



Social Dialect Variations in Sasak Monolingual Society



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Abstract

Social dialect variation is diversity and richness of dialect owned by an individual or group in Sasak monolingual society. Moreover, the diversity of social dialect is also often used as a medium for transferring ideology, identity, and existence by an individual or group of individual or other groups. Thus, the purpose of this study is to describe the form of vocabulary choice in social dialect variation of Sasak community to show differences in speech who is high social status (superior) and low social status (inferior) between individuals or groups and between women and men. The theory used is social dialect variation form of Janet Holmes and critical analysis Norman Fairclough. The data was collected by observing methods and interview as well as the basic techniques and derivatives, observation and documentation methods. Sources of data gathered from Sasak speakers who are communicating. Data were analyzed by using a descriptive qualitative method which aims to make a systematic description, categorization, and patterning. Data are presented formally and informally. At last, this study resulted in different forms of social dialect variation by an individual or group and by women and men who can cause a physical-psycho intersection.

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1. Introduction

Talking about Sasak social environment means talking about the social life of Sasak society that embraces strong social hierarchy. It can be observed at social dialect diversity posed by different social treatment in each region, in which every person speaks at two status, namely high social status and low social status and the female or male. High social status considered as higher group compared with lower social status. It's also same with the social status of men is higher than social status of women. This situation formed as a result of uncontrolled

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various social interest in speech. The higher group typically have nobility title or occupy high positions in government and societies life, while the lower group, only lack access to the same social upper class.

Moreover, the consequences can be made because this social reality of the language is the increasing gap parties or social groups exclusively separate themselves with low strata. Besides, each language variety used by each group not only to show the difference of one group to the other but also it's used as indicating the charges are worth the conflict. As in the speech of women and men. The conflict might happen if the group involved in the speech are not understood each speech concept. The facts in society indicate that monolingual dialect in society is not necessarily varieties form in dialect, it's mean that variety of dialect potentially to be developed another specific word in its speech, so sometimes interlocutors who only know the basic shape or common dialect cannot understand what is conveyed by the speakers.

The conflict might be in many forms, from the smallest to the extraordinary conflict potentially might happen if conditions or social contexts lead to conflict. Therefore, variations in a dialect not only the issue of diversity in Sasak monolingual dialect but also about the issue of the emergence of horizontal conflicts among Sasak society.

Based on the reality above, it is necessary an adaptation lingual attitude towards social dialect variants in Sasak language, so potential conflict in society can be avoided. furthermore, the whole concept of social dialect variation is no longer seen as a psychological and mental burden in the fight for social status in society, but it is regarded as a form of diversity that strengthens ethnic identity towards a harmonization of life.

Thus, through this journal entitled *Social Dialect Variation in Sasak Monolingual Society: A Critical Lingual Study* is expected to describe comprehensively about dialect variation in the social reality of ethnic Sasak. So, these issues are urgent can be described in this paper.

2. Research Method

This study uses Critical Linguistics approach that constantly sees how the grammar of a language or idiom bring certain ideological and meaning. In other words, the ideological aspects are observed by looking at the language choice and grammar used. Ideology at the general level shows how a group trying to win public support, and how other marginalized groups through the use of language and certain grammatical structure (Eriyanto 2009: 15.133). While the meaning of social production utterance, a practice means that in understanding a word is only used in determining the reality.

The population of the study was conducted in East Lombok and Mataram. Samples of the study in the area of Selong, Denggen, Gres, Grepek, Kerumut, and Dasan Agung by using informant's criteria by Mahsun (2005: 141), such as, 1) male or female, 2) Middle social status with not too high expectations of mobility, 3) have pride to their insole, 4) can speak Indonesian, and 5) physically and mentally are healthy. Data informant (attached) which is being sampled and used as objects or data assessment were gathered through random (random sampling) by observing to the criteria determined previously. Methods and techniques of data analysis are done by observing technique "see techniques involved capably and free technique involved a conversation", (Mahsun, 2007: 92) the method ably (guiding techniques and advanced techniques) and documentation to clarify the accuracy of data itself.

