

AN ANALYSIS OF PHATIC EXPRESSION IN SASAK SPEECH COMMUNITY

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Abstract

The function of language in society is not only as a means of communication with the arrangement of words, sentences, structure and figurative language, but also including the term of concept in any norm in society, which created through the agreement and conventional community. This study concerns with finding out phatic expression in Sasak speech community and its underlying factors. Data were collected through audio recording, observation and interview. The study found the pathic expressions used by society into various need and goals based on the target which will be achieved in community. Meanwhile, the factors which underline the use of Sasak Pathic expression may come up from internal and external factors. The internal factors include equal willing and understanding in using language phenomena, and the external factors deal the background of similar social culture and habit to apply Pathic expression. Pathic expression is interactional language which is used as a means of communication in daily life to all kinds of activities at informal situation. The use of pathic expression may appear to all social class, such as; children conversation, young and old people in the society.

Keywords: *Phatic expression, Sasak, and speech community*

INTRODUCTION

Human being can not life individually because they are social being. As social being, they should life within a society under specific rules and norms. They need good interpersonal-interactions since without it. Individuals are gradually isolated and they are not be able to socialize. One of the manner is conducting a social interaction through a communicative interrelationship. It means that people communicate with each others using a language. The statement describes the meaning of the importance function of language and language use necessary to be observed to get some information about the position, function,

and the role of language society. As it is stated by Sapir and Lee Whorf, in Yunus (1981; 38) that: *Language not only instrument for communications in life, but infact to define life of itself. With language, we are not merely comprehendingworld but also form world reality.*

Kridalaksana (1988: 9) says that, *Language used by society to explain culture and way think of society no culture without language and [there] no language without culture.* Generally, the society use many language. So, language phenomena is an important topic in sociolinguistics study, in which need to be investigated and find out the group limitation in society related to the role, which has any relevance of the form in selecting language of

communication. Every language community has their own ways in using language for social interaction, depending on the agreement and society convention.

This study conclude on pathic expression. All language have pathic expression, but each language has different ways and social situation. Those the differences ways of language and social situation language may be in context of meaning, situation, or the way in expressing pathic expression process. At the time of speaking, there are two factors influencing and determining the use of language as the Mother Tongue or the First Language in Lombok has four dialects, they are *menomene, ngeno-ngene, meriak-meriku, ketok-ketek*.

Furthermore, the researcher would like to study pathic expression in dialect at Kotaraja village in East Lombok in the dialect of *ngeno-ngene* is used for their communication process usually use pathic expression. The writer would like to analyze the pathic expression used by the community pertaining to the aspect of the language, such as in what way it is used, for what situation, condition, and social context of those pathic expressions is used. Because, about pathic expression not all of language has the same function in using pathic expression, it depends on culture, costume, habitual, and agreement. So, the writer explains all about Pathic with the symbols according to experts.

Soeseno in Muhammad (1999: 22) states that there are few things influencing the interaction process: The famous theory with acronym speaking. Letter "S" symbolizes setting and scene, including the time, condition, places, etc. The "P" represents the word participants (speakers, listeners, addresser, writers, readers, and audiences). Then, the "E" the ends, indicating the goal

of discourse of text. The "A" represent act sequences, points the form and message contents which will be sent in discourse of text. The "K" means the word keys, that is tone and expression in stressing of any conversation. The "I" refers to instruments which is used in communication, such as: telephone, letter and others. The "N" refers to norm of interaction and interpretation and the "G" means genre, it refers to any form of society use the language in the process of interaction.

The components are characteristics of language which is arbitrary (does not bounded with any substances) should be comprehended in communication process. In comprehending the language, society should mastery any specification of terms. Culture and habit which are commonly seen in society. As it is explained by Summaatmaja (1986: 13 – 14) that, *practically Language in life of society not only as words network, sentence formation, Language style and structure, but include; cover also expression, conceptness and settlement of norm which life in society of so it is called societyLanguage*. Practically, the function of language in society is not only as a means of communication with the arrangement of words, structure, and figurative language, but also including the term of concept in any norm in society, which created through the agreement and conventional community.

LITERATURE REVIEW

Language, Culture and Society

There are a lot of definition of language which some experts define. Some of them defined it, the same of defined it different to others. It happened because they language in different perspective. However, they have a big thing in comment. According to Longman dictionary of contemporary English (1987: 6) language is

defined system of sound used by who to express their thought and feeling. In edition, Bram (2005: 12) defined language as a structure system of arbitrary vocal symbol by means of which of social group interest.

