

NOMINAL AND VERBAL IN DIALECT SASAK KUTO-KUTE BAYAN, WEST LOMBOK REGENCY: DESCRIPTION AND ANALYSIS

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ABSTRACT

It is taken for granted that life and language are inseparable. The relation between life and language is so intense that every nation and ethnics have their own language and spoken by their native speakers. In Lombok, West Nusa Tenggara there exists Sasak language (Sasakness thereafter) spoken by Sasak society. Sasakness has been serious concern of linguists. Many researches have been conducted to describe its characteristics. A study reports that the potential conflict among ethnics of different speakers is due to language use. It is argued that miscommunication leads to misunderstanding; and that misunderstanding is due to the lack of linguistic knowledge. Good comprehension on the system and method of the target language, therefore, is a must to avoid conflict. A study to describe and analyze nominal and verbal of dialect sasak kuto-kute is, therefore, imperative. This research is an attempt to describe and analyze the verbal and nominal dialect sasak Kuto-Kute in the district of Bayan, west Lombok Regency. It is a descriptive and explorative research. Four sasak students, native to the dialect kuto-kute are interviewed. They are able to speak the language well; they have normal organ of speech and normal in recording; they are graduated at least from elementary school; they are about 20-40 years old; they stayed out side the island of Lombok. Data are collected by means of observation, interview and library studies. The collected data are descriptively analyzed. The research results the morphological process on nominalization and verbalization involves the use of prefixes (7), infix (1), and suffix (1) and 7 simulfixes. The morphemic process may alter the form and meaning of the free morpheme. And morpheme is identified as being free and bound.

Keywords: nominalization, morpheme, verbalization, and dialect.

ABSTRAK

Kehidupan dan bahasa merupakan suatu hal yang tidak dapat dipisahkan. Hubungan antara kehidupan dan bahasa sangat erat sehingga setiap bangsa dan etnis memiliki bahasa sendiri yang digunakan oleh penuturnya. Di Lombok, Nusa Tenggara Barat terdapat bahasa Sasak yang digunakan oleh masyarakat Sasak. Bahasa Sasak mendapat perhatian khusus para linguist. Banyak penelitian telah dilakukan untuk menggambarkan karakteristik bahasa Sasak. Sebuah penelitian mengatakan bahwa adanya potensi konflik antaretnik penutur bahasa yang berbeda karena faktor penggunaan bahasa. Dikatakan bahwa miskomunikasi menyebabkan kesalahpahaman, dan kesalahpahaman disebabkan oleh kurangnya pengetahuan linguistik. Pemahaman yang baik terhadap sebuah bahasa merupakan suatu keharusan karena hal itu bisa menghindarkan konflik. Sebuah penelitian untuk menggambarkan dan menganalisis nominal dan verbal dialek sasak Kuto-Kute sangat diperlukan. Penelitian ini merupakan suatu upaya untuk menggambarkan dan menganalisis dialek verbal dan nominal sasak Kuto-Kute di Kabupaten Bayan, Kabupaten Lombok barat. Ini adalah penelitian deskriptif dan eksploratif. Empat siswa sasak, asli dialek Kuto-Kute diwawancarai untuk memperoleh data. Mereka mampu berbicara bahasa dengan baik, memiliki organ berbicara yang normal, tamatan sekolah dasar, berusia sekitar 20-40 tahun, dan tinggal di luar pulau Lombok. Data dikumpulkan melalui studi observasi, wawancara dan kepustakaan. Data yang terkumpul dianalisis secara deskriptif. Penelitian ini menghasilkan proses morfologi pada nominalisasi dan verbalisasi yang melibatkan penggunaan prefiks (7), infiks (1), dan akhiran (1) dan 7 simulfiks. Proses morfemis dapat mengubah bentuk dan arti dari morfem bebas. Dan morfem diidentifikasi sebagai bebas dan terikat.

Kata Kunci: nominalisasi, morfem, verbalisasi, dan dialek.

INTRODUCTION

Language has long been understood as a systemic means of communicating ideas, feeling and thought using conventionalized sign, sound and gesture. By definition, Sasaknese is one of the local languages in Indonesian that reflects Lombok society's culture and custom. One of Sasaknese roles and functions, like other local languages, is to be the symbol of social-culture values that reflects and bounds at the culture in a group of societies who use it. Sasaknese as an instrument to support the culture must be preserved and protected from extinction. In essence, all efforts are directed toward the preservation and protection of local

languages; it is true that we protect and preserve our culture because local languages and local cultures support national language and national culture.

Furthermore, we need to do any necessary effort to preserve our linguistic diversity in order that we can pass it down to our next generation. By doing so, we can also pass down the intellectualism heritage. Hence, the study of mother tongue, Sasaknese, is imperative. It is generally argued that any language can be in a danger, and Sasaknese is of no exception.