Methods of data analysis are done by description method and its analyzed by qualitative techniques to perform patterning of speech categorization and stereotyping of high or low class and women or men in the conversation of the informant. In analyzing the done by using an inductive approach where the data found in the field were analyzed with the thought according to the specific thing then its taken conclusions about the general thing. Thus, the data found can represent the whole object of study.

3. Results and Analysis

Social dialect is a process of creating dialect variation based on the social condition of particular society. Correspondingly, Holmes (1992); Sumarsono (2011: 25) stated that social dialect is dialect variation in a language according to the certain community's social class condition. While Mesthrrie, et.al (2000) defines as a form of social dialect accent and variations of pronunciation in a particular community or social class. Moreover, KBBI (2012); Kridalaksana (2009: 48) argue that social dialect is a dialect used by a particular social group.

Social dialect not only shows the social strata of a particular person but also can indicate motifs for someone in using particular accent or pronunciation. Yule (via Holmes, 1992) assert that social dialects can show great social value in speech acts at society. This means that there is another possibility that is hidden in the background or motives of a speaker in using a particular social dialect.

Wijana, et.al (2006: 15) have been asserted previously above phenomenon, as a form of language interaction with the community that exists in three ways, namely language affects the community, community affect the language, as well language and society influence each other. Creative attitude speakers and dynamic nature of the language allow a dialect uttered by diverse dialects even in a monolingual society.

A dialect might indicate whether a speaker comes from educated group or highly educated or come from uneducated or poorly educated, and also language can indicate whether a person has a high social status or not, as a nobility and ordinary person, dialect also can indicate whether a person has economy established or not and whether the person held a high position in the government or not. Altogether, it can be represented by dialect variations used by Sasak monolingual society in everyday conversation.

Social facts above, for Sumarsono (2012: 44) said as a form of social strata in society. It means, a group of people in a particular place can agree to create certain social tagging through tangible dialect in form of social classes. A class or a particular social group can not easily get out into other social classes. So that people should obey the fundamental formative or social rules. For example, a tradition that is still can be observed in Sasak is the nobility people *lalu* or *mamiq* (for men) and *Baiq* or *Lale* (for women) wherein Java same with the class of *Kramainggil* not allowed or very difficult to marry men or women who are not nobility or not *lalu* or *Baiq*. While the middle class or the educated can align with the manners in Java that are not too conservative in what caste entering the destination. It is also widely found in various social cultures in the world. For example, in research of Labov (via Holmes, 1992) in the British residents of high class and low-class accents using different dialects, as well as the Java community that consists of three groups, namely *ngoko* class, manners, and manners must *inggil* use different speech styles. For Labov, it is not possible to force Queen Elizabeth said exactly the speech style of street newspaper vendors. So that the matter can be observed as a social construction that precisely divides the society into superior and inferior groups.

In addition, Lass (1991) (in Mahsun, 1995: 47) argues that dialect variations can also be amended by two-lane, the lane sporadic (irregular) and the corresponding (regular), meaning that the dialect does not have regularity in the change or variation, it causes language is arbitrary for example in association teenagers often make innovation of the language, while the irregular variations occur with a dose of social neat. For example, between social classes nobility or not. Mahsun (1995: 48) also noted dialect variations can be explained as result of the emergence from other isolects influence on the area before the effect it has perfect correspondence. It means dialect variations can arise due to the process of borrowing, lending to other regional dialects.

When it's observing through critical in adapting the social dialects in particular society, according to Fairclough (1989: 43) states that language is not just a construct of autonomy, system of sentences, but as a discourse, social actions or practices prescribed by social strata; The same case with people who are not just mosaics where people of various multi-society structure, but rather a dynamic formation and practice relationship turns on the large scale are involved in the power struggle; nor as a kind of professional union, but as an institution formed ideologically with social relationships realized through particular discourse. For Thomas & Wareing (2007: 208) argue that social class is identified by a variety of dialects used so that the high level of social class with low-level social status can be easily distinguished. So it is quite potentially an ideology in social dialects to be connected. Ideology in general level shows how a group trying to win public support, and how other marginalized groups through the use of language and certain grammatical structure (Fairclough, 2006: 25-26). So, the process of forming stereotypes social in Sasak monolingual society happen in some form or motifs, in which it's can be observed at data of dialect variation below.

