
A Critical Analysis of Language Variation In The Traditional Art Market Senggigi and Sade (Sociolinguistic Studies)

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Abstrack. The researcher interested in language variations that occur in the traditional markets of Senggigi West Nusa Tenggara and Traditional House of Sade. Thus, this study analyzes the language variations in the process of buying and selling in the realm of Senggigi traditional markets and Traditional House of Sade. The author conducted research by taking the title "A Critical Analysis of Language Variation in the Senggigi Art Market and Traditional House of Sade (Sociolinguistic Studies)". Method used in this study is qualitative with data collecting technique with observation In this research, there was one type of data. The qualitative data consist of interview transcripts and observation sheets report in the form of field notes. These data were analyzed namely data display until final reporting. The findings of this research shows that there are several kinds of the language variation used by people in trading transaction at Senggigi art market, I.e., a) variation in term of speaker base on sociolect (dialek social) is concerning all personal problems of speaker such as age, sex, and social economy condition and b) Language variation in term of formality base on formal variety, Variety of Consultative Variety, casual variety, and Familiar Variety or Intimate Variety. There are factors influence of language variation base on situational factor. Situational factors include who speaks, to whom to speak, what language to use, where, when and what. and Language variation function mention related to sociolinguistic language functions namely instrumental functions, representational functions, interactional functions, and personal functions. There are The implications of the variety of languages used in communication in the traditional art markets of Senggigi and Sade are as follows: 1) Improve Social Interaction Relationships; 2) Increase Intelligence in Communicating; 3) Increase Income; and 4) Increasing Regional Cultural Identity.

Key Word : *A Critical Analysis of Language Variation*

Introduction

Process of communication basically causes variations in language. Moreover language variations between one another and different groups of people have different implications, for instances between tourist and sellers, guide and sellers, sellers and buyers. The use of language variations are always different from the types and elements used as consequences they show different characteristics from other groups. The phenomenon in term of using language variations in social interaction is accommodated by sociolinguistics.

In addition, sociolinguistics is a combination of social and linguistic disciplines. This branch of linguistic study is categorized as interdisciplinary field. Furthermore, sociolinguistics is the study of the characteristics of language varieties, the characteristics of their functions, and the characteristics of their speakers because all three continue to interact, change and change one another in the speech community (Fishman, 1972: 4).

Within the language variation is a manifestation of the interaction of the language community related to the functions, situations, and social feelings of the user of the language itself. According to Chaer and Leoni Agustina, (2014: 61) explain that variations in language or language variations are the main languages in sociolinguistic studies, while variations originate from more than one form. This was confirmed by Sumarsono and Paina Partana (2002: 31) explaining that various languages are variations of the language used in situations, circumstances or for specific purposes. Thus it can be concluded that variations or variations in language are part of sociolinguistic studies as a manifestation of the interaction of language communities whose use is adjusted based on the functions, situations and social feelings of the use of the language itself.

In addition, looking at this phenomenon, the researcher is interested in language variations that occur in the traditional markets of Senggigi West Nusa Tenggara and Traditional House of Sade. This study aims to analyze language variations in the process of buying and selling in the realm of Senggigi traditional markets and Traditional House of Sade. The author conducted research by taking the title "A Critical Analysis of Language Variation in the Senggigi Art Market and Traditional House of Sade (Sociolinguistic Studies)".

The reason of the writer is raised the title of the traditional market as a place of research because in the traditional market the writer will find many kind of language variation between trader, buyer and the writer originally come from pagutan, so the writer has a shadow that is easier to analyze about the language variation around the traditional market. The traditional market is the place where buying and selling transactions occur between

buyers and sellers from various regions and the village community itself. In general there are two ethnic groups that dominate, namely the Balinese and Lombok (Sasak as natives). For Sasak people, (Lombok), only two forms of language are known in daily communication, namely ordinary or plural Sasak languages "yes-what" and formal sasak language (I am-Okey) "I or me-yes". The Sasak language is very subtle, which is called My self-Master). "I or me-yes", only using by (datu-raden) "king and perwangsa or nobility". The classification is based on the social stratification of Sasak people as nobles or fearsome (perwangsa) and not nobility or non menak (Syahdan, 2000: 99-109).

