

## **The Maintenance of the Sasak Language in the Samawa Speech Community: A Case Study of Karang Anyar**

**Eki Hizbi Ramadhan\*, Kamaluddin Yusra, Lalu Jaswadi Putera**

Program Studi Pendidikan Bahasa Inggris, Jurusan Pendidikan Bahasa dan Seni, FKIP, Universitas Mataram, Jl. Majapahit No. 62, Mataram NTB, 83125. Indonesia

\*Corresponding Author: [hizbi271120@gmail.com](mailto:hizbi271120@gmail.com)

### **Article History**

Received : June 05<sup>th</sup>, 2025

Revised : June 27<sup>th</sup>, 2025

Accepted : July 17<sup>th</sup>, 2025

**Abstract:** Social influence usually appears in people's speech because language is closely related to the population in the place where the language is used. This research aims to explore the factors impacting language maintenance in the Sasak community at Karang Anyar hamlet. The method used was qualitative, it was conducted for two months, from January to February 2024. The subjects consisted of children to elderly people, aged 10 to 70 years old. The number of informants are 40 peoples. The data has been collected by some technique, including: observation, interview, audio recording and note taking. The instruments used are: observation sheet, interview questions, and audio recorder. The data collected by triangulation: observation, interview, and recording. The data were analysed through three stages namely: transcription, identification, and classification. The research result found that the maintenance of the Sasak language in Karang Anyar is still strong. There are more than two languages that are mastered by the majority of the residents. Sasak language is the most often used language in their daily life. Indonesian is only used in formal situation, namely: village office, post office, schools, and minimarkets. Sumbawa language used at certain moments, namely: a wedding event, circumcision event, and meeting at work place.

**Keywords:** Language maintenance factors, Sasak language, scope of language, society and language

## **INTRODUCTION**

According to Downes (1998), Society and language are closely related to each other. Social influence usually appears in people's speech because language is closely related to the population in the place where the language is used. Every society's numerous ethnic groups have an impact in Indonesia. While expressing thoughts, behaviours, and customs in society, the majority of Indonesian frequently combine their mother tongue with other languages. They are able to speak a variety of languages with others. Indonesia is regarded as a multilingual nation as a result. As state by Zein (2018), the second most linguistically diverse nation in the world is Indonesia. As a multilingual nation, Indonesians use more than one language for every activity, namely, Indonesian and vernaculars. Indonesian as a national language is the majority language used among the inhabitants in Indonesia. One of the vernaculars in Indonesia is Sasak Language. This language is used in Lombok island. As time goes by, the Sasak language spread to other areas. One of the

area most affected is Sumbawa Island. This is due to the geographical factors of the two islands being close to each other. As immigrants, the Sasak settlers settled and had children and created their community. They have inhabited Sumbawa Island since the kingdom era, but large-scale displacement occurred after the eruption of Mount Tambora in 1815 on Sumbawa Island. The eruption left the Sumbawa empty of inhabitants. So that, when condition improved, Sasak tribe flocked to Sumbawa.

The Sasak language itself consists of four dialects, namely 1) Ngeno-Ngene dialect, 2) Meno-Mene dialect, 3) Ngeto-Ngete dialect, 4) Meriak-Meriku dialect (Aridawati et al., 1992:1). The community is spread out in Sumbawa to some enclaves, an area or territory that is part of another area or territory that is not its own. For example Karang Anyar Hamlet, Jerongko Hamlet, Desa Tenga, Desa Jorok, and so on are all located in Utan District, Sumbawa Besar Regency. The people who migrated from Lombok to Sumbawa island have been breeding for a long time, it is estimated that they have

inhabited in Sumbawa since the kingdom era. As stated in class XI Local Content Teaching Materials by the Education and Culture Ministry, West Nusa Tenggara (2018:5) the population of the Sumbawa Tribe that continues to grow today is a mixture of ethnic descendants of immigrants from other islands who have long settled and are able to adapt to their new environment and are able to acculturate with other migrants who still carry the cultural identity of their ancestors, both before and after the eruption of Mount Tambora in 1815. These migrants consisted of ethnic Javanese, Maduranese, Balinese, Sasak, Bima, Sulawesi (Bugis, Makassar, Mandar), Sumatran (Padan, Palembang), Kalimantan (Banjarmasin), and Chinese (Tolkin and Tartar) as well as Arabs who mostly inhabited the lowland and coastlines of the island.