3.1 Social dialect variation

According to Holmes (1992) that Social dialect variation observed through dialect forming social status and adaptation form the outside. The form is describing as follows.

a. Dialect Variation Based on the Social Status

Social dialect variation in Sasak monolingual societies can indicate the level of one's social status, which means that the social status of a person related to how to treat these people with the level of social criteria. The data demonstrated through the use of dialect variation pronouns, verbs, adjectives, and nouns that can be observed as follows.

b. Pronominal Persona Marking

Social dialect variation in pronominal person at Sasak community is divided into several pronominal criteria as follows.

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- 1) First Pronominal Persona Single intangibles (1) *Alus* Sasak dialect, such as, *daweq*, *daweq titian* which means 'I'. This pronominal function is used by a communicant to call himself when talking with others who have an older age, to call himself when talking to people of higher social status, neither social status in the family nor in society, to talk with an unknown person or a guests, to call himself when talking to people who have the same age as speaker with higher social status, and in a formal situation such as in religious speech, and so a custom implementation and (2) *Jamaq* Sasak dialect, such as *eku/aku* 'I' is used for informal communication situations in many societies, in situations of public communication of lower social classes, and to a communicant who is older to the listener with a younger age.
 - 2) First Plural Pronominal Persona intangible (1) Sasak *Alus* dialect, such as *Tiang Sami* 'we' and *Tiang Pelungguh* 'we' / - *sami* 'we all' is used in situations of nobleman talk with another noble and (2) *Sasak Jamaq* dialect like *eku/aku* 'I' used in informal situations, adolescent promiscuity low social class and its used by a nobleman who talks to someone of lower social classes.
 - 3) Pronominal Singles Second Persona intangible (1) *Sasak Alus* dialect, *epe*, *side*, *pelungguh* which means 'you' are used in situations when to talk with person who is older, high social status, unknown person or with guests, and communication with official situation and (2) *Jamaq Sasak* dialect, *kemu* and *ente* 'you' are used to situations with a respectable interlocutors to dishonorable, informal communication, and the low social class community interaction.
 - 4) Second Plural Pronominal Persona intangible (1) *Sasak Alus* dialect, as in the word *pelungguh Sami* and *side pade* which means 'you all' is used for formal situations, communicant of high social status as well educated and (2) *Jamaq Sasak* dialect, such as in word and ante conveniences expected *ente pade* 'you/you all' used in informal situations, association communicant of lower social classes, and groups honored to speak to groups of low social status.
 - 5) Third Pronominal Persona in form of *Jamaq Sasak* dialect, as in word *ie* 'them' and *ie pade* 'they all' is used in informal situations, low social class, and sometimes at high social status communicant to the communicant of lower social classes. Whereas in the form of *Sasak* dialect *Alus* not found the form of variation found in the field.
- c. Noun marking
Nominal marking in Sasak speech community is divided into two namely (1) dialect *Sasak Alus* as in word *penenteng/akse/penyingak/penyerminan* 'eye', *amiku* 'elbow', *Asade* 'tongue', *Gedeng* 'home', *dastar* 'headband', *jangge* 'neck', *kempuh* 'dodot', *sesemin* 'monkey', *tampek* 'kain', *radean* 'ring finger', and so on which are used in the customary formal situations, the association of customary custom, and high social class. (2) Dialect Plural *Sasak* as in words of *elaq* 'tongue', *bacot/biwih* 'mouth/lip', *mate* 'eye', *belong* 'neck', *bale* 'home', etc. are used in a traditional non-formal situation, the lower social classes, and non-aristocrats.
- d. Adjective Marking
Adjectives marking in Sasak speech community is divided into two forms, namely (1) *Alus* *Sasak* dialect like *ampura* 'sorry', *nurge* 'excuse me', and *warek* 'satiety' used in situations that fellow nobility of high social status or against communicant of lower social classes and (2) *Jamaq* *Sasak* dialect like *lapah* 'hungry', *abot* 'lazy', *lenge* 'ugly', *salaq* 'wrong', and *melaq* 'greedy' which is used in communicant interaction who are low social status or non-nobleman.
- e. Verb marking
Verba marking in speech *Sasak* community is divided into two forms, namely (1) *Alus* *Sasak* dialect, as in *besermin* 'cry', *ngedahar/bekelor* 'eat', and *bemanik* 'say' that is used in fellow nobleman situation who are in the high social status or to low social status communicant and (2) *Jamaq* *Sasak* dialect, as in the word *ngeraos* 'speak / say', *lalo* 'go', *datang* 'arrived', and *liah* 'wild'.
- f. Social Dialect Variation in Outing Adaptation Form
This form of borrowing outside the intention is to adjust their attitude dialect to a specific region of the other regional dialects. Mahsun (2007: 352) have called linguistic adaptation with social adaptation, in which dialect of two regions are borrowing each other or the innovation itself adapted from a local neighbors dialect or surrounding area. The adaptation dialect is needed by speakers or certain groups of people so that no misunderstanding in interpreting the intent of the speaker's speech. Besides that, social dialect variation on *Sasak* people can be observed in some cases below, as follows.

