

## Sasak Granary is as a Clinic of Controlling of Language Used the Tourism Areas in Lombok

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**Abstract:** Tourism area is an area that has susceptibility in change, interference, and extinct of language and culture. This theoretical study aims to recommend “*Lumbung Sasak*” language and culture clinic as model to publish language usage in Lombok tourism area. The development of *Lumbung Sasak* function as language and tourism clinic will bring positive effect in preservation, development, existence of language and culture. Besides tourists will know some languages and cultures by joining sort course and see other works and culture in *Lumbung Sasak*.

**Keywords:** Lumbung Sasak, bilingual, language and tourism

Social interaction that occurs in society does not escape the important role of a person in mastering language. Language as an object of research is never used up to be investigated because in language research, the point of view can create the object of research (Kridalaksana, 2002). That is what makes linguistic research diverse and widespread. It's just that linguistic research in Southeast Asia more focuses on studies about sociolinguistics and psycholinguistics. Zen research results (2017) about "Mapping of bilingual research in 2003-2016" Research on linguistics in Southeast Asia over the years, such as Indonesia, Malaysia, Singapore, Thailand and Vietnam, tends to focus on Sociolinguistic and Psycholinguistic studies. Research on Bilingual in the aspects of language policy and trilingual acquisitions has not been done so much. the study of bilingualism is very important to be done in an effort to see the choices, attitudes, and vitality of the language carried out in order to mitigate due to language interference.

Studies on bilingualism describe the language policies, language attitudes, identities, and language choices. The choice of language becomes a marker of someone's identity in defending their ethnicity and nation. Someone who lives in border areas has a tendency to use their respective ethnic languages, even vulnerable to language shifts and more likely to use majority languages, (Norsimah et al, 2014; Jaafar, 2016; Malarvizhi, 2017). Language shift as a result of bilingual does not only occur in the border area, but also in the realm of education in South Africa. In research on shifting mother tongue, social change and language change in South Africa due to language hegemony Britain in a variety of social statuses, the choice of language students in schools tends to be according to their respective social classes (Kamwangamalu, 2003; Charlyn 2008). Students who are classified as poor prefer to maintain their mother tongue at school and in their relationships. On the other hand, students with higher social classes, they tend to choose English as compared to the language of their mother in interacting.

The bilingualism (bilingual) phenomenon that occurs in various countries has become an important basis in reviewing various problems of bilingualism in Indonesia, one of them is in the tourist area of Lombok. Tourist areas are important objects that must be a concern of language observers in knowing the impact of the language of travelers who come to tour especially the Sasak regional languages and Indonesian.

Therefore, this theoretical article is an innovative idea as a model for controlling language in tourist areas by utilizing Sasak Granary as a development clinic and fostering language and culture.

## Discussion

### *Bilingual Of the Sasak Community*

Bilingualism is the mastery of two languages or more by language speakers. Language that is mastered by speakers of language is the mother tongue (B1) and the language of acquisition of the language environment (B2). Mastery of a second language (B2) or a third language (B3) cannot be obtained pragmatically, but must be obtained through intensive learning and the existence of B2 and B3 use environments that stimulate the mastery of the language. Mastery of B2 and B3 obtained through school is lexically and grammatically. Bilingualism also occurs in the Lombok region. The inhabitants of the island of Lombok (especially the Sasak tribe) use the Sasak language as the main language in everyday conversation. The Sasak language (number of speakers + 2.5 million people) is a language with a number of dialects. Different dialects can be found in each, village, or sub-district. The name of the area in which a dialect is distributed is used as a dialect name: Pejanggik Dialect (Meno-Meni Dialect), Selaparang Dialect (Ngeno-Ngene Dialect), Pujut Dialect (Meriak-Meriku Dialect), and Petung Bayan Dialect (Kuto-Kute Dialect) (Sudirman Wilian, 2010).

Table 1: Sasak Tribal Language Dialects

#### NO NAME OF DIALEK REGIONAL COVER

- 1 Pejanggik Dialect (Meno-Meni Dialect) West Lombok, Central Lombok, East Lombok
- 2 Selapan Dialect (Ngeno-Ngene Dialect) East Lombok
- 3 Pujut dialect (Meriak-Meriku Dialect) South Lombok
- 4 Suralaga Dialect (Nggeto Nggete Dialect) East Lombok
- 5 Kuto-Kute (Petung-Bayan) Dialect of North Lombok

In Lombok, besides Sasak language, the largest ethnic group's regional language (because it is a native of Lombok), is also spoken several other languages. Balinese, the language of the second largest ethnic group (mostly from the former kingdom of Karangasem), was mainly settled in West Lombok, North Lombok and Mataram City. Speakers of the Sumbawa language live mainly in East Lombok and few in West Lombok and Central Lombok. in Mataram city there are several other ethnic groups, like speakers of the languages Bima or Mbojo, Sumbawa or Samawa, Javanese, Sundanese, Minang, and others. They generally stay scattered, not clustered

Various dialects found in Lombok as part of the language dialect of the Sasak tribe are still in the safe category. Wilian (2010) in his research on "Defense and Stability in Sasak Language Speakers in Lombok" concluded that bilingualism in Sasak language speakers is still in the safe category. This condition is seen from the level of use of the Sasak language and Indonesian language is still stable in accordance with the formal and non-formal context.

