigrants in Rinjani Wotu sub district East Luwu.

⁴ *Ibid.*, p. 2.

3. This study is intended to help some readers who interested in the subject of language shift. Besides, the result of the research may give contribution to the sociolinguistic area. It may also stimulate other researchers to develop further research so the final result can be compared to other findings with other ethnic communities elsewhere in Indonesia.

E. Scope of the Research

The scope of this research is restricted to the shift of Sasaknese language among Lombok transmigrants in Rinjani Wotu sub district East Luwu. The researcher focused to the shift of Sasaknese language in Rinjani Wotu sub district East Luwu especially on categorization of 4 age groups such as follows :

1. 60 years old.
2. 21 - 59 years old.
3. 13 – 20 years old.
4. 7 – 12 years old.

F. Operational of Definition

1. Language shift is language shift is one result of a long process for the selection of the language by the speech community. Language shift simply means that a community language is no longer using a particular language but switch to another language.
2. Sasak community this research is the Sasaknese tribe by 7-60 years old in using Sasaknese language in Rinjani Wotu sub district East Luwu along they are stay here.

CHAPTER II PREVIEW AND RELATED STUDY

A. Some Previous Related Research Findings

1. Sulis Triyono. 2006. In this his article entitled “*Pergeseran Bahasa Daerah Akibat Kontak Bahasa Melalui Pembauran*”. This article discusses four issues, namely (1) the language situation and the shift mother language "mother tongue" transmigrants from Java who settled in the village Sukamaju, Luwu Timur; (2) factors influencing language shift among the migrants; (3) The difference of language shift between residential areas homogeneous and heterogeneous; and (4) the dominant factors influence the language shift.¹
2. Hari Bakti Mahardikantoro. 2007. In this his article entitled “*Pergeseran Bahasa Jawa dalam Ranah Keluarga pada Masyarakat Multibahasa di Wilayah Kabupaten Brebes*”. This article discusses the Javanese shift in the realm of the family in Brebes. Shifting Javanese occurred in the pattern of relationships between family members in the community multilingual Brebes, namely (1) the pattern of marital relationship, (2) the relationship patterns wife to the husband, (3) the pattern of the relationship of parents to children, (4) a pattern of relationships children to parents, (5) pattern child relationship to the child. The shift occurred in the Javanese language that is diverted to the language.²

¹Sulis Triyono, “*Pergeseran Bahasa Daerah Akibat Kontak Bahasa Melalui Pembauran*” vol. 5 no.1 (Januari 2006).p. 125 www. Jurnal Penelitian Bahasa, Sastra, dan Pengajarannya.pdf. (08 August 2016).

²Hari Bakti Mahardikantoro, “*Pergeseran Bahasa Jawa dalam Ranah Keluarga pada Masyarakat Multibahasa di Wilayah Kabupaten Brebes*” vol.19 no.1 (February 2007). p. 128

3. Masruddin. 2013. In this his research entitled “Influenced Factors Towards The Language Shift Phenomenon of Wotunese”. This result show that the determinant factors influence significantly on language shift of Wotunese are ago, mobilization, bilingualism, and language attitude.³

Some research above is relevant to this study. The similarities can be seen variables studied in the form of shift language. The difference from the second study focuses on language shift in Javanese in the realm of the family on a multilingual society and a shift in the local language as a result of language contact through assimilation where as shift language by using this research focuses on the the shif language of Sasaknese language among Lombok transmigrants in Rinjani Wotu sub district East Luwu.

B. Definition of Language

Language is the process or set of processes used to ensure there is agreement between the sender and receiver for meanings assigned to the symbols and the schema for combining them used for each communication.⁴ Language is fundamental to cultural identity. For this reason, it is important that people keep their own language alive. A language is made up of sounds and/or symbols with agreed-upon meanings and is used as a means of communication (both verbal and non-verbal)

(08 August 2016).

³Masruddin, “*Influenced Factors Towards The Language Shift Phenomenon of Wotunese*” vol.25 no. 2 (December 2013). p. 162 (05 January 2017).

⁴Wilson, R.A.”*The Miraculous Birth of Language*”, (London: 1941)

amongst a group of people. Language is a particular kind of system for encoding and decoding information. These words are a part of language. Language is an extremely important way of interacting with the people around us. We use language to let others know how we feel and what we need.

Language is a system arbitrary, vocal symbols which permit all people in a given culture, or other people who have learned the system of that culture, to communicate or to interact. Language is a system of communication by sound, operating through the organs of speech and hearing, among members of a given community, and using vocal symbols processing arbitrary conventional meanings.⁵

The language function of an utterance corresponds to the speaker's intention in producing a given message. For example his/her intention may be to request information, to thank, to deny approval and so on. Since intentions are inherently linked to the activities that are being undertaken by the speakers, it is evident that those tasks which are peculiar to the jobs of pilot and controller will give rise to a limited and predictable range of communicative functions occurring with a high degree of frequency.

Language is the center of social life. Languages carry historical, cultural, and personal significance for all those who share a common community. Whether it is an international, national, ethnic or local community, language takes root in the social existence that defines humanity.

C. Definition of Sociolinguistics

⁵Brown H. Douglas, *Teaching by Principles: An interactive Approach to language pedagogy*, (USA: 1994). p. 4.

Sociolinguistics is a term that refers to the study of the relationship between language and society, and how language is used in multilingual speech communities. Sociolinguistics is that field of linguistics which studies the relationship between language and society, between language use and the social backgrounds of the users. It studies the language by revealing patterns of variation in speech communities and considering language use with social factors such as socioeconomic class, age and gender of the speaker.⁶ Sociolinguistics is an interdisciplinary science which is concerned with relationship between language and society.⁷

Sociolinguistics is branch of linguistics that takes language as an object of study, in a way that is usually distinguished from how syntax, semantics, morphology, and phonology handle it. It is a field that analyzes language as part of social property.

As Bloome and Green point out, sociolinguists have tended to avoid giving explicit definitions of the term *sociolinguistics*, an observation that at a first glance might seem curious. However, Labov provides a sensible explanation, noting that the term is ‘oddly redundant’ because language and linguistics are *always social*. Still, not all linguists place emphasis on the social aspects of language, so perhaps the term could be said to refer to a set of interrelated fields which *do* emphasise the study of language in social contexts. Wardhaugh uses the phrases ‘the relationship between language and society. The various functions of language in society’ while Bloome and

⁶Ibrahim Hashim Al-Huri. *The impact of Diglossia*. (Tlemcen University, 2012). p.22

⁷Hernandez Campoy, J.M and Almeida M. *Metodologia De La Investigacion Sociolinguistica*. (Granada: Comares, 2005). p.109

Green stress the dialectical nature of sociolinguistics by noting that ‘A sociolinguistic perspective requires exploring how language is used to establish a social context while simultaneously exploring how the social context influences language use and the communication of meaning.’ Sociolinguists are therefore often interested in identifying how the identity of a person or social group relates to the way that they use language. Sociolinguists attempt to answer questions such as what linguistic differences (and similarities) there are between (and within) certain types or groups of people, and in what ways social variables such as age, sex, social class, geographic region, level of education etc. (either alone or in combination with other variables) impact on language use.⁸

Sociolinguistics is a very broad field, and it can be used to describe many different ways of studying language. A lot of linguists might describe themselves as sociolinguists, but the people who call themselves sociolinguists may have rather different interests from each other and they may use very different methods for collecting and analysing data. This can be confusing if you are coming new to the field. Is sociolinguistics about how individual speakers use language? Is it about how people use language differently in different towns or regions? Is it about how a nation decides what languages will be recognised in courts or education?

The answer is: yes, yes, and yes. Sociolinguists conduct research on any of those topics. For example, if a speaker describes a funny or amusing situation as

⁸Paul Baker, *Sociolinguistics and Corpus Linguistics* (Edinburgh University Press Ltd: 2010), p.2

'kicksin', I know they are from, or have spent a good deal of time in, the English-speaking Caribbean. I am drawing on sociolinguistic (social and linguistic) knowledge to draw this inference.