1. *The first case*, Sasak people in Kembang Sari village at Selong (East Lombok) recognize the term 'pigeon' to call *dare* and 'chicken' with the title *manuk*. But in the near village, Timba Denggen village are still in one dialect, the term 'pigeon' as a *dare*, *manuk*, *kemanukan* and chicken as the chicken. On one occasion in the researcher's observations, youth from both villages talking, saying *mele ke te tukah manuk isik ayam de?* 'Will you barter manuk with your cock?' The interlocutors confuse to answer his questions with answer *paran ite ne jogang be Pade manuk kance ayam!* 'Thought I was crazy, chicken with manuk are same!' And who asked convulsion. In this case, the speaker of the Kembang Sari Village not know *manuk* means 'pigeon' and only interpret that *manuq* and *ayam* mean 'chicken'. Meanwhile, these words have different meaning to the speakers of the Gunung Timba Village who interpret *manuk* means 'pigeon' and *ayam* means 'chicken'. Thus, the speaker of the Kembang Sari Village does not recognize dialect variations on *manuq* word mean 'pigeon' and only know the word *dare* mean 'pigeon'. But on the contrary, the word *dare* in Gunung Timba village mean 'pigeon' is not recognized in everyday conversation.
2. *Second case*, occurred in speech at Perigi Village Dasan Agung, Pelita Mataram. Dialect variations found in the word *kecambah* is used as vegetable. The word *kecambah* in Verigi village is known in two forms, namely *busbusan*, *busan* 'sprouts' while in Pelita said sprouts known as *brubusan*, *busbusan*, and *busan*. The problem here is when the speakers of Perigi village talk with speakers from Pelita Village, then the speaker will experience confusion on *brubusan* word. While the term of *brubusan* also widely used in East Lombok. Thus it can be correlated that speakers in Pelita village has adapted the existing social dialects in East Lombok. Moreover, there are many people in Pelita found to originate from East Lombok were mingling with locals in the hamlet of Pelita.
3. *Third case*, occurred in Kerumut and Gres village. Although a little distance, but social dialect still used in monolingual. However, the unique thing found in the field that is Krumut village familiar with the term 'frog' as *dagang*, while in Gres village frog called *lepong* and *trade*. Ironically the word *lepong* means *frog* in Gres village tend to have another meaning where *lepong* at Krumut village is defined as 'female genitals'. Estrangement meaning referred by the two regions is likely to have done a linguistic adaptation from other regions or could be reconstructed by people themselves to demonstrate their group identity.
4. *Fourth case*, occurred in Renco Selong village with Mbumbasari village. Different terms found in word *raun* and *jangan* mean 'lauk'. In Renco village to say basic side dish from vegetable called *raun* and *jangan*, whereas meat-based animal and fish uttered the word *empaq*. Different things found in Mbumbasari village, the mention of dishes that are made from vegetable uttered the word *raun* and meat-based dishes of animals and fish uttered the words *jangan* and *empaq*.