In this reserach, the case of study is in Karang Anyar hamlet which is one part of six hamlets in Pukat Village, Utan District. Generally, the most language use in Karang Anyar Hamlet is the Sasak language with *meno-mene* dialect. From all the hamlets in Pukat Village, Karang Anyar is one of the other hamlets (Jerongko hamlet) that speak Sasak language. Because the researcher itself from Karang Anyar hamlet, the researcher is

interested to explore the factors impacting language maintenance in the Sasak Community at Karang Anyar hamlet, distinguishing between influential and non-influential factors. Investigate the reasons underlying the preservation of the Sasak Language within the Sasak Community at Karang Anyar. Also to examine the active roles played by individuals, including family/parents, the head of the village, religious leaders, and youth leaders, in maintaining the Sasak Language in Karang Anyar.

## METHOD

This research has been conducted at Karang Anyar hamlet, Pukat Village, Utan Subdistrict, Regency of Sumbawa Besar. The research was conducted for two months, start from January to February 2024. The research subjects consisted of children to elderly people, with range of aged 10 to 70 years old. An the number of informants to be studied is 40 people. which was transcribed from the subject utterances. Sources of the data are obtain from observation and interviews with subjects and informants. They are the inhabitants of Karang Anyar, which consist of children, teenagers, and parents.

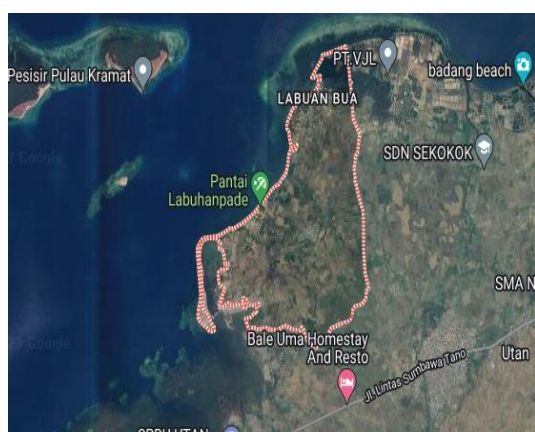


Figure 1. A map of Pukat Village

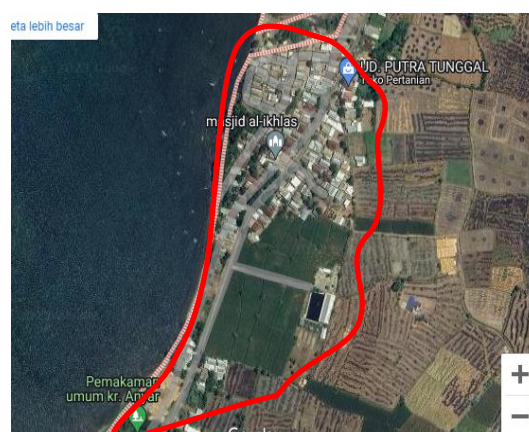


Figure 2. A map of Karang Anyar

The data in this research are collected by some technique, including: observation, interview, audio recording and note taking. The instruments of the research are as follow: observation sheet, interview questions, and audio recorder (devices). This research collected the data by data triangulation: observation, interview, and recording. It used three instruments in order to serve credibility and validity data of the findings in this study which

related to language maintenance in Sasak Language in Karang Anyar. And the data in this research were analyzed through three stages as follows: transcription, identification, and classification.

## RESULT AND DISCUSSION

This part reported the first research question which is about the factors that influence and do not influence language

maintenance in the Sasak Community at Karang Anyar hamlet. There are factors that also affect Sasak Language in KA as explained in the table below. These are:

### Factors Influence and do not Influence LM in KA

**Table 1.** Frequency Influence and non-Influence Factors

No.	Influence and non-Influence Factors	Frequency
1	Political	-
2	Social	34 times
3	Demographic	-
4	Economic	-
5	Cultural	4 times
6	Linguistic	-
7	Psycholinguistic	-
8	Institutional	-
9	Family	5 times
10	Religion	1 times
	Total	44 times

**Table 2.** SPSS chi-square test  
Influence and Non Influence Factors

Value	Observed N	Expected N	Residual
Political	1	1.00	.00
Social	1	1.00	.00
Demographic	1	1.00	.00
Economic	1	1.00	.00
Cultural	1	1.00	.00
Linguistic	1	1.00	.00
Psycholinguistic	1	1.00	.00
Institutional	1	1.00	.00
Family	1	1.00	.00
Religion	1	1.00	.00
Total	10		

