


## Lexical Variation Used by Muslim Speech Community in Saren Jawa: A Sociolinguistic Study

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Submitted : 26 October 2023 Accepted : 20 November 2023 Published : 25 November 2023	Language variations emerge the production of new lexicons regularly. Lexical variations can be found in ethnic places since the community stands with their strong culture and tradition. Saren Jawa is a Muslim village in the middle of Hinduism majority. This village has language phenomenon where the Muslim speech community tends to use Balinese to interact each other. This study aimed to analyse the lexical variations used by Muslim speech community in Saren Jawa. This study applied sociolinguistic study with natural approach in form of qualitative research. The study focused on five language domains namely, family, neighbourhood, friendship, school, and religion. In collecting the data, participatory and non-participatory observation were used in five language domains. The lexical variations were compared by using Swadesh list and categorized into their types. The result found a number of 108 lexical differences out of 207 standard lexicons compared to Swadesh. Neighbourhood domain committed the most lexical variations, while the fewest obtained by the school and religion domains. There were four types of lexical variations categorized in this study, including semasiological, onomasiological, formal and contextual variations. Therefore, the Muslim speech community in Saren Jawa still maintains their language as how they communicate among Balinese area.
KEYWORDS	
Sociolinguistics, Saren Jawa, Lexical Variation, Code Use	
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### Introduction

Language and society have strong relations, interfering with any aspect of language. According to Basuki et al. (2019), social interaction can emerge in a large variety of languages because the speakers may produce new languages and have more choices in using the language. This case can be referred to as language varieties occurring within social interaction. Language variation cannot be separated from the speech community where the language is used. The speakers are not homogeneous because they come from different sex, occupation, education, belief, ability, and social status. In this field, they play essential roles in revealing variations in their speech, which can indicate where they come from through regional variations in a language (Purba et al., 2020). Therefore, they can freely change and set the language into different words and sounds, becoming language variations.

Language variations can emerge in bilingual or multilingual societies in regions containing language deviations. It occurs when there is an interaction between speakers and speech partners (Latifah et al., 2017). In this case, situational and social factors will influence the language itself. Situational factors participate in the conversation, especially in choosing words and encoding them, whereas social factors include age, sex, economic, residence, and others (Basuki et al., 2019). Both factors have significantly impacted language development in a society where those factors can modify language into any variations. Language variation involves a phenomenon of the

interactions within the language communities related to the functions, situations, and social feelings of the language users (Wirata, 2021). Thus, sociolinguistics covers the variety of language used in societies which are caused by the influences of situational and social factors.

Sociolinguistics tends to give differences in the standard of language use in societies. The language system of units and structures in sociolinguistics enables the speakers to produce the exact words differently (Buson et al., 2018). With any variation, the speakers can mix cues from the different standards of dialects in their utterances. Language has many variations regarding how it is spoken by society. The language itself is used in such variations in each society. The variation itself differentiates the language used by society, and language variation can be found in a multilingual environment. According to Hudson (1996), language varieties can be analyzed through dialects, registers, and various varieties. Those components are mainly the focus of the diversity among languages. The varieties of language can be extended more depending on how large the society.

Lexical varieties or lexical variations are considered any variances or variations of vocabularies in a language since lexicon refers to a language lexicon (Kamal & Hanafi, 2022). The variation occurs when the users change the meaning of words over time. Vocabulary can be developed and changed if there is an agreement which can also affect the societies. A number of sociolinguistic research has proved that language variation is mostly connected with social factors such as education, age, historical situation, social class and region (Sormin, 2021). It is because language is changeable according to interactions via language contact, influence, new technology and media. This refers to the lexicon and directs to lexical variation, which can result in the development of new words by changing and disappearing the old words, even though the words still exist in dictionaries or are present in written text as standard varieties (Njeyiyana, 2022). Therefore, conducting lexical research in a new field is important to invent new words instead of maintaining the old ones that existed.

According to Barzan & Heydari (2019), kind of linguistic variation (simply variation) consists of regional, social, or contextual differences in any particular language use. There are two different variations between languages used: interspeaker variation and intraspeaker variation. The variation between language, dialect, and speaker is known as interspeaker variation. Meanwhile, the variation inside the language of a single speaker is called intraspeaker variation. Furthermore, language variation among speakers or groups is defined as notable creation or changeable occurrence which refers to pronunciation (accent), word choice (lexicon), or even preferences for particular grammatical patterns.

Geeraerts et al. (1994) propose different lexical variations based on terminological distinctions. The variations of the lexicon include semasiological variation, onomasiological variation, formal variation, and contextual variation are defined as follows.

1. Semasiological Variation

It refers to the situation when a particular lexical item emerges from different types of referents.

2. Onomasiological Variation

It consists of a situation in which particular types of referents are named conceptually by various lexical categories.

