



## Functions of Kekilah Traditional Expression of Sasak



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### Abstract

Social interactions are crucial issues in Sasak society who has been familiar with the variety of ethnics and cultures for long period. As a figurative language, Kekilah has been importance element of Sasak in social-cultural matters. Related to this thing, this paper tries to do further examining by observing the function of Kekilah which was promoted by Merton (in Kaplan and Manners, 2002) with aims to know what are functions can be analyzed based on the theory. Further, this discussion is focusing on manifestation function and latent function of Kekilah. Manifestation function (explicit function) as an expression function which is realized or accepted by the sasak community, which contains the use of communications, educations, and politeness functions. While, latent function (implicit function) is a social prenatal reflection, social controlling function, and solidarity functions.

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## 1. Introduction

Oral literature is a medium for expressing the human feeling that lives and achieving in a community who have not known or little familiar with writing. It does not mean that oral literature can't be found in the community (Hutomo, 1993: 1). As cultural phenomena, oral literature will always exist in the society where values have been a reflection the norms are alive in the period because its features are very contextual.

The cultural values which existed on oral literature reflected by social life at present. Not a bit of the value used for developing national culture, especially which are accepted universally to all society level. According to Finnegan (in Geertz, 2000: 24 and Kaplan, 1999: 43), oral literature containing different events occurred on its supporting community.

By observing its function, there is oral literature which still alive because of its use in the life of a community. Besides that, there exists extinct oral literature. This is one cultural situation regarding the ability to fulfill its function in the life of society.

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Oral literature which has been used are identified by appearing social interaction phenomena, which is used to providing the need of art and entertainment, as well media of interactions between one community with another, so it creates variety social actions. According to Weber (in Giddens, 2004: 265) defines social action is part of the social system. The social action itself is the reality that has a frame-purpose tool (means-ends framework), which happen in a situation used by the actor (human) as purposive media, which is regulated normatively (cultural values) in order to give direction on individual actions.

One of the regional cultures is existed on Sasak community called Kekilah (traditional expression). It was widely used by people in a variety life, such as *megiris tembakau* (slicing tobacco), religious ceremony (wedding), Nyongkolan (traditional culture of Sasak) and many other entertainments.

Kekilah is part of traditional expressions on Sasak which related to idiom and proverb which has been recording Sasak people history of life and costume, since the period of animism, dynamism, until Islamic era. Kekilah becomes one tool for communicating of thought and feeling of the public, verbally with phrases are containing functions as accepting the sign of social situations of education, and public persuading.

The Kekilah (expression) of Sasak become cultural heritage which can be used to reflecting the social situation and people cultural. Based on language aspect, it is going to express language creativity in its use, because the language has been viewed as a power in which human tried to declare themselves. To the modern people, Kekilah still has value and function, as long as people try to receiving the meaning for themselves (Teeuw, 1984: 10). In addition, it also contains historical values such as morality, religion, customs, ways of thinking, aesthetic, and social controlling value.

Thus, Kekilah (expression) is an integrated part of community life, primarily in community village. Therefore, Kekilah has a function in assist the daily life of the community according to their customs and religion. The following data in this paper is the outcomes of an author interview with a community leader. So that, based on the background above, this paper aims at examining the function of Kekilah (expression) in a variety of public phenomena on (Sasak), which contains idea/notion of social interaction.

## 2. Materials and Methods

This research is humaniora studies by using a qualitative approach. In this case, the approach based on phenomenological theory. Here, the researcher tries to understand the meaning of events and things that are related to certain situations (Moleong, 2002: 9). This concept has an interpretive tendency. It means that an interpretation understanding of an event or specific situations through objective arguments. On the other hand, it is stated that a phenomenological approach is an understanding or interpreting for a particular phenomenon. The data in form of number or table (quantitative) are used as supporting only.

The type of this research is a combination of field research and literature study. Field studies intended to attempt at looking for data by interviewing informants. While, literature study intended to find data through books, scientific journals, even research results.