#### Frequency

Value	Observed N	Expected N	Residual
-	6	2.00	4.00
1 times	1	2.00	-1.00
34 times	1	2.00	-1.00
4 times	1	2.00	-1.00
5 times	1	2.00	-1.00
Total	10		

#### Test Statistics

	Chi-square	df	Asymp. Sig.
Influence_and_Frequency	.00	9	1.000
	10.00	4	.040

As shown in the table above, that of the 8 factors that cause language retention according to Pauwels, A. only 2 factors are proven in research that has been conducted in Karang Anyar, namely Social factors with a frequency of '34 times' and Cultural factors as much as '4 times'. The rest are not proven namely Political, Demographic, Economic, Linguistic, Psycholinguistic, and Institutional factors. However, there are also other factors that contribute to the preservation of the Sasak language in Karang Anyar, including: Family factors with a frequency of '5 times', and Religion factors with a frequency of '1 time'. Therefore, the most dominant factor influencing the preservation of the Sasak language in Karang Anyar is the Social factor, with the most frequency of '34 times'.

### Reasons that Contribute to the Maintenance of the Sasak Language in KA

The things that contribute to maintaining the Sasak language in Karang Anyar. According to interviews with 40 informants, there are 5 main reasons behind them in using the Sasak Language in Karang Anyar. These are:

**Table 3.** Reasons that Contribute to the Maintenance of the Sasak Language in KA

No.	Reasons Maintain the SL	Frequency
1	Demographic	4 times
2	Cultural	3 times
3	Family	17 times
4	Value and Attitude	15 times
5	Linguistic	5 times
	Total	44 times

**Table 4.** SPSS chi-square test

#### Reasons\_Maintain\_the\_Sasak\_Language

Value	Observed N	Expected N	Residual
Demographic	1	1.00	.00
Cultural	1	1.00	.00
Family	1	1.00	.00
Value and Attitude	1	1.00	.00
Linguistic	1	1.00	.00
Total	5		

**Frequency**

Value	Observed N	Expected N	Residual
	1	1.00	.00
15 times	1	1.00	.00
17 times	1	1.00	.00
3 times	1	1.00	.00
4 times	1	1.00	.00
5 times	1	1.00	.00
Total	6		

**Test Statistics**

	Chi-square	df	Asymp. Sig.
Reasons_Maintain	.00	4	1.000
Frequency	.00	5	1.000

From the tables above, it is explained that there are only 5 factors that dominate the most reasons for the residents of Karang Anyar to maintain their mother tongue or Sasak language,

including Demographic factors with a frequency of '4 times', Cultural factors with a frequency of '3 times', Family factors with a frequency of '17 times', value and attitude factors as much as '15 times', and as much as '5 times' for Linguistic factors. Therefore, from this data, it can be concluded that the most dominating reason for the preservation of the Sasak language in Karang Anyar is the Family reason.

### How do Individuals Actively Maintain the Sasak Language in KA?

Many ways have been done by the residents of Karang Anyar so far so that the Sasak language can still be found easily and the number of speakers is still large. The following is a frequency table that displays some of the steps taken by the people of Karang Anyar in maintaining their mother tongue.

**Tabel 5.** Frequency of How do Individuals Maintain the SL

No.	How do Individuals Maintain the SL	Frequency
1	Optimistic	6 times
2	Teach the Sasak Language to all the family members from an early age	5 times
3	Keep using Sasak Language everytime	24 times
4	Live in hometown and marry a Sasak person	1 times
5	The Sasak Language in KA have been mixed with Samawa Language	1 times
6	Create a special forum	3 times
	Total	40 times

**Tabel 6.** SPSS chi-square test

**How do Individuals Maintain the SL**

Value	Observed N	Expected N	Residual
Optimistic	1	1.00	.00
Teach the Sasak Language to all the family members from an early age	1	1.00	.00
Keep using Sasak Language whenever and wherever	1	1.00	.00
Live in hometown and marry a Sasak person	1	1.00	.00
The Sasak Language in KA have been mixed with Samawa Language	1	1.00	.00
Create a special forum	1	1.00	.00
Total	6		

**Frequency**

Value	Observed N	Expected N	Residual
	1	1.17	-.17
1 times	2	1.17	.83
24 times	1	1.17	-.17
3 times	1	1.17	-.17
5 times	1	1.17	-.17
6 times	1	1.17	-.17
Total	7		

**Test Statistics**

	Chi-square	df	Asymp. Sig.
How do Individuals	.00	5	1.000
Frequency	.71	5	.982

From all the language retention ways above, 'Keep using the Sasak Language whenever and wherever' was the most answered by respondents with a frequency of '24 times'.