Basically, it is interesting to do such library research of Sasaknese due to some reasons; firstly, Sasaknese is spoken by 85% or Sasak people; secondly they never really gain strong economic or political power nationally or regionally; Henceforth I think that Sasak might be declined someday because a language's fortunes are tied to its culture. Just as one language nods away over other when its speakers gain power economically or politically. But it diminishes when they lose that prominence. Crystal (1971) describes that Welsh, the direct descendant of the Celtic language that was spoken throughout most of Britain when the Anglo-Saxon invaded, has long been under the threat from English because England's economic and technological dominance has made English the language of choice. Therefore, the number of Welsh speakers has been declined; secondly, many words in Sasak have never been used any longer by its speaker due to the preeminence of the imported (reference) stuff. Scientific research on linguistics field of Sasak, I hope that it will bring some benefits to Sasak speaker, and to the Sasak itself. It is expected to be able to prevent Sasak from vanishing because henceforth many younger Sasak speakers will be interested in learning more about Sasak and speak it in a more proper way. At least, it can generate more old Sasak words, which is about to die out, to be used as diction again. More specifically, this study discusses morphological process of Sasak especially the formation of noun and verb of Kuto-Kute dialect. There are many problems faced in this study, but two are serious and become my concern. The problems are formulated in Research Questions (RQ) that follows.

1. How is the process of verbal and nominal formation in Kuto-Kute dialect?
2. What kind of semantic impacts are there on the nominal and verbal formation?

In order to arrive at the objective of the research a guide is needed before the study is carried out. This suggests that such steps should be formulated before the research is carried out. Rooted from the statement of problem in this study, It is proposed that noun and verb in dialect Sasak Kuto-Kute grammatically and meaningfully are built in. This belief is based on the assumptions that the respondents are native speakers of kuto-kute Bayan dialect and students of language studies; secondly, technique of collecting the data is selective. The collected data, therefore, are valid. Due to limitation of knowledge and time this study is focused only on the description and analysis on nominal and verbal formation of kuto-kute sasak dialect spoken by those speakers who live in Bayan.

To avoid misunderstanding and interpretation a number of keywords need clarification; these include nominal, verbal, Kuto-Kute Dialect, Sasaknese. By Sasaknese we understand as a local language used by the local speakers who live in Lombok Island. The word Sasak, historically came from Sankrit, *sahsaka*, meaning to leave a place, Java, and to go to another place, Lombok Island. As a system of local communication, Sasaknese consists of two sub-systems: system of meaning and the system of sound. The sub-system of sound is meaningless, but it forms meaningful units (Palmer, 1971). By definition, therefore Sasaknese is one of the local languages in Indonesia used by Sasak people in West Nusa Tenggara as a medium of communication. (see, Sapir, 1921 and Bolinger, 1975).

RESEARCH METHODOLOGY

This study is descriptive and explorative in characteristics. It is descriptive because it is an attempt to describe all aspects of affixation in Sasak language; whereas explorative method is used for exploration by reading and examining the results of the earlier research, especially of Sasak language by looking at the elements relevant to this study. The population is all of Sasak people who speak kuto-kute dialect or Bayan dialect. The using of the two methods is by interviewing 4 (four) of Sasak students in Mataram who come from villages where the dialect Kuto-Kkute is used. The requirements for respondents are as follows: the respondents are the native speakers of kuto-kute dialect or Bayan language; the respondents are able to speak the native speak the language (Bayan language) well; the respondents have normal organ of speech and normal in recording; graduated at least from elementary school; the respondents are about 20-40 years old; the respondents never stayed out side or leaving Lombok just for a while if he/she had gone out side Lombok. Besides those criteria, the respondents also took from both male and female, different universities

such as UNRAM and IKIP. Thus, it is truly expected that the data collected will be valid, reliable, and representative. To collect the data, observation, interview, library research are applied. Observation is done toward feature and characteristic of the expression used, especially the expression that has relation with affixation in Sasak language; interview is focused to know the respondent ability to speak language (Bayan) well; library research. It is done for two purposes; the first is to understand about linguistics especially the morphological process, and to understand the affixation in Sasak language especially in Bayan or kuto-kute dialect. The analysis follows some steps: identification, classification and description.

DISCUSSION

The structure or form, meaning and function of Kuto-Kute dialects are classified according to the scope of the study and research findings found out in this research. These form, function and meaning of the studies are briefly presented and discussed in the lines that follow.

Kuto-Kute Dialect or Bayan Dialect

Bolinger (1975) stated that dialect, in its popular use of the term, refers to a form of language that is regarded as substandard, incorrect, or corrupt, as opposed to the standard, correct, or pure form of a language (Sapir, 1921; Robins, 1970). In popular terms, to speak a dialect is to be uneducated and ignorant. In contrast, the term dialect, as technical terms in linguistics, carries no value judgment and simply refers to a distinct form of language". By definition, dialect is the distinct form of spoken language. Where as, Bayan dialect or kuto-kute dialect is one of the dialects that used by certain people (group) in Lombok island. The word "Bayan" is taken from Arabic language that the first Moslem religions come to Lombok.