This research is a case study because it was collected from situations or events that occur in which *Kekilah* used in community life. The main data of qualitative research originally in form of *words* and *actions* as well documents as additional data. According to Lofland in Moleong (2002: 112), in this study, the primary data was derived from people who are interviewed (informant) and noted for doing further analysis. Here, those instruments then equipped by writing tools like books are useful to write field data directly and what is memorized. This thing is important in the note-taking field.

In this study, the data are collected through observations, library research, and interview. The data from interview and literature study then collected into a note of gathering data research. The creation of data research in which including different categories is one important step to transcript the data. The maximizing data are supporting further classification process.

*Classification* is reclassifying process of data that has been transcribed according to the problems are analyzed. In this case, classifying data is related to the research problems which consisting of forms, functions, and meanings. The maximizing on the classification process make further interpretation become easier.

*Interpretation* is an effort to interpreting the process of data meaning by looking at correlation to the phenomena are observed and then provided into descriptive. In this case, data that has been classified then described through interrelations analysis of the data.

The results of data analysis in this study then presented informally (narrative) and formal (table). However, here, the data are presenting informally according to the research type that uses qualitative research. The data are presenting in form of description on research data analysis.

### 3. Results and Discussions

Based on the research, there are some things to be discussed by the researcher, that is; Basic functions of *Kekilah*, manifest functions, and latent functions. These three functions become a key element in understanding the using of *Kekilah*. The description as follows.

#### 3.1 The functions of *Kekilah*

Literally, the function can be defined as (1) positions (work) that are done, (2) physiology (bodywork), (3) the amount is related, and (4) the use of thing (Alwi, 2001: 322). So, here, the function can be understood as a regular verb, sequence, and integrated refers to the "how" (epistemology) and explaining the use that refers to an action (Suastika, 2003: 17). Related to this paper, this study used as an attempt to examine epistemology use, which is used regularly, sequence, and integrated into the community supporters (Sasak).

As already argued by Danandjaja (1984: 32-33) in oral story, *Kekilah* is similar with idiomatic function, like (1) viewing system, (2) an instrument for legalizing institutions and culture, (3) an educational media for children, (4) means of coercion and supervisors (to meet) the norms of society, (5) a means of communication, especially in terms of society control (social control), and (6) media for showing speaker communication ability. The classifying functions will be more maximum to be used for observing *Kekilah* functions.

Although it has a large range, classifying function certainly has a chance of progressing when confronted with empirical data in the field. This development can bring their new functions or dysfunction in the old functions. Thus, the category of the functions will be expressed as one larger classification functions as stated by Merton (in Kaplan and Manners, 2002: 77) as (1) the manifest function (explicit function) and (2) latent functions (functions that convert/implied). Categories this function can be a framework (function)

*Manifestation function* is functions are appeared, desired, as well as realized through its supporters' community. This refers to the functions of (a) communications, (b) educations, and (c) politeness. Besides that, this function is a function that is veiled, unwanted, and not realized by society. This refers to the functions of (a) social reflecting, (b) social controlling, and (c) solidarity functions.

#### 3.2 Manifestation Functions

##### 1) Communication Functions

The functions of *Kekilah* in terms of communication is regarding the use of KTS in many contexts of *Sasak* communication. This is related to the nature of *Kekilah* as language diversity, namely figurative speech as well idiom on *Sasak* society. This shows that *Sasak* people are generally using *Kekilah* in form of oral language. Nevertheless, in a certain context, *Kekilah* also appears in daily communication. Thematically, the context of communication which contains the notion of social interaction, where transformation and dialectics between various ideas that reflect and associated with social interaction problems. The condition was eventually made *Kekilah* has a strategic position because of its uses both for communication and interaction (Sobur, 2003: 303).