## Discussion

For this first research question, it is related to influential factors and factors that do not affect the preservation of the Sasak language in Karang Anyar. If referring to Anne Pauwels (2005) in the results of his study on the retention of Community Language (CL) immigrant workers in Australia produced several factors, namely Political, Social, Demographic, Economic, Cultural, Linguistic, Psychological, and Institutional factors. And as for the casus study, it was found that the factors that influence the preservation of the Sasak language in Karang Anyar include social factors and cultural factors. While the other 6 factors have no influence. In addition, there are also new factors that affect the preservation of the Sasak language in Karang Anyar, namely the Family factor and the Religion factor. In the second research question, focus on reasons that contribute to the maintenance of the Sasak language in Karang Anyar. The results of the study showed that there were 5 reasons that were most dominantly mentioned by respondents, namely, Demographic, Cultural, Family, Value and Attitude, and Linguistic reasons. Of the five reasons, the Family reason is the most influential. So, from this second research question we know that the results of the current study support previous research. Where in previous studies the family also has an important role in the retention of Community Language (CL) immigrant workers in Australia.

For the third research question, talk about the ways or strategies taken by the residents of Karang Anyar to maintain the Sasak language in Karang Anyar to avoid language shift or extinction. So, several ways or strategies are done, including 1) Keep using the Sasak Language whenever and wherever; 2) Teaching the Sasak Language to all the family members from an early age; 3) Living in the hometown and marrying a Sasak person; and 4) Create a special forum. The conclusion is that the results of previous studies on the one hand support the results of this study. On the other hand, it is also contradictory because not all factors that occurred in the previous study affected the results of the study in Karang Anyar. Because there are several new factors discovered during the study.

## CONCLUSION

Based on the results of the study, it can be concluded that:

There are more than 2 languages that are mastered by the majority of Karang Anyar residents, including; Indonesian, Sasak (Meno-Mene dialect), and Samawa. From the three languages, Sasak is the language most often used in every daily activities. Meanwhile, Indonesian is used only when there is a formal need, such as; at village offices, post offices, schools, and minimarkets. For the Sumbawa language, it is used at certain moments, for example when there is a wedding event, an invitation, or when meeting at work. There are 4 main factors cause the maintenance of the Sasak language in Karang Anyar. Firstly, Social factors where in all their daily activities they always communicate using the Sasak language. The second, Cultural factor, is because all of the society in Karang Anyar use the Sasak language when there are traditional events such as *begawe*, *merarik*, *nyongkolan*, *nya'er*, and so on. The third is the family factor, where it can be said that almost all parents in Karang Anyar always teaching Sasak language to their children as the main language, because for them Sasak language is easy to understand and the language of ancestral heritage. Followed by Indonesian as a second language because they think it will be very useful when in school or the world of work. And Sumbawa language is used as an additional language only if at any time needed. The last one is, Religion factors, where they sometimes pray using Sasak language at death ceremonies. Next are the reasons that make the people of Karang Anyar continue to use Sasak language are: a) Demographic reasons; b) Cultural reasons; c) Family reasons; d) Values and Attitudes reasons; and e) Linguistic reasons. The methods or steps taken as an effort to defend the Sasak language from extinction include: a) Teach the Sasak Language to all the family members from an early age; b) Keep using Sasak Language whenever and wherever; c) Live in hometown and marry a Sasak person; and d) Create a special forum.

## ACKNOWLEDGEMENT

I want to thank to Allah, my beloved parent and great family, my academic lecturer, my first and second thesis' lecturer for all the support until I through all this struggle as long as completing my thesis.

