

EXPLORING LANGUAGE VARIATIONS IN COMMUNICATION BETWEEN SELLERS AND BUYERS

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Abstract

As part of a community, we use language to interact and communicate with other group members, in various speech events. The use of language to speak is a form of cultural practice to share ways of doing things, ways of speaking, beliefs and values. Cultural and linguistic diversity can show where we come from and what kind of community we live in. One of the domains where speakers from various backgrounds carry out social interactions is traditional markets. Buyers and sellers from various backgrounds communicate to carry out transactions until reaching an agreement on price. The variety of languages used by sellers and buyers when interacting to agree on prices is of interest to researchers. The research method used is descriptive qualitative using a sociolinguistic approach, to see the relationship between language use and the community at the location of the speech event. The research location was carried out at the Pagutan market, which is located in a Sasak-majority area, but is now the area of choice for immigrants from various regions. The results of this research show that the variety of languages used at Pagutan Mataram Market is influenced by the way we speak and also pays attention to socio-cultural background, age, gender, race and social status.

Keywords: *communication; language variation; traditional market; Mataram*

INTRODUCTION

We, as a part of community, use a language for interaction and communication with others member of group. The use of language for speaking is a form of cultural practice to shares ways of doing things, ways of talking, belief and value. The uses of language a different from one place to another, from a group to another, and from one context to another. Nowadays, sociolinguists are generally more concerned with social variation in language than with regional variation. Furthermore, the varieties of a language spoken within most of us help us recognize that it is not only where you come from that affects your speech, but also your social and cultural background, age, gender, race, occupation, and group loyalty (Wardhaugh, 2006a). Language change is affected by the structure of community; the hierarchy of the speakers has changed. Change from above is conscious change originating in more formal styles and in the upper end of the social hierarchy, and change from below is below the level of conscious awareness originating in the lower end of the social hierarchy (Romaine, 2015).

Mataram is the capital of West Nusa Tenggara Province, with a high level of population migration coming from various regions. This situation makes the people of Mataram city more

heterogeneous, and the majority of the people have the ability to communicate using more than one language (Suktiningsih, 2017). One of the domains where speakers from various backgrounds carry out social interactions is traditional markets. Buyers and sellers from different backgrounds communicate to make transactions until they reach an agreement on price. The language variation used by sellers and buyers when interacting to agree on prices is of great interest to researchers.

Pagutan sub-district is one of the largest sub-districts in Mataram, with the highest population density, namely 29,958 people (Mataram, 2022). The high level of population migration in Pagutan has caused the phenomenon of language variation. Every morning starting at 3 am, the Pagutan market starts to get busy with traders coming and preparing their goods for sale. The market's location at a crossroads always causes traffic jams around it. Buyers who come to shop for daily necessities are not only from the Pagutan community but also from retail traders from other sub-districts. These retail traders sell in housing complexes in the Pagutan area. However, what is interesting is that the market has many ethnicities, and to get access to data is easier because conducting research observations have been made about the place. Another reason is because The Pagutan market is a traditional market where there is a conversation between buyers and sellers, produces many variations of language and is very interesting to study using the concept of language variation - Sociolinguistic studies.

The phenomenon of speech events that occur in the Pagutan traditional market is when sellers try to offer their merchandise to buyers. Direct interactions between sellers and buyers facilitate social engagement, with language playing a pivotal role in societal interactions. Language plays an indispensable role in social interaction, as it permeates every aspect of human life, introducing new words and linguistic expressions on a daily basis. The linguistic phenomenon of language variation can be said to be an interesting social symptom to be studied scientifically. In the case of language, the issue of language variation is discussed in the field of sociolinguistics. Some sellers use several ways to attract the attention of their buyers. One thing the seller does is use variations in addressing that praise the buyer, such as *inges*, *inaq tuan*, *kak tuan* and etc. Those language variation is the embodiment of language community interactions that are used according to the function, situation and social feelings of language usage itself. The aim of this research is to find out what language variations in term of speakers occur during communication between sellers and buyers at the Pagutan traditional market.