Noun and verb is part of morphological study. Therefore, before going to define about noun and verb, we have to know what morphology is. Morphology is defined as sub field of linguistic that studies the internal structure of words and the interrelationship among words (Palmer, 1971 Where as noun and verb are defined as morphological process, that is the process to compound the bound morpheme and free morpheme (Robins 1970; Sapir, 1921). Gleason (1961) stated that the word 'linguistic' comes from the Latin 'lingua' meaning language. In the 'roman' languages (there is the language which one come from Latin) the similar words with the word 'lingua' still exist; they are langue and langage in French, and langue in Italia. The word 'language' in English is taken from French (Sapir, 1921; Bloomfield, 1953 and Lyons, 1968). The terms linguistics in English has a close relation to the word 'language', as in French the term linguistique relates with langage. it is possible to say that linguistics is sub-fields of knowledge dealing with the structures of language studies.

Ferdinand de Saussure introduces the structural linguistics. His conception about linguistic can be found in his book "*Course De Linguistique Generade*" (1916). Related to the structural linguistic, there are some basic concepts published by de Saussure. Those concepts are (1) synchrony and diachrony; (2) la langue, la parole and la langage; (3) significant and signify; and (4) syntagmatic and paradigmatic (Crystal, 1971). Synchrony is the study of language at one period of time; diachrony is the study about a change or changes that took place over periods of time. So, the distinction among them refers to the fact that language exists in time that we can study the language as it exists at any time or over a period of time (Matthews, 1979). Related to this study it concerned on synchrony, rather than diachrony because this research studied the language at one period at one time or without referring to the previous historical stages of the language. The distinction between la langue, la parole and la langage can also be made. La langage is the phenomena of language in general. Meanwhile, in la langage it self, it differentiates between la langue and la parole. La langue is the system of certain language; la parole is individual utterance. Thus, la langue is only object of language. However, feature of language can not be determined without analyzing the structure of la parole (Saussure, 1916 and Sapir, 1921).

Significant and signify is also distinctive in dichotomy. As it is stated that language is the system of symbol and those symbols are combination between significant and signify. Significant is the form of language (sound), while signify is the meaning to which the form refer (Strange, 1969). Thus, language is systematic in two sy

stems, a system of sound and a system of meaning (Bloomfield, 1953; Lyons, 1968). Also Ferdinand de Saussure differentiated two types of relation in language, that is syntagmatic and paradigmatic. syntagmatic relation specifies the combination of element into complex form; paradigmatic relation among

the element of language system. In other word, syntagmatic relation is linier or horizontal; paradigmatic is vertical.

Every society has a language as a tool of communication. Furthermore, they have an agreement about their language to avoid misunderstanding each other, (in example about grammar or structure and vocabulary). The agreement about the language that is used especially in vocabulary or terms limited in its applying to express the concept, idea of the speaker. Moreover, at the certain time the terms may not to express certain concept. Therefore, the language society needs to make a new agreement to complete the earlier agreement.

The new agreement means that language society agrees to take the new terms of the other languages to express the certain concept. The creativity process of language society to use terms of the other languages is called borrowing ,especially, in vocabulary of the other languages. The technology and science may cause borrowing. In the modern era, many inventions in technology and science that used all over the world. Beside development of technology and science, the borrowing may occur because of the lack of vocabulary in a language to express something. The cultural contact has caused the borrowing process, the people who acquiring a strange language have the certain reasons so that they use the elements of strange language Fromkin (1978). It is argued that they reasons of using the other languages or strange languages may occur as follows: the borrowing of the strange language elements is needed to signify and to express a new concept or material; actually the words still exists in their mother language but rarely used therefore the new word more often heard, so it is better to use it.

A semantic chunk for which no what or phrase exists is called a “lexical”. Lexical gaps are usually indications of societal disinterest or ‘cleverness caps’. All languages make some thing easy to talk about and other things cumbersome to talk about; the woman in the trilogy were convinced that introducing into their culture a language that shifted talk about violence toward the “cumbersome” end of the cominum would bring about significant change in that culture.

The real world, example, that is usually brought up to prove that social change has to come first is the lexical gap in English that would be represented by a gender-neutral third person singular pronoun. Linguists arguing for the social-change-first position always cite three facts, in descending order of importance. The first, many languages do have one of those pronouns, but there is no evidence that the position of woman in the associated cultures is any better than it is in English speaking cultures. The second, there have been almost 100 attempts to establish a pronoun like that for English (many of them in science fiction books), and every single one of those attempts has failed. The last, native speakers of English keep trying to use “they” that way, but hey practice continues to be considered ungrammatical and unacceptable.

As bilingual, Sasaknese also has lexical alternative, for example the word /seserik/ is referred to key. The word /seserik/ is the origin word or vocabulary of Sasaknese, whereas the word /kunci/ is also used by Sasak native to refer the key. Indeed, the word /kunci/ is not the origin word or vocabulary of Sasaknese but it is taken from Indonesian language as the second language of Sasak people. Even though, the word /kunci/ is Indonesian, it may be used in Sasaknese.

Morpheme is constructed by two Latin word namely /morph/ meaning form and /ema/ containing meaning (King, 1969). So, from two combination of Latin word, we can state that morpheme is meaningful form. Or it is minimal meaningful unit of linguistics analysis.

