



## PERSONAL PRONOUNS OF SASAK LANGUAGE: DESCRIPTIVE STUDY IN “PUJUT” DIALECT AT BILELANDO IN CENTRAL LOMBOK IN 2021/2022

**Masyudi**

Institute Pendidikan Nusantara Global Jln. Raya Praya Mantang Km. 07Aik Mual, Lombok  
Tengah – NTB 85311: [amaqmasyudi@gmail.com](mailto:amaqmasyudi@gmail.com)

### **Abstract:**

This study aims to canvass views of Sasak personal pronouns used in ‘Pujut’ dialect at Bilelando in 2021\2022. Hence, the significance of this study is linguistics, and cross cultural. It attempts to describe and investigate about forms, types, and distributions of the personal pronouns based on the native’s daily conversations and behaviors. This project applies random sampling technique to take both informants from Bilelando village. The data are collected through observation, note taking, and documentary technique, complemented with qualitative interviews to native speakers of Sasak in ‘Pujut’ dialect, whereas the interviews have provided information that has been organized in supporting and developing themes. The data collected would be qualitative forms and analyzed descriptively. The results show that there are six forms and three types of Sasak personal pronouns in ‘Pujut’ dialect at Bilelando in 2020/2021. in which can be distributed before or after a word or phrase. They even can be distributed as enclitic of a word.

**Keyword:** Sasak, pronouns, linguistics

### **Introduction**

Nowadays, we can say that all of animals have some kinds of communications system. Some kinds of birds have unique behaviors to expressing their feelings. For example, the roosters will be dance and sing when they want to doing sex or declared marriage with the hen, and Kecial (one of birds name in Lombok) will be twitter and chirp to called their pairs of lovers. While some kinds of animals also have more crowded communication systems to explain things, such as; to declared marriage, to declared dangerous, or to report their groups that they find some food. And the most

crowded and a difficulty of communications system in animal's kingdom is human's communications system that is "language". The human's communications instrument which is called language is very different with another animal's. Human's language is more creative and flexible than another creature's communications system (Chairns and Chairns in Tarigan, 1984; 19). It sounds strange to categorize human language as an animal communication system; but however, human language is more creative and flexible than the other creatures. The main point here is that linguistics had explored about what the unique of human language.

By the reason, the creativity of human language becomes a great and central priority to differentiate between the other creatures, and this creative aspect of language is the result of human brain's creativity by biological system process. A language is the most significance in all of human life's aspects. By the languages, human can be doing social interaction such as to communicating each other, expressing their feelings and their ideas, and transferring their knowledge and cultures from generations to generations, etc. Block and Trager stated that the social interaction structure is one of focused discussion in sociology. Languages as the human's spoken and written communications instrument and communications system are separate all over the world since unpredictable time ago, in which are different in every countries, and ethnics, such as in Indonesia, English, Arabic, Japan, etc.. Similar to P. J. W Nababan (1983), the spoken languages in Indonesia fall into three classes;

1. Indonesian or Bahasa Indonesia
2. Local Language
3. Foreign Language.

### **Review of Related Literature**

The easiest way to distinguishes human kind from the rest of animal kingdom is through a language. In humans, a language has described as tool-making animals; but language itself is the most impressive tool that they have invented, and is the one that makes most of the others possible. The most primitive tools, admittedly, may have come earlier than language: the higher apes sometimes use sticks as elementary tools, and even break them for this purpose. But tools of any greater sophistication demand the kind of human co-operation and division of labor which is hardly possible without language. Language, in fact, is the great machine tool which makes human culture possible. It is true that animals also communicate and interact in each other; some kinds of animals

are use posture and cries when they communicate or signing for something, they have some utter different cries and postures to express anger, fear or pleasure. Some kinds of birds, will utter warning calls to signing of danger. Some animals use other modes of communication: many have postures that signify submission, roaring and postures of a lion can be indicating the direction and distance to prevent an attack by a rival; both sounds and bodily posture seems in a dolphin's communication system. But these various means is differ in important ways from human language. Animals' cries are not expressed a clearly words. This means, basically, that the structures of animal's language are not as perfect as human language. For example, the structures in dolphin's or other animals cannot clearly given contrast between vowel and consonant, in which is clearly stated in humans, and this is make us possibly to create an utterance into words. We can change an utterance by replacing one word by another: we can say 'Enemies approaching from the west', or he can change one word and say 'Evil approaching from the west' or 'Tanks approaching from the west'; but a bird has a single indivisible alarm-cry, which means 'Danger!' This is why the number of signals that an animal can make is very limited. It also explains why animal cries are very general in meaning. The differences will become clearer if we consider some of the characteristics of human language. Descartes stated that "one of the differences between human and animals is human use a language which is not just a responses to external or internal, emotional stimuli, as are the sounds and gestures of animals" (Descartes in Fromkin et al, 1983: 78-79 in Tarigan, 1995). And also, Brown said "the gift of humanity is precisely unlike the animals" (Brown, 1987: 52). However, as the human communications system, a language is different with other animals. And despite being used in linguistic literatures, we often find a limitations or explanations which have considered by the many researchers as having the following statement:

1. Block and Trager said "a language is a system of arbitrary vocal symbols by means of which a social group cooperates" (Bloch and Trager, 1942:5).
2. Oxford dictionary has defines language as the system of sounds and words used by humans to express their thoughts and feelings.
3. Indonesian dictionary has defines language as an arbiter symbol of sounds in which used by a group of peoples to communication, interaction, and identified their selves.
4. Jack c. Richards and Richard Schmidt has defines language as the system of communication which consists of the structured arrangement of sounds (or their written representation) into

larger units, e.g. morphemes, words, sentences, utterances (Jack c. Richards and Richard Schmidt, 2002).