The using of *Kekilah* in one communication process aims to show the pattern or figurative language diversity (style/idiom) in delivering an allusion through particular comparison. Similar with Thoir (1984: 3) who was argued that *Kekilah* is the figurative language used as mean language beauty and humor in everyday communication, both in formal communications and jesting. For example, *Kekilah* "enjek-enjek dagang tuaq" - "maraq tukang ndeqn teteh kayuq" (like a carpenter who doesn't throw wood). This illustrates someone behavior like a carpenter who doesn't throw pieces of wood, everything is utilized, like spoken wisely, where their attitude is accepted to be imitated. Some *Kekilah* also shows different language (figurative speech) that is used to convey an allusion through certain comparison which still associated with social interaction issues.

Similar to other communities, *Sasak* people have variety communications in daily life. Based on transmitting the language, the people are familiar with two forms of language that is spoken and written. Empirically, spoken language tend to be used more often although there is an indication where written language will be used more at the

feature. This providing a chance at using KTS, in which is basically as part of spoken language. Similar to written language, for example through literature works, *Kekilah* can exist and achieve on it. Based on the situation of communication, Sasak people also familiar with informal and normal variety. Basically, *Kekilah* was used in both of them. In an informal situation, *Kekilah* presenting people closeness. For example, *Kekilah*, "*romboq aiq romboq saquq*" (*tambah air tambah sagu* 'more water more food'). Where, on the formal situation, *Kekilah* lead to the mutual respect and tolerance towards people and interlocutors.

Similar with arts, especially which performing dialogue, such as *keminang robek* 'traditional place of sirih', *Amaq Abir* 'Abir father', *bonyean* 'show, and *wayang* 'puppets', are still have to mean in the using of *Kekilah* (expression). In this context, *Kekilah* is useful for specifying language communication to be used and then make various anecdotes or jokes. For instance, *Kekilah* "ongol-ongol eleq leneq buaq umbi kerapitan - idongol maling bebek surut mudi kendaitan'ongol-ongol from Leneq – idongol thief duck backward found" (interview). On art performing, *kiblah* usually used to convey of praising, complying, insinuating, flattering, innuendo, and self-demeaning. In certain occasions, *Kekilah* can be used to steer the conversation into one context which leading to the jokes. For example, "*tao-tao arit biwih*" (sebisa-bisanya menjaga mulut 'as able as to keep our mouth'). This illustrates an effort which concerning and promoting togetherness, brotherhood, and unity. The phrase is made as a response to the important of hope that can underlie variety efforts at performing or applying a job, task and responsibility.

Another *Kekilah* which related this can be observed in the following example, "*adit tao jauq aiq*" (agar bisa bawa air 'in order to be able to bring water'). The phrase reflecting aims and dream that should be realized in social interaction. It is also describing Sasak people personality who are basically praising agreement so that it is always to discourse.

## 2) Educational functions

In this functions, *Kekilah* is used as one element in supporting various matters related to the education which related to the existence of *Kekilah* as language styles and idioms. On the other hand, stated that *Kekilah* is mean of education through one language style and particular language. Basically, the use of this language containing various dimensions, whether in the empirical form and ideas (themes) which are delivered. As language style and idiom, *Kekilah* shows such tendencies that give dimension to the educational function.

Empirically, *Kekilah* contains Sasak treasures lexicons, whether 'original' Sasak vocabulary or lexical borrowing from another language. It is implied that *Kekilah* is effective in supporting to master Sasak lexicon. As argued by [Tarin \(1996: 156\)](#) that language style and proverbs are effective techniques for teaching vocabulary based on the semantic view. Related to it, *Kekilah* presenting dimensions of meaning such as lexical, grammatical, denotative, connotative, contextual and associative meaning. It also indicates that the process of introducing and understanding *Kekilah* is effective to mastering semantic dimensions.