Or take the case of Jennifer, who grew up in a small traditionally fishing village in the north-east of Scotland, but spent many years teaching English in Greece. Jennifer can draw on a number of different styles or ways of speaking, depending on who she is talking to. If her interlocutor is a member of her family, she still uses a variety of Scots which is virtually incomprehensible to other native speakers of English. She says 'fit' instead of 'what'; 'na' instead of 'don't'; 'doon' instead of 'down'; 'be'er' instead of 'better', and so forth. But in Greece she quickly learnt that she needed to adopt a less regionally marked way of speaking if her students were going to understand her, and when she later began attending professional conferences with an international audience, she had the same experience. Everyone can modify the way they speak depending on who they are with or what the situation is. When they do this, they are drawing on their sociolinguistic knowledge. And every time they change the way they speak, depending on their interlocutor or situation, they provide more sociolinguistic information that builds up the sociolinguistic knowledge in the community.⁹

D. Language Shift

⁹Miriam Meyerhoff, *Introducing Sociolinguistics*, (Routledge, 2006). p.1

Language shift occurs when speakers in a community give up speaking their language and take up the use of another in its place. Language shift has clear (and often devastating) implications for many minority communities, such as Native Americans, many of whose languages are slowly dying as the number of speakers diminishes and those speakers grow old and die. Language shift has been documented in the hearing world with great frequency. It occurs in both immigrant and non-immigrant communities. Immigrants arrive in a new country speaking their language. They may find that the number of reasons to speak their language grows fewer and fewer, and the number of reasons to speak the dominant language grows greater. In non-immigrant communities, language shift may happen very slowly over hundreds of years, but results in the eventual cessation of using a particular language and the replacement with another. Language shift has been characterized as the return of a Indonesianlingual state of affairs to a monolingual one.¹⁰

Fasold in Masruddin states that the language shift is one result of a long process for the selection of the language by the speech community. Language shift simply means that a community language is no longer using a particular language but switch to another language. When a language shift occurs, the public at large to collectively move from the language spoken by their parents. This was confirmed by Hoffman, he stated language shift occurs when a community language is no longer preserve their language, but they adopt other languages.

¹⁰Ceil Lucas, *The Sociolinguistics of Sign Languages*, (Cambridge University Press: 2004). p.47.

Language shift is sometimes an initial process of extinction of the language (language death). Language extinction occurs when a language community as a whole to move to the new language. In connection with the condition of "health" language, Macmoed based on the opinion of Stephen Wurm outlines that operationally there are five (5) stages of classification of "health" condition language.

1. Potentially endangered languages: the languages that are potentially threatened likely to become extinct. Examples are the languages that are socially and economically classified as "backward" as it gets enough pressure from the language of "cutting edge". This is seen clearly when the children began to leave their native language.

2. Endangered languages are languages that are endangered only has a handful of speakers and may not even be there anymore younger generation who speak his native language. The speaker who may still be classified as fluent speakers only group that increased language. For example, the language Yolghu Matha in Australia North in the language there are nearly 600 vocabulary Makassar as evidence of the existence of Makassar people there nearly 300 years ago, before the white man set foot on the continent of Australia.

3. Seriously endangered languages: the language is seriously endangered and speakers are just the age group over 50 years as the Aramaic language in Syria.

4. Maribund languages: is the language in relation to the medical term "dying" because the speakers there is only the older age group and already aged. Examples Yaku language in Ethiopia.

5. Extinct languages: is a language that has become extinct because of all the speakers are gone and there is no sign of his resurrection. Sample language Tambora

in NTB because of all the speakers buried by dust and lava when Mount Tambora erupted; Tasmaniaa Aboriginal languages in Australia, because of all the speakers extinct very unevenly human obliterated by white people who professed to sow death on a blanket spreader bacteria or by intoxicating them with free high alcohol levels.¹¹

E. The Cause of Language Shift

Language shift occurs when a new language is acquired by a community with the concomitant loss of its erstwhile primary language. For a large number of cases involving indigenous languages in Australia and the Americas the causes of shift and death are clear. Once viable and autonomous speech communities were either destroyed or deprived of their traditional land and resettled with other groups who did not always share the same language. Eventual reorientation to a new westernized society further attenuated the viability of traditional forms of the surviving languages among the young.

It is one of the few points of agreement in studies of minority and immigrant languages that there is no single set of factors that can be used to predict the outcome of language maintenance efforts. Causes of shift are generally multiple and interrelated. Kloss has pointed out that many of the factors may even cut both ways. Thus, no uniform or predictable consequences for language maintenance or shift are derivable from (a) absence or presence of higher education in the dominated language, (b) relatively large or relatively small numbers of speakers of the

¹¹Masruddin “*Sosiolinguistik*”, (Cet.I; Palopo: Read Institute Press, 2015). p.107.

dominated language, (c) greater similarity or greater dissimilarity between groups speaking the dominant and dominated languages respectively, and (d) positive or hostile attitudes of the dominant group to the minority.¹²

The factors that are most often discussed in individual cases of shift can be grouped as follows: economic changes, demography, institutional support, and status.

1. Economic factors

Economic changes are by far the most salient of the factors leading to shift, though the relation is neither necessary nor sufficient. The juxtaposition of different speech communities is frequently brought about by invasion, seeking of refuge, immigration of workers, or trade. All of these (except, perhaps, for refuge) have an underlying economic motive. In many countries modernization, industrialization, and urbanization often lead to Indonesianlingualism in a vernacular language and a more widespread regional language associated with the economy. In conjunction with other factors (discussed below) these may lead to shift.

Jones traces the beginnings of language shift in Wales to the creation of an upper ruling class from the Tudor period onwards, which became increasingly Anglicized as it grew more and more drawn to the social, economic and cultural sphere of London. The second phase in the decline of Welsh involved immigration of English speakers into the coalfields of south-east Wales in the second half of the eighteenth century. With respect to Scots Gaelic, Thomson (Haugen et al.) argues that

¹²Rajend Mesthrie, *Concise Encyclopedia Of Sociolinguistics* (Oxford, Elsevier Science Ltd: 2001). p.493.

the exodus of people from the Scottish Highlands in search of work in English-speaking areas in the nineteenth century was a key factor in its eventual decline. Economic factors thus counteracted the efforts of the Gaelic Schools Society to foster stable Gaelic-English bilingualism.

Less commonly, economic changes can positively affect a threatened language. Paulsen describes the case of the Ferring dialect of Frisian spoken in the North Sea islands of Fohr and Amrun. After the decline of traditional herring fishing a school was founded in the sixteenth century to teach navigation skills to boys, who subsequently found employment in the new Dutch overseas shipping companies. Speaking Ferring was an advantage and immigrants had to learn it if they wished to become members of this closed seafaring community. This was one of the main factors enhancing maintenance of a previously threatened language.¹³

2. Demographic factors

Numbers of speakers do have a bearing on successful language maintenance: it might seem obvious that the smaller the size of a community, the stronger the threat of language shift and death. However, it is not possible to specify a 'critical mass' of speakers necessary for the survival of a language. Brenzinger et al. cite the case of Bayso, an Eastern Cushitic language of southern Ethiopia, which has resisted language replacement for over 1000 years although the number of its speakers has always been small.

¹³ *Ibid.*, p. 494.

Apart from absolute numbers, or proportions of speakers of dominated language to dominating language, the distribution of speakers is of some significance. Enforced or de facto segregation of immigrant communities would appear to offer better chances of language maintenance, all other things being equal. Li found that third-generation Chinese Americans residing in Chinese-dominant neighborhoods ('Chinatowns') were less likely to have adopted English as their mother tongue than their agemates outside the Chinatowns. Endogamy within an immigrant group will also improve chances of a family language being transmitted to offspring. Brenzinger cites intermarriage between the Yaaku and Maasai of north central Kenya as one of the main factors leading to a shift in economic practices among the former (from hunter-gatherers to pastoralism), and to an eventual shift in language.¹⁴

3. Institutional support

The use of a minority language in education, religion, the media, or administration may assist attempts to bolster its position. But for minorities, this can only be done at great cost. There are limits to the extent to which a nondominant immigrant language (or, more usually, languages) can be used in schools. A majority asymmetry exists between use of a minority language in educational settings (associated with formal and standard norms of a language) and the hypercolloquial and localized use characteristic of a language in its dying stages. The role of German in the religious sphere among the Old Order Amish and Mennonites is considered to

¹⁴ *Ibid.*,

be a primary cause of maintenance of Pennsylvania German, though other factors are also implicated (endogamy, resistance to economic and social change, etc.). For many communities religious activities demand an archaic form of their language or a register far removed from colloquial speech.¹⁵

4. Status

Some writers consider a group's self-esteem and the status of their language (oral or written, vehicle for sacred texts, major regional language elsewhere in the world, etc.) to play a role in maintenance or shift. These are not entirely separate from economic and class factors, however. Thus, Arabic is a high-status language in the Middle East, but not in Europe, where it is mainly connected with immigrant working-class speakers.

In his review of the field, Fishman emphasizes the ambivalence of generalizations that might seem to have obvious validity. Thus, language maintenance is not necessarily a function of intactness of group membership, particularly of such ideologized expressions of group loyalty as nationalism. Urban dwellers are not necessarily more prone to language shift than rural dwellers. It is not always the case that the more prestigious language displaces the less prestigious one. Women may be in the rearguard of shift in some instances, men in others.¹⁶

¹⁵ *Ibid.*, p. 495.

¹⁶ *Ibid.*,

Some of the specific situation is related to the events of language shift based on some research that has been done before. In general, the situation is bilingualism (bilingualism) in the community. It is important to note that bilingualism is not a single factor that is a definite requirement of a language shift event. But it is an important condition that must be contained in the language shift. Many communities still maintain such a state bilingualism for decades and centuries, so it does not mean that bilingualism is a certainty to be a shift in language. In this case it can be said that a number of factors, in addition to bilingualism which triggers and causes of language shift.

