

**PRAGMATIC TRANSFER OF SASAK CULTURE IN ENGLISH USE BY THE
THIRD SEMESTER STUDENTS OF ENGLISH DEPARTMENT AT
NAHDLATUL WATHAN UNIVERSITY IN 2014/2015 ACADEMIC YEAR**

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ABSTRACT

This research was conducted to find out what are the forms of pragmatic transfer of Sasak culture in English use and to explain the reasons for pragmatic transfer of Sasak culture in the use of English by the third semester students of English department. This research was used qualitative that was qualitative explanatory research and the data have got using recording, transcribe the data from them. The data were analyzed qualitative explanatory research that used many theories these are rhetoric theory, pragmatic theory, interlanguage theory and cultures theory because pragmatic transfer of Sasak culture in English use by the third semester students of English department have the hidden meaning so that the research need the semantic translation.

Keywords : Pragmatic Transfer, Sasak Culture, and English Use

A. Background

Language is the principal means used by human beings to communicate with one another. And the most important language is the system that can be used to express an idea or feeling with one other, especially in English language. In this world, English language is an international language this has a very urgent role in whole aspects (education, commercial, technology etc). So that English language is often researched by many research for a long time. English language is primary language of the majority of people in the united kingdom, the united states, Canada, Australia, new Zealand, other former colonies of Britain, and territories of the united states. Come true, the communication does not only exist in from of rules of the language but also take effectively in from of culture because it has many abstract meaning in social life and must be able to understand the cultures meaning in our daily communication appropriately in a given context. This notion leads to the fact that Chomsky's theory of transformational generative grammar argues that makes individual possible to generate

and understand an infinite number of grammatical sentences (Chomsky in Trosborg, 1994:8)

Communication is in essential need for human being. Language as a tool for communication has an important rule to reveal an intention to someone else. People would be able to express their thought and feeling by using language. Language, communication and life cannot be separated. Language can be applied in many aspics, such as: education, society, politic, economics and culture. Hymes argues that knowing the grammatical rules is not the only entailment of the ability to speak the language competently, but also knowing what to say to whom in what circumstances and how to say it (Hymes in Scarcella et al, 1990: 12).

The concern of Hymes's view towards language use is found is his statement (ibid 1990:12), "There are rules of use without which the rules of grammar would be useless. Kroeger (2005:5) states that the study of grammar is also hoped conduct in the descriptive approach rather than prescriptive one because the primary goal of the study of the grammar will be to observe, describe, and

analyze what speakers of a language actually say, rather than trying to tell them what they should or should not say. The occurrence of communicative competence has recently facilitated a new branch of linguistics, namely pragmatics which emphasizes on utterances. Yule (1996:3) offers four definitions of pragmatics, they are the study of speaker meaning, the study of contextual meaning, the study of how more get communicated than is said, the study of expression of relative distance.

Communicative language teaching derives from multidisciplinary perspectives that include, at least, linguistics, psychology, philosophy, sociology and educational research. The central theoretical concept in communicative language teaching is "communicative competence," a term introduced into discussions of language use and second or foreign language learning in the early 1970 (Savignon, 1971). There are found that the idea of communicative competence within the framework or pragmatics knowledge is based on social culture background. The logical reasoning for consideration is contributed by Trosbrog (1994) who assert that within the culture, people build their mental set. This phenomenon usually found in intercultural communication.

According to Nemser (in Richard, 1997: 55) the language system represent in a contact situation can be classified in accordance or agreement with their function as: (1) the target language is that in which communication is being attempted : in the case of a learner it is the language, he is learning when he uses it. (2) the source language is that acting as a source of interference (deviation from norm of the target language), it is normally employed by the learner's language (3) an approximate system is the deviant linguistic system actually employed by the learners attempting to utilize or use the target language. The issue of interlanguage communication then gives rise to the new subset of pragmatics known as interlanguage pragmatics (Kasper and Kulka,

1993: 3). Interlanguage pragmatics (ILP) belongs to two different disciplines which are interdisciplinary, namely as a branch of second language acquisition research and as subset of pragmatics (*ibid* : 3).

It very significant to be learn because: direct and systematic examination of learner speech is largely neglected. Classroom teacher, while aware of general patterns' behavior and often taking them into account in their teaching is rarely attempted comprehensive studies of these regularities within a linguistic framework include the pragmatic transfer goes along with Hymes call as cultural interference. It is, according to Beebe Tahashi, and Ullis – Wertz as transfer or Li sociocultural communicative competence in performing L2 speech acts or any other aspects of L2 conversation. Zegarac and Pennington define pragmatic transfer as intercultural communication.