Thematically, *Kekilah* is reflecting a variety aspects of Sasak culture, including social interaction. As stated earlier, language is cultural phenomena in which speaker culture is reflected. Besides presenting and teaching lexical and variety semantic aspects of Sasak, *Kekilah* also contains a lot of aspects of Sasak culture. Similar with [Sobur \(2003: 273\)](#) who argued that language has power at delivering more ideas than being just only as expression media. For example, "*patut* 'proper' (appropriate)" (good, praised, match, same, proper and not excessive), '*patuh* 'obey (compliance)' (harmony, harmonious, peace, tolerance, mutual respect, and solidarity), "*pacu* 'good'" (industrious, enterprising, diligent, serious, never give up or do not know the despair) ([Mahyuni, 2004: 91](#)). *Kekilah* also presents and contains many specific lexicons, especially those related to social interaction. For example, "*jeloq leq jelo panas*" (jemur pada matahari yang panas 'drying in the hot sun'). This illustrates that seeking knowledge is starting from early born until die. According to *Kekilah* that seeking knowledge has no limitation. It also contains an expected thing and the reality of doing social interaction.

The ideas which are expected in social interaction has a function to teach about the goal that should be achieved and realized it. Those things are related to the process of creating a balanced of social life. In Sasak society, a condition expressed by the term, such as; *pacu-pacu* 'be kind', *beriuq* 'together', *bareng-bareng* 'be together', *begibung* 'eating together'. These terms indicate that the introducing and understanding of *Kekilah* is effective in supporting knowledge which is expected and purposed in social interaction that happens in Sasak people. One example of *Kekilah*, "*saling sedoq*" (trade-offs). The phrase teaches us that togetherness is something to be dreamed, aimed, and expected on social interaction.

The idea regarding the things is expected to be realized in social interaction containing many phenomena found in social life. The idea of reality, which regarding the nature of social interaction can be used for understanding the

phenomena which have been the fundamental reality of social interaction. Those situations create diversity which is related to the interaction itself. It means that introducing and understanding *Kekilah* are effective at an understanding of fundamental things about reality in social interaction which becomes a basic concept for doing interaction. For example *Kekilah*, "beriuq maju" (bersama-sama merasakan 'together to feel'). The phrase implicitly contains what human that empirically will face reality on people (society) with different behavior. It has been seen as a fundamental reality in Sasak people.

The idea of reality, especially those related to social interaction behavior functioned to teach various phenomena of behaviors that occur and achieving in social interaction. This situation presenting a number of behaviors that are seen as ideal or controversial in one social life. This interaction between two behaviors indicates dynamics development in the life of Sasak people. This indicates that the recognizing and understanding of *Kekilah* is useful for supporting the knowledge to the various phenomena concerning to behaviors occur and involving in social interaction. One example, "*Kekilah*, Bantel tolang ndaraq isi" (mempertahankan tulang yang berisi 'maintain containing bone'). The phrase mean that empirically in social interaction will face a reality of the existence in a number of behaviors that tend to fight over something that is less than helpful and leaving only a feud. The behavior has been seen as significant behavior that lives in Sasak community.

Basically, education is not only focused on teaching matters but essentially it also focuses on the forming process of moral and personality. For example, *Kekilah* "maraq onta serah diq" (ibarat onta menyerahkan diri 'like camel handing itself'). In this context, *Kekilah* was expected to be one supporting media at performing process of people morality and personality on Sasak community. *Kekilah* is a strategic media for transforming system of cultural value. It is the most abstract, in which includes the various basic conception of citizens about the things that must be considered are valuable in their lives (Koentjaraningrat, 1997: 25). This cultural value has been implanted to the individuals of society since early period, so, it is created a view that is hard to be changed in short time. It is similar to efforts performing moral and personality, on the other hand, stated that value system in Sasak cultural is performing the process of moral and Sasak people personality.