In some previous studies, the dominant factors that cause language shift among others: migration, both of which migrate in small amounts into the areas where their language is not used, or migrating in large numbers moving to another area with a new language, the prestige of the new language of higher, and a number of smaller population of speakers of the language left. In terms of the language selection, the choice of language by people who caused by several interrelated factors comIndonesianne (Myer-Scotton), but very rarely mix which of these factors can be predicted to be penyebeb shift in language, there is even a consensus that we do not know how to predict when a language shift may occur (Kloss: Denison; Gal; Dorian). Even many factors sociology same the shift be the cause in some cases that have occurred and it there on a certain language community, but they still retain their language. This shows the importance of doing research this field because it causes a

shift in the language of the linguistic community will be different from other language communities.

According to Kaplan (in Masruddin) there are various factors that come into effect on the extinction of a local language or minority languages. Three of them are:

1. Parents are reluctant to pass on a language to reviews their children.
2. The language of communication ceases to serve key functions in the

community.

3. The community of speakers is not stable and or expanding, but rather and or / contracting.

Kaplan's opinion above, we can see the role of parents in reducing and teach the local language to their children. In connection with this, then one of the keys to the continuation of a language is the role of the regional language teaching in the realm of family.¹⁷

F. Language Attitude Shifts As One of The Causes In Language Shift

Psychological phenomena are usually manifested in actions and behaviors referred to as a gesture language. Therefore, to understand the language attitudes and behavior of the language well, we need to understand first what is called the attitude itself.

There are two main views are often expressed by experts in discussing the attitude, the mentalist and the behaviorist views. According Fasold, mentalist view assumes that a person's attitude prepared him to react to stimuli in a certain way. Fasold also cites the definition of William who see attitude as an internal statute that is expressed through various forms of stimulus and then indirectly shaped the response. This view can track a person's attitude through patterns of behavior.

¹⁷Masruddin, *op. cit.*, p.119.

Behaviorist view suggests that attitude can easily be found in one's response to social situations.¹⁸

With regard to the problem of attitude, Kamaruddin argued that if someone is being positive attitude toward an object, he will help objects. Conversely, if he has a negative attitude toward the object, he will be cold, away, and reject or even destroy the object.

After talking about the attitude in general, further treated of language attitude problem specifically. As is the case with the attitude in general, the attitude of the language can also be shaped in the form of positive and negative. In this connection, Garvin and Mathiot argues that there are three characteristics of language attitude namely, (1) fidelity language (language loyalty), which boosted society a language retains its language, and if necessary to prevent the influence of other languages, (2) the pride of the language (language pride), which encourages people to develop their language and use it as a symbol of identity and unity of the community, and (3) awareness of language norms (awareness of the norm), which encourages people to use language carefully and politely, and is a huge factor influence against a crime that uses language activities.

The third characteristic mentioned above language attitude is characteristic of a positive attitude towards the language. However, if the above positive attitude no longer exists or weakening a person or group of people said was hit by a negative attitude towards the language. Furthermore, if a person or group of people tutr no longer have the passion or impulse to preserve the language, or no longer have a

¹⁸ *Ibid.*, p. 111.

sense of pride it into another language, then they have a negative attitude towards the language.

Basically everyone always has a positive attitude towards the language. However, positive attitude had a negative attitude can become when a person or group of people said to influence from outside, especially from a group that has a certain prestige in the political, economic, social and cultural. They affect certain language speakers, either directly or indirectly, so that speakers of a language, negative attitude towards the language, especially if the first language speakers to truly know a second language as a language advantage in the competitive dominant economic, political, and social. In situations like this, people can express a positive view of a second language, in addition to express negative attitudes relative to the first language.

Relation to the language shift, language attitude is one important factor among many other triggers for the occurrence of a phenomenon of language shift. If supporters of a language has been characterized by language as proposed by Garvin above, that every loyal proud and aware of the norms of the language, then the language in question will be shifted and then become extinct.¹⁹

G. The Specific Aspect As The Measuring Tool of Language Shift

It is important to persist or extinction of a language must be seen from its use in today's society. Widespread use of language in various domains and carried out by a large part of their peoples, especially youth groups, a symptom of the strength of the language preservation. One important aspect in this aspect is concerned the choice of

¹⁹ *Ibid.*, p. 112.

language (language choice), that chooses a particular language in a particular realm anyway. The sphere is a constellation of topics, locations, and pertisispan. A realm can be the realm of the family (family domain), for example if a person speaks at home with other family members with topics of everyday life, it is usually called the realm of the family.

Analysis of the realm is also associated with diglossia and some areas may be more formal than others. In people who know the language diglossia low (low language) more often used in domains family, whereas language (high language) more often used in the realm of a more formal, such as the area of education in the government.

Fishman in book's Masruddin himself calls the four domains, namely the realm of family, neighborhoods, work, and religion. In addition Timm in his research on "Indonesian lingual" Breton-French in Brittany "found sixteen domains, namely family, neighbors, roads, markets, shops, cafes, bars, work farm, another job, church, club senior citizens (senior citizen club), parties, community celebrations, environmental Celtic (Cercles caltiques), school and broadcast media (radio and television).

In addition to the domains as above which are important variables in the selection of the language, there are also certain situations or circumstances that led to choosing a language, such as anger, arguing, joking, cajoling, and others.

In many studies, analyzes domains usually associated with the concept of the high variety of diglossia (T) which has the prestige and low varieties (R) underachieving. An understanding of the language selection in the realm associated with high and low range of concepts important to maintenance language and leaks

that led to impinge language. In the same manner as proposed by Sumarsono that in most guyup minority sphere P was referring to the languages belonging to minorities and the realm of T associated with the majority language. Throughout the domains R atmospheric familiar wore a minority language, it can be said that guyup was still able to maintain its language. When the spheres began to leak, and the language of the majority seeps in to replace the function of minority languages, began a shift in language, and if all the domain uses the language of the majority, while minority language not able to penetrate the domains were originally put on the language T, minority languages will become extinct.

In relation to the language shift, especially the language regions in Indonesia, such phenomenon began to appear. Some areas that were once played by local language, have started to be replaced by Indonesian, although often overlaps on certain realm of formal nature (office) local language precisely selected. Therefore what is stated by Wolf that language T can be used to build intimacy and social relationships, then open the way for language shift language T R. This is especially felt in the lives of people Wotu. Mainly young people, almost all aspects of their use language Indonesian or Bugis. Whereas previously in many domains, people Wotu use Wotu language. This has been going on for years. Very pronounced shift in the realm of language in many areas wotu language speakers.²⁰

H. The Social Factors of Language Shift

²⁰ *Ibid.* p.114.

With regard to the problem of language in relation to society speakers, which is the object of study Sociolinguistics, Oetomo who argued that in assessing the relationships with the community of native speakers, there are three key areas that commonly classified in sociolinguistics, namely (1) the sociology of language, which essentially examines the interaction of two in terms of human behavior, namely the use of language and organization of language by the community, (2) with respect to the study of language to use in the socio-cultural context, and (3) with respect to the structure of language and social development in the context of the language.

Sociolinguistic study areas proposed by Oetomo above, shows that the study of the use of language in relation to society speakers strongly associated with social factors and cultural community. Their patterns of social and cultural diverse society in a cause variations in the choice of language speech community vary.

Cahyono in Masruddin suggested that two people who grew up in the same geographical environment, has a way of speaking that is different due to a number of social factors. The social aspect of language that need to be considered because it shows the social identity and membership of social groups or communities of different languages. In conjunction with the social aspects of the research on language variation usually also contain an attempt to describe the background speakers. The results of the study can be used to determine social dialect. Social dialect variation is the language used by community groups in society, education level, position in society, age, sex, and some other reference.

The use of language is based on the social rank in society can be found in the Javanese, known by the term steps rafter language. In connection with the rafter

unduk, Javanese be distinguished on two levels namely, manners and ngoko to a high level to a low level. Suwito put forward examples of the use of the Javanese in the form of a dialogue between the questioner and the answerer. If the questioner has a lower social status than the answerer. If the answering machine, it's usually used forms of manners, while the answerer uses ngoko: if the questioner has a higher social status than the answering, then he used a form of manners; if the questioner and answerer social status are equal, then the questioner when using forms manners, the answerer must use a form of etiquette.