Intercultural communication pragmatic transfer may strongly occur because speakers from different culture bear different mindset as the manifestation of their native culture. This phenomenon has been noticed by Hymes since the first time he formulates the concept of communicative competence. Accompanying communicative competence, Hymes introduces the concept of cultural when communicating with another (Hymes is Scarcella et al, *ibid* xi).

The most important found pragmatic transfer is knowing about the speech Act. Speech theory attempts to explain how speakers use from what is said. Although speech act student are now considered a sub-discipline of cross-cultural pragmatic, they actually take their origin in the philosophy of language. Austin in Thomas (1995 : 51) defines the term 'speech act' as an 'utterance and the total situation in which the utterance is issued'. Searle (1997 : 16) hypothesizes that speaking a language is engaging in a rule governed form of behavior. Thus, Searle (*ibid* : 16) argues that concentrating on speech act simply because all linguistic communication involves linguistic acts. Searle (*ibid* : 16) arrives to a conclusion that speech acts are the

basic minimal unit of linguistic communication. Speech act theory by Austin, 1962 (in Thomas: 49) acknowledges three acts of utterances, i.e. 'locution' as the actual words uttered, 'illocution' as the force or intention behind the words and 'per locution' as the effect of illocution on the hearer.

Philosophers like Austin (1962), Grice (1957), and Searle (1965, 1969, 1975) offered basic insight into this new theory of linguistic communication based on the assumption that "the minimal units of human communication are not linguistic expressions, but rather the performance of certain kinds of acts, such as making statements, asking question, giving directions, apologizing, thanking, and so on" (Kulka, House, & Kasper, 1989:2). Austin (1962) defines the performance of uttering words with a consequential purpose as "the performance of a locutionary act, and the study of utterances thus far and in these respects the study of locutions, or of the full units of speech" (p.69). these units of speech are not tokens of the symbol or word or sentence but rather units of linguistic communication and it is "the production of the token in the speech act that constitutes the basic unit of linguistic communication" (Searle, 1965: 136). according to Austin's theory, these functional units of communication have prepositional or locutionary meaning (the literal meaning of the utterance), and locutionary force (the effect produced by the utterance in a given context) Cohen, 1996,P.384).

Speech acts have been claimed by some to operate by universal pragmatic principles (Austin, (1962), Searle (1969-1975), Brown & Levinson (1978)). Others have shown them to vary in conceptualization and verbalization across cultures and language (Wong, 1994, Wierzbicka, 1985). Although this debate has generated over there decades of research, only the last 15 year marked a shift from an intuitively based approach to an empirically based one, which "has focused on the perception and production of speech acts by learners of a second or foreign language (in the most cases, English as a second or foreign

language) at varying stages of language proficiency and in different social interaction" (Cohen, 1996:. 385). Kulka et.al., (1989) argue that there is a strong need to complement theoretical studies, based on speech acts produced by native speakers of individual languages in strictly defined contexts.

All those explanation above the researcher cockier to do this research under the title the pragmatic transfer of Sasak culture in English use because the researcher have many reasons and motivation determined to conduct this research: Sasak culture and English culture are deferent so that Sasak student has difficulties when they communicate with their friend using English but the student used the Sasak word because the Sasak words can not be found in English dictionary, Sasak culture is very difficult to understand the meaning because for one word has many semantic understanding so that many students got misunderstanding and misinterpretation in their conversation because there are no researcher do this research and it is big causes in Sasak student. So that, many philosophers said the Sasak culture will lose if there is no researcher to the neglect the local culture, try to see the condition of Sasak society many of them have no pragmatic competent in their social life, Sasak cultures have good many philosophies and be able to occur the abstract semantic meaning from the cultures event, Sasak language is very difficult to translate word by word and Sasak Language has unique speech style system which is based on strated system found in the society (see Mahyuni, 2006, Austin 1998, 2000).

B. RESEARCH METHOD

The researcher designed a method that was used in the research was qualitative explanatory research. The writer aims at illustrating, proving, identification, classification, transcript and explaining the pragmatic transfer of Sasak culture in English use by third semester students of English Department at Nahdlatul Wathan University.