3.2 Ideology in social dialect variation:

Fairclough (1998: 145) describes an important form of social practices that reproduce and transform knowledge, identity, and social relations that include power relations and simultaneously shaped by structures and other social practices. While Gramsci (Lehtonen, 2007: 6) hegemony speech-language describes the institutional level for all social groups in production and negotiation of meaning. That is, a speaker can reproduce a social dialect variation in their speech because it is supported by social situations and certain motives. This is a form of negotiation of meaning that is easy to identify the social status of the dialect variations style speech used by the person. However, diversity is not uncommon dialect variations used to covert other motives for speakers that broadly lower social or denigrated.

Moreover, Fairclough (1998) emphasize the critical focus at selecting of preferred vocabulary in speech. In this case, the speech functioned in two forms, namely 1) gender pointing, it means that in social interaction distinguished women's style of speech with male speech's style, and 2) gender pointing means that Sasak community association speech style group are considered to be a role (superior) are distinguished by speech style of acts which are considered less (inferior). As for the social dialect variation that may indicate the potential power and social conflict in Sasak society, as follows.

1. Social dialect Variations Gender Marking

Social dialect variation which represents the female gender or women in a conversation can be observed in the case that occurred in the Grepek Grening village at East Lombok. Dialect variation occurs in several forms, as follows.

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a. Pronunciation form is extended

Extended pronunciation form means that women and men in Grepek village speech have a unique identity. Female speakers will lengthen the pronunciation at each end of words, while the men are not found at the end of the utterance pronunciations elongation. This elongation process occurs in all types of speech. It is for Grepek society used as a mark considered speakers' identity, both speakers of women and men in everyday interactions.

Example:

Women = *mbe mlaik tie* 'where are you going?' (Form *tie* uttered in long tone as *tieeee*).

Male = *mbe mlaik te* 'where are you going?' (Form *tie* uttered with a tone of fixed and long, like *te*)

b. Different forms of words

The different word means is using different vocabularies are not the same between speakers of women and men. Female speakers using common vocabularies and men tend to use the diminish vocabulary use of the vowels in his vocabulary.

Examples:

Female/Perempuan	Male/Laki-Laki
<i>tie</i> 'itu'	<i>t<i>e =te</i> 'itu'
<i>embe</i> 'kemana/mana'	<i><e>mbe =mbe</i> 'kemana/mana'

2. Social dialect variation of Gender Marking

The social dialect variation in representing the role of gender in Sasak society often used to demonstrate the superior and inferior. Moreover, social dialect variation shows the role of gender that is superior and inferior can be observed as follows.

a. Social dialect variation marks the superiority

Social dialect does not rule out the possibility of intervention by native speakers in conversation. Social dialect pronounces formed by social level speakers have opened wide social struggles in the interaction. The attitude of Sasak people who recognize and acknowledge the existence of nobles and non-nobles not make people who are in a lower social status feel marginalized. As for some examples of the discourse of conversations in the use of dialect variation on speakers that showed superiority is as follows (Setiawan, 2012: 164-170).

L1 : Be *pete so cowo? Si baik-baik misal ne marak aku ke ngeno.*

P : *sang peden nde, pengerumunan ide.*

L1 : *ndeq ngerumun aran ne no.*

In the snippet conversation above was done by men (L1) and women (P) who interaction casually discuss the affair. Both of them speak with different pronominal persona dialect variations. The men chose to use the word *aku* 'I' and *-ku* 'I/-ku' socially that language sound quite different and the women use *nde* 'you' and the idea of 'you' which means smooth in which mean the women respect to the man.