Linguistic behavior of the members of a community language is determined by social factors arising in the community. Tampubolon already citing the definition of sociolinguistics from Fishman said that the social factors that primarily are age, gender, education, marital status, family relationships, the position (positions) economic status, social events, place, time, topic, purpose, and the level of familiarity. The diversity of linguistic behavior is caused by social factors above affect the structure of the language used and thus, there was a wide range in the language concerned. Furthermore, he also pointed out that a wide-variety of a language reflects the social structure of the community. He pointed out that Javanese is one excellent example as an object of study of a wide-range of social.²¹

I. Speech Community

Language is fundamental to the organization of society or group as it is to the expression of its culture, for language is primarily social. A concept basic to

²¹ *Ibid.*, p. 118.

sociolinguistics is the speech community which is group of people who habitually interact with each other linguistically. The speech community must carefully distinguish from the language community. An example of language community is the set of all speakers of English. They may be said to belong to the same language community because there is potential mutual intelligibility through the use of some form of English, for example, speakers of English in Australia and the United States.²²

The kind of group that sociolinguists have generally attempted to study is called the speech community. For purely theoretical purposes, some linguists have hypothesized the existence of an ideal speech community. For purely theoretical purposes, some linguists have hypothesized the existence of an ideal speech community. This is actually what proposes his completely homogeneous speech community. However, such a speech community cannot be our concern: it is a theoretical construct employed for a narrow purpose. Our speech communities, whatever they are, exist in real world. Consequently, we must try to find some alternative view of speech community, helpful to investigations of language in society rather than necessitated by abstract linguistic theorizing.²³

Lyons in his book 'Wardhaugh', offers a definition of what he calls a 'real' speech community; all the people who use a given language (or dialect). However that really shifts the issue to making the definition of a language (or of a dialect) also

²²<http://www.slideshare.net/Andryanieka12/1-language-linguistic-18508286?related=5>. Accessed on 03th August 2016.

²³<http://en.wikipedia.org/wiki/Language>. Accessed on 04th August 2016.

the definition of a speech community. Speech community is a concept in sociolinguistics that describes a more or less discrete group of people who use language in a unique and mutually accepted way among themselves. Exactly how to define speech community is debate in the literature. Definition of speech community tent to involve varying degrees of emphasis on the following: Shared community membership and Shared linguistic communication. However, the relative importance and exact definitions of these also vary. Some would argue that a speech community must be a 'real' community, i.e. a group of people living in the same location such as a city or a neighborhood, while more recent thinking proposes that all people are indeed part of several communities through home location, occupation, gender, class, religious belonging, and more, and that they are thus also part of simultaneous speech communities. Similarly, what shared linguistic communication entails is also a variable concept. Some would argue that a shared first language, even dialect, is necessary, while for others the Indonesianity to communicate and interact (even across language barriers) is sufficient. The underlying concern in both of these is that members of the same speech community should share linguistic norms. That is, they share understanding, values and attitudes about language varieties present in their community. While the exact definition of speech community is debated, there is a broad consensus that the concept is immensely useful, if not crucial, for the study of language variation and change.²⁴

²⁴Wardaugh, R. *"An Introduction to Sociolinguistics"* (Oxford: Blackweel Publishing, 2002). P. 315.

A person can (and almost always does) belong to more than one speech community. For example, a gay Jewish waiter would likely to speak and be spoken to differently when interacting with gay peers, Jewish peers, or his co-workers. If he found himself in a situation with a variety of in-group and/or out-group peers, he would likely modify his speech to appeal to speakers of all the speech communities represented at that moment. A variation on this concept is code-switching, which is usually observed among speakers of two or more languages who switch between them based on the content or pragmatics of their conversation.

The adoption of the concept speech community as a focus of linguistic analysis emerged in the 1960. This was due to the pioneering work whose studies of language variation in New York City and Martha's Vineyard laid the groundwork for sociolinguistics as a social science. His studies showed that not only were class and profession clearly related to language variation within a speech community but that socio-economic aspirations and mobility were also of great importance.²⁵

Prior to Labov's studies, the closest linguistic field was dialectology, which studies linguistic variation between different dialects. The primary application of dialectology is in rural communities with little physical mobility. Thus, there was no framework for describing language variation in cities until the emergence of sociolinguistics and the concept of speech community, which applies to both rural and urban communities. Since the 1960 a number of studies have been performed that

²⁵ Williams, F.1974. *The Identification Of Linguistics Attitudes*. Dalam International Journal Of The Sociology Of Language,3: 21-32.

have furthered our knowledge about how speech communities work and extended its use.²⁶

J. Sasaknese Language

Sasaknese language is one of the languages in South Sulawesi. The existence of Sasaknese as a dialect, Sasak language does not have orthography and it will not serve as a lingua franca among the Sasaknese any longer. Sasaknese live together with the other ethnic groups who come as immigrants in that area, such as Buginese, Makassarnese, Javanese, and they keep using their own local language. The society of Sasaknese are dominant language used more still using Sasaknese language and other hand also Bahasa Indonesia in every area Sasaknese.

An area which has a great influence to the Indonesia nation especially Sasaknese area. Sasaknese language has religious values are veri high. To maintain Sasaknese language, Sasaknese community should not shy in using it when we feel embarrassed to use the language of Sasaknese that means we are trying to eliminate the language it self. The way to promote Sasaknese language is to teach directly or indirectly to explain the function of Sasaknese language to culture, religion, etc. In language there is also a degree of Sasaknese language use, such as; when parents talk to their children, families, and so does the child speak to her parents.

²⁶Eckert, P. Language And Adolescent Peer Groups. *Language and Social Psychology* 2003; 22; 112.

Community sasak Luwu resettled to the east in the 1987's. They've been there for \pm 30 years. Sasak reasons people choose resettled to the east Luwu precisely in Rinjani village sub district Wotu East Luwu because at that time there was still a lot of vacant land whose price is fairly cheap and available jobs such as farming, trade, and others. Sasak choose resettled communities because at the time in Lombok them trouble in finding livelihoods. The number of people sasaknya also fairly solid thus resulting in fewer jobs and they chose to transmigrate to a more less people. Sasak resettled communities to the east Luwu Rinjani not only in the village but they are scattered in villages in the east as the village Tawakua Luwu, Pepuro, Sandalwood White, Bone White, Mantadulu, Lera ', Kalaena Left, Taripa, and Maramba. The number of people who are in the Sasak village Rinjani \pm 500 people and the majority of people work Rinjani Sasak village at present is farming, trade, entrepreneurs, and even some in the civil service. Community Sasak majority embraced Islam.

CHAPTER III

METHOD OF THE RESEARCH

A. Type of Research

This research is a qualitative research. It aims to explain the social phenomenon or an event. This is consistent with the definition of qualitative research is research that produces descriptive data in the form of words written or spoken of people and behaviors that can be observed.¹ Qualitative methods is a study at describing and analyzing phenomena, social activities, attitudes, beliefs, perceptions, thoughts individually or in groups.²

In this research use descriptive qualitative research, the author tried to describe the shift of Sasaknese language among transmigrants in Rinjani East Luwu. In this study the authors used data related to the the use of Sasaknese language among Lombok transmigrants in Rinjani Wotu sub district East Luwu.

B. Time and Location of the Research

The research is conducted on June –July 2016 in East Luwu regency where there are several namely sub districts Wotu, Angkona, Burau, Malili, and Tomoni. In this East Luwu Buginese, Javanese, Balinese, Torajanese, and Sasaknese people live side by side. The amount of Buginese communities can be considered almost the same with Javanese and Balinese. Both of them are the biggest communities in the sub district while Sasaknese and Torajanese are not too much. Besides that, in the sub

¹Lexy Moleong, *Metode Penelitian Kualitatif*, (Bandung: Remaja Rosdakaria, 2008). p. 4

²Nana Syaodih, *Metode Penelitian Pendidikan*, (Cet.III; Bandung Remaja Rosdakarya, 2006). p. 60

district, Sasaknese communities do not live in one residential only. The population in this study will be taken from the Rinjani communities Wotu sub district East Luwu Regency. The total number of citizens is 1,368. Population took the number of transmigrants 4 Rinjani Sasaknese in areas such as; Mekar Karya, Karambua II, Merta Sari, and Sumali are 500.

C. Informant

The number of informant are 50 people that be taken from Rinjani village Wotu sub district in East Luwu. It is used multi stage sampling based on categorization of 4 age groups, such as follows :

1. 60 years old.
2. 21 - 59 years old.
3. 13 - 20 years old.
4. 7 – 12 years old.

D. Data Source

There are data source that be used in this research are:

1. Primary data

Primary data is data source that can give research directly in square.³ There is got from the research subject took from observed result.

2. Secondary data

Kind of secondary data is kind of data that can be become as proponent the main data, or can be identification as the source that is able to give information or data.⁴ There is data source that support and complete primary data source were book, journal, magazine, and the others be related to the research topic.

³Joko P. Subagyo, *Metode Penelitian dalam Teori dan Praktek*, (Jakarta: Rineka Cipta, 1997). p. 88

⁴Suryadi Suryabrata, *Metodologi Penelitian*, (Jakarta: Raja Grafindo Persada, 1998). p.85

In this research that would be become secondary data source were the book or reference and conducted interviewed with informant related to the shift of Sasaknese language

E. Techniques and Instruments in Collecting Data

The study applied the following methods in collecting data :

1. Observation

Observation also is conducted to validate the survey result and to deepen the understanding of respondents' shift language. Observation is done for one month in some public places in Rinjani village such as school, environment around the home community, office village, and also observe directly in some family in Rinjani village.