### 3) Politeness Function

This functions concerning on a process of creating or reflecting polite attitude. Lexically, politeness mean as attitude, manners, civilization and decency (Alwi, 2002: 1084). Here, politeness concerning to the language use in one communication where become a thing that can create and reflecting people characters, manners, and morals. This is related to *Kekilah* which is essentially being language style, which delivering an allusion through figurative language comparison. It means that *Kekilah* avoiding offence interlocutors as well as other parties who are involved in a conversation. This is similar to phrase "manusia tahan kias, binatang tahan malu (human holding up allusion, animal holding up shyness)" (interview). This expression showing that politeness is a significant aspect in *Kekilah*.

Furthermore, politeness is one important aspect in any languages, like on sasak language *Kekilah* contains stratification language. It reflects speaker personality, like idiom "bahasa menunjukkan bangsa 'language showing nationality'". This also reflecting speaker politeness.

The using of figurative language as the formulation of *Kekilah* by creating dimension meaning. It makes *Kekilah* as an option to keep politeness of communication process optimally. In this case, *Kekilah* is one way that is considered ethical in delivering purpose in form of allusion through specific comparisons. For example, *Kekilah* "soraq diq" (menyoraki diri). This is one personality or Sasak society politeness to convey various purposes are indirectly or covertly.

Whatever language or terms used to convey an intention in a communication, like allusion, if delivered through *Kekilah*, would be accepted normatively. In this case, someone offense might be made the bad situation on their communication will not appear, It becomes an agreement that *Kekilah* of the debatable situation during communication process would be accepted. Instead, it should be viewed as something that must be felt and as a further reflection that *Kekilah* is useful to give advice for the people. For example, *Kekilah* "mbe laiq aiq ngeleq" (kemana air mengalir 'where does water flows for') (interview).

Expression of a specific intent with certain language on its purposing, tend to be less accepted in communications of Sasak society. If it's enforced to create meaningless conversation among the speaker (besiaq, besoa 'fight'), even it become real fighting (*mesiat* 'fighting'). By comparing with Sasak speakers who prefers to use aesthetic languages, *Kekilah* can create a fun atmosphere by ignoring contrarily a situation. This language model makes the speakers are respectable by interlocutors in a communication (interview). More polite the language use by the speaker, so, they will get respect more. It is also ultimately affecting speaker status (strata level) in one social environment. Here, *Kekilah* can be one strategic step for optimizing achievement language presentation.

As part of *Kekilah*, it was also used in creating and maintaining politeness in one social Sasak society interaction. Politeness must be considered in its process, where it can create harmony atmosphere to the parties who are involved in the interaction. *Kekilah*, "embe laiq jaum to laiq benang" (kemana arah jarum kesitu arah benang 'where direction tail, the needle thread for). The use of politeness *Kekilah* is expected to save the good situation in social interaction. It signs that *Kekilah* has social interaction sustainability function.

Politeness is created through the using of *Kekilah* shown in delivering ideas, hopes and social reality that is embodied by figurative language which aims to respect interlocutors as well other parties who are involved in the interaction. The use of figurative language will create an illusion through referential meaning owned on it. It can modify unwise allusion become an expression contain polite and beautiful meaning and normally accepted. One example *Kekilah* that reflects these manners like, "*ajum penujaq*" (sanjungan pada tempatnya 'flattery on the right place) (Anom interview). This illustrates defending attitude of a brother, friend, or other who have clearly guilty, which basically are wrong. The phrase signing a response to the factors familiarity into something risky in enforcing a system or truth consistently.

Such examples above, *Kekilah* is concerning to the nature of social interaction. The phrase illustrates about the bad condition of the person (unwell condition of someone) that must be defended from their brother, friends, or close friend, who basically was guilty. The using of *Kekilah* on it showing the manners considering for expressing a situation, position, attitude that must be taken by the speaker. If the attitude in question turned out to win the client, then, the question will be denounced as an apparatus that "corruption". Inversely, if the attitude is consistently blaming their client, then they would be denounced as brothers, relatives, or close friends who are not callous, inept. The presence of these expressions can also be a hedge against the concerned shall above all the attitude and decisions taken and be a proclamation against others on the relevant limitations. The expression (*Kekilah*) into an effort that is normatively reflecting the manners in stating limitations of the human being as something that is natural and should be realized together.