Language is a system of arbitrary, vocal, symbol, which permits all people in a culture to communicate in other people who have learned the system of culture to communicate or to interact (Finnochiraro 1970 : 7 in Suryani : 2007). The word "linguistic" is derived from Latin "lingua" and Roman "language" it means language (there is the language which come from Latin) the similar word with "lingua" still exist, there are language in English has relation with the word "linguistique" related with language (Verhaar : 1999 : 3).

Related to the language there are some basic concepts exposed by de Saussure. Those concepts are (1) synchronic and diachronic (2) language, parole and langage : significant and signifié ; and (3) syntagmatic and paradigmatic. Language has a social effect in fulfilling human's need daily. Baskaran (2005:1) Communication is a wide ranging term, but the context which we are referring to is the context of human communication. Human communication has many variables. Thus, language used as the tool of communication has aim to make intimacy among speaker and hearer. Suharyo (2013) states that it is to maintain interaction among speakers and hearers have significances when language used to open communication in intimacy among speakers and hearers, this condition can be mentioned as phatic communication.

While Kridalaksana (2007: 14) states that expression in which it is used to start, to maintain, or preserve communication among hearers and speakers. Basically Malinowski, B. (1923) explains that in linguistics, a phatic expression is communication which serves a social function without carrying additional

information. So, the term "phatic communion" was coined by anthropologist Bronislaw Malinowski in his essay "The Problem of Meaning in Primitive Languages," which appeared in 1923 in *The Meaning of* by C.K. Ogden and I.A. Richards. The term comes from the Greek "phatos" (*spoken, that may be spoken*), and from "phanai" (*to speak, say*).

Besides speech, in the digital world phatic expression can also covers digital interactions. For example, liking someone's social media post can communicate social approval and as a consequence build rapport. While phatic markers and interjection by Leech (1990) mentioned as pragmatic particles, on the other hand Schachter (1985) states as politeness markers so, it is very important in communication.

Furthermore, Malinowski, (1923) scrutinizes that the utterance of a phatic expression is a kind of speech act. Malinowski adds even such apparently "purposeless" communication as polite small talk, like "how are you?" or "have a nice day," even though its content may trivial or irrelevant to the situation, performs the important function of establishing, maintaining, and managing bonds of sociality between participants.

Besides, Kevin (2009) explains about Roman Jakobson's work that 'Phatic' communication is defined differently, and concerns the channel of communication, for instance when one says "I can't hear you, you're breaking up" in the middle of a cell phone conversation. This usage appears, for instance, in research on online communities and micro-blogging. In speech communication the term means "small talk" (conversation for its own sake) and has also been called "grooming talk." So, phatic communication is verbal or non-verbal communication that has a social function, such as to start a conversation, greet

someone, or say goodbye, rather than an informative function.

Learners sometimes find it difficult to recognise phatic communication. For example, a learner may interpret the American English phatic structure 'What's up?' as a question that needs an answer. In phatic communication, Jumanto (2008:223) describes the function and form phatic communication in the formal and nonformal situation. Besides Jumanto also describes elaboration of the four types of the speakers in power and solidarity as quoted by Brown and Gilman. Jumanto (2008) adds that phatic communication consots of three structures, namely opening, content and closing of the conversation.

The first element is that every language has specific sound peculiar to the language alone. As already indicated in the previous subtopic, language as an arbitrary vocal symbol signifies some special sounds to make up meaning which are different from one language to another, a language lerning may find out necessary to get acquaintance with the sound system of target language. In relation to the sound of language, Sahidu (1981: 28) states that of study the sound of human language ; we need to identify a set of symbol to represent these universal sound. He then, identifies two procedures to do that such a great job here we need to build up procedure for establishing phonemic contrast in which linguistics have to use of minimal pairs to establish phonemic contrast.

Another procedure is called discovery procedure (Sahidu, 1981 : 20). This procedure requires the availability of a good phonetic transcription for sounds, which are phonetically similar to the each other. Secondly, learning language is not only learning the sound. It goes further the producing sounds orally implied the words of vocabulary of the language. Sahidu

(1981), stipulates that the meaning of sounds of vocabularies may be reverential or denotative in which the word clearly describes it to. He also indicated in which single sound may to two ormore meanings.

The vocabularly of language can be devided into two major categories (Heaton, 1975: 4). He identified that the learner of language or language speaker has to acquirepassive vocabulary. This refers to the acquisition of words, which will be used to understand words from a printer page or sounds from master active vocabularies, this denotes the vocabularies which the learner will used they speak or write. The last language element is the of language. It is clear that every sound of language is always put in certain order to express a fixed meaning.