Morpheme, as Bloomfield (1953) puts it, is the smallest individual meaningful element in the utterances of language (Fromkin, 1968; Palmer 1971). It is said that morpheme is smallest grammatical unit that has no other unit as it element. From the concepts given about we may say that they are actually the same meaning event though they expressed rather differently from one linguist to others. (Gleason, 1961; Fromkin, 1978; Bloomfield, 1955). Morpheme, by its distribution, can be classified into two categories: they are free and bound morpheme. The former is that can be uttered alone in isolation; whereas the latter is that cannot be uttered alone or never occur in isolation, Free morpheme consists word. While bound morpheme includes prefixes, suffixes, suprafices, infixes, replacives, subtractive and some root (Palmer, 1971; Bolinger, 1975 and Robins, 1970). Word is one of the fundamental units of linguistic structure. Bloomfield (1953) characterized word based on the pause and insolubility. He said, “word is that segment bounded by successive point at which pausing is possible” Bloomfield defines word as free form, which consists of two or lesser free form as, for instance, poor John and John, runs away or yes sir is phrase. A free form, which is not a phrase, is a word. A word is than a free form which does not consist in entirely of two or lesser free forms: in brief, a word is minimum free form (Bloomfield, 1953). Minimum free form, as it is stated, is clarified in his other book, a set of postulate, as one form that can be uttered alone and meaningful, but free form cannot be separated in it’s part or, in other word its part cannot be uttered alone. It is argued that word

as morpheme or combination of morpheme which linguist suppose it as a smallest unit that can be uttered as free form. It has long been recognized that word must be classified into at list of two categories, simple word and complex word. Simple word is a minimal unit and no way to analyze it or break it down further into meaningful part. This is closely related to morpheme that cannot be broken down any further into recognizable or meaningful part. This is closely related to morpheme that can not be broken down any further into recognizable or meaningful part. However, a simple word consists of only one morpheme and it is usually free morpheme. As consequence, we may say in other word that the simple word is single free morpheme that can not be broken down further into recognizable or meaningful part. Meanwhile, complex word is made up base morpheme (simple word) and any other morpheme attached to the base morpheme. In other word, complex word consists of two or more morpheme in combination (King, 1969). In discussing about word, we may also distinguish between content words and function word. Content word is a word that has meaning as independent word. This category includes noun, verb, adjective, and adverb. In contrast, function word is an isolated word, and it seems to have some functions either in a phrase or n a sentence. We discuss about the process of constructing a word from other word. This process is called morphological process. Every language has its own morphological process and so does in Sasaknese. However, it may or may not be the same from one language to another.

Morphological process is defined as the process of constructing a word having complex morpheme either derivational or inflectional. It is further, stated that morphological process of constructing a word from other unit of which they are stemmed. Stems can be word, bound, base, or phrase; they can also be combination of two words, one word and one bound base or bound bases. King (1969) stated that morphological process in categorized into four categories that are affixation, reduplication, composition, and zero modification. Meanwhile, there are three kinds of morphological process in Sasak, they are: affixation, compounding, and reduplication. Bloomfield (1953) stated that affixes are referred to prefixes when they are attached to the beginning of another morpheme. English has two models of affixes, they are: prefixes and suffixes (Robins, 1970; Lyons, 1968 and Palmer, 1971). They say that affix is a unit of bound grammatical that is an element of a word, it is neither a word nor a base word, and it has an ability to attach to other units to form word or a new base word. Hence, it is an element of the word, which can not stand-alone and has no meaning. Affix can not stand-alone; it must be attached to another free- morpheme, and the process of such kind is called affixation. Palmer (1971), claims that affixation is the process of putting affix in the unity although unit of single form or complex to create word. We know some of affixes such as prefixes, infixes, suffixes, and simulfixes or combination prefix and suffix. There are two kinds of affixes in English: they are prefixes and suffixes. On the other hand, Sasak has more affixes, they are prefixes, infixes, suffixes and simulfixes. Some of prefixes in Sasak especially in Bayan dialect, they are: /meng-/, /peN-/, /me-/, /nge-/, /pe-/, /per-/, /te-/. For instance, Samples of prefixes in Sasaknese /Meng- gawe/ , /pesta/ “party”, / Peng- urus/, / tukang urus/pegawai/ “officer of”, /Me- maling/, / mencuri/ “to steal”, / Nge- ros/, / bicara/ “speak/ talk”, / Pe- maling/, / pencuri/ “thief”, / Men- daya/, / pergi ke utara/ “go to north”, / Men- nambah/ / memacul/ “engage”

Infixes, bound morpheme, is attached within a free- morpheme or a base morpheme. Some of infixes in Sasak especially in Bayan dialect, are identified as below. / P- em- ikir/, / pemikir/ “thinker”, / P- em- iak/, /pembuat/, “maker/ producer”, / G- eg- itaq/, / melihat/, “look at”, / P- em- ujq/, / orang yang nyumpahin/, “swearing”, / G- eg- aur/, / mengaduk/, “to stir”. Suffixes, bound morpheme, is attached at the end of free morpheme or base morpheme. There exists only one suffix in Sasak especially in Bayan dialect, that is: /- an/, /-ang/. Some examples of suffixes, / bait- an/ baiting/, / ambilkan/ “take (V. trans)”, / piaq- an/ piaq- ang/ buatkan/ “make (V. trans)”, / tendang- an/ tendang-ang/ / tendangkan/ “kick (V. trans)”, / beli- an/ beli- ang/, / belikan/ “buy (V. trans)”, / gawe- an/ gawe- ang/, / buatkan/ “make (V. trans)”.