## REFERENCES

- Aini, N. (2021). Factors of Language Shift in Sumbawese at South Anjani 1: A Sociolinguistic Study. 91
- Accurso, K. (2015, January). Language dominance/ linguistic dominance. Retrieved from Researchgate: <https://www.researchgate.net>
- Aridawati, Thoir, Purwa & Sutana. (1995). *Struktur Bahasa Sasak Umum*. Jakarta: Pusat Pembinaan dan Pengembangan Bahasa Departemen Pendidikan dan Kebudayaan.
- Atri, et al., (2019). *Jurnal Sosial Ekonomi dan Humaniora*. Retrieved from JSEH: <http://jseh.unram.ac.id>
- Austin, Peter K. (2010). *Membaca Lontar: Praktik Sastra Lombok, Indonesia Timur yang terancam Terancam punah*. Dokumentasi dan Deskripsi Bahasa. 8:27-48. Retrieved from Wikipedia: [https://en-m-wikipedia-org.translate.goog/wiki/Sasak\\_language?x\\_tr\\_sl=en&x\\_tr\\_tl=id&x\\_tr\\_hl=id&x\\_tr\\_pto=tc](https://en-m-wikipedia-org.translate.goog/wiki/Sasak_language?x_tr_sl=en&x_tr_tl=id&x_tr_hl=id&x_tr_pto=tc)
- Austin, Peter K. (2012). *Tense, aspect, mood and evidentiality in Sasak, eastern Indonesia*". Retrieved from Wikipedia: [https://en-m-wikipedia-org.translate.goog/wiki/Sasak\\_language?x\\_tr\\_sl=en&x\\_tr\\_tl=id&x\\_tr\\_hl=id&x\\_tr\\_pto=tc](https://en-m-wikipedia-org.translate.goog/wiki/Sasak_language?x_tr_sl=en&x_tr_tl=id&x_tr_hl=id&x_tr_pto=tc)
- Baker, C., (2011). *Foundations of bilingual education and bilingualism*. 5th ed. s.l.:Multilingual Matters.
- Barroso, C. S., & Stefanich, S. (2019, August). Measuring Language Dominance in Early Spanish/English Bilinguals. Retrieved from Researchgate: <https://www.researchgate.net>
- Creswell, J. W. (2011). *Educational Research: Planing, Conducting, Evaluating Quantitative and Qualitative Research*. Retrieved from PDFDrive: <https://www.pdfdrive.com/>
- Dweik, B. & Al-Obaidi, T., (2014). *Syriac Language Maintenance among the Assyrians of Iraq*. *Journal of Sociology and Social Work*, 2(1), pp. 269-282.
- Eads, A. (2022, October 1). *How to Conduct Research Interviews (a step-by-step guide)*. Retrieved from Indeed Career Guide: <https://uk.indeed.com/career-advice/interviewing/research-interview>
- Fillmore, L. W. (2000). Loss of family languages: Should educators be concerned? *Theory into Practice*, 39 (4).
- Fillmore, L. W. (1991). *When learning a second language means losing the first*. *Early Childhood Research Quarterly*, 323–346.
- Fishman, J.A. (1964). *Language Maintenance and Language Shift as a field of inquiry*, in *linguistics* 10:32-70
- Fishman, J. A. (1980). Minority Language Maintenance and the Ethnic Mother Tongue School. *The Modern Language Journal*, 64(2), 167–172. <https://doi.org/10.2307/325298>
- Fishman, J. A. (1989). *Language and Ethnicity in Minority Sociolinguistic Perspective*. Clevedon, England: Multilingual Matters. pp 717.
- Fuadi, C. (2016, September Sunday). *Language Maintenance (Pemertahanan Bahasa)*. Retrieved from *Tukang Terjemah*: <http://www.tukangterjemah.com/2016/09/language-maintenance-pemertahanan-bahasa.html>
- Hardjanto, T. D. (1997). *Language Maintenance and Language Shift with Particular Reference to the Spread*. Retrieved from *Neliti*: <https://www.neliti.com>
- Hickey R. (2021, January 19). *Language and Society*. Retrieved from *Uni-due*: <https://www.Uni-due.de>
- Hidayat, T. S. (2007). *Kontak Bahasa Antra Komunitas Tutar Bahasa Sasak dan Komunitas Tutar Bahasa Sumbawa di Kabupaten Sumbawa dan Sumbawa Barat* (p. 202). Mataram: Departemen Pendidikan Nasional Pusat Bahasa Kantor Bahasa Provinsi NTB.
- Holmes, J. (2013). *Introduction to Sociolinguistics*. Retrieved from *Zlibrary*: <https://idllib.org>
- Hymes, D. (2008, December 18). *Editorial Introduction to Language and Society*. Retrieved from *Cambridge University Pres*: <https://www.cambridge.org>
- Haynes, E. (2020). What is language loss? Retrieved from *Center for applied linguistics*: <https://www.cal.org>
- Kandler, A., Unger, R., & Steele, J. (2010, December). *Language Shift, Bilingualism and the Future of Britain's Celtic*