In relation no this Sahidu (1999 : 2) indicates that the language operates with two kinds material. One of these is sound as already indicated. He further stipulates that almost any short of notice, that the human vocal appears can produce is a used some way in some language. The other is idea, social situation and meaning about man's existence.

Society and culture constitute the major things that can be discussed on sociolinguistics and culture derives from the society. In this case, Nababan (1993 : 1) says that it is to this importance that sociolinguistics was emerged in the year of 1960's. The therm of sociolinguistics comes from *socio* and *linguistic*. Socio stands for social, which is related to the society. Meanwhile, linguistics is the silence that study language, it has elements such as, phoneme, morpheme, word, sentence, and the relation among them such as, structure included the essence and the formation of these elements.

Then, Nababan (1941 : 41) pointed out that there are two fundamental aspects in the term society. First, the members of a society live and cooperate in groups, second, the members and the groups live together. In social environment there are set of laws and traditions, which rule their activities and behaviors, including their speech behavior. Dittmar (1976 : 41) further argues that the term sociolinguistics was firstly used in 1952 in the work of Haver C Currie. In this case, sociolinguistic is the research on speech behavior social of which the speaker owns. On the other hand, Tarigan (1990 : 125) claims that it has long been realized that language and society have a mutual and fundamental relation as it is seen in the writing of the Saussure, Sapir, Firth and Pike.

In this case, society and culture constitute two problems of which come together. Thus, culture is really an integral part of the interaction between language and thought. Culture patterns, customs, and ways of life are expressed in language, culture specific world view are reflected in language (Brown, 1980 : 41). The dynamic interrelation does not only occur between thought and language, but also between language and tradition, language and ethnic behavior, and between language and culture changes in this case, society interaction with other community to realize their mutual relation based on the society's experience.

Pathic expression, is a part of culture in which custom, tradition, and even believe of Sasak are expressed in their language habits in common life. Here, pathic expression is unconsciously inherited from foregoing generation through the process of interaction in the society. Although, the main point of the use pathic expression just to keep close relation of society, but sometime it used as introduction language

for any goal. For example, when someone will borrow something, they may not direct ask what he/she want, but he/she give explanation as background of their goal by using pathic expression.

Discourse Analysis

The process of interaction is usually happened at uncertain time resource flowing from mouth to mouth. In other word, pathic communion refers understanding which happened in certain society. At one ace, the use of language is not merely use to express thinking and feeling, o discuss and others. In this case, the use of language called **Pathic expression**, or in Bahasa Indonesia is called **Basa Basí**. The function of pathic expression cannot be called unimportant language, even, sometimes the language determines the relationship of human at society. If there is any mistaken in using pathic expression, it will make bad response or unpleasant relation in society.

The most important things in using pathic expression is certainly not at the topics or contents of speech, but in the attitude or behavior the speakers and listeners express at the time of communication process lasting. Sasak people used to ask someone about any things, e.g. where he / she will go, at the time when they meet between one and others. Usually, in this case, the speaker has no specific intention to know those people will go, but it is to keep their close relationship.

Certainly people who have been asking, also understand to those peoples intention and those speech situation, then he / she just can give the answer little or short answer. For example, sometimes he / she meet his / her friend and he / she ask "oh, you will go to school?" and he / she answer shortly. Although, those people knew that he / she would gone to school. But, in this case, not all of Sasak had the same social and

situational context in using phatic expression, based on their custom and language convention.

Such context often makes difficulties in understanding the language if he / she does not enough study. Furthermore, it needed the understanding of nonlinguistic factor. Based on Hymes in Sudarman (1994 : 1) the those contexts should be analyzed with theory of speaking which has been explained. Holliday (1978:40) divides of language into three function such as; (1) Ideational function, relate language user about real world of hem;to language role to express language experiences of them; (2) Interpersonal function, relate to the role of language as a means to build and keep social relationship, including communication role which language creation; (3) Textual function, relate to the use of language in formulating chain eye at language and situation element as possibility of language use at interaction proses.

Relevance is the concept of one topic being connected to another topic in a way that makes it useful to consider the first topic when considering the second. The concept of relevance is studied in many different fields, including cognitive sciences, logic, and library and information science. "Something (A) is relevant to a task (T) if it increase the likelihood of accomplishing the goal (G), which is implied by T." (Hjorland & Sejer Christensen, 2002).