A human language is a communication system which is written and spoken. The written language is occurred as the secondary of spoken language. In every individual history, learned speech or signing must be come first before they learned to written, and there is good reason for believing that the same was true in the history of the species. It is possible if anybody says that there are communities that have speech without writing, but all says that there is no human community in this world which has a written language without a spoken or signed one.

## **Research Method**

This research is aimed to find out how the personal pronouns are uses. The writer needs to do profound investigation by scrutinizing the types, form, and distribution of personal pronounces at ‘pujut’ dialect in Bilelando inhabitants’ Community as the subject of his research.

## **Population and Sample of the Study**

### 1. Population of the study

The population of this research is Sasak as used in Bilelando. And also, we can say that the population of this research is all of Sasak language speaker who’s used Pujut dialect. Most of them are in central Lombok, and some place in west one cast Lombok. The speakers of ‘Pujut’ dialect in central Lombok include as follow: Bilelando, Sengkol, Kawo, Kute,, Penujak, Batujai, Mangkung, Kateng, Bonder, Teruwai, Sukerare, Bonjeruk, Bungkati, etc., in where Sasak language was used is same, or on the other words, the populations of this research are homogenous.

### 2. Sample of Study

Because the populations of this research are homogenous, the researcher don’t need to explore all of the research population, and it is impossible to do it because it was too much and in a wide area, and also, it needs very-very long time. That is why the researcher needs to take sampling technique of the research. Then for the research sampling, the researcher will apply 2 (two) informants from Bilelando village in east Praya sub district, central Lombok. Sampling criteria will use to take those both Informants that its take a note after they fill the rules and regulations as follows:

1. Original Pujut dialect speakers,
2. Mastering sasak language,
3. Having normal speech organ,
4. Never went abroad,

	<b>Subject</b>	<b>Object</b>	<b>Possessive</b>
to by	Akuh, tiang	Akuh,- kah, tiang	Tiang, -kah kaji
	Kaem, cide, plungguh	Kaem, -m, side, plungguh	m
	Nie	Nie, n	n
will	Ite	Ite, -tah	-tah
	Kaem pade, cide pade, plungguh sami	Kaem pade, cide pade, plungguh sami	-m pade
	Nie pade	Nie pade	-n pade

5. Enable  
give opinion  
the  
informants,  
hopes, the  
researcher  
be found an

accurate data.

## Research Finding

*Personal pronoun*

}

*Singular*

*Plural*



## Acknowledgment

Firstly, I'm going to give my all praise just belongs to Allah Subhanahu Wata'ala. We take shelter of Allah Subhaanahu Wata'ala for our soul crime and our badness charitable behaviors. It is only by permitted of Allah then all these can be materialized. Secondly, I would like to thank my advisers for their continued support and helpful guidance throughout this thesis; Dr. Lalu Abdul Khalik, M.Hum. as my first consultant, and Lalu Gede Sumaryani, K.M, S.Pd. as my second consultant. Third, I would like to thank to all of my lectures at Faculty of Education for Language and Arts in IKIP Mataram who have guidance in enlarging my knowledge and skills in English. Finally, I'm fortunate to have such good friends to discuss about Sasak language with: M. Junaidi, M. Ramdan, and Hajarudin, Salam Wijaya, etc.

## Reaferences

- Austin, Peter k. 2004. *Clitics in Sasak, Eastern Indonesia*, London: Department of Linguistics SOAS, University of Londonpa2@soas.ac.uk
- Bloch; Bernard, and Trager, George L., 1942: *Outline of Linguistics Analysis*.  
Baltimore: Linguistic Society of America.
- Brown, Donald, E. 1988. *Hierarchy, History, and Human Nature*. Tucson: The University of Arizona Press.
- Clynes, A. 1995. "Sasak," dalam Darrel T. Tryon (ed.) *Comparative Austronesian Dictionary: An Introduction to Austronesian Studies, Part 1, 511-520*. Berlin: Mouton de Gruyter. (Trends in Linguistics Documentation 10).
- Grimshaw, Jane. 1997. The best clitic: constraint conflict in morphosyntax. In *Elements of Grammar: Handbook of Generative Syntax*, ed. Liliane Haegeman, 169-196. Dordrecht: Kluwer Academic Publishers.
- Indonesian Dictionary

Nababan, P.W.J. 1983. *Division of structures, Content, Methods and Techniques of Education*. Paris: Unesco Press.

Napoli, Donna Jo. 1996. *Linguistics*. Oxford: Oxford University Press.

Ndaraha, Taliziduhu. 1981. *Research Teori Metodologi Administrasi*. Jakarta: PT Bina Aksasra.

Oxford Dictionary

Kayne, Richard. 1994. *The Antisymmetry of Syntax*. Cambridge: MIT Press.