



## Relation of Sasak and Samawa Language: Diachronic Study in The Language Kinship of an Ethnic Group in Indonesia



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### Abstract

The language variation of a tribe in Indonesia has directly reflected language diversity and accent in its speech community. However, inter-tribal language diversity does not mean that it does not have a language closeness relationship. Thus, in this study, the problems examined is the identification of the relation of the language of Sasak ethnic group and Samawa ethnic group. Accordingly, the purpose of this study is to describe the language kinship (similarity) of Sasak language and Samawa language. In addition, language kinship can create a sense of language solidarity in order to strengthen the unity among the various ethnic groups in Indonesia. The collected data was obtained by employing method consisting of an interview with its basic technique and derivatives, observation (based on Swades vocabulary), and documentation. Sources of data were obtained from speakers of Sasak language and Samawa language who were communicating. The collected data were analyzed by combination method namely descriptive qualitative and quantitative. This combination was employed to describe the research in systematic, categorized, patterned, and dialectometry. Data are presented formally and informally. In the end, this study discovers the relation or relativity of variations of the two ethnic languages that will strengthen the value of togetherness and tribal unity in Indonesia.

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### 1. Introduction

The language diversity in West Nusa Tenggara (NTB) has made this province a multi-lingual varied area. This is possible because NTB is inhabited by three major ethnic groups, namely Sasak, Samawa, and Mbojo. These three ethnic groups are incorporated into an administrative region, namely NTB province. In daily life, local people tend to communicate according to their ethnic language, such as Sasak people use Sasak language, Samawa people use Samawa language, and Mbojo people use Mbojo language. This reality is largely fuelled by a sense of admiration for the identity and nuances of their respective localities. In line with Berry et al's statement

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(in [Mahsun, 1997: 2](#)) propose the theory of identity known as the theory of social identity. According to them, the social identity is a part of the self-concept of the individual that comes from the knowledge of the membership in a group or social groups along with the value and emotional significance attached to the membership. This means that someone from all three ethnic groups in NTB has the possibility of embedding emotional value and connectivity to the spoken language spoken by the ethnic itself.

In the meantime, the tendency of attitudes that accentuate the identity can absolutely affect the harmony of society, because the attitude of society is very emotional to the existing elements in the ethnic environment. This situation can trigger horizontal conflicts in the struggles of social interaction of the people. Moreover, inter-ethnic or sub-ethnic intersections have occurred in NTB. For example, in a series of inter-ethnic conflicts in NTB, the Samawa ethnic conflict with Balinese on 4 April 2000, Sasak ethnic conflict with Balinese that occurred around 2013, and many other ethnic conflicts in NTB. More specifically, the Sasak sub-ethnic conflicts between the Petemon and Karang Genteng villages were conflicting due to the intervention of different dialect variants, resulting in the formation of a gap between the two sub-ethnic groups ([Mahsun, 2001: 4](#)).

Therefore, it needs close attention and seriousness towards differences that tend to process and progress towards the survival of the community in NTB. It can be done by concerning the things that can be prevented and minimized through actions that uphold the diversity that remains in one unity of the nation. This can be proven through a review of the origin of language in NTB, for example between Sasak (BSs) and Samawa (BSw). Historically, according to [Mbate \(1990\)](#) (in [Mahsun, 1997: 3](#)), the languages in NTB have the same language ancestor, that is, from the Proto Sasa-Samawa.

Furthermore, the unity of clumps between the Sasak and Samawa languages is supported on the line of the Brandes (see [Mahsun, 1997: 1](#)) which divides the two Polynesian Malay groups, which he calls the subgroups of the Western Archipelago and the Eastern Archipelago, precisely among the Sasak - Samawa languages included in West Nusantara language group. Therefore, the proof of a single clump between BSs and BSw is important to be realized, so in this study, the researcher tries to tackle the problem entitled "Sasak and Samawa Language Relation: Diachronical Study on Family Language of an Ethnic Group in Indonesia". This study is expected to serve as a unifying tie between ethnics in NTB in particular or even for the whole ethnicity of the archipelago in general, because the true nature of its own language, in addition, to be a community marker, as well as a lingua franca in social life.

## Literature Review

Sasak language is the native language of Sasak ethnic group inhabiting the island of Lombok (NTB). Sasak ethnic is the ethnic majority in Lombok Island (there are some ethnic minorities, such as Java, Bali, etc.). The Sasak language has a dialect variant, [Toir](#) (in [Mahsun, 1997: 3](#)) divides into five sub-dialects, namely *Ngeno-Ngene* dialect, *Meno-Mene*, *Mriak-Meriku*, *Kuto-Kute*, and *Ngeto-Ngete*. The five sub-dialects are scattered into five administrative regions of the city/regency in Lombok Island.