2. Questionnaire

Questionnaire used in order to get to information/data related to the topic of the research. So, list of questions has been arranged which related to ethnolinguistic vitality so that all needed data could fulfill the research aims. Number of previous study have proved that questionnaire is a useful instrument in the studies of shift language.

F. Procedure of Collecting Data

To collected data I was using some technique such as observation and questionnaire. I observed and giving questionnaired the Sasak namely Rinjani village to shift language. Observations was conducted with the people has status such or noble, education, occupation, hajj, and commoners, aged from 7-60 years old both men and women in different context to compare the shift language. To obtain spoken Sasaknese language I note taking a variety of conversations between men and women in formal settings such as in offices and in informal settings such as in families and neighborhood. Participants included housewives, students, office workers, and

teachers. And I interviewed using a hand phone to recording informants to more help and questionnaire was conducted with housewife and wirausaha. I giving questionnaire the opinions of informants about the shift language of Sasak.

G. Data Analysis

The analysis of data collected in this study was done by using percentage analysis that the author describes the results of the study. The reason for that want to describe the condition of language use in Lombok transmigrants especially in the use of Sasaknese language using this method because this research is descriptive qualitative research. Through observation, administration of sentences and their vocabulary Indonesian language interpreted into English Sasaknese in transmigrant area Rinjani, observation and questionnaire to describe qualitative data.

Analyzing the data and questionnaire by using percentage, it is counting the rata percentage of the respondents score by using the following formula.

$$P = \frac{F}{N} \times 100$$

Where:
 P: Rata Percentage
 F: Frequency
 N: Respondent.⁵

⁵Anas Sujono, *Statistik Pendidikan*, (Cet. VI; Jakarta: Raja Grafindo Persada, 1995). p. 40

CHAPTER IV

FINDINGS AND DISCUSSION

A. Findings

1. Overview The Sasaknese in Rinjani

The village Rinjani is one of the villages in the Wotu district East Luwu regency. Rinjani village including the village is only 500 m from the Wotu district office with an area of 6.50 km². Distance from East Luwu regency government very much membutuhkan ± 1 hour to get to the central area of East Luwu Regency.

Wotu districts have a fairly extensive is adjacent to other areas. Rinjani village area is a hilly area. The majority of the people's livelihood Rinjani village as farmers and traders. Farm income and estate owned Rinjani village is the main source of income for villagers.

Rinjani Village of Wotu district have conditions that territory shows the majority are agricultural regions. Rinjani village is a village close to the Wotu district. Rinjani village is a hilly area that's had a lot of fields. Conditions in the Village area Rinjani indicate that road conditions are partly there already good, even some village streets Rinjani is still on the tarmac. Rinjani village still has a lot of vacant lot not home in the wake of this case because the population is not so dense Rinjani village. The distance between the house one with the other houses very close to the other.

Table 4.1

The result of respondents answer to 1-11 questionnaire language and user especially 60 years ago are 12 respondents in Wotu sub district from Rinjani village.

Questionnaire	Sasaknese Language	Indonesian Language	Buginese Language	Other Language	Compound
1	8	2	-	-	-
2	10	-	-	-	-
3	7	3	-	-	-
4	10	-	-	-	-
5	10	-	-	-	-
6	6	4	-	-	-
7	7	3	-	-	-
8	5	5	-	-	-
9	8	2	-	-	-
10	7	3	-	-	-
11	5	2	-	-	3
Total	83	24	-	-	
Percentage (%)	75%	22%			3%

If saw the result the highest was 75% to the statement the many respondents were still confused to use Sasaknese language and despitefully there were respondents like to use Sasaknese language to their family, friends, and others.

Table 4.2

The result of respondents answer to 1-11 questionnaire language and user especially 21-59 years old are 12 respondents in Wotu sub district from Rinjani village.

Questionnaire	Sasaknese Language	Indonesian Language	Buginese Language	Other Language	Compound
1	5	4	-	-	3
2	4	3	-	-	5
3	2	8	-	-	2
4	5	7	-	-	-

5	3	7	-	-	2
6	5	4	-	-	3
7	3	5	-	-	4
8	8	4	-	-	-
9	4	6	-	-	2
10	2	7	-	-	3
11	3	5	-	-	4
Total	44	60	-	-	28
Percentage (%)	33%	45%			21%

If saw the result the highest was 45% to the statement the many respondents were still confused to use Indonesia language and despitefully there were respondents like to use Indonesian language to their family, friends, and others.

Table 4.43

The result of respondents answer to 1-11 questionnaire language and user especially 13-20 years old are 13 respondents in Wotu sub district from Rinjani village.

Questionnaire	Sasaknese Language	Indonesian Language	Buginese Language	Other Language	Compound
1	2	8	-	-	3
2	2	7	-	-	4
3	-	12	-	-	-
4	-	12	-	-	-
5	-	9	-	-	4
6	-	12	-	-	-
7	-	12	-	-	-
8	-	12	-	-	-
9	-	12	-	-	-
10	-	11	-	-	2
11	-	2	-	6	5

Total	4	109	-	6	18
Percentage (%)	3%	76%		4%	13%

If saw the result the highest was 76% to the statement the many respondents were still confused to use Indonesia language and despitefully there were respondents like to use Indonesian language to their family, friends, and others.

Table 4.4

The result of respondents answer to 1-11 questionnaire language and user especially 7-12 years old are 13 respondents in Wotu sub district from Rinjani village.

Questionnaire	Sasaknese Language	Indonesian Language	Buginese Language	Other Language	Compound
1	2	10	-	-	-
2	-	12	-	-	-
3	-	12	-	-	-
4	-	12	-	-	-
5	-	12	-	-	-
6	-	12	-	-	-
7	-	12	-	-	-
8	-	12	-	-	-
9	-	12	-	-	-
10	-	9	-	-	3
11	-	3	-	9	-
Total	2	118	-	9	3
Percentage (%)	1%	83%		6%	2%

If saw the result the highest was 83% to the statement the many respondents were still confused to use Indonesia language and despitefully there were respondents like to use Indonesian language to their family, friends, and others.

Language and User

1. Distribution of respondents based on the family

Table 4.5

What language do you use when you speak to your grandfather/grandmother

No	Language	Frequency	Percentage (%)
1	Sasaknese	24	48%
2	Indonesian	21	42%
3	Buginese	-	-
4	Other languages	-	-
5	Compound	5	10%
Total		50	100%

There are 5 language of what language do you use when you speak to your grandfather/grandmother. Based on the table 4.5 show the frequency and percentage of respondents indicated that there was no respondents who choose said “Buginese and Other languages” language, 24 respondents (48%) choice “Sasaknese” language, 21 respondents (42%) said “Indonesian” language, and 5 respondents (10%) choice “compound” language.

Table 4.6

What language do you use when you speak to your father/mother

No	Language	Frequency	Percentage (%)
1	Sasaknese	18	36%
2	Indonesian	26	52%
3	Buginese	-	-

4	Other languages	-	-
5	Compound	6	12%
Total		50	100%

On the table 4.6, describes what language do you use when you speak to your father/mother of respondents where the high percentage to said 26 respondents (52%) choose “Indonesian” language.

Table 4.7
What language do you use when you speak to your children

No	Language	Frequency	Percentage (%)
1	Sasaknese	7	14%
2	Indonesian	34	68%
3	Buginese	-	-
4	Other languages	-	-
5	Compound	9	18%
Total		50	100%

Table 4.7 points out to what language do you use when you speak to your children of the respondents. The majority of respondents are Indonesian language about 34 respondents (68%) and the minority of the language is Buginese and other language about no respondents (0%).

Table 4.8
What language do you use when you speak to your Wife/Husband

No	Language	Frequency	Percentage (%)
1	Sasaknese	23	46%
2	Indonesian	17	34%
3	Buginese	-	-
4	Other languages	-	-
5	Compound	10	20%
Total		50	100%

From the table 4.8 show the what language do you use when you speak to your Wife/Husband. Most of the respondents (46%) have Sasaknese language. The

smallest group of respondents is that respondents have Buginese and other language that is no respondents (0%).

Table 4.9

What language do you use when you speak to your another occupant

No	Language	Frequency	Percentage (%)
1	Sasaknese	16	32%
2	Indonesian	23	46%
3	Buginese	-	-
4	Other languages	-	-
5	Compound	11	22%
Total		50	100%

Table 4.9 describes the what language do you use when you speak to your another occupant of respondents. There are 23 respondents (46%) choose Sasaknese language and there are only 11 respondents (22%) choose Compound language.