Glasser and Strauss contrast (a) creating theory during the process of gathering information (using evidence as the soil from which theory is generated) with (b) bringing to the research project a theory that was the result of “armchair speculation” about how and why social phenomenon occur as they do. In order to put the above theory into practice, the writer will first comprehend about the whole theories of pragmatic transfer, how the data meets the issue of Sasak Language. These theories were then applied into the data, i.e. trying to group the written respond based on the recording. The second-order transcript the pragmatic transfer will be done through looking deeply at the result of the recording in which the subjects give reasoning for responding in such ways. The writer moreover, tries to determine and elaborate the reason of why the subject reach differently from one another.

The subject of the study is writer him self and the third semester students of English Department who all Sasaknes completed with native speakers at Nahdlatul Wathan University. Meanwhile, the source of data is the result of the recorded. Based on the research methodology, the researcher needed to determine the research instrument to derive the data. The instrument that was designed can be used as a measurement to get a valid data. In this thesis is a qualitative explanatory research, the main instrument is the writer him self because the instrument is the tool that is used by the researcher to collect the data. Then, the instrument might be in form of recorder to measure knowledge, intelligent, attitude of someone or group of people. After the instrument were determined, thus the next step was collecting the data. The data means the whole information that was directly collect from the subject, identification and the subjects written the respond in Sasak language. Later these recordings are then transcribed, compounded with the result of recording.

Data analyses is the process of bringing structure and meaning to the mass of data collected (Glanz, 1998, p. 182). Qualitative

research relying on extensive field notes, yields a bulk of data is not easily analyzed. Analyzing such data especially for practicing educator, can be time consuming and arduous, albeit at time, fascinating and creative. Data analysis for qualitative studies is often complex and not readily convertible into standard measurable unit (Glanz, 1998, p. 182). According to that explanation above the researcher uses some aspects to analyze the data by collecting some of Sasak cultures and than the researcher will do these type identification, classification, transcript/transcribe and explanation the words from the Sasak cultures finding who are related to the research question and compare the result with the strategies used by the native speakers. By doing this, the writer proposes to find out the transcripts of pragmatic transfer and the semantic translation from the Sasak culture event the gold is to describe and transcribed why the Sasak cultures event occur until now, the analysis will then be supplemented by the data from the recording which will lead the writer to touch the concept of cultures event in Sasak language.

C. FINDINGS AND DISCUSSIONS

1. The identification of the forms of pragmatic transfer of Sasak Culture in English use by the third semester students of English department at NahdlatulWathan University.

In this research, researcher will analyze the forms of pragmatic transfer of Sasak culture in English use to answer the research questions above, as the starting point for commencing the analysis, the writer identifies the pragmatic transfer of Sasak culture in English use by the third semester students of English department, this identification concerns with classifying the words in Sasak culture used by the third semester students of English department. After selecting the used of Sasak culture words, the writer analyzed the pragmatic transfer of Sasakculture in English use when the students conduct the conversation.

In relation of this research, the elements are analyzed in terms of words, phrase and clause.

a. Words/Phrase, dealing with theory that a phrase is a group two or more related words that does not contain both a subject and a predicate (Finoza in Rosidy, 2010)

b. Clause

According to Ehrlich in Rosidy 2010, clause is a sentence structure consist has a subject and verb. Clause be able to consist of object of complement modifier.

b. Semantics Meaning

The semantics meaning studied in the analysis of the meaning of Sasak culture, as explained on the basis of the theory that refers to the classification of meaning by Leech (1981) covering the conceptual meaning, associative meaning were divided into connotative meaning, social meaning, affective meaning, reflective meaning, collective meaning, and thematic meaning.

Transcript of Data Resources				
No	Words / Cultures Event	Transcripts	Componential Analysis	The meaning of Sasak glossary
1	Begibung (Eat together by more than one people using hand in one place)	Begibung Selapuqtamuundangansilaq de pa begibungleqjulungedengUstaz Musa (For all of the guests please you begibung together in front of the Musa's house)	Begibung (To show that the togetherness, coalescence, brotherhood, friendship, ceremony, religious, male/female)	-All = Selapuq -Guests = Para tamu Please = silaq In front of = lekjulu House = Gedeng
2	Bejango Nyongkolan (Husband and his family come to wife's house after getting marriage)	BejangoNyongkolan Dendekuleqleqjeloahadsengakluekd engannyongkolanleklangan. (Don't go home on Sunday because there are many people are nyongkolan on the way)	-To tell the society that the have got marriage -To federated the both of family and both in their village -To blank out the defamation in society	-Don't = dendek -Go home = uleq -Because = karena -Many = luek -people = dengan -Way = langan
3	Ngerampaq (Eat together in the night special for worker before starting the agenda/begawe)	Selapuqterunetesuruqbareng-barenglalo isiqtuanguru kelem ne lekgedengbeliau. (For all of young men are ordered to ngerampaq together by tuan guru in him house to night)	-Thanks so God and the worker for their helping hand -Helped each other is very important their life)	-All = Selpuk -Young men=Teruna -Ordered = Tesuruq -Together = Bareng-bareng -To night=Kelem ne
	Pepadu The fighter who has braveness, a good spiritual	Pepadu Telalomoyepreseanleqbulanagustus sengaqlueqpepadusiqtundangende qbaubakatisiqpenjalin	Pepadu - To show the manliness, ambidexterity, and	Pepadu - We = te - Watch = moye - Because = sengaqlueq