Samawa language is the indigenous language of ethnic Sawama who inhabit Sumbawa (NTB) Island. [Mahsun \(1997\)](#) in his research divides the variant of the Samawa dialect into four dialects, namely Jereweh dialect, Taliwang dialect, Tongo dialect, and Sumbawa Besar dialect. The whole dialect is spread over two administrative districts on the island of Sumbawa.

The diachronic investigation is described ([Kridalaksana, 2009: 48](#), [Mahsun, 1995: 11](#)) as a review of the approach to language by seeing progress over time. In this case, the investigation was conducted in two cognate languages, namely Sasak and Samawa. Common differences and similarities occur in every environment and this is largely due to social factors. As explained by [Wijana et. al. \(2006: 5\)](#); [Setiawan \(2015: 3\)](#) is about community intervention in language and language in society. In addition, related to the speech, the local language can be also as a pointer identity and local identity. This is in line with Berry et al. theory of social identity (in [Mahsun, 1997: 2](#)) which he claims that social identity is part of the self-individual conception derived from the knowledge of his membership in a group or social groups together with the values and emotional significance which is attached to the membership. Thus, there is a tendency for a person to do speech act in accordance with his or her origin of the area, whether speaking in the environment or even outside the environment.

## 2. Research Methods

In this research, there are two paradigms or research approaches, namely qualitative and quantitative. This is because researcher believes that using single paradigm only will lead us to gain less comprehensive data, thus it

encourages researchers to employ two approaches. This is in line with Creswell's statement (2012a: 535; 2012b: 311); (Brannen, 2005); compared to (Denzin & Lincoln, 2000) the use of two approaches (mixed methods) is applied in relation with the basic assumption as the best effort to gain an understanding of the research problem.

The research setting in the study of the relation between the two ethnic languages does not employ the determination of population and sample as in general research, but this research underlay the object of study based on basic vocabulary (on Swades grammar) which then sorted and set to be used as reference data or sample research. In this case, it is determined by researchers that there are 25 data comparative vocabulary sample analyzed.

Related to the provisions of the sample, it is necessary to observe the revelation related to the research data, it takes some representative data samples for the overall representativeness of the data, because it is necessary to note that the sample data, it is sufficient enough to gather data from one person or one data but representative, otherwise, it is too risky because the data obtained cannot be cross-correlated for the sake of its validity (Samarin, 1988); compared to (Mahsun, 2007: 29).

Methods and techniques of collecting and analyzing data were conducted based on (Mahsun, 2007: 92) method of referring (skillful technique and competent technique), skill method (fishing technique and advanced skill advanced technique) and documentation to clarify the accuracy of the data itself.

Data analysis method is done by description method and analyzed with qualitative technique to categorize and manage the findings data. Analysing procedure is done by using inductive approach. The data obtained in the field is analyzed by thinking based on specific things drew conclusions on things that are general. Thus, the data obtained can represent the entire object of research.

### 3. Results and Analysis

This section represents the findings and discusses several things related to the relation between Sasak language and Samawa language involving data description, the relation between BSs and BSw, and *isolek* status of BSs and BSw.

#### 3.1 Data Description

The data used in this study were randomly assigned, by looking at the basic grammar (Swades) between the Sasak and Samawa ethnic languages. The vocabulary can be observed in table 4.0 below.

Table 1  
Basic Vocabulary as Research Reference Data

No	Glos	DATA ANALYZED	
		1	2
		Sasak Language (BSa)	Sumbawa Language (BSw)
1	abu	Au	au
2	akar	Akar	akar
3	apa	apa, apə	apa
4	anjing	acəŋ	asuq, acəŋ
5	baru	baru	bəruq
6	benar	kənaq	tətuq
7	benih	bineq	bineq, biniq
8	buah	buaq	buaq
9	bunuh	səmateq	səmateq, bəsəmate
10	burung	kədit	pio
11	cacing	ləŋa	caciŋ, bari
12	cuci	bisoq	bisoq, mopoq
13	danau	əmbuŋ, kokoq	təlaga
14	darah	daraq	gəti
15	dua	dua	dua
16	hati	ate	ate
17	jauh	jaəq	jəq
18	kalau	daraq	gəti
19	kiri	kiri	kiri