Simulfixes, bound morpheme, is attached at the beginning and the end of the base morpheme or combination of both prefixes and suffixes. Some of simulfixes in Sasak especially in Bayan Dialect, they are: /me- an/, or /me- ang /pe- an/, /peN-an/, /per-an/, /ke- an/, /te- an/, /nge- ang/, /nge- an/. Some examples are presented as below./ Me- gawe- an/, / bekerja/ “to work”, / Pe- gawe- an/, / pekerjaan/ “occupation”, / Ke- melet- an/, / sangat ingin/ “desire”, / Te- talet- an/, / tanaman/ “plant”, / Te- pianq- ang/ te- piaq-an/, / dibuatkan/ “made by”, / Me- mandiq- ang/ me-mandiq- an/, / memandikan/ “to wash”, / Nge- lanjut- ang/, / menendang/ “to kick”, / Per- empat- an/, / perempatan/ “cross roads”, / Pen- denger- an/, / pendengeran/ “hearing process”

This study aims three fold; it tries to put the result into practice that is applicable in our life; this study is an attempt to answer the statement of problems. therefore, this study found out the form of creating noun and verb in Sasak, analyzed the construction of creating noun and verb in Sasak, explained the meanings,

which are trough by morphological in Sasak There are two kinds of significances of this study: theoretical and pragmatics. It decides to investigate how the creation of noun and verb in Sasaknese are constructed. I feel necessary to actively contribute in linguistic study of Sasak. This study is expected to contribute to the linguistics knowledge of the readers. In addition, Sasak people will be more interested in using their own mother tongue properly; Besides, this research is expected to contribute a conception on verbal and nominal formation in; hopefully, the findings are expected to be able to influence policy decision-makers on Sasak teaching and research, prevent Sasaknese from extinction.

A Brief Account of Dialect Kuto-Kute

The morphemic system of dialect Kuto-Kute is, to some extent, similar to other local languages. Two types of morphemes, free and bound morphemes, are common. /menggawe/ = /meng/ + /gawe/ “berpesta” or “party”, /menggara/ = /meng/ + /gara/ “membajak” or “plough”, /penendang/ = /pen-/ + /tending/ “tendang” or “kick”, /penyapu/ = /peny-/ + /sapu/ “sapu” or “sweep”, /penindoq/ = /pen-/ + /tindoq/ “tidur” or “to sleep”. I found some forms of affixation in Sasaknese especially, and all those affixation are classified into four, they are: 7 prefixes (/meng-, me-, peN-, per-, pe-, nge-/), 1 infix (/eg/), 1 suffix (/an/, /ang/), and 7 simulfixes (/be- an/ -ang, peN-an, te-an, me-an/ ang, nge-an, me-an/ ang, and ke- an/ ang,/). So, the total of affixes I found in Bayan dialect of Sasak is 16 affixes.

Prefix

Basically, morphonemic is dealing with phonemic change. It is a combination of two morphemes: free morpheme and bound morpheme. On the other hand, morphonemic in affixation might be just found at prefixes and simulfixes (except the prefix /pe-/ and /per-, then, the simulfix /pe- an/ -ang/, and /per-, /an/, /-ang/ they do not have morphonemic. The following change in spelling when adding some prefixes to the free morpheme. (1) /mengangen/ ‘desire’, ‘miss’ comes from /angen/ ‘felling’; (2) /mengisi/ ‘containing’ comes from /isi/ ‘content’; /angen/, free morpheme and /pe-, bound morpheme are put together becomes /mengangen/ ‘miss’; /isi/ and /pe-/ becomes /mengisi/, ‘containing’. There is, as we observed out that, a phonological process, a process of alteration in phoneme, that is /p/ becomes /m/, bilabial stop, voiceless, aspirative becomes voiced, bilabial, nasal. Change in sound can be clearly seen in the examples that follow. (3) /j/ penjaga ‘keeper’ comes from /jaga/ ‘keep’; (4) /d/ pendenger ‘listener’ comes from /denger/ ‘listen’ We observe that /pe-/ when attached free morpheme, which is started by morpheme with initial consonants: /j/, /d/, and /c/, so the prefixes peN- will change into /pen-./; When attaching prefix /peN-/ to the free morpheme with initial phoneme /t/, phoneme /t/ is dropped, and then the prefix /peN-/ will become prefix /pen-/ as illustrated by the examples that follow. (5) penawang ‘knowledge’ comes from /taoq/ ‘know’; (6) penulung ‘asistent’ comes from /tulung/ ‘help’; /b/ becomes /m/ as in /baca/ + /peN-/ becomes /pembaca/ ‘read’ becomes ‘reader’; /s/ is dropped and /peN-/ becomes /peny-/ as for instance, /sapu/ becomes /penyapu/; (7) pengeduk ‘digger’ comes from /keduk/ ‘dig’; (8) /g/ penggitaq ‘watcher’ stems from /gitaq/ ‘see’; /k/ is dropped and? /peN-/ becomes /peng-./; /g/ is dropped and /peN-/ becomes /peng-./; (9) pengebom ‘boomer’ stems from /bom/ ‘boom’; (10) pengecet ‘someone who paint’ stems from /cet/ ‘paint’. We also observe that there is a change in meaning, from nominal into actor; and there is also a process of class modification as it is illustrated in (6, 7, 8 and 9). Nominalization can be seen in (5) and morphological processes such as /utang/ ‘dept’ becomes /ngutang/ ‘to owe’: N - verbalization process; /idam/ ‘in a state of desire’ becomes /ngidam/ ‘to desire’: A-verbalization process; /oloq/ ‘mock’ becomes /ngoloq/ ‘to mock’.