4	and body protector to grin and bear it/ governed one self	(We watch the preasean in august because there are many fighters are not be able to draw blood by rattan)	braveness - To preserve the sasak culture - To show peace of mind and there is no resentment in their life	Many = lueq Fighter = pepadu Draw blood by Rattan =penjalin
5	ReboBuntung The sea culture of human and universe harmonization happen the end of year on the last Wednesday in safarmoun (Pringgabaya Village)	ReboBuntung Kebo tie yaqtesembelihsengaqjaripersiapanle qacare ritual rebobuntungleqPanteKetapang Dese PringgaBayelombokTimuq (That buffalo will be reduced because it will be preparation at the ritual rebobuntung ceremony in Ketapang beach Pringgabaya village East Lombok)	ReboBuntung To express their thankfulness to god To ballast act of god To keep the human harmonization to human To keep the human harmonization to universe.	ReboBuntung That = tie Buffalo = kebo Reduced = tesembelih Because = sengaq Will be = jari Preparation = persiapan Ceremony = Aclare Ketapang beach = pantaiketapang Pringgabaya village = dese East Lombok = Lotim
6	KepengPlengkaq (The penalty that must be able to give the money to her elder brother because she has got marriage before her elder brother)	KepengPlengkaq Ariqpiranyakq de bengtiangkepenglengkaq nu? (Sister when you will give me the money (kepenglengkaq)	KepengPlengkaq -To show the respectability to her brother -To lose a mistake in her heart -Be come calming down for both of the partner	Small sister = Ariq When = piran Will = yaq You = de Give = beng Me/I = tiang Money = kepeng That = nu
7	MerariqTepaling (The boy got his girl friend without getting permission to girl parent to marry her)	MerariqTepaling Amaqkakebijenplungguhtepalingisi qberaye ne uwiqbian (Uncle your daughter has been thieved by her boy friend last night)	MerariqTepaling To show the boy has a good braveness, responsibility, has a power in his life, emotional maturity and they love each other	MerariqTepaling - Uncle = AmaqAdi - Daughter = Bije - - You = plungguh - Thieved = tepaling - By = isiq - Boy friend = braye - Last night = uwiqbian

Based on this data analyzed the most important of the stand point are researcher describe about Sasak culture in terms of cultures event who are related to the research question, transcript of pragmatic transfer, vocabulary's of Sasak words and the potential analysis/semantic translation. To get a good understanding in this research the research will explain more specific these are:

The first column the researcher find out the Sasak cultures event that is begawe, after finding the Sasak culture the researcher classifying the words who are related to the research questions that was **begibung** is eat together by more than one people using hand in one place, let see the expression: For all of the guests please you **begibung** together in front of the Musa's house, its mean that the

student invite the guests to eat together by more than one people using hand in one place and it has also semantic translations these are to show that the togetherness, coalescence, brotherhood, friendship, ceremony, religious, and male/female.

The second columns the researcher found the Sasak culture that is **BejangoNyongkolan**, bejango nyongkolan is Husband and his family come to wife's house after getting marriage, let see the expression don't go home on Sunday because there are many people are bejango nyongkolan on the way and it has also semantic translations these are to tell the society that the have got marriage, to federated the both of family and both of their village, and to blank out the defamation in society.

The third columns, the researcher found the Sasak culture that is **ngerampaq**, **ngerampaq** is eat together in the night special for worker before starting the agenda/begawe, let see the expression for all of young men are ordered to **ngerampaq** together by tuan guru in him house to night, its mean that the tuan guru ordered the all of young mean to help him in the night and eating together after finishing their job and it has also semantic translations these are thanks to God and the worker for their helping hand and helped each other is very important their life.