3. Formal Variation

It consists of a situation when particular types of referents are named conceptually by various distinct lexical categories without focusing on whether those conceptually represent distinct categories or not.

#### 4. Contextual Variation

It comes from the situation when variations occur specifically by themselves, then correlate with contextual factors such as the formality of the speech situation, the geographical situation, and sociological characteristics between the speakers and interlocutors in the communicative interactions.

Kampung Saren Jawa (Dusun Saren Jawa) is located in Budakeling village, Bebandem, Karangasem, Bali. Saren Jawa belongs to Budakeling village which consists of eight sub-villages. Among all sub-villages in Budakeling, Saren Jawa is the only sub-village dominated by Muslim communities. This Muslim village had existed long ago when Muslims in Indonesia had been spread out in Bali. Their ancestor came from Java Island, and it is believed that this village is one of the first Muslim communities in Bali. According to the interview with the village chief, Saren Jawa has 161 families with around five hundred family members. The development of communities in Saren Jawa is mainly dominated by marriages of local people born in the same and the ones who come from Java.

This sub-village can be categorized as an ethnic village where the people live and stand for their own strong culture and tradition. This village still adopts Balinese tradition since they were born from Balinese culture mixed with Muslim culture. For instance, the names in this village still use Balinese entries such as *Wayan*, *Made*, *Nyoman*, and *Ketut*, even though they are all Muslim. The majority of the Muslim communities are farmers with large farms around this village, and some work outside of the central city. The Muslim communities live peacefully among the other Hinduism communities in Budakeling village. Based on the preliminary observation, it was found that both Muslim and Hinduism communities support and respect each other as Budakeling communities. It can be seen from some traditions and ceremonies celebrated together by the communities.

Saren Jawa has been influenced by Balinese culture and Arabic culture. This situation can affect speech production, which is applied internally by the local people only. Three languages are being used in this village: Balinese, Bahasa Indonesia, and Arabic. Based on the preliminary observation, the communities in Saren Jawa use mixed speeches to communicate with each other in the sub-village or among the other sub-villages. In the village, adult communities use Balinese to communicate since they are also originally recognized as Balinese. However, children and youth communities tend to use Bahasa Indonesia instead of Balinese. Arabic is used when there is a ceremonial event and prayer only. Therefore, three codes are being used by speech communities in Saren Jawa to communicate with each other. Those codes are mixed and frequently switched according to the situation.

In Saren Jawa, the language is developed and varied by the communities internally. They have several different and unique word forms which are only used by the communities in this sub-village or none of the other villages use them. Based on the preliminary observation, the researcher found some phenomena about language use in this village, in which the speech communities use the Balinese Language (Bahasa Bali) to communicate daily instead of using Bahasa Indonesia. The communities tend to use Balinese in particular ways, as how the Balinese Language has levels of speech which differentiate the social groups and their positions. The researcher found that the communities usually speak differently among their groups and sometimes change their

language again when they speak to others outside the group. For example, when a local person from Saren Jawa speaks with the same local people, their language will be in the same form and dialect using Balinese and Indonesian. However, when they speak to others from outside the sub-village, their language will follow the language (Balinese Language) used by interlocutors. As Natan (2023) states, language can have various changes based on its environment causes absorptions from other languages. Therefore, the researcher is willing to identify the lexical variations used by speech communities in Saren Jawa.

As a comparison, several studies were conducted by some researchers about analyzing language variations used in particular places. First, a study conducted by Carrió-Pastor & Muñiz-Calderón (2015) attempted to investigate the lexical variations in Chinese Business English. Lexical variations were found when business people from China and Hong Kong used English as an international working language. The second study comes from Kamal & Hanafi (2022), who investigated the lexical variations in Pashto spoken in Paktia and Nangrahar. The examination of the collected data from both study tools showed prominent differences in spoken Pashto in Paktia and Nangrahar from the viewpoint of lexical variation. Lastly, a study by Pura et al. (2022) investigated how the pandemic fuels linguistic change: lexical innovations in L1 and L2 English varieties. The findings revealed that L1 countries have the highest frequency of use of the pandemic lexemes, the highest number of prevalent or high-frequent pandemic lexemes, and the highest number of unique word combinations. The researcher used and adapt the study's results to support and develop this research.

The results of those studies are also used and adapted by the researcher to support and develop this current research. Thus, the current research provides particular different points from previous studies above. The setting is in Saren Jawa, Budakeling Village, Bebandem, and Karangasem. This village is widely known as a village in which the people are Muslim. Secondly, based on preliminary observation, it was found that the Muslim speech community in Saren Jawa uses *Bahasa Bali* or Balinese Language dominantly to interact verbally with each other. The Balinese Language has several stages in the usage of language levels, including polite and impolite ones, and the language is used according to the degrees of the groups. However, this village has no different from such a group in the Muslim community. They use the Balinese Language and Bahasa Indonesia in their daily communication. Therefore, the researcher is willing to identify the lexical variation used by the Muslim speech community in Saren Jawa and investigate the language sources of the lexical variations used to interact in different language domains including family, neighborhood, friendship, school, and religion since there is an interesting language phenomenon in Saren Jawa which can be investigated through a sociolinguistics study.