Suswanto Ismadi Megah with the title "An Analysis of Phatic Expression in Informal Communication at Time-out Talk Among Riau Island University (UNRIKA) Students". The results of study Suswanto Ismadi Megah method using the data of this study obtained from the students of Riau Islands University (Unrika), particularly English department students. This study used 30 subjects. The data obtained during

"time-out talk" to have small talk or during their chatting.

The study can be concluded based on the analysis of the data found that the usage of the particles of the phatic expression among English department of Riau Islands University, this study found some of the particles used in the "time out talk". The data found consists of *sib, lah, me, la, dong, kek, nak, ah, nih, and eny* used to make communication to strengthen, to preserve, to maintain the communication during "time-out talk" among Riau Island University students in informal communication. Besides, the article used to request, to refuse. The repetition of the Phatic Expression used to remind, to command, to hesitate to the hearers.

Jamal B.S. al-Qinai with the title "Translating Phatic Expression" The results of study Jamal B.S. al-Qinai the study has revealed that although Arabic and English share some similarities with regard to the selection variables of phatic expressions, there are differences that are manifest in the structure and frequency of the formulae used.

Our findings attest to the fact that the study of translation can never be entirely scientific or value-free. Like any ethno-cultural study, translating phatic expressions involves the creative reproduction of values within the constraints of pragmatics, semiotics and the socio-cultural background of the interactants.

Gatri Asti Putri Indarti with the title "English Phatic Communication of Graduate Students in English Language Studies of Sanata Darma University " The results of study Gatri Asti Putri Indarti hopefully can give valuable contribution for people who learn, apply, and analyze language.

RESEARCH METHOD

The method in this study is Descriptive Qualitative. Nazir (1988:57) states that such a method serves for investigating the object, group of people, set of conditions which make a systematic description the fact and phenomena. This study is descriptive in nature as it aims at describing the use of pathic expression in Sasak. Especially to the kotaraja society. This study will conduct by using a descriptive research design. This design apply as an approach to identify and describe the phenomena, happening in nature setting.

The data were collected through the activities of observation and interview by including by speakers material of expressing pathic expression to hear. The data will be classified into types in accordance with the research questions, namely, data the use of pathic expression in Sasak Community. Furthermore, in relation to the existence of data collection, the data resourches come from, the speakers, the implementation of pathic expression interacting at the community, the society and the informant reports. The numbers of informant of this study is unlimited in conducts the reasercher easier to check legitimating of the data.

FINDING AND DISCUSSION

Pathic Expression is a like other language variation which has function as means of communication. In society, particularly the apply of language often interfered by norms as the control rules of community life.

Meanwhile, sociologist said that all societies have rules, which specify what people should do in specific situation. These cases can be shared as the standard of behavior norms. Norms describe about the accepted or required behavior for a person in a

particularly situation. These social phenomena also conducted in Sasak community when they apply pathic expression at process of communication. Pathic expression usually applied to all kind of interaction activities in social life.

At a glance, the use of Sasak expression similar seem to greeting, but actually there mach differences. Greeting not used as Sasakpathic expression rules, while pathic expression can be used as function of greeting to certain needs and goals. The applied of Sasakpathic expression to all social class at Kotaraja community was no different among one class to the others in forming of using and selecting Sasak community.

But, the constractive lies just on the adaptation experiences and language experiences which involving all society around them, based on age grade of language user and capability of user Sasakpathic expression in community interaction.

In line of pathic expression used in Sasak community, there some factors which influences Sasak speaker in selecting Sasak language variation, such as similar background of ethnics, social class, age, and habitual using Sasak.

Typically, the use of Sasak of pathic expression at communication process includes high norms value and sense value without pay much attention to social class and contextual meaning of the utterances which used in communication.

Forms of Sasak Pathic Expression

The form of Sasak pathic expression used was no certain limitation. It's caused by the function of Sasak pathic expression as interaction language community. Sasak pathic expression may occur in all form of language without bound and pay attention to linguistics rules, but more concern with non

linguistic rules or out of internal language. In this case, Sasak pathic expression applied depending on similar commonly sense which appear in communication process.

Being known the participants of Sasak pathic expression user here, the writer attended to note down their initial name only. The participants consist of "A" (52 years old) who is the chief the village, and "F" (47 years old) who the teacher of high school. The situation in which it was occur in early morning when "F" gone to school for teaching. In this atmosphere, they talked about something to do at those time. Although, in this case both of them (A and F) knew what will to do each other, but they pretend ask one another just intended as pathic communion which commonly applied as a discourse of interaction.