REVIEW OF LITERATURE

As times change, many external factors influence users in selecting and using language. In this view, languages differentiate internally because their speakers distance themselves from each other over time and space; These changes resulted in the creation of language variations. Variation can be defined as a change or difference from variety of linguistic manifestation, but it is not contradiction with the rule of linguistics (Harris, 1984). Language in people to other, one community to other community is different. In certain area, it has own language so it will cause language variation. Language variations are carried out because the speaker's motivation is an important consideration in choosing, which sometimes they themselves do not realize that they have used a particular language variety compared to another language variety, or sometimes they have even changed languages between or within utterances (Wardhaugh, 2006b).

The way people talk is influenced by the social context in which they are talking (Holmes, 1995). When people are talking, they will use a language that adapts to their interlocutor, for example when talking to other people who have different cultural backgrounds, they will tend to use the national language. Because of differences in cultures, Indonesian speakers show different varieties of using language in their communications. The varieties of using language in speakers' communications can also show the differences of language aspects. Language variations carried out by speakers are also greatly influenced by the speaker's cultural identity. Labov (1963) was first observed focusing on speakers as part of a community, and the speaker's cultural identity, gender, age and ethnicity (Johnstone, 2000). As an urban society, language adaptation is one of

the first things that must be done. This is so that the local community is grateful for their arrival. Local language skills provide many positive aspects for urban communities, including in the communication process of bargaining for goods at the Pagutan traditional market. Exuberance of lexical variation across related speech communities may also be linked to community identity and environment, as argued by Hill (2001) the case for an anthropological explanation of dialect diversity, linking it to human adaptation to the environment and group stance toward specific ecological and cultural contexts (Field, 2012). Furthermore, in relation to regional languages or everyday languages, regional languages can be appreciated when immigrants have regional language skills, which indirectly expresses acceptance of the culture of the local community (Sugiyono, 2022).

According to Labov (1989), the study of speech community from variation of language is synchronic and diachronic studies. Furthermore Labov state that though the diachronic dimension of linguistic variation is often identified with linguistic change, many stable linguistic variables with no synchronic motivation show historical continuity with little change over long periods of time (Labov, 1989). There are two. For these two variationist approaches, that of the speech community and that of the individual, the nonlinguistic factors influencing language variation are cast in different ways. Humans as part of a community group, have unwritten norms or rules but must be implemented and used as guidelines for daily life when interacting socially in society. The speech-community approach identifies social factors that divide a speech community: age, sex, ethnicity, and social class have become the standard social factors correlated with dependent linguistic variables (Hazen, 2002). Native speakers Japanese will show systematic variation in a range of linguistic domains as a function of a variety of sociolinguistic variables, for the speaker with bilingual or has multicompetence, i.e. knowledge of two languages in one mind (Brown & Gullberg, 2012).

Mataram is a heterogeneous society with different societal backgrounds. They have the ability to speak more than one language. Their use of language is appropriate to the context of speech and its function. In a social interaction in *Sasak* society, it is influenced by several factors including the speaker's background such as the speaker's social status. This difference in social status is caused by various factors, including (1) nobility status or in Javanese terms having blue blood, (2) economic status or how much wealth a person has, (3) level of education or how high or low a person's education is, and (4) social status because someone has Hajj (Fakihuddin, 2013). Differences in social status in the *Sasak* community influence social interaction activities, including language interactions, such as how to greet, give greetings, and how to call. The Pagutan traditional market is a domain where people come without knowing the background and communicate to reach an agreement. Since the main stream of the market is driven by interaction between the seller and buyer, the buyer - seller interaction is always simple and devoid of ambiguity. The use of *Sasak* language makes it easier for buyers to get cheaper prices. To get the buyer's attention, some sellers use a variety of greetings and words of persuasion in a good way. Like calling buyers with *inges* (beautiful), *inaq tuan* (Muslim women experiencing the pilgrimage to Mecca), *kak tuan* (Muslim men experiencing the pilgrimage to Mecca). It is a common word in the *Sasak* language, a word of appreciation that can sometimes be used to convince the other person of a purpose. In some cases the seller also uses *Bahasa*, namely seeing that the buyer has a different appearance, for example if the buyer is dressed nicely, such as work clothes. From the above explanation, it is clear that there are variations in market speech. Not only do we situate ourselves in relation to the society in which we exist, but we also relate our communicative actions to complex classification schemes of communicative behavior as exemplified above.