### 3.3 Latent Functions

#### 1) The function of social prenatal reflection

This function aim as a social reflection which uses indirectly or without realizing could be one reflecting media of values and values system are exist on Sasak people, particularly which related to the social interaction. It is concerning on the using of *Kekilah* as one expression or language style. Here, language is a symbol of identity, originality, social status, and thought of person or particular group (Mbete, 1998: 215). On the other hand, stated that language reflecting social reality, which includes a person or group identity, or "language showed the nation". Here, social reflecting function by mean of social view and social attestation.

Literally, viewing or projections define as (1) image of an object made flat or inline form of an area (2) prediction of future by seeing current reality (Alwi, 2001: 900). Definition of the view in this context is more concerning on definition (2), that *Kekilah* as one means to predict various things that would or should occur in a particular phenomenon or social reality. As social stratum, *Kekilah* endorsement as one media on establishing various institutions contained in Sasak people. In sociology, institutions that similar with Indonesian defines as a system of specific norms that sets up a series of actions patterned steadily to meet the specific need of a man in public life (Koentjaraningrat, 1990: 164). In general, *Kekilah* containing various institutions in Sasak people. Further, *Kekilah* also contains values/system of values and common norms in Sasak. In addition, *Kekilah* is interpretative and argumentative. Here, *Kekilah* is construed to explain the strata. Thus, understanding the level of this context refers to the strata generally found in social interaction.

Basically, *Kekilah* is generally used as a mean of social view, which predicts different possibility would happen as long social interaction process. *Kekilah* which related to social expectations predicting the things might be achieved harmony and a good situation if all expectations are applied optimally. Instead, various conflicts and disharmony would happen if what are expected ignored. For example, *Kekilah* "nyiur sekeq ndeqn pade buaqn (in one coconut tree its fruit are not equal)" (interview). This describing individual or group of people characteristics in one community basically different. The phrase arose based on the fundamental difference that existed in one situation that similarly seems homogeneous. For example, it predicts the creating of idealism, dedication, loyalty and synergy as social solidarity that might be found on *Kekilah* which are expected to be able applied optimally in society.

As social viewing mean, holistically *Kekilah* used for achieving social diversity which related to the social institution. *Kekilah* which concerning of hope in the interaction was conceptually accepting various things that

should be considered, embodied, and used as a goal in social life. For example "*sangkep* 'cheek', *bederep* 'working' (interview), deliberation. It illustrates an effort concerning to deliberation process to determining a decision and problem-solving. For example, social prenatal interaction like the process of consensus. This concept becomes one expecting the thing to be considered, realized, as well as used as for social orientation.

*Kekilah* which related to the social reality is accepted in social prenatal interaction. That is by achieving various social level by performing certain phenomenon used as an illustration. *Kekilah* which concerning this reality of social interaction being an essential thing in the interaction. It also had a significance role in creating the social prenatal concept. For example, *Kekilah*, "*elaq dait gigi* 'tongue and teeth'" (interview), means someone or group condition is basically susceptible to boring various conflicts.

*Kekilah* which regarding the social reality appear interaction phenomena. The behavior which generally concerning on social customs that existed and achieving on society. However, it is also showing some behavior explicitly found in social interaction. These situations are affected by social internal and external dynamic cultures. For example "*maraq piao kelambi sikut awak*" (interview), (seperti membuat baju, ukurlah badan yang bersangkutan 'like making clothes, measure pertinent body') it contains a behavior that is basically must be has empathy, compassion, or viewing, namely appreciate, understand, and having the experience before showing other. The expression (*Kekilah*) being a response to the importance one attitude which reflecting the tolerance. For instance, achieving a social prenatal phenomenon in which normatively have been accepted by society.