2. Distribution of respondents based on the neighbor.

Table 4.10

What language do you use when you speak to your neighbors peer

No	Language	Frequency	Percentage (%)
1	Sasaknese	20	40%
2	Indonesian	24	48%
3	Buginese	-	-
4	Other languages	-	-
5	Compound	6	12%
Total		50	100%

Based on the table 4.10 the frequency and percentage of respondents indicated that there was no respondents who choose said “Buginese and Other languages” language.

Table 4.11

What language do you use when you speak to your older neighbor

No	Language	Frequency	Percentage (%)
1	Sasaknese	12	24%
2	Indonesian	24	48%

3	Buginese	-	-
4	Other languages	-	-
5	Compound	14	28%
Total		50	100%

On the table 4.11, the highest percentage respondents to said “Sasaknese” language 12 respondents (24%) and the lowest percentage respondents to said “Buginese and Other Language” language no respondents (0%) about what language do you use when you speak to your older neighbor.

3. Distribution of respondents based on the school.

Table 4.12

What language do you use when you speak to your classmate Sasak people

No	Language	Frequency	Percentage (%)
1	Sasaknese	9	18%
2	Indonesian	26	52%
3	Buginese	-	-
4	Other languages	-	-
5	Compound	15	30%
Total		50	100%

They were used what language when they were school with Classmate Sasak people. With the statement, there were 9 respondents (18%) who said “Sasaknese” language, 26 respondents (52%) who said “Indonesian” language, 15 respondents (30%) who said “Compound” language and there were no respondents (0%) who said “Buginese and Other language” language. The situation to their school most of respondents always used the Indonesian language when they are school with classmate Sasak people.

Table 4.13

What do you use language when you speak to your teacher (Sasak people)

No	Language	Frequency	Percentage (%)
1	Sasaknese	7	14%
2	Indonesian	28	56%
3	Buginese	-	-
4	Other languages	-	-
5	Compound	15	30%
Total		50	100%

Table 4.13 show the what do you use language when you speak to your teacher (Sasak people). It shows that the majority of them (56% of 28 respondents) are “Indonesian” language. And there are only 7 respondents are “Sasaknese” language.

Table 4.14

What language do you use when you speak to your Official (Sasak people)

No	Language	Frequency	Percentage (%)
1	Sasaknese	17	34%
2	Indonesian	24	48%
3	Buginese	-	-
4	Other languages	-	-
5	Compound	9	18%
Total		50	100%

They were used what language do you use when you speak to your Official (Sasak people). With the statement, there were 17 respondents (34%) who said “Sasaknese” language, 24 respondents (48%) who said “Indonesian” language, 9 respondents (18%) who said “Compound” language and there were no respondents (0%) who said “Buginese and Other Language” language. The situation to their school most of respondents always used the Indonesian language when they are school with official (Sasak people).

Table 4.15

What language do you use when you speak to your friend, teacher, and official not the Sasak

No	Language	Frequency	Percentage (%)
1	Sasaknese	7	14%
2	Indonesian	26	52%
3	Buginese	-	-
4	Other languages	-	-
5	Compound	17	34%
Total		50	100%

Table 4.15 above shows the what language do you use when you speak to your friend, teacher, and official not the Sasak. There are about 7 respondents (14%) who choose said “Sasaknese” language. While there are 26 respondents (52%) who choose said “Indonesian” language, 17 respondents (34%) who choose said “Compound” language and 0 respondents (0%) who choose said “Buginese and Other Language” language.

4. Distribution of respondents based on the message with telephone

Table 4.16

What language do you use when you talk to your family is the Sasak people in other areas.

No	Language	Frequency	Percentage (%)
1	Sasaknese	19	38%
2	Indonesian	27	54%
3	Buginese	-	-
4	Other languages	-	-
5	Compound	4	8%
Total		50	100%

Based on the table 4.16 show the what language do you use when you talk to your family is the Sasak people in other areas. It shows that the majority of them (54% of 27 respondents) are “Indonesian” language. And there are 0 respondents are “Buginese and Other Language” language.

5. Distribution of respondents based on the telephone

Table 4.17

What language do you use when you speak to your family the Sasak people in other areas.

No	Language	Frequency	Percentage (%)
1	Sasaknese	14	28%
2	Indonesian	26	52%
3	Buginese	-	-
4	Other languages	-	-
5	Compound	10	20%
Total		50	100%

On the table 4.17, the highest percentage respondents to said “Sasaknese” language 26 respondents (52%) and the lowest percentage respondents to said “Buginese and Other Language” language no respondents (0%) about what language do you use when you speak to your older neighbor.

6. Distribution of respondents based on the sub-district office, village office, clinic, and hospital.

Table 4.18

What language do you use when you speak to the sub-district office

No	Language	Frequency	Percentage (%)
1	Sasaknese	17	34%
2	Indonesian	29	58%
3	Buginese	-	-
4	Other languages	-	-

5	Compound	4	8%
Total		50	100%

Based on the statement table 4.14 there were 17 respondents (34%) who choose said “Sasaknese” language, there were 29 respondents (58%) who choose said “Indonesian” language, there were no respondents (0%) who choose said “Buginese and Other languages” language, and there were 10 respondents (20%) who choose said “Compound” language.

Table 4.19

What language do you use when you speak to the office village

No	Language	Frequency	Percentage (%)
1	Sasaknese	13	26%
2	Indonesian	20	40%
3	Buginese	-	-
4	Other languages	-	-
5	Compound	17	34%
Total		50	100%

The table 4.19 that showed, to statement they were used what language when they were speak to the office village. There were 13 respondents (26%) who choose said “Sasaknese” language, 20 respondents (40%) who choose said “Indonesian” language, no respondents (0%) who choose said “Buginese and Other languages” language, and 17 respondents (34%) who choose said “Compound” language.

Table 4.20

What language do you use when you speak to the Clinic

No	Language	Frequency	Percentage (%)
1	Sasaknese	8	16%
2	Indonesian	34	68%
3	Buginese	-	-
4	Other languages	-	-
5	Compound	8	16%
Total		50	100%

The table 4.20, that showed to statement they were use what language when they were speak to the Clinic. There were 8 respondents (16%) who choose said “Sasaknese” language and 8 respondents (16%) who choose said “Compound” language.

Table 4.21

What language do you use when you speak to the hospital

No	Language	Frequency	Percentage (%)
1	Sasaknese	5	10%
2	Indonesian	38	76%
3	Buginese	-	-
4	Other languages	-	-
5	Compound	7	14%
Total		50	100%

With the statement, the table 4.21 that showed, to statement they were used what language do you use when you speak to the hospital. There were 5 respondents (10%) who choose said “Sasaknese” language, 38 respondents (76%) who choose said “Indonesian” language, no respondents (0%) who choose said “Buginese and Other languages” language, and 7 respondents (14%) who choose said “Compound” language.

7. Distribution of respondents based on the public transport

Table 4.22

What language do you use when you speak to driver that you do not know

No	Language	Frequency	Percentage (%)
1	Sasaknese	-	-
2	Indonesian	50	100%
3	Buginese	-	-
4	Other languages	-	-
5	Compound	-	-
Total		50	100%

On the table 4.22, the respondents said that they were used what language when they were speak to driver that you do not know. The high percentage 26 respondents (52%) choose “Indonesian” language and the low percentage 0 respondents (0%) choose “Buginese and Other Language” language.

Table 4.23

What language do you use when you speak to driver you know as Sasak

No	Language	Frequency	Percentage (%)
1	Sasaknese	16	32%
2	Indonesian	32	64%
3	Buginese	-	-
4	Other languages	-	-
5	Compound	2	4%
Total		50	100%

So, to table 4.23 indicated that, there were 16 respondents (32%) who choose said “Sasaknese” language, 32 respondents (64%) who choose said “Indonesian’ language, no respondents (0%) who choose said “Buginese and Other languages” language and 2 respondents (4%) who choose said “Compound”.

Table 4.24

What language do you use when you speak to driver which you know as the Buginese

No	Language	Frequency	Percentage (%)
1	Sasaknese	-	-
2	Indonesian	39	78%
3	Buginese	4	8%
4	Other languages	-	-
5	Compound	7	14%

Total	50	100%
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Table 4.24 indicated to real fact to statement; they were used what language when they were speak to driver which you know as the Buginese. There were no respondents (0%) who choose said “Sasaknese and Other languages” language.

8. Distribution of respondents based on the market or shop

Table 4.25

What language do you use when you speak to seller you do not know

No	Language	Frequency	Percentage (%)
1	Sasaknese	-	-
2	Indonesian	50	100%
3	Buginese	-	-
4	Other languages	-	-
5	Compound	-	-
Total		50	100%

Table 4.25 indicated to real fact to statement; they were used what language when they were speak to seller you do not know. There were no respondents (0%) who choose said “Sasaknese, Buginese, Other languages, and Compound” language and there was 50 respondents (100%) who choose said “Indonesian” language.