METHOD

To show the variations in language used by speakers when communicating in the Pagutan market and the social factors that support the occurrence of linguistic phenomena, a descriptive qualitative research method with a sociolinguistic approach was used. A sociolinguistic approach

will be concerned with investigating the relationship between language and society with the aim of seeking an understanding of the structure of language and how the language of communication functions (Wardhaugh, 2006a). The main social dimensions of sociolinguistic concern are social class, age and gender. Social class is perhaps the most influential researched. Patterns of social class differentiation often occur considered fundamental and called other sociolinguistics patterns of variation, for example variations in style and gender considered a derivative of them. Social class can be interpreted in terms of the speaker's level of education, occupation, housing, income and etc.

The population in this research are sellers and buyers at the Pagutan Traditional Market. Based on data from the head of the Pagutan traditional market, there are 250 sellers officially registered at the Pagutan Traditional Market and 35 sellers who are not registered. According to Sugiyono (2017) population is a generalized area consisting of objects or subjects that have certain qualities and characteristics determined by researchers to be studied and then drawn conclusions (Riswanto & Aryani, 2017).

The technique of collecting data in this study was based on Ary (2010). The steps of data collection included observing, interviewing, and recording (ARY et al., 2010). The first step is observation, The object of this study was Pagutan market, the researcher conducted direct observations to gather data, so the data was truly accurate. Next this study used data collection techniques through interviews. The interviewer who asked questions and the interview who provided answers to the questions given. To conduct the interviews researchers, need tools to help, such as pen and book to record the answers given. Last, this study used qualitative methods that required primary and secondary data types. To supported the accuracy in this study, recording was required. A recording device in the form of phone or tape recorder was used.

FINDINGS AND DISCUSSION

Based on data from the head of the market, the number of traders at the Pagutan traditional market is 250 officially registered sellers, while there are 35 traders who are not registered. The data source in this research is speech from bargaining dialogue when buyers and sellers carry out transactions. This research focuses on the language variations found and the influencing factors of language variations at the Pagutan Traditional Market. Here the following of several speech events between seller and buyer that found during observation.

Tabel 1. Data 1

| No. | Identity | Seller | Buyer |
|-----|----------|-----------------|--------|
| 1 | Name | Nurma | Laeli |
| 2 | Age | 42 | 25 |
| 3 | Gender | Female | Female |
| 4 | Job | Cloting's sller | - |

Seller : (*Melihat-lihat orang sambil menawarkan barang yang dijual*).

(Looking around and offering goods to people)

Ayok, mari cantik diliat-liat dulu yang mana, mungkin ada maunya. Itu ada kerudung, ada gamis juga bagus-bagus.

(Come on, beautiful, take a look first, see if there's anything you like. There's a headscarf, and some nice gowns too.)

Buyer : (*Sambil melihat kerudungnya*) yang ini berapa bibiq?

(While looking at the headscarves) "How much is this one, bibiq?"

Seller : *Dua puluh dah cantek (sambil tersenyum). Ada motif lain juga, yang itu ada tiga warna (menunjukkan warna jilbabnya).*

"Twenty, darling (smiling). There are also other patterns, that one has three colors (showing the colors of the headscarf)."

Buyer : *Saya mau yang ini bibiq, satu dulu (sambil menunjukkan jilbabnya).*
 (I want this one, bibiq, just one for now (showing the headscarf).
(Menunjukkan gambar dihpnya) gamis yang ini masih ada bibiq?
 (Showing a picture on her phone) Do you still have this gown, bibiq?

Seller : *Yang mana sayang, bibiq liat dulu (melihat gambar). Oh yang ini masih ada.*
Which one dear, let me see (looking at the picture). Oh, this one is still available.

Buyer : *Berapa harganya bibiq?...*
How much is it, bibiq?

Seller : *Seratus lima puluh sayang.*
One hundred and fifty, dear.

Buyer : *(Tersenyum) Bisa ditawar gak bibiq?...*
(Smiling) Can I bargain, bibiq?