Correspondingly, when traced to the social hierarchy of Sasak society are remarkably adhere to the concept of patrilineal in the family. This is a form of intervention belief in Sasak social structure. As for the other forms that show the superiority of speakers is as follows.

L1 : *mun aku jeq seangku so iye.*

L2 : *masaq keh? Ide ngeno [masaq keh] 'yang benar saja?'*

In the context of conversation above shows two male speakers were talking. Social message of social dialect variation used are male speakers were second (L2) respect to the first male speaker (L1). Theoretically, it shows that the first speakers (L1) have higher social status than the second speaker (L2). The status is indicated through the use of the word *aku* 'I' that is worth the rough and speakers of both reciprocate conversation by saying the *ide* 'you' is worth the fine, so this concept acceptable to the

context of fine language will not be used by a high social status at the time of speaking with communicant low social status.

L : *angkaq, iye ampoq tiang suruq epe tepu rubin tono leq Pol. PP no.*

P : *ngimpi tiang te keleq isiq batur leq pol pp suruq ne tiang tulaq begawean.*

The conversation above-involving speakers both men and women. The two are using the pronominal persona on social dialect variation is subtle. The male group calls their interlocutor with *epe* 'you' that shows the *alus* language and the use of *tiang* 'I' which also means *alus*. The woman also uses subtle variance in response to the interlocutors expressed by using the word *tiang* 'I'. This means that both groups in the context of the conversation indicate that both are in the high social status, because of their attitude of mutual respect. Does not rule out the possibility they also come from educated families, so the smooth variety used.

Thus, in the selection of speech social dialect variants do not know the sex but who have a high social status. The speakers of high social class tend to show their status to suppress the lower class. So the inequality speech may trigger potential horizontal conflict among the sultry with the social phenomenon.

b. Social dialect variation pointer inferiority.

Unlike the previous conversations that show superior group. In this part, it is shown the distressed group in a conversation due to the social influence of the high class in his low status. The social dialect variation within a few quotes conversations showed inferiority. The social dialect variation in Sasak monolingual societies which shows speaker inferiority is as follows.

L : *ndeq ku ngerumun laguq nilaiq ante aran te ne no.*

P1 : *nggih wah. ngumbe-ngumbe ongkat side ngumbe-ngumbe ne.*

At the conversation, there is a rude selection by the man who pressure the women using *-ku* and *ante* 'you' are worth rude to utter in front of the speaker and the women will simply reply using the word *side* 'you' are appreciating *halus*. Social messages found in this conversation is showing the power of men in high social status position in front of the woman who only resignedly responded through the word *ngumbe-ngembe* 'in depends on you or whatever'.

In addition, the speakers are in different class to the other person. For example, the communicant of lower social classes must use a variety of *halus* dialect when speaking to the other group from high social status. Whereas, on the contrary of the high social class are reluctant to use a variety of *halus* language in a conversations to respond the lower social classes. Social realities like this have clearly demonstrated disparities or gaps that separate one social class to another social class. Gradually, this situation can make problems such as horizontal conflicts

4. Conclusion

Social dialects in Sasak monolingual societies very concerned on social existence during the speech in various contexts, such as talking to people of lower social classes, less educated, and less influential in the conversation. While social dialect variation for a group that is thought as lower social classes will always feel humbled in a conversation that potentially will trigger a conflict in the interaction. Social dialect is very strong in showing the social status of a speaker. In addition, the use of dialect variations in the conversation will lead to vulnerability and ignorance group relations is an area in particular social dialects with vocabulary that is sourced from an area.

Adaptation dialect greatly overlooked in social interaction. This can be useful when it came to understanding the social dialect variation in Sasak monolingual society. The understanding of each variation can prevent potential conflicts. Thus, the higher of someone ability, social class or a particular region, the conflict can be avoided. However, on the contrary, if the social and linguistic adaptation can't be done by a group, so the potential conflict in a society is greater.

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