1. Prefix /nge-/

When attaching prefix /nge-/ to the free morpheme which is started by phoneme /k/, so the phoneme /k/ at the free morpheme will be dropped, and then the prefix /nge-/ will become prefix /ng-/ for instance, (11) /ngeduk/ ‘to dig’ stems from /keduk/ ‘dig’; (12) /ngereq/ ‘to rub’ stems from /kereq/ ‘rub’.

2. Prefix /me-/

When attaching prefix /me-/ to the free morpheme, which is started by phoneme /p/, so the phoneme /p/ at the free morpheme will be dropped, and then the prefix /me-/ will become prefix /mem-/ as in /memolak/ ‘to cut’ comes from /polka/ ‘cut’.

3. Simulfix /ke -an/

When attaching simulfix /ke- an/ to the free morpheme, which is started by vowel letters, so the simulfix /ke- an/ will change become ker- an. For instance, /a/ kerangkatan ‘be able to lift’ stems from /angkat/ ‘lift’; /i/ kerinjatan ‘trampled’ comes from /injat/ ‘trample’; /u/ kerulangan ‘repeated’ comes from ulang ‘repeat’; /e/ kerengatan ‘be able to see’ comes from /engat/ ‘see’ and /o/ keropongan ‘be able to lift’ stems from /opong/ ‘lift’. When attaching simulfix ke- an to the free morpheme, which is started by

phoneme /p/, the simulfix ke- an will change become kem- an. For examples, *kempanasan* ‘to get hot’ comes from /panas/ ‘hot’; *kempenoqan* ‘too full’ comes from /penoq/ ‘full’. When attaching simulfix ke- an to the free morpheme, which is started by phoneme “t and d”, the simulfix /ke- an/ will change become /ken- an/; (13) /kendengeran/ ‘can be heard’ comes from /denger/ ‘listen’; (14) /kentawangan/ ‘known’ comes from /tawang/ ‘know’.

Semantics aspect of affixation

Prefixes Sasak (especially in Bayan dialect) has some prefixes they are (15) /meng-/, (16) /peN-/, (17) /pe-/, (18) /nge-/, (19) /te-/, and (20) /me-/. All of prefixes above are productive affixes in sasak (except prefix per- are not productive affixes). The kinds of meaning may be created new meaning words or phrases by all of prefixes in sasak (Bayan Dialect) when attaching them to the free morpheme, they are:

1. Prefix /meng-/

The meaning of prefix /meng-/ can be active voice, e.g. /menggawe/ ‘berpesta’, ‘to party’; (21) /menggara/ ‘membajak’, ‘to plough’. Prefix (22) /meng-/ when attached to noun, it may create variety meanings such as: use, drive, own, to get out, go to, in summary, it means to do something that relate with the free morpheme. Example, (23) /mengoat/ ‘berobat’, to see the doctor’.

2. Prefix /PeN-/

The meaning of prefix /peN-/ can be classified into: agentive as in (24) /pengeduk/ ‘penggali’, ‘digger’; (25) /penggitaq/ ‘orang yang melihat’, ‘watcher’. It can also mean instrument, as in (26) /penjepit/ ‘tweezers’, instrument used for pinching; (27) /penyapu/ ‘broom’, instrument used for sweeping. It tells the position of someone, as in (28) /penengaq/ ‘mediator’; (29) /penutuq/ ‘the end’, ‘yang menjadi akhir’. Prefix /peN-/ may have the same meaning as ‘causing something happened’; this meaning is strongly influenced by the free morpheme where the prefix attached. For instance, (30) /sakit/ adjective becomes /penyakit/ ‘something that causing to be sick’; (31) /selamat/ becomes /penyelamat/ ‘something that causing to be safe’, etc.