IAIN PALOPO

Table 4.26

What language do you use when you speak to sellers you know as Sasak

No	Language	Frequency	Percentage (%)
1	Sasaknese	20	40%
2	Indonesian	27	54%

3	Buginese	-	-
4	Other languages	-	-
5	Compound	3	6%
Total		50	100%

The result of the table 4.26 indicated, there were 20 respondents (40%) who choose said “Sasaknese” language, 27 respondents (54%) who choose said “Indonesian” language, no respondents (0%) who choose said “Buginese and Other languages” and 3 respondents (6%) who choose said “Compound” language.

Table 4.27

What language do you use when you speak to sellers who you know as the Buginese

No	Language	Frequency	Percentage (%)
1	Sasaknese	-	-
2	Indonesian	41	82%
3	Buginese	7	14%
4	Other languages	-	-
5	Compound	2	4%
Total		50	100%

Table 4.27 indicated to real fact to statement, they were use what language when they were speak to sellers who you know as the Buginese. There were no respondents (0%) who choose said “Sasaknese and Other languages” language.

9. Distribution of respondents based on the job

Table 4.28

What language do you use when you speak to the job

No	Language	Frequency	Percentage (%)
1	Sasaknese	14	28%
2	Indonesian	27	54%
3	Buginese	-	-
4	Other languages	-	-
5	Compound	9	18%
Total		50	100%

On the table 4.28, there was no respondents who said “Buginese and Other languages” language, there were 14 respondents (28%) who choose said “Sasaknese” language, 27 respondents (54%) who choose said “Indonesian” language, and 9 respondents (18%) who choose said “Compound” language.

10. Distribution of respondents based on the situation/condition

Table 4.29

What language do you use when you with joking

No	Language	Frequency	Percentage (%)
1	Sasaknese	15	30%
2	Indonesian	30	60%
3	Buginese	-	-
4	Other languages	-	-
5	Compound	5	10%
Total		50	100%

From the table 4.29 showed that there was no respondents who choose said “Buginese and Other languages”, there were 15 respondents (30%) choose said “Sasaknese” language, 30 respondents (60%) choose said “Indonesian”, and 5 respondents (10%) who said “Compound” language, to fact that they were used what language when you with joking.

Table 4.30

What language do you use when you to with angry

No	Language	Frequency	Percentage (%)
1	Sasaknese	12	24%
2	Indonesian	34	68%
3	Buginese	-	-
4	Other languages	-	-
5	Compound	4	8%
Total		50	100%

From the table 4.30 showed that there was no respondents who choose said “Buginese and Other languages”, there were 12 respondents (24%) choose said

“Sasaknese” language, 34 respondents (68%) choose said “Indonesian”, and 4 respondents (8%) who said “Compound” language, to fact that they were used what language when you to with angry.

Table 4.31
What language do you use when you to persuades

No	Language	Frequency	Percentage (%)
1	Sasaknese	8	16%
2	Indonesian	33	66%
3	Buginese	-	-
4	Other languages	-	-
5	Compound	9	18%
Total		50	100%

Based on the statement table 4.31, there were 8 respondents (16%) who choose said “Sasaknese” language, there were 33 respondents (66%) who choose said “Indonesian” language, there were no respondents (0%) who choose said “Buginese and Other languages” language, and there were 9 respondents (18%) who choose said “Compound” language.

Table 4.32
What language do you use when you speak

No	Language	Frequency	Percentage (%)
1	Sasaknese	18	36%
2	Indonesian	26	52%
3	Buginese	-	-
4	Other languages	-	-
5	Compound	6	12%
Total		50	100%

Based on the statement table 4.32, there were 18 respondents (36%) who choose said “Sasaknese” language, there were 26 respondents (52%) who choose said “Indonesian” language, there were no respondents (0%) who choose said “Buginese

and Other languages” language, and there were 6 respondents (12%) who choose said “Compound” language.

Table 4.33
What language do you use when you speak to accounting money/object

No	Language	Frequency	Percentage (%)
1	Sasaknese	5	10%
2	Indonesian	42	84%
3	Buginese	-	-
4	Other languages	-	-
5	Compound	3	6%
Total		50	100%

With the statement, There was no who choose said “Buginese and Other languages”, there 5 respondents (10%) who said “Sasaknese” language, 42 respondents (84%) who said “Indonesian” language, and 3 respondents (6%) who said “Compound” language.

Table 4.34
What language do you use when you at loggerheads

No	Language	Frequency	Percentage (%)
1	Sasaknese	10	20%
2	Indonesian	22	44%
3	Buginese	-	-
4	Other languages	-	-
5	Compound	18	36%
Total		50	100%

Based on the result table 4.34, There was no who choose said “Buginese and Other languages”, there 10 respondents (20%) who said “Sasaknese” language, 22 respondents (44%) who said “Indonesian” language, and 18 respondents (36%) who said “Compound” language.

11. Distribution of respondents based on the religion

Table 4.35
What language do you use when you pray

No	Language	Frequency	Percentage (%)
1	Sasaknese	4	8%
2	Indonesian	18	36%
3	Buginese	-	-
4	Other languages (Arabic)	21	42%
5	Compound	7	14%
Total		50	100%

On the table 4.35, there were no respondents who said “Buginese” language, there were 14 respondents (28%) who choose said “Sasaknese” language, 27 respondents (54%) who choose said “Indonesian” language, 21 respondents (42%) who choose said “Other languages (Arabic)” and 9 respondents (18%) who choose said “Compound” language.

Bilingualism

Table 4.36
What language do you know

No	Language	Frequency	Percentage (%)
1	Sasaknese	12	24%
2	Indonesian	27	54%
3	Buginese	-	-
4	Other languages	-	-
5	Compound	11	22%
Total		50	100

Based on the table 4.36 indicated that, there were 12 respondents (24%) who said “Sasaknese” Language, 27 respondents (54%) who said “Indonesian” language. Thus, it can be concluded that the public sasak in Rinjani more dominate the Indonesian language than their mother tongue is the language sasak.

Table 4.37

The language was first studied

No	Language	Frequency	Percentage (%)
1	Sasaknese	19	38%
2	Indonesian	26	52%
3	Buginese	-	
4	Other languages	-	
5	Compound	5	10%
Total		50	100

Based on the results in the table above, which shows about the language first learned society in Rinjani sasak. There were 19 respondents (38%) with statement “Sasaknese” language, 26 respondents (52%) with statement “Indonesian” language. So, from the above table shows that people sasak more likely to use Indonesian language.

Table 4.38

What language do you learn then

No	Language	Frequency	Percentage (%)
1	Sasaknese	3	6%
2	Indonesian	32	64%
3	Buginese	4	8%
4	Other languages	3	6%
5	Compound	8	16%
Total		50	100

Based on the table 4.38, there were 3 respondents (6%) choose said “Sasaknese” language, 32 respondents (64%) choose said “Indonesian” language, 4 respondents (8%) choose said “Buginese” language, 3 respondents (6%) choose said “Other languages” language, and 8 respondents (16%) choose said “Compound” language, so, it can be seen from the table results in Rinjani asak community more people choose to learn Indonesian language compared with other languages.

Table 4.39

Which language do you mastered now

No	Language	Frequency	Percentage (%)
1	Sasaknese	15	30%
2	Indonesian	18	36%
3	Buginese	-	-
4	Other languages	-	-
5	Compound	17	34%
Total		50	100

This table 4.39 that showed, to statement by they were which language do you mastered now. There were 15 respondents (30%) who choose said “Sasaknese” language, 18 respondents (36%) who choose said “Indonesian” language, there was no respondents (0%) who choose said “Buginese and Other languages” language, and 17 respondents (34%) who choose said “Compound” language.

Table 4.40

Which language do you usually

No	Language	Frequency	Percentage (%)
1	Sasaknese	12	24%
2	Indonesian	30	60%
3	Buginese	-	-
4	Other languages	-	-
5	Compound	6	12%

Total	50	100
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Based from the table which language do you usually by Sasak community in Rinjani. There were 12 respondents (24%) said “Sasaknese” language, there were 30 respondents (60%) said “Indonesian” language, there was no respondents (0%) said “Buginese and Other languages” language, and there were 6 respondents (12%) said “Compound” language.

Table 4.41

If you mastered in speaking Indonesian language, since what do you mastered it

No	Category Answers	Frequency	Percentage (%)
1	Since childhood	24	48%
2	Since the school year	26	52%
3	Since adult	-	-
Total		50	100

Table 4.41 seen from if you mastered in speaking Indonesian language since what do you mastered it, there were 24 respondents (48%) who choose said “Since childhood” statement. So, Sasak people in Rinjani since childhood have started to learn or master the Indonesian language.

Table 4.42

If you mastered in speaking Sasaknese language, since what do you mastered it

No	Language	Frequency	Percentage (%)
1	Since childhood	29	58%
2	Since the school year	21	42%
3	Since adult	-	-
Total		50	100

To statement that If you mastered in speaking Sasaknese language, since what do you mastered it, 29 respondents (58%) choose said “Since childhood” statement, 21 respondents (42%) choose said “Since the school year” dan no respondents (0%) choose said “Since adult” statement.