The research was carried out on general objects with samples of language speakers in Mataram city. The phenomenon of the stability of bilingualism will certainly be different if the idea is focused on language speakers in tourist areas. This is important to study because tourist areas are multilingual areas and have a vulnerability to interference and even language extinction.

### *Language Conditions in Lombok Tourism Area*

Indonesian is the unifying language of all ethnic and various languages in Indonesia. The existence of Indonesian language has been stated in Law No. 24 of 2009 which one of the points is about the use of Indonesian in various aspects. Dadang Sunendar (2018) as the Head of the Language Development and Development Agency said "prioritizing state language is part of lifelong literacy," Public space is a barometer of citizens' commitment to maintaining the dignity of Indonesian as the language of the country. The aim is to increase awareness and cooperation of all parties, for example naming buildings, public facilities and road signs.

Commitment to dignity in Indonesian and regional languages becomes very urgent especially in public spaces, especially in tourist areas in Lombok. Tourist areas which are the destination of travelers from various regions and corners of the world in Lombok, such as Gili Trawangan, Gili Meno, and Gili Air. The three gilis are called Gili Indah. Gili Indah is an Indonesian tourist destination which is a favorite place for domestic and international travelers to travel. The arrival of these travelers economically contributes to regional income and opens up jobs like the island's native inhabitants. However, the presence of travelers in the tourist area is actually not opening jobs but the villagers prefer to work outside the island as migrant workers and farmers. The following data is taken from the profile of Gili Indah village in 2017.

Table 1 Number of residents of Gili Indah Village based on livelihoods

No	Livelihood	Total
1	Farmer	375
2	Farmer Labor	80
3	Private Workers	1,621
4	Civil servant (PNS)	28
5	Craftsmen	10
6	Traders	345
7	Breeders	67
8	Fishermen	492
9	Mechanic	8

Based on the data above, most of citizens of Gili Indah are laborers. The category of workers is tour guides. As tour guides, they are more likely to master English as a guide to the language of travel in the region. The culture of using English and the language of other travelers has an impact on the practicality and convenience of travelers in interacting to find out the beauty of the beach and the various cultures in Lombok.

The multilingual phenomenon used in Lombok tourism areas has an impact on hegemony of the traveler's language in the area. For example, various names of hotel and food names that are more dominant in English without the Sasak or Indonesian language being presented. Besides that, the choice of language attitudes of people in tourist areas in the public domain is more inclined to master foreign languages.

#### *Medium Sasak Granary as Language Clinic*

Lumbung is one of the traditional Sasak houses built from woven bamboo and several bamboo pillars as a pillar of the house. The Sasak house has a mountain-shaped roof that looks down and is made of an arrangement of reeds. For the floor of the house, the Sasak tribe utilizes the soil that has been mixed with bricks, tree sap and straw ash. Often the Sasak tribe smears the floor of the house with cow or buffalo dung that has been mashed and burned. For the Sasak tribe, a mixture of cow or buffalo dung is believed to be able to keep the floor so that it is not easily damp and cracked.

Preservation of the Granary has been carried out by the government, namely by building and preserving traditional houses that still survive, one of them is a traditional house in the sade village. In addition, this preservation is also used by some hotel buildings in the city and Lombok wista area with building architects by maintaining the Granary in the building.

Seeing the various preservation of the Lumbung as the traditional house of the Sasak tribe, is still limited to defense in several aspects and has not been developed as an effort to learn travelers in getting to know more about the Sasak and Indonesian languages. This is important to reduce the impact of the culture and language of travelers on the existence of local and national culture.

The Lumbung traditional house in the beautiful Gili area is only found in the building of one of the hotels as a characteristic of Lombok. Seeing the various interests of travelers to travel in Lombok, it is necessary to develop the function of the Granary not only as a tribal icon in hotel buildings or as a cultural heritage. The Gili Indah area, especially in Terawangan Gili, as a center of tourists, needs to be built Lumbung as traditional house as a place for linguistic clinics and Sasak culture.

The traditional house will be filled with a variety of cultures and works typical of Lombok and NTB people in general. All the naming of the culture and the typical work of the name is using the Indonesian language with a large size and English and sasak with a smaller size. In addition, this house will be used as a place for creative young people in the area to provide linguistic clinics in knowing and learning Sasak and Indonesian languages by a short course method for travelers.

### Conclusion

Linguistic and cultural clinics by utilizing Lumbung as one of the models for structuring language use in Lombok tourism areas are very important. Travelers come to a tour instead of getting new things. With the presence of the Linguistic Clinic, in addition to their tour, they will increasingly know the various languages and cultures in Lombok.

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