### Research Method

This qualitative research used a sociolinguistics approach by adopting a natural approach. According to Tuckman & Harper (2012), qualitative research concerns the natural setting in the data source in which the researcher is the key data-collection instrument. The research observed the actual situation and condition of the lexical variations used by participants in communication. Therefore, participatory and non-participatory observations were conducted in this research in order to obtain information from the participants about the meanings and purposes of the language variations used by the communities of Saren Jawa.

The subjects of this research were mainly chosen from Muslim communities in this village. Participants were chosen from five language domains (family, neighborhood, friendship, school, and religion) by using purposive sampling method to take the subject participants. Sugiyono (2016) states that purposive sampling is a randomized method that takes several target samples with specific characteristics to get a homogenous population. Purposive sampling was used to take the subjects of this study, which focuses on the five language domains. In order to gain natural data, the participants of this research consist of a number of specific families which have big impacts on this village, such as *Penglingsirs*, *Gurus*, *Penghulu* and other important figures, since the data sources are based on history and language use in this village.

The data were obtained as Sugiyono (2016) states that in qualitative research, collecting the data is done in a natural setting, with the primer data source and more techniques such as; participant observation, in-depth interviews, and documentation. This research used several data collection methods, namely, observation, documentation, and interview. Afterwards, the researcher identified the data by collecting the lexicon lists from the participants. The lexicon list was compared with the standard Balinese by using Swadesh List in form of Balinese *Alus* and *Andap*. Next, the lexicon list was categorized into types of lexical variations by using ground theory by Geeraerts et al. (1994). The researcher also identified how the community uses the lexical variations. The data being identified was gained through the interview results.

Furthermore, this study used the researcher as the main instrument with the additional of Swadesh list in standard Balinese model. This study used a method of data analysis from Miles & Huberman (1994) as the model of the qualitative method. This research model classifies three qualitative data analysis procedures: data reduction, data display, and conclusion. The process of data analysis was carried out through several stages, including; (1) transcribing the data, (2) identifying lexical variations and their types, (3) analyzing the most occurred types of lexical variations, (4) describing the codes of lexical variations, (5) explaining the implementation of the lexical variations.

## Result and Discussion

Based on the research questions of this study, the findings covered the lexical variations used by muslim speech community in Saren Jawa compared with the standard Balinese lexicon by using Swadesh list. The lexical variations committed are categorized and explained into several types based on the codes used as Geeraerts et al. (1994). Furthermore, the application of the lexical variations as how the community interacts daily with their language is described as well.

Lexical variations found in this study were obtained through the five language domains including, family, friendship, neighborhood, religion, and school. The findings of lexical variations based on five language domains are described as follows.

**Table 1.** Frequency of Lexical Differences on Five Language Domains

No.	Domains	Number of Lexical Differences
1	Family	16
2	Neighborhood	51
3	Friendship	39
4	School	2
5	Religion	2
Total		108



From the table 4.1, it showed that most of the lexical variations were from neighbor domain in total number of 51 different lexicons as compared with the standard Balinese. The second lexicon differences were gained from the friendship domain which collected 39 lexicon differences. The third variations were obtained from family domain in a total number of 16 lexical variations committed by the participants. Lastly, the below categories were collected in school and religion domain in which it was found only a number of 2 lexical differences on each domain. Those lexical differences were identified and analyzed by using comparison on the standard Balinese in Swadesh list. Therefore, neighbor domain became the highest frequency among the five language domains with a number of 51 lexicons out of 108 lexical variations.

In conclusion, it can be inferred that lexical variations committed by the community in Saren Jawa were mostly produced in the neighborhood domain where the interactions occur variously based on different ages as well as different casual topics. The Balinese code became the highest lexical differences use by the community among other codes. The result of this study is in line with the study conducted by Widayati & Lubis (2018) and Purwaningsih (2020) which compared the data with Swadesh list. The result found similarities such as a number of different lexical variations occurred in the studies as the use of the domains were mostly from middle-aged and young communities in the village. From the previous studies, the researcher claimed that this study obtained the different result as how the lexical variations were observed in five language domains as well as the different number of Swadesh words used were in form of Balinese.

The findings revealed that there were different gaps between each lexical variation used by the speech community in interaction to each other. The lexical variations were mostly produced in Balinese language which then compared with the standard Balinese by using Swadesh list. The calculations of lexical variation were divided into four types based on five language domains as below.