Seller : *Kurang sedikit ga apa-apa (tersenyum).*
A little less is fine (smiling).

Buyer : *Seratus dua puluh lima ya bibiq?...*
One hundred and twenty-five, bibiq?

Seller : *Tambah lima ribu sayang, seratus tiga puluh ambil dah cantek.*
Add five more, dear, one hundred and thirty, and you can have it, beautiful.

Buyer : *Ini biq seratus tiga puluh, terima kasih bibiq.*
Here, bibiq, one hundred and thirty. Thank you, bibiq.

From the data above, it can be seen that there are linguistic variations in these speech events. The variations in form used by speakers refer to the age of the buyer and seller. The data shows that the seller is older than the buyer, and it is also known that the buyer is an immigrant from another region, because the bargaining communication between the seller and the buyer uses Indonesian. From the dialogue, the seller calls the buyer *cantik* (pretty) and it means beautiful. And another purpose of using the word beautiful is to persuade and attract the attention of buyers. Furthermore, we see the use of the word *bibiq* spoken by the buyer to the seller, this shows that the seller is older than the buyer, and is also a form of respect for the seller who is older than the buyer for *Sasak* society. In research on the Language Variations of Traders in the Penanggalan Market, Subulussalam City, Aceh Province (Agustina et al., 2021), it was found that the speakers and interlocutors came from different backgrounds. But in speech events, speakers and interlocutors use *Pakpak* language vocabulary by emphasizing the accent and accent of the speaker. Meanwhile in Data 1, the buyer decides to use *bahasa*, but for addressing word *cantik*, there is an accent emphasis and the *Sasak* language accent becomes *cantek* when the buyer tries to persuade buyers to agree to the final offer price given by the seller.

Tabel 2 . Data 2

| No. | Identity | Seller | Buyer |
|-----|----------|--------------------|------------|
| 1 | Name | Miratun | Miya |
| 2 | Age | 48 | 33 |
| 3 | Gender | Female | Female |
| 4 | Job | Vegetable's seller | House wife |

Buyer : *Umi, brembe kabar pelungguhde?...*
 Umi, how are you doing?...

Seller : *Alhamdulillah tiang sehat, side berembe kabar de (sambil salaman).*
 Alhamdulillah, I am healthy. How are you? (while shaking hands).

Buyer : *Alhamdulillah sehat umi.*

Alhamdulillah, I am healthy too, Umi.

Seller : *Napi de beli nike?...*
What are you buying?...

Buyer : *Tiang yak beli aceh kance kul. Pire aceh de sekilo?...*
I want to buy rice and vegetables. How much is a kilo of rice?...

Seller : *Ye pade sekilo nane, terong aceh baluk ribu, kul masi baluk ribu sekilo. Ye baluk ribu doang.*
It's the same one kilo, tomato is eight thousand per kilo, cabbage is eight thousand per kilo. It's the same price just eight thousand.

Buyer : *Nem ribu nggeh umi, silak.*
Six thousand only Umi.

Seller : *Ndkn bau gamak semeton tiang, limolas wah tiang beang side, seduakne kee.*
It can't, my friend. I'll give it to you for fifteen thousand, and you can take two kilos.

Buyer : *Nggeh wah umi, rombo ang tiang terong aceh nee umi nggeh.*
Okay, Umi, give me more tomato for free. Thank you, Umi.

Seller : *Nggeeh tiang rombok.*
Okay, I will get it for you.