## 2) *Social Controlling Function*

In this context, *Kekilah* plays a role as social control in community life. Here, *Kekilah* has been used as controller at performing society norms or values of Sasak people. In regarding as coercive, *Kekilah* becomes a means in applying social norms politely. Concerning on it, *Kekilah* used as a media to keep the existing norms on Sasak community and preventing from an unexpected situation that might happen.

Further, Eriyanto (2002: 120) says that language not only reflecting reality but also create it. In this sense, language is one reality respond by creating a certain reality. In social controlling function, basically, *Kekilah* has been creating and introducing a reality as respond to the situation. It is used on Sasak society norms as a controller.

The using of *Kekilah* in the context of social control contains both preventive and persuasive. Preventive is an attempt to anticipating contrary things with values and norms are exist in Sasak society. It is supported by an effort to introducing Sasak culture since early period and reinforcing the values and norms intensively. These efforts based on the creation of ideal personality Sasak people to be able doing interaction optimally, both with internal Sasak people and external ethnic or culture. Persuasion is an attempt to emphasizing and directing phenomena and the reality in certain purposes of values and norms are adopted by Sasak people. This is proved by presenting phenomenon in specific comparison in which imply about values/norms intended for. This aims to give a solution of various conflicts in Sasak people.

Basically, *Kekilah* which concerning on preventive effort on its presence, in which contains values or norms, a series of experience according to the phenomena that have been happened and then plays a role to face unexpected things. However, preventive measures found more the using of *Kekilah* regarding the expectations in one interaction. It conveys hope and also implies the need for anticipation of things that are not synergistic with these expectations. For example, "*Beriuq maju* 'forward together'" (interview), it illustrates an attempt which always concerning and promoting togetherness, and unity in various ways. This expectation implies the importance to anticipate unexpected things that might be happened in social interaction. Besides that, it is also formulating mutual assistance culture, which is one basic values or Sasak characteristics even Indonesian, so that it becomes something that always discourses, emphasis, and expected.

Similar to a preventive effort, *Kekilah* overall was basically regarding of persuasive. This is related to the use of *Kekilah* which contains a message to emphasize a particular phenomenon in one norm adopted by Sasak people. Nevertheless, persuading effort of *Kekilah* can be seen as in social interaction both the reality and behavior. Here, *Kekilah* presenting particular phenomenon or social reality used as a comparison which then used emphasizing to the phenomenon is happening.

*Kekilah* which concerning the nature of social reality presents phenomenon or reality *associated with* fundamental things, natural, or intrinsic in social interaction. This provides a comparison on the certain phenomenon, then used to emphasizing, directing, and accepting the phenomenon. For example: "*nyuh beda buaq* (coconut tree has different fruit)" (interview), means providing comparison phenomenon of a social community or society, which essentially consists of a people group who have variety characteristics. The comparison is expected as a reference for pressing, directing, and accepting the various phenomena.

Nevertheless, this effort used to express different contexts. Preventive effort regarding hopes or conceptual things, besides that, preventive is also regarding the fact that has been happening or solution on the reality. Both of the efforts make *Kekilah* become media of social control in Sasak people.

### 3) *Solidarity Functions*

According to these functions, whether we realize or not *Kekilah* creates social solidarity on Sasak. Lexically, solidarity was interpreted as the nature of one feeling, in the same situation and solidarity (Alwi, 2001: 1082). Here, solidarity mean as power or Sasak social integration which reflecting the unity. It can be made through those senses are belonging among individuals and group of Sasak people. Further, *Kekilah* used to keep those matters.

Besides that, solidarity functions naturally have been reflected or implied in *Kekilah* as language style which transforming particular goal (figurative language) through beautiful language, attractive, easy to understand and be able to "avoid offence" interlocutors as well as other parties who are involved in it. This effort trying to avoid offence implies a desire to prevent conflicts, confrontations, even split. Whereas, it implies a desire to maintain mutual respect and belonging. For example *Kekilah*, "ajong rembaq" (selangkah seayun, seirama, dan sehaluan 'same on action') (interview). This illustrated social condition which expressing the unity and integrity. *Kekilah* (sign) was raised as response to an attempt in reflecting togetherness. Besides, oriented on Sasak people solidarity.