The forth, the researcher found the Sasak culture that is **pepadu**, **pepadu** is the fighter who has braveness, a good spiritual and body protector to grin and bear it/ governed one self, let see the expression we watch the preasean in august because there are many fighters are not be able to draw blood by rattan, and it has also semantic translations these are to show the manliness, ambidexterity, braveness, to preserve the Sasak culture, to show peace of mind and there is no resentment in their life.

The fifth, the researcher found the Sasak culture that is **ReboBuntung**, **ReboBuntung** is the see culture of human and universe harmonization happen the end of year on the last Wednesday in safarmoun (Pringgabaya Village), let see the expression that buffalo will be reduced because it will be preparation at the ritual

rebobuntung ceremony in Ketapang beach Pringgabaya village East Lombok, and it has also semantic translations these are to express their thankfulness to god, to ballast act of god, to keep the human harmonization to human, to keep the human harmonization to universe.

The sixth columns, the researcher found the Sasak culture that is **KepengPlengkaq**, **KepengPlengkaq** is the penalty that must be able to give the money to her elder brother because she has got marriage before her elder brother, let see the expression **Sister** when you will give me the money (**kepengplengkaq**), and it has also semantic translations these are to show the respectability to her brother, to lose a mistake in her heart, and be come calming down for both of the partner.

The seventh columns, the researcher found the Sasak culture that is **MerariqTepaling**, **merariqtepalang** is the boy got his girl friend without getting permission to girl parent to marry her, let see the expression **Uncle** your daughter has been thieved by her boy friend last night and it has also semantic translations these are to show the boy has a good braveness, responsibility, has a power in his life, and he show the emotional maturity and they love each other

2. The reasons for pragmatic transfer of Sasak culture in using English by the third semester students of English department at NahdlatulWathan University

There are many reasons why the third semester students of English department at NahdlatulWathan University used pragmatic transfer of Sasak culture in English use in the students communication.

a. Pragmatic transfer of Sasak culture in English use as a tool of interethnic solidarity and the word of Sasak culture can not be found in English dictionary Sasak words was adopted from Sasak culture event, by using those words the third semester students be able to get a good understanding in their communication because the Sasak words has abstract meaning and the Sasak students of English department want to show that the Sasak culture are needed. Sasak words used by the students because of misunderstanding among the students, this misunderstanding

can avoid if the Sasak students have a tool to delivery the message to the other. So the Pragmatic transfer of Sasakculture in English use by the third semester students as a tool to delivery the message and be able to make easier to interpret the message and can get the stand point of some informations in appropriate interpretation.

a. Pragmatic transfer of Sasakculture in English use as mediator of communicative messag

The function of pragmatic transfer ofSasakculture in English use will interpret message in communication interaction. While it has indeed provide a comprehensive list of macro contextual aspects of communication (e.g role relationship, physical, and social setting, attitude, social, values, messages forms and content etc), it fails at last to some extent, to show how meaning are actually interpreted, contracted, and negotiated during interaction.

D. DISCUSSION

Base on the research questions above and the result of data analysis, absolutely there are many research findings that can be inferred in to research questions. The researcher has indicated that the key issues for studying included the research questions these are: 1) What are the forms of pragmatic transfer of Sasak culture in English use by the third semester students of English department? 2) What are the reasons for pragmatic transfer of sasak culture in the use of English by the third semester students of English department in their communication. The researcher has found several aspects of language use that the local students be able to share solidarity among the students. The students not only share their common identity of being migrant to the area, but the students also view themselves as having a common culture and a language through which their status as collective communal group.

The conceptual meanings from the semantics and locution meaning from a pragmatics presence is closely related to the

presence of informational function. The presence of meanings is the implication from the presence of language function. Otherwise, the presence of language function (informational) is reflecting of the presence of semantics meaning and pragmatics meaning.

The associative meaning which includes by connotative meaning, social, affective, reflective, and collocative from the point of semantics and illocution meaning from the point of pragmatics is reflecting from the presence of expressive function and esthetics function implicitly lead to the directive function.

The thematic meaning from the point of semantics and perlucation meaning from the point of pragmatics is reflecting from the informational function and with the implicitly lead to directive function.

The semantics meaning that studied in analyzed of sasak culture words meanings, as described in the basic theory of meaning refers to the classification by Leech (1981) includes; conceptual meaning, associative meaning were divided into connotative meaning, social meaning, affective meaning, reflective meaning, collective meaning, and thematic meaning.

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