From the data above, the language variations found still refer to the age of the speaker, but the findings are different from data 1. Data 2 shows that the language they use is basic *Sasak alus*. In terms of age, the buyer is younger than the seller, the same as data 1. However, in data 2 we know that there is a close relationship between the buyer and the seller. This might happen because they are loyal customers of the seller so they know each other and both come from the *Sasak* tribe. The form of addressing which is a form of respect for the seller is *umi*. The word *umi* is addressed to elderly women who have completed the Hajj. Apart from that, we also found several uses of words which are forms of politeness and closeness. 1) The use of the word *pelungguhde* in sasaknese that use by buyers addressing to the seller, functions as a greeting from the buyer which means paying respect to older people. 2) The word *tiang* is a personal pronoun 3) The word *enggih* is a form of statement of agreement about something 4) The word *semeton* is a form of expression that shows agreement about something, and the word *semeton* is also a form of statement of the closeness between the buyer and the seller. This is different from the findings in the research on Variations in the Language of Greetings for Buying and Selling Traders at the *Sangumpal Bonang* Market in *Padang*, *Sidimpuan Sociolinguistic Studies* (Lubis et al., 2022). During the bargaining process in this study, the seller expressed an angry expression when the buyer offered a low price. Meanwhile, in data 2, it was found that when the buyer made a price offer, the buyer tried to maintain the price and made an agreement with the buyer. At the end of the transaction the buyer buys goods from the seller at the price set by the seller, but the seller provides additional goods for free.

Tabel 3. Data 3

| No. | Identity | Seller | Buyer |
|-----|----------|---------------|-----------------------|
| 1 | Name | Kamar | Lala Intan Komalasari |
| 2 | Age | 32 | 22 |
| 3 | Gender | Male | Female |
| 4 | Job | Fruit's sller | Student |

Seller : *Mari mbak buahnya, masih sger-sger ini, silahkan mbak.*
Come on, miss, the fruits are still fresh. Please have a look.

- Buyer :*Pire ajin jeruk de sekilo pak?...*
How much are the oranges per kilo, sir?...
- Seller :*Sepulu mbak.*
Ten thousand, miss.
- Buyer :*Lamun apel pire nike sekilo pak?...*
And how much are the apples per kilo, sir?...
- Seller :*Telungdase empat mbak.*
Thirty-four thousand, miss.
- Buyer :*Baun kurang nike ajin pak?...*
Can you give a discount, sir?...
- Seller :*Baun mbak kurang sekedik (sambil tersenyum).*
A little bit, miss (smiling).
- Buyer :*Baun duepulubaluk sekilo pak?...*
How about twenty-eight thousand per kilo, sir?...
- Seller :*Aduuuuh, ndkn bau mbak. Ndekn bau tulak ajin lamun semenu*
Oh no, I can't do that, miss. I can't lower the price that much.
- Buyer :*Telungdase wah pak silak (sambil tersenyum).*
Thirty thousand, please sir (smiling).
- Seller :*Rombokn wah silak karing sekedik mbk, telungdasedue wah silak mbak. Wah semenu ajin.*
Just add a little more, miss, how about thirty-two thousand? That's a fair price.
- Buyer :*Nggih silak pak, tiang beli jeruk sekilo kance apel de sekilo (sambil memilih buah jeruk dan buah apel).*
Alright, sir. I'll take a kilo of oranges and a kilo of apples (while picking the oranges and apples).

From table data 3 above, it can be seen that there are language variations between buyers. There are variations in language referring to educational status between buyers and sellers. The use of the word *sis* is conveyed to the buyer from the seller, because the buyer is younger than the seller. And buyers' use of the word *biq* means the woman is older or as a respectful greeting, regardless of gender or profession. In this speech incident, it was found that the buyer used polite language towards the seller when communicating. This can be seen by the presence of the word *Nike* (that) as a pronoun in the *base sasak alus*. From the context of speech, there are indirect differences in the social status of sellers and buyers. Differences in social status influence social interaction activities, including language interactions, such as how to greet, give greetings, and how to call. Through interviews, it was discovered that the buyer was a student at a university in the city of Mataram. However, the situation above is slightly different from research on the variety of languages of sellers and buyers at the Pargarutan Angkola Timur market, South Tapanuli (Muliani1 et al., 2022). In this research, the background of the sellers and buyers came from the Javanese tribe. In terms of age, the seller is known to be younger because he uses the greeting word *biq* to show respect for older buyers. In choosing the language used by the seller, it is non-standard Javanese, while the buyer uses standard Javanese. This is very different from the findings in data 1, younger buyers use high language or *basa Sasak alus* when talking to the seller, while the seller uses low language or *basa Sasak Jamaq*. This is due to the influence of *Sasak* tribal culture, that younger speakers must use *basa Sasak alus* when talking to older speakers, while older speakers are allowed to use *basa Sasak jamaq* with younger speakers.