- Languages*. Retrieved from Research gate: <https://www.researchgate.net/>
- Kebudayaan, P. P. (2018). *Bahan Ajar Kurikulum Muatan Lokal (SMA, SMK, SMALB) Kelas XI Etnis Samawa*. Retrieved from Dinas Dikbud NTB: <https://dikbud.ntbprof.go.id>
- Kemendikbud. (2019, Oktober). *Bahasa dan Peta Bahasa di Indonesia*. Retrieved from Kemdikbud.go.id: <https://petabahasa.kemdikbud.go.id/>
- Khalfalla, H. A. (July 5-6, 2012). *Language Maintenance and Language Shift*. CORE.
- Khudir, Maurice. (2020). *Observational Research*. Retrieved from Study Smarter: <https://www.studysmarter.co.uk/explanations/marketing/marketing-information-management/observational-research/>
- Kulyk, V. (2013). *Language and Identity in Post-Soviet Ukraine: Transformation of an Unbroken Bond*. Retrieved from Australian & New Zealand Journal of European Studies: <https://openjournals.library.sydney.edu.au>
- Leap, W. L. (1981). American Indian Language Maintenance. *Annual Review of Anthropology*, 10, 209–236. <http://www.jstor.org/stable/2155716>
- Mahyuni, M. (2007). Valuing Language and Culture: An Example From Sasak. *Makara Human Behavior Studies in Asia*, 11(2), 79-85. <https://doi.org/10.7454/mssh.v11i2.117>
- Ochs, E., & Schieffelin, B. B. (2008). Language Socialization: An Historical Overview. Retrieved from Google scholar: <https://scholar.google.co.id>
- Pauwels, A. (January 1, 2004). *The Handbook of Applied Linguistics*. Retrieved from Willey Online Library: <https://doi.org/10.1002/9780470757000.ch29>
- Pauwels, A. (2005). *Maintaining the community language in Australia: Challenges and roles for families*. *International Journal of Bilingual Education and Bilingualism*, 8(2-3), pp. 124-131.
- Schieffelin, B. B., & Ochs, E. (1986). Language Socialization. *Annual Review of Anthropology*, 15, 163–191. <http://www.jstor.org/stable/2155759>
- Wahyuningsih, S. (2016, Mei). *Polite Language Maintenance Among Members of Sasak Noble Families in Mataram*. *The Indonesian Journal Language and Language Teaching*, 1, pp 44-52.
- Suharsih, S., Wastono, A. T., & Suganda, S. P. (2021). Family as a crucial factor in language maintenance: A case study of banten javanese. In *Sociolinguistics and Dialectological Studies in Indonesia* (pp. 155-174). Nova Science Publishers, Inc..
- Sumarsono. (2004). *Sosiolinguistik*. Yogyakarta: Sabda.
- Trudgill, P. (2000). *Sociolinguistics: an Introduction of Language and Society*. Retrieved from ZLibrary: <https://idlib.org>
- Wahyuningsih, S. (2016). Polite Language Maintenance Among Members of Sasak Noble Families In Mataram. *The Indonesian Journal of Language and Language Teaching*, 1(2), 44-52.
- Weinreich, Uriel. (1968). *Language Contact: Findings and Problems*. The Houge: Mouton
- Wilkerson, C. (2020). *Verbatim vs Standard Transcription*. Retrieved from support.rev.com: <https://support.rev.com/hc/en-us/articles/360034612852-Verbatim-vs-Standard-Transcription>
- Wulandari, Citra. "Maintenance of Lampung Language in Padang Cermin District." *Teknosastik*, vol. 16, no. 2, 2018, pp. 73-79, doi:[10.33365/ts.v16i2.144](https://doi.org/10.33365/ts.v16i2.144).
- Yusra, K. (2012). Language and social solidarity. *Mataram, CERDAS Publication*.
- Yusra, K., & Lestari, Y. B. (2023). Human Mobility, Sociolinguistic Diversity, and Social Sustainability in Rural Areas: Insights from Indonesian Transmigrant Communities. *Sustainability*, 15(4), 3615.
- Zain, S, M. I., Muhaimi, L., & Nuriadi, N. (2022). The Maintenance of Sasak Alus Language in Noble Families at Kotaraja Village. *International Journal of Multicultural and Multireligious Understanding*, 8(12), 639-646.
- Zein, S. (2018, May). *English, multilingualism and globalization in Indonesia*. Retrieved from Researchgate: <https://www.researchgate.net/>
- Zain, M. I. (2019, December). *The Maintenance of Sasak Alus Language in Noble Families at Kotaraja Village*.

International Journal of Multicultural and  
Multireligious Understanding, Vol. VIII.  
Issue: (12) Pages: 639-646.