Table 4.43
Your level in speaking Sasaknese language

N o	Category Answers	Frequenc y	Percentage (%)
1	Unable	-	-
2	Understand, but can not speak	11	22%
3	Being able to speak but not smooth	18	36%
4	Fluent speaking	21	42%
Total		50	100

There is some your level in speaking Sasaknese language, the high there were 21 respondents (42%) who choose said “Fluent speaking” statement. From the above table, we can see the level in speaking Sasaknese language mostly choose Fluent speaking.

Table 4.44

Your level in speaking Indonesian language

N o	Language	Frequenc y	Percentage (%)
1	Unable	-	-
2	Understand, but can not speak	-	-
3	Being able to speak but not smooth	-	-
4	Fluent speaking	50	100%
Total		50	100

There are several levels of the community's in speaking Indonesian language, there were 50 respondents (100%) who choose said "Fluent speaking" statement. From the above table, we can see the level of society's ability sasak in Rinjani in Indonesian language is 100% Fluent speaking Indonesian language.

Table 4.45
Your level in speaking Buginese

No	Category Answers	Frequency	Percentage(%)
1	Unable	18	36%
2	Understand, but can not speak	15	30%
3	Being able to speak but not smooth	12	24%
4	Fluent speaking	5	10%
Total		50	100

Based on the table 4.45 about the level in speaking Buginese by the people Sasak in Rinjani. There were 18 respondents (36%) who choose said "Unable" statement, 15 respondents (30%) who choose said "understanding but can not speak" statement, 12 respondents (24%) who choose said "Being able to speak but not smooth" statement, and 5 respondents (10%) who choose said "Fluent speaking" statement.

Table 4.46
Where do you learn Indonesian language

No	Category Answers	Frequency	Percentage (%)
1	School	20	40%
2	Family environment	18	36%
3	Community environmental	7	14%
4	Radio, TV, books	5	10%

Total	50	100
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Based on the table 4.46 indicated that, there were 20 respondents (40%) who said “School” statement, 18 respondents (36%) who said “Family environment” statement, 7 respondents (14%) who said “Community environmental” statement, and 5 respondents (5%) who said “Radio, TV, books” statement.

Table 4.47
Where do you learn Sasaknese language

No	Category Answers	Frequency	Percentage (%)
1	School	9	18%
2	Family environment	28	56%
3	Community environmental	13	26%
4	Radio, TV, books	-	-
Total		50	100

Based on the table 4.47 indicated that, there were 9 respondents (18%) who said “School” statement, 28 respondents (56%) who said “Family environment” statement, 13 respondents (26%) who said “Community environmental” statement, and 0 respondents (0%) who said “Radio, TV, books” statement.

Table 4.48
Where do you learn Buginese

No	Category Answers	Frequency	Percentage (%)
1	School	7	14%
2	Family environment	16	32%
3	Community environmental	25	50%
4	Radio, TV, books	2	4%
Total		50	100

Based on the table 4.48 indicated that, there were 7 respondents (14%) who said “School” statement, 16 respondents (32%) who said “Family environment” statement, 25 respondents (50%) who said “Community environmental” statement, and 2 respondents (4%) who said “Radio, TV, books” statement.

B. Discussion

In this section the researcher described about the shift of Sasaknese language among Lombok transmigrants in Rinjani Wotu sub district East Luwu. The researcher used questionnaire to get the data.

1. Who speaks Sasaknese language

The Sasak community in Rinjani Wotu sub district of East Luwu, mostly using the Indonesian Language in communicating every day fellow from the same tribe as well as the difference between the child to the parents or grandparents or older brother or sister still use two languages like Indonesian language and the Sasak just as much as a means of communicating every day, be it talk about school lessons, joking, squabbling, and angry, even sometimes also use of the Indonesian language while praying. The Sasak community are also more often tend to use of the Sasak language when met with a parent or same age as even using two languages like that Indonesian language and Sasaknese language.

2. Where and when they speaks Sasaknese language

Indonesian Language has become the language of everyday communication. Even in a society whose parents tend to have jobs such as farming and trading also more often speak English with her children. Indonesian Language have a role as the language of everyday communication. Not only in formal environments, such as schools, offices, Office of the head of the village health centers, hospitals, even while on the road any time meet them sometimes use of Indonesian language and Sasaknese language. In the household and the community environment is also more use of the Indonesian language.

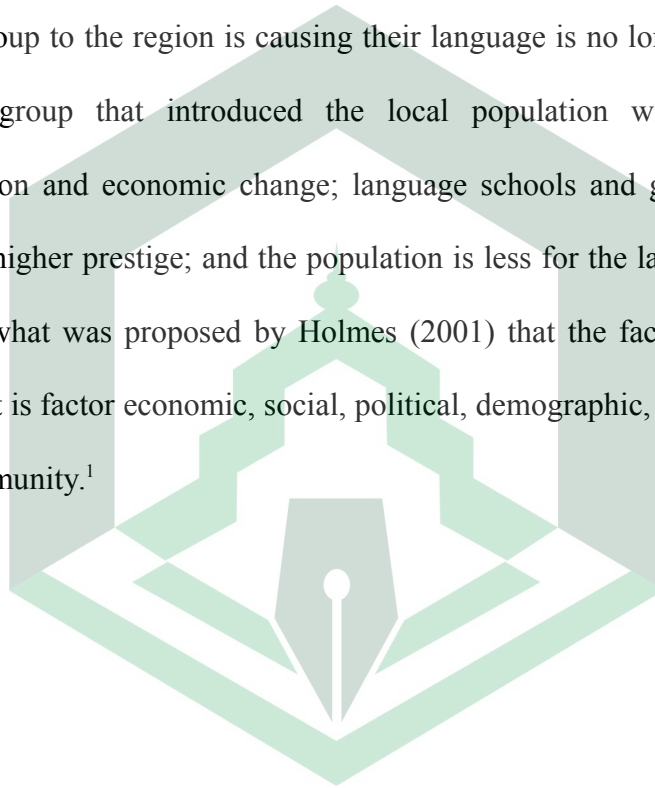
3. The majority of age group who use Sasaknese language

Language shift of Sasaknese language is evident in the younger generation have started to move into Indonesian and rarely use Sasaknese language. The speaker who is fluent only group aged 60 years and older generations. While the age group of 21-59 years old is not too fluent in the Sasaknese language. Similarly, the age group of 13- 20 years old this age group, they understand or know if their parents use Sasaknese language. However, if you want to talk is no longer fluent. As with the age group 7-12 years old, this age group was no longer using Sasaknese language and more likely to use Indonesian language.

Some of the conditions likely to be associated with language shift. However, the most fundamental condition is bilingualism, although bilingualism is not the only thing that encourages in the language shift. According Lieberson (1972, 1980) (2008, in Susi Yuliawati) nearly all cases of language shift in society occurs through intergenerational transition. In other words, language switching occurs through

several generations in a bilingual society in a period of time long enough. However, there is also a bilingual community who remain bilingual for centuries, so this means that the existence of a bilingual society does not mean to be in language shift.

According to linguists, besides bilingualism there are several other factors that trigger in the language shift. These factors include migration, whether committed by a small group to the region is causing their language is no longer used, as well as by a large group that introduced the local population with new languages; industrialization and economic change; language schools and government policies; urbanization higher prestige; and the population is less for the language shift. This is in line with what was proposed by Holmes (2001) that the factors that encourages language shift is factor economic, social, political, demographic, behavior, and values within a community.¹



IAIN PALOPO

¹Susi Yuliawati, *op. cit.*, p. 11

CHAPTER V CONCLUSION AND SUGGESTION

This chapter deals with research conclusion of the research and suggestions based on the data analysis.

A. Conclusion

Sasak community in Rinjani, Wotu sub district East Luwu, shifting Sasaknese language. Where the Sasaknese language is no longer a language of daily life for villagers Rinjani. Based on data from questionnaire, percentage categorization of 4 age groups, such as follows; 60 years old used Sasaknese language are 75%, 21- 59 years old used Sasaknese language are 33%, 13- 20 years old used Sasaknese language are 3% and 7- 12 years old used Sasaknese language are 1%. They use Sasaknese language while in the home, community, or when meeting with peers who also speak Sasak. However, when in formal environments such as schools, the district office, village offices, health centers and hospitals they use Indonesian. Similarly, the younger generation, they also use the Indonesian language both in formal and informal circumstances.

B. Suggestion

Based on conclusion the researcher would like to forward some suggestion

as follow:

1. Rinjani village communities through village heads Rinjani's not embarrassed to use Sasak language. Sasaknese language is the native culture owned Rinjani village that must be preserved.
2. For the people of the village of the Rinjani sub district Wotu order to participate preserve Sasaknese language.

3. For the government to preserve the Sasaknese language can add hours of lessons in the local content Sasaknese language.
4. The researcher hope future researchers can more deeply examines the language shift.



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