Tabel 4. Data 4

| No. | Identity | Seller | Buyer |
|-----|----------|----------------|--------|
| 1. | Name | Sumi | Kardi |
| 2. | Age | 39 | 32 |
| 3. | Gender | Female | Male |
| 4. | Address | Bajur | Presak |
| 5. | Job | Fruit's seller | - |

Buyer :*(melihat-lihat buah).*
(looking at the fruits).

Seller :*Silahkan pak buahnya, yang mana maunya?*
Please, sir, which fruit would you like?

Buyer :*Pire anggur ne sekilo biq?...?*
How much are the grapes per kilo, biq?...?

Seller :*Nempulu sekilo pak, ngene wah angkunte bait amun anggur.*
Sixty thousand per kilo, sir. These grapes are fresh and sweet.

Buyer :*Mahal lalok enampuluh sekilo biq.*
Sixty thousand per kilo is quite expensive, biq.

Seller :*Yaaookk, mule satus (dengan nada tinggi), mudak aranne amun nempulu sekilo.*
Oh dear, start with a hundred (in a high tone), you won't find any cheaper than sixty thousand per kilo.

Buyer :*Seperapat ngeno biq, pire seperapat biq?*
How much for a quarter kilo, biq?

Seller :*Limolas jarine.*
It is Fifteen thousand.

Buyer :*Nggeh biq... ne biq (sambil ngasi uangnya).*
Alright, biq... here you go (handing over the money).

From the dialogue data that we found in traditional markets, it was found that there was a process of language variation in speakers based on gender differences that existed between buyers and sellers in the Pagutan traditional market. In this speech event, it shows that the buyer is younger than the seller, but he speaks using a *base Sasak Jamaq* to communicate and seek agreement. However, the buyer shows his politeness to the seller, by using the greeting *biq*. This shows that the seller is a woman who is older than the buyer, and is also a form of respect for the seller who is older than the buyer for the Sasak community. Even though the buyer is younger, the seller still shows respect by using the greeting *pak*. The term *pak* is addressed to men/men who are older than those calling, or married men, or to show respect (regardless of age/even if they are younger). The situation above is little bit the same with the language phenomenon in a research of, variety of languages of sellers and buyers at the *Pargarutan Angkola Timur* market, South Tapanuli (Muliani1 et al., 2022). In this research, the background of the seller is known more younger than a buyer. Seller uses the greeting word *biq* to show respect for older buyers. Buyers use non-standard Javanese when communicating with older buyers, and conversely older buyers use standard Javanese. It is inversely different from the culture of the *Sasak* society, although buyers who have a higher status use *basa Sasak alus* when talking to sellers who are older than him. This language phenomenon is in accordance with the norms that apply among the *Sasak* tribe

CONCLUSIONS

Based on the data analysis above, researchers can conclude that there are several types of language variations used by the community in communication between buyers and sellers at the Pagutan traditional market. This research was conducted in an area dominated by native *Sasak* speakers. There are many different variations in the language used because the *Pagutan* market area is a destination area for immigrants who come from other areas. So the characteristics of the people who live in this area are a pluralistic society. The variations in language used by speakers and interlocutors are based on sociolect, taking into account indicators such as age, gender, occupation and social status. These variations can be identified through the variety of languages used by speakers and their interlocutors, including formal, casual and familiar language. The diversity of formal language in the *Sasak* community can be known through the use of *Sasak* alus language in certain speech events, such as the pronouns *tiang*, *pelungguhde* and *mbak*. And forms of language use that show politeness between speech partners are found using the words *silak* and *nggih*. This research also found several uses of language aimed at attracting the attention of buyers or rejecting offers from buyers such as *Cantek*, *sayang* dan *semeton*. Apart from that, from the results of observations, it is known that the factors that influence language variations in a speech event include who is speaking, to whom they are speaking, what language is used, as well as the context of where, when and why the communication occurs. In the research, it was found that there are forms of greeting that express respect for the speech partner, such as *biq*, *bibiq*, *umi* and *sir*.

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