20	kuning	kunəŋ	kuniŋ
21	peras	pərəs	pəraq, rəməs
22	potong	pələŋ	pələk
23	siapa	səi	sai
24	telur	tələq	tele
25	tulang	tələŋ	tələŋ

Based on table 1 above, it can be observed the reference data used by researchers in reconstructing the relationship between the two ethnic languages. Related to the reference data, BSs and BSw have some similarities in vocabulary, ie on vocabulary; *abu* (ash), *akar* (root), *buah* (fruit), *hati* (heart), *kiri* (left), and *tulang* (bone). Simply, there are six similar vocabulary and nineteen similar and unequal vocabulary, so the same degree of data between BSs and BSw is at the same percentage (24%) and similar and unequal (76%).

### 3.2 Kinship Relation of Sasak language (BSs) and Samawa Language (SSw)

Relation is a form of connection between BSs and BSw as the language in one kinship of West Nusantara. The relationship between BSs and BSw is seen in three forms or relationships. This is obtained based on the results of the correlation analysis of language on the basic vocabulary with the same explanation as much as 6 vocabulary, ie on word / *abu* /, / *akar* /, / *buah* /, / *hati* /, / *kiri* /, and / *tulang* /. Meanwhile, in a vocabulary whose relation is similar or related is found in 15 basic vocabularies, such as; ; /*apa*/ (a~ə/-#), /*anjing*/ (c~s/#V-V# dan ŋ~q/-#), /*baru*/ (a~ə/#K-K# dan Ø~q/-#), /*benar*/ (k~t/#-, e~ə/#K-K#, n~t/#K-K#, dan a~u/#K-K#), /*benih*/ (ε~i/#K-K#), /*bunuh*/ (Ø~bə/#- dan q~ Ø/-#), /*cuci*/ (b~m/#-, o~i/#K-K#, dan p~s/#V-V#), /*dua*/ (ə~a/-#), /*jauh*/ (~ Ø/#K-), /*kalau*/ (u ~i/#K-K#), /*kuning*/ (ə~i/#K-K#), /*peras*/ (ə~a/#K-K# dan s~q/-#), /*potong*/ (ə~a/#K-K# dan ŋ~k/-#), /*siapa*/ (ə~a/#K-), dan /*telur*/ (ə~a/#K-, ə~e/#K-K#, o~e/#K-K#, dan q~ Ø/-#). In addition, there is also a different basic vocabulary between BSs and BSw of 4 vocabularies, such as; /*burung*/, /*cacing*/, /*danau*/, dan /*darah*/.

To be clearer, table 2 shows the close relation between BSs and BSw

No	Glos	Relation form	Language	Region observed	Relation type
1	abu	au	BSs	1,2	sama
		au	BSw		
2	akar	akar	BSs	1,2	sama
		akar	BSw		
3	apa	apa,apə	BSs	1,2	a~ə/-#
		apa	BSw		
4	anjing	acəŋ	BSs	1,2	c~s/#V-V# dan ŋ~q/-#
		asəq, acəŋ	BSw		
5	baru	baru	BSs	1	a~ə/#K-K# dan Ø~q/-#
		bəruq	BSw	2	
6	benar	kenaq	BSs	1	k~t/#-, e~ə/#K-K# n~t/#K-K#, a~u/#K-K#
		tətuq	BSw	2	
7	benih	bineq	BSs	1,2	ε~i/#K-K#
		bineq, biniq	BSw		
8	buah	buaq	BSs	1,2	sama
		buaq	BSw		
9	bunuh	səmateq	BSs	1, 2	Ø~bə/#- dan q~ Ø/-#
		səmateq, bəməte	BSw		
10	burung	kədīt	BSs	1	beda
		pio	BSw	2	