Solidarity function was also used observing the content of idea (theme) found in *Kekilah*. Basically, the whole idea that exists on *Kekilah* leads to creating solidarity. Due to *Kekilah* themes are educative, instructive, evaluative, and conservative. *Kekilah* certainly shows such tendencies because it also implied those nature. Based on education characteristic, *Kekilah* teaches various values/system of and norms with regarding the social interaction. Related to the evaluative feature, *Kekilah* serving various dialectical reality toward normative things in social interaction. Further, regarding the conservative feature, *Kekilah* implicitly requires awareness of the things that should be done or avoided in order to create continuity life.

Besides those features, *Kekilah* also contains variety ideas, which associated to hope and social interaction reality. *Kekilah* which concerning to the hope should be realized in solidarity process. It also presenting various realities and phenomena that should be observed and understood in social interaction in order lead to the solidarity. For example, "bareng anyong sejukung" (together facing the same situation') (interview). The phrase illustrates the need for togetherness and unity in social interaction. If the expectations in these expressions can be realized, it creates social harmony. Further, this leading to realizing a solidarity to the parties who are involved in social interaction.

*Kekilah* which concerning on specific nature of social interaction, serving various realities or phenomena that have been seen fundamental in Sasak people who eventually also lead to the creation of solidarity. If the fact can be understood wisely, it will affect the balance and harmony is expected to be realized optimally in social interaction. In addition, indirectly, it also affecting the solidarity process that can be realized on it. As an example, "Waraq walas siq pancing" (sesuatu yang bersifat lentur 'something that is flexible limp') is hard to be broken (interview). This phrase contains that a succumbing attitude basically is a wise step and can be used to keep people from bad things that are not accepted. If the fundamental reality that is presented in this expression can be understood and applied wisely, it will support to create harmony interaction. This eventually led to the establishment of solidarity to the parties involved in the social interaction.

*Kekilah* which regarding reality, especially about interaction behavior, presenting a number of phenomena that reflecting the different behavior of social interaction which leading to the solidarity inventing. If this behavior observed and understood comprehensively and deeper, it will affecting the harmony atmosphere which is realized in social interaction. In addition, indirectly, it is also will affect the optimizing social solidarity. For example "kasur endetin, dui telengkak" something soft is good a place for flopping, (while) spines should be disregarded (interview). The phrase signing the importance of careful attitude, wise, and useful interaction. If the behavior can be understood and applied optimally, then this will support the realization of balance and harmony interaction. This ultimately also leading to the realization of solidarity to the parties who are involved in the interaction.

## 4. Conclusion

From the above discussion, it can be concluded that this study is describing the things as follows.

Social interaction is significant problems occur on Sasak community. As a society that has been accustomed to by various ethnic and cultural contact for long period. As a figurative language, *Kekilah* is one element of Sasak culture



that is synergistic to social interaction problem. This raises an effort to examine the existence of expression, particularly related to social interaction is analyzed based aspects function.

Expression function related to social interaction such as (1) manifestation functions and (2) latent functions. The manifest function is a function (use) of social expression that consciously is desired in Sasak people, which includes the functions of communications, educations, and politeness functions. Communication function describing the use of the expression in various contexts of Sasak communication. Educational function describes the use of expression as one aspect that supporting various matters related to education. Politeness function describing the use of expression as a means to create politeness. Latent functions are involved in social reflection function, social controlling function, and solidarity function. Reflecting social prenatal functions describing the using expression which indirectly can reflecting the various social level of Sasak. The using of Kekilah as social control expressing indirectly might be one of the media of social control. Solidarity and functions were described to the use of expressions that are indirectly or without once realizing it could be one way to creating a solidarity of Sasak society.

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The author(s) have a responsibility for the conception and design of the study. The author(s) have approved the final article.



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