3. Prefix /Pe-/

The prefix /pe-/ does not have morphonemic; there is no change when attaching it to the free morpheme. The meaning of prefix /pe-/ is ‘to cause something become’, for example, (32) /tinggi/ becomes /petinggi/ ‘to have something longer’.

4. Prefix /Per-/

The prefix /per-/ does not has Morphonemic, it does not change when attaching to the free morpheme. The prefix per is not productive affixes, because, the prefix per- are found just some in Sasak. The meaning of prefix per as follows. If prefix /per-/ attached to the free morpheme which adjective category so it means “causative (to make become as found at free morpheme)”. Example, (33) /peranget/ ‘menghangatkan’: to make become warm; (34) /perenyet/ ‘mendinginkan’ ‘to make become cold’. If prefix /per-/ attached to the free morpheme with noun category so it means “causative (to do something as found at free morpheme)”, example, (35) /peraiq/ ‘mengairi’ ‘to water something’.

5. Prefix /Nge-/

The prefix /nge-/ may create the meaning as follows: to tell the active voice, it means the action that is done by subject. examples, (36) /ngampes/ ‘memukul’ ‘to hit’; To tell the condition, example, (37) /ngidam/ “mengidam”, the condition of someone that really want something.

6. Prefix /Te-/

The meaning of prefix /te-/ when attaching to the free morpheme is telling the passive voice. Examples, (38) /tetalet/ ‘ditanam’ ‘to plant’; (47) /tetandang/ ‘ditandang’ ‘be kicked’

7. Prefix /Me-/

The prefix me- may create the meaning “telling about the action that is done at the present or at the time of speaking”. Example, (39) /memantok/ ‘memukul’ ‘be striking’, especially for the word “memeseq”, “merua”, “meresa” their meanings are in the situation of , examples, (40) /merua/ ‘kaya’ ‘rich or form’.

8. Infix /-eg-/

When attaching infix /-eg-/ to the verb, it will be the active voice, it means the action is done by subject., examples, (41) /gegitaq/ ‘melihat’ ‘see’, (42) /gegorok/ ‘memotong’ ‘cut’ When attaching infix /-eg-/ to the noun, will mean seem like the free morpheme. Examples, (43) /gegada/ ‘gada’ ‘cudgel’; (44) /gegala/ ‘gala’ ‘long- stick’.

Suffix

Sasak (especially in Bayan dialect) just has a suffix, it is suffix /-an/ -ang. This suffix is one of the productive affixes in sasak. The kinds of meaning may be created by suffix /-an/ -ang when it attached to the free morpheme. In this case the meaning will be classified into two sections they are: causing (...) to do something that relate to the free morpheme and the last, causing (...) become more that relate to the free morpheme; Causing (...) to do something that relate to the morpheme, example, (45) /nokolan/ ang ‘mendudukkan’ ‘causing’ (...) sit; (46) /njeraqan/ ang ‘memberhentikan’ ‘causing’ (...) stop; The last, when attaching suffix /-an/ -ang to the adjective will mean cause (...) become more that relate to the free morpheme. example, (47) /tinggian / ‘memanjangkan’ or ‘having something longer’, (48) /pendeqan/ ‘memendekkan’ ‘having something shorter’; When it follows the adverbial of time, it will tell some meanings as every, each, per, example, (49) /harian/ ‘harian’ ‘per day’; (50) /bulanan/ ‘per month’. When it follows the numeral, it will tell the value and the number of, example, (51) /selaeqan/ ‘dua limaan’ ‘the value is twenty five’; When attaching suffix /-an/ -ang to the noun will tell some meanings as set, put and use, example, (52) /kotaqan/ ‘di kotakkan’ ‘to put in the box’.

Simulfixes.

Sasak (aspecially in Bayan dialect) has some simulfixes, they are /be- an/ ang, peN- an/ ang, pe- an/ ang, per- an/ ang, nge- an/ ang, te- an/ ang, ke- an/ ang dan me- an/ ang. All of simulfixes above are productive affixes in sasak, except the simulfix /per- an/ it is not productive affix. The kinds of meaning may be created by all of simulfixes in sasak when attaching them to the free morpheme.

1. Simulfix /be- an/

The meaning of simulfix /be- an/. When attaching simulfix /be- an/ to the verb, it means “own or to become, example, (53) /begawean/ ‘bekerja’ ‘employment (own something to do)’; And also when attaching simulfix /be- an/ to the verb, it tells the action that relate to the free morpheme, example, (54) /bebisoqan/ ‘mencuci’ ‘to clean the dish’; When attaching simulfix /be- an/ to the noun, it means “cache other”, example, (55) /belanggaran/ ‘tabrakan’ ‘accident ‘to collide’. When attaching simulfix be- an to the adjective, it means little bit or rather, Example, (56) /bejoqan/ ‘berjauhan’ ‘rather far’.