11	cacing	lɔŋa	BSs	1	beda
		caciŋ, bari	BSw	2	
12	cuci	bisoq, mopoq	BSs	1,2	b~m/#-, o~i/#K-K#, dan p~s/#V-V#
		bisoq	BSw		
13	danau	əmbuŋ, kokoq	BSs	1	Beda
		tələga	BSw	2	
14	darah	daraq	BSs	1	Beda
		gəti	BSw	2	
15	dua	dua, duə	BSs	1,2	ə~a/-#
		dua	BSw		
16	hati	ate	BSs	1,2	sama
		ate	BSw		
17	jauh	jaɔq	BSs	1	a~ Ø/#K-
		jɔq	BSw	2	
18	kalau	lamun	BSs	1	u ~i/#K-K#
		lamin	BSw	2	
19	kiri	kiri	BSs	1,2	sama
		kiri	BSw		
20	kuning	kunəŋ	BSs	1	ə~i/#K-K#
		kuniŋ	BSw	2	
21	peras	pərəs	BSs	1	ə~a/#K-K# dan s~q/-#
		pəraq, rəməs	BSw	2	
22	Potong	pələŋ	BSs	1	ə~a/#K-K# dan ŋ~k/-#
		pələk	BSw	2	
23	Siapa	səi	BSs	1	ə~a/#K-
		sai	BSw	2	
24	Telur	tələq	BSs	1	ə~e/#K-K#, o~e/#K-K#, dan q~ Ø/-#
		tele	BSw	2	
25	tulang	tələŋ	BSs	1,2	Sama
		tələŋ	BSw		

**Table 2 Relation between BSs and BSw**

Based on table 2 above, the type of the relationship is divided into three, namely the same relation, similar, and no relation. Thus, it can be constructed that the BSs connectivity with BSw has very identical, in the very sense of being related. This is supported by data of equal status and association. However, this subject cannot be generalized before the *isolek* status is observed in the calculation of *dialectometry*, i.e. the calculation of the degree of difference or the isolation relations between two or more dialects in this case between BSs and BSw.

### 3.3 *Isolek* Status between BSs dan BSw

Differences in *isolek* status of a language will determine the position of one language to another language, ie between BSs with BSw. *Isolek* is a marker or differentiator on the structure of a language itself, whether it is one language, similar (belongs to one kinship), or even different language. Absolutely, the explanation can be dragged through the calculation of *dialectometry* on the relation between BSs and BSw. The calculation of relations between these two languages can be observed in table 3 below.

Table 3  
The percentage of Different *Isolek* between BSs and BSw

DP DB	Different Word Code										$\Sigma$ Difference	%	ISOLEK STATUS
1-2	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>6</b>	<b>7</b>	<b>8</b>	<b>9</b>	<b>10</b>	$\frac{4}{25} \times 100\%$	16	No difference
	-	-	-	-	-	-	-	-	-	+			
	<b>11</b>	<b>12</b>	<b>13</b>	<b>14</b>	<b>15</b>	<b>16</b>	<b>17</b>	<b>18</b>	<b>19</b>	<b>20</b>			
	+	-	+	+	-	-	-	-	-	-			
	<b>21</b>	<b>22</b>	<b>23</b>	<b>24</b>	<b>25</b>								
	-	-	-	-	-								

\*Note: (+) different, (-) similar, DP (observed region), and DB (range of difference)

Based on table 3 above, the percentage of lexicon difference between BSs and BSw is only 16% which means that the status of *isolek* is no difference. This indicates that the position and existence of Bss and BSw are grouped in a group of proto-language, namely the Western Archipelago, so there is no reason stated that the two languages (BSs and BSw) as different languages.

Furthermore, if the calculation of the lexicon's different levels is reduced to the social conditions of society, it indicates that both ethnics historically belong to one language kinship. It is reasonable because the difference between BSs and BSw is almost not too contrast or high and ranges from 0-20% (*dialectometry*) which means it is considered no difference in the lexicon, while when examined on the phonological aspects the results obtained between BSs and BSw are a different dialect. This is based on a scale of determination on *dialectometry* in the range of 12-16% considered only different dialects.

#### 4. Conclusion

Based on the above discussion, it can be concluded that BSs and BSw as regional languages of two ethnics are highly correlated. The reason, the results of *dialectometric* calculations of the basic vocabulary BSs and BSw showed the difference scale, amounted to 16% and that means, the *isolek* status on the lexicon is considered no difference and the phonology is only considered different dialect. Thus, it can be correlated that BSs and BSw are a language kinship and this shows that there is no reason for ethnic communities to interconnect or conflict with each other.

Furthermore, the conflict in NTB between Sasak and Samawa ethnic is not solely generated on the basis of regional languages, because there is no difference lexicon and only a dialect difference. However, it should be observed on the phonological aspect. In this aspect, the potential for conflict may occur because of the protrusion of group identity through its regional dialect.

Thus, the results of this simple study are expected to provide a picture of the relationships between two languages in two different ethnic groups in NTB, namely Sasak and Samawa. Both of these ethnic groups are very closely related and clustered in one clump and will eventually strengthen and tighten the tribal races in NTB in particular or even in the archipelago in general.

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