Besides, the use of Sasak pathic expression commonly followed by language phenomena such as smile, laugh, etc. to indicates their closed relation as members of community. Actually, at that meeting or communication process, they weren't pay attention much about the answer or meaning of speech, but the essential to this communication just the respond which followed by polite speech act.

This case could be seen from extract follow:

Extract (1)

A: "*pak gurulalongajarangkeni?*"

(Sir, are you going to teach?)

F: "*pakkepele, kenantesei-seiberuk. Aoksekolahjuluk*"

(chief, I think you are another one. I'm leaving for school)

A: "*ngupijuluk ne adekne beusegeranngajarang*"

(lets have coffee first,in order to get fresh for teaching)

F; "*jemakwah, telatite ne*"

(I'm sorry, may be another time. I'm late)

Based on above dialogue, also can be seen that all sentences have real structure form, real meaning (semantic). And clear syntactic

form, such assistance "*Pak Guru, lalo ngajarang keini?*" (Sir, are you going to teach?). That sentences consist of subject, predicate, and object with real semantic meaning. In this case, should be reminded that Sasak pathic expression applied as language interaction in keeping and building closed relationship.

Shortly, Sasak pathic expression which applied needs spontaneity answer as the respect. Due to "A" and "F" knew the social cultural context of background to which those utterances referred event it is used as means of communication.

SasakPathic Expression as Greeting

The rules of language in social business caused the development of language function to various needs and goals of community life. And also at that time they may apply the certain language based on the used and user of language.

People in communication process commonly use pathic expression beside as means in keeping and building the relation also used as greeting. These language phenomena should be seen clearly in extract follow:

Extract (2)

B: "*Le senengbaeruanbatur. Terang arak epejeneberuk*"

(You look so happy, maybe there was something)

R: "*Ado biesedoangite je. Lamun boss endek ne teme,seneng*"

idapte,bebas"

(It is common for me, we are very happy if boss doesn't come)

B: "*Ah kamu je taok ne doang. Lagukleinleinraoste, arak kepengte*"

singgakjuluk?"

(it's seem you know such everything. By the way, could I borrow your money?)

The use of Sasak expression as greeting, clearly can be seen in the last utterances of “B” such as “By the way, could I borrow your money? which indicate that the first utterances apply as pathic expression to create and stimulus good sense of situation to make “B” easy borrow the money from “R”. In this case due to “B” knew the social cultural context of background of “R”.

The Underlying Factors

Concerning with the factors which underline Sasakpathic expression applied in community is internal and external factors. The internal factors is Sasakpathic expression which come from sense value of individual in equal position as member of community as stated in the extract (3):

Extract (3)

M: “*samat ,tengawiskeini?*”

(samat, are you doing cut of grass?)

H: “*Aok, ngawisjuluksekejik. Mbetekeneanengino?*”

(Yes I’m. Where are you going?)

M: “*Ndaraklekak-lekakdoangine*”

(Just have a walk)

On the other hand, the external factor is come from the other such as; culture and habitual, which commonly conduct in Sasak community, as state in extract (4):

Extract (4)

I: “*Pak enal, le telang-telangdoang. ngumbekabar?*”

(Mr. enal, I have never seen you for so long time. How are you?)

S: “*Aok ne, ide endabtelangdoangdekene. Ne taoktokol*”

(Yes, so do you, you have never appear. Take a sit over there please)

The external factor which motivate “I” and “S” apply Sasak expression is the custom and habitual which usually conduct in the office and community life. Those kind of Sasak pathic expression as part of social phenomenon which could making good or bad sense value. Principally, the most

important factors which allowed the apply of Sasak pathic expression in community communication process, is equal willing and understanding of the situation based on social culture.

Furthermore, speaker and listener commonly needs knowing social cultural context of background and habitual when they conduct communication with apply Sasakpathic expression. Finally, Sasakpathic expression applied beside as a means of communication also use as means in keeping and building social relationship of Sasak community.

CONCLUSION AND IMPLICATIONS

Pathic expression is interactional language which is used as a means of communication in daily life to all kinds of activities at informal situation. The use of pathic expression may appearance to all social class, such as; children conversation, youth and old people in the society.

As the background of using pathic expression in Sasak at Kotaraja village just supported by sense value to keep, build and create better and close relationship among the member of society. All dialects in Sasak process and the use of pathic expression on their interaction system and process, but they may has of different in situation and context of using those pathic expression.

The consequence the result of this study, the researcher hope and suggestion that this study may become motivation and stand point for next study more active and interesting to investigate about other phenomena and factor which is influence of pathic expression in Sasak, as our mother tongue and heritance language in Lombok.

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