2. Simulfix /peN- an/

The simulfix /pen- an/ may be attached to the mound, verb, adjective and numeral to form a new word. To tell the process of something related to the free morpheme, example, (57) /penulisan/ ‘write’, ‘the process of writing’ to tell the instrument, which is used for making something become (...) which relate to the free morpheme, example, (58) /pembunoqan / ‘power’ ‘the instrument that is used to turn on and off’; to tell the joy, example, (59) /pengoloqan/ ‘tukang oloq, ‘suka mengoloq’.

3. Simulfix /pe- an/

To tell the meaning “the case of doing something which to the free morpheme”, example, (60) /pemandiqan/ ‘hal pekerjaan’ ‘the case of taking a bath’ To tell the joy, example, (61) /penjoraqan/ ‘orang yang suka bercanda’, ‘like to joke’ To tell the instrument, which is used to have something become (...) which relate to the free morpheme, example, (62) /pemateqan/ ‘power’.

4. Simulfix /per- an/

The simulfix /per- an/ not productive in Sasak. To tell the meaning “the case which relate to the free morpheme”, example, (63) /persyaratan/ ‘hal mengenai syarat- syarat: the case of requirement’; to tell the place which relate to the free morpheme, example, (64) /perempatan/ ‘simpang empat, ‘cross roads’.

5. Simulfix /te- an/

The simulfix /te- an/ may be attached to noun, verb, and adjective. The kinds of meaning can be created by simulfix te- an when attaching it to other morphemes. When attaching simulfix /te- an/ to adjective, it

means “become more”, When attaching simulfix /te- an/ to verb, it means “telling the passive voice that relate with the free morpheme”, example, (65) /teintiqaŋ/ ang ‘dibawakan’, ‘be brought’ When attaching simulfix te- an to noun, it has some meanings such as “put on, using, giving”, example, (66) /teaiqaŋ/ ang ‘di airi or di kasih air’ ‘to water, ‘to give water at something’.

6. Simulfix ke- an

The simulfix /ke- an/ may be attached to adjective and verb. When attaching simulfix /ke- an/ to adjective, it means “too”, example, (67) /kebeleqaŋ/ ‘kebesaran’ ‘too big’; to tell the meaning “in the situation of....” because of the action as found at the morpheme, example, (68) /kerujanaŋ/ ‘kehujanaŋ’ ‘to get a wetting’ To tell “the place or area of....”, example, (69) /kelurahaŋ/ ‘house or office or district of village- head’.

7. Simulfix /nge- ang/

The simulfix /nge- an/ -ang can be attached to the verb, noun and adjective. When attaching simulfix /nge- an/ -ang to verb, it means to tell the causative meaning and benefaction meaning. In this section the meaning is having someone to do something to others; benefaction meaning, example, (70) /ngebacayaŋ/ ang ‘membacakan’ ‘read’ for the other people, causative meaning, example, (71) /ngenokolaŋ/ ang ‘mendudukkan’ ‘causing’ to sit; When attaching simulfix /nge- an/ -ang to adjective, it means to tell the causative meaning, example, (72) /ngeluasaŋ/ ang ‘meninggikan’ ‘causing or become wider’; When attaching simulfix /nge- an/ -ang to noun, it means to bring or to take someone or something into, to the place as found at the base morpheme, example, (73) /Ngemenjarean / ‘memenjarakan’ ‘to take’ into prison.

8. Simulfix me- an

The simulfix /me- an/ can be attached to the verb, and adjective. When attaching simulfix /me- an/ to the verb, it will tell the active voice Example, (74) /memetayaŋ/ ang ‘mencari’ ‘seek’; When attaching simulfix /me- an/ to the adjective, it will have the causative meaning, as found at the free morpheme. Example, (75) /memaŋasaŋ/ ang ‘memaŋaskan’ ‘causing’, become broken.

CONCLUSION

Discussion on the result of the study leads us to the conclusion and suggestion that follow. Description and analysis of affixation in Sasaknese and discussion of the result of the study conclude that morphonemic in affixation just found at prefixes and simulfixes. Almost all of the prefixes and simulfixes have morphonemic except, the prefix per-, and prefix pe-, then, the simulfix per- an, and simulfix pe- an, they do not have morphonemic. In Sasaknese, especially that of Bayan dialect the affixes can be classified into four sections they are: 7 prefixes (meng-, me-, peN-, per-, pe-, nge-, and te), 1 infix (-eg), 1 suffix (-an/ ang), and 7 simulfixes (be- an/ -ang, peN-an, te-an, nge-an, me-an/ ang, ke- an/ ang, and me- an/ ang). So, the total of affixes I found on Bayan dialect of Sasaknese is 16 affixes. And each of them creates a unit of meaning. Finally, every noun when attached to affixation will change its class and becomes another class.

This study, as I assure it, is far from being perfect; it needs improvement from those who are of the same interest. Suggestion, criticism and comments are, therefore, highly appreciated from the readers. Hopefully, this research will be of use for the readers, especially for the students who will carry out the next research on affixation in Sasaknese; it can enrich the literature on morphological analysis. It is suggested that further study with wider scope on the same topic

should be conducted by other researchers. Finally, it is our expectation that this study will be of use for guidance of reference.

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