**Table 2.** Lexical Variations on Five Language Domains

No.	Domains	Types of Lexical Variation			
		Semasiological Variation	Onomasiological Variation	Formal Variation	Contextual Variation
1	Family	8	4	4	0
2	Neighborhood	9	23	10	8
3	Friendship	22	8	4	5
4	School	0	0	0	2
5	Religion	0	0	0	2
Total		39	35	18	17

From the table 4.2, it can be seen that the highest frequency of lexical variation types committed by the speech community is in the form of semasiological variation. A number of 39 semasiological variations were used by the community in three language domains including family, neighborhood, and friendship. The second lexical variations were being the most produced is in onomasiological variation. There were 35 variations found in this type and those were mostly produced by neighborhood domain. The third type came from formal variation in a number of total 18 types. The last type and less produced by the community were in contextual variation which only committing 17

types of variations. However, the contextual variation is the only type which contained by all language domains.

As the description above, this study revealed same result as the other studies which gained several types of different lexicons. This study is in line with Nanda et al. (2020) who investigated the varieties of dialect, the *Ngkalongan* dialect, which is characterized by variations in pronunciation, grammatical, and discourse features. Additionally, Kamal & Hanafi (2022) investigated the lexical variations in Pashto spoken in Paktia and Nangrahar which found prominent differences in spoken Pashto in Paktia and Nangrahar from the viewpoint of lexical variation. From the previous study, it can be seen both this study and other studies were aimed to find out the types of lexical variations. However, the different can be found in the theory used to categorize the types of lexical variation. Therefore, this study found some different lexicons which categorized into four types as the theory used by Geeraerts et al. (1994).

In this study, there were three codes found namely, Balinese, Bahasa Indonesia and Arabic. The codes were used constantly in each language domains. The language variations uttered by the community were obtained from those codes. From a number of 108 language variations found in this study, the table below shows the calculation of codes used by the muslim speech community in Saren Jawa based on the interview with the figures in the village.

**Table 3.** Frequency of the Codes Used on Lexical Variations

No.	Domains	Number of Lexicon Differences		
		Balinese	Indonesian	Arabian
1	Family	15	1	
2	Neighborhood	50	1	
3	Friendship	35	4	
4	School			2
5	Religion			2
Total		100	6	2

From the table 4.7, it can be seen that the highest percentage use of the codes by the community belongs to Balinese language. In this situation, more community tend to speak Balinese with its levels (standard to polite) when they communicate among the village. Moreover, the community is active in using Balinese as their language in every occasion and event in the village hall. For example, when there is a meeting or forum among the villagers, the language is set into Balinese with polite level in which the leader and other speakers will utter Balinese more than Bahasa Indonesia or Arabic language.

The lexical variations uttered by the speech community were sourced from three codes namely, Balinese, Bahasa Indonesia and Arabic. The community in Saren Jawa tends to use Balinese as their main language instead of Bahasa Indonesia. Even though that this village is filled up by muslim religion, the community constantly use Balinese as their first language since their ancestors were from Bali. According to the findings, lexical variations uttered by the community were mostly in form of Balinese. In line with this, the study from Basuki et al. (2019) which analyzed language variation choices in Surakarta and Yogyakarta, considered bilingual speech communities (Javanese and Indonesian). The study also found that the first language acquisition produced the most lexical differences. Moreover, another study from Kartikasari et al. (2020) also found the close result which revealed language components, namely lexical and phonological

differences in East Java, Indonesia. The result showed that most lexical differences occur in western and eastern parts of East Java.

From the previous studies above, it can be seen that this study revealed the same result which found the first language influences most of the lexical differences among other codes and in this study found Balinese as the dominant code used by the community in uttering the lexical differences. Meanwhile, the different result in this study can be found on the codes used which are different from other studies. Thus, three codes were indicated in this study in which the Balinese dominated the utterances of the lexical variations in a number of 100 utterances committed by the muslim speech community in Saren Jawa in five language domains.

## Conclusion

Lexical varieties can be considered as any variance of vocabularies in a language. The variation occurs when the users change the meaning of words over time. Vocabulary can be developed and changed if there is an agreement which can also affect the societies. This study is aimed to analyze the lexical differences used by muslim speech in Saren Jawa. The lexicons were compared with the Balinese standard lexicons by using Swadesh List. Thus, there were a number of 108 out of 207 different lexicons found in this study. Those lexical variations were obtained by observing utterances from five language domains; family, neighborhood, friendship, school, and religion. Furthermore, this village is a muslim community standing among Balinese community. There were three codes used by the community in communication namely, Balinese, Bahasa Indonesia, and Arabic. The findings revealed that the language used by the muslim community in Saren Jawa is dominated by Balinese with the high level. In summary, the community still appreciates and maintains the language and culture as how their ancestors did even though they have two blended cultures from muslim and Balinese areas.

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