From the acculturation of the two tribes mixed, interaction and communication occur in a heterogeneous society. The heterogeneous state of society triggers variations and variations in language. Language variation describes a person or group of people in a certain area who can and use two or more languages. The Senggigi traditional market is the right picture to express the kind of language variation or language diversity of the people in the Senggigi village and its surroundings. In this market, tourist and Sasak people gather to make buying and selling transactions, both on a large, medium and small scale. They come from different cultural and linguistic backgrounds; it is therefore communication takes place using different language variations between Indonesian and their respective regional languages.

Method

This research explained the language variants in the traditional market in Senggigi and Sade. The aim of this research is to know language variants in the traditional market in Senggigi and Sade. It needs a description and qualification to find out the meaning of the data. Surakhmad (1994: 147) states that descriptive method is a kind of research method using technique of searching, collecting, classifying, analyzing the data, interpreting them and finally drawing the conclusion. Moleong (2000: 32) also states that a qualitative research is a type of research which does not include any calculation or enumeration because the data produced are in the form of words as stated. This research will use descriptive qualitative method because it intends to describe the linguistic form and the intention of the utterance to find out the conclusion.

The data of this study are from the language variants in the traditional market in Senggigi and Sade. Observation data are information that can be seen directly by the researcher or heard or felt to other kinds (Stake, 2010: 90). It means that observation method used to collect the data need in this study was based on the researcher.

The analysis of qualitative data usually moves through five phases, which are compiling, disassembling, reassembling, interpreting, and concluding (Yin, 2011: 176-177). In analyzing the data, the researcher will refer to pragmatics theories. The steps of analyzing data will be: 1) Compiling the data based on the type of the directive utterance; 2) Describing the linguistics form of the data using linguistic form theory, speech act theory and context of situation theory; 3) Describing the function of the data using the directive theory and speech act theory; and 4) Concluding the most dominant form of the data using percentage.

Results and Discussion

In this section, the researcher analyzed data based on the problem of the statements in chapter one. The data source is the bargaining dialogue of buyer and seller transaction. This section focuses on the language variation founded and the factor influence of the language variation Senggigi Art Market and Traditional House of Sade.

1. Kind of Language Variation

In this section of discussion part, researcher discusses based on data collected using Chaer dan Agustina (2010:62) revealed several kinds of language variations (LV), as follows:

a. Language Variation in Term of Speaker (*Sosiolek* or *Social Dialect*)

1) Refer To Age

Language variation could be found from the data I (one) above shows from speaker point of view base on *Sosiolek* or *social dialect* between buyer and seller and it is socially refer to age of speaker. In the mentioned data the age and name of the seller and the buyer are (Mrs. Nurma, 42 years old) and the buyer (Laeli, 25 years old). Language variation in term of speaker base on *sosiolek* or *social dialect* seen when the seller offer persuasively the product to the buyer with says:

“Come on, pretty please chose or see which one, maybe there is one of them fit to your expectation. There is a veil; there is also a good robe”.

From the interaction process established by seller to buyer likewise in particular when saying “pretty” to buyer could be categorized as indirect identification in which buyer is younger than seller, precisely seen from the sentence:

“Come on, pretty, twenty two, pretty”.

It is meanwhile the word “Pretty” is connotatively something beautiful to look at but also to characterize the human physic in term of age appearance, therefore the word *pretty* is what buyers mention to sellers confirms that buyers are younger than seller which will lead to language variations in terms of speaker based on social dialects refer to age. On the

other hand, the dictions of “pretty” from seller uttered to buyer aims also at attracting buyer strategically in the process of buying and selling transactions.

The further existence of a language variation that seen from seller too is represented in the expression below:

May I bargain, auntie?...

The word “aunt” spoken by the buyer to the seller shows that the seller is older than the buyer, this expression through the word “aunt” that the buyer conveys to the seller is a form of respect to the seller who is older than the buyer. The word “Aunt” likewise show that there are different language variations in terms of age that differ between sellers and buyers.

In addition, it is found from the data VIII above a language variation between Squid’s seller (Mrs. Sus 45 years old) and the buyer (Sari 27 years old). The form of language variation found between their conversations relates to speaker and is based on *sociolek or social dialect* that represented by the sentence:

Songket 250 ribu dek, berapa buah mau beli, dek?...

The existence of language variations in terms of speakers based on *social dialects* in terms of age is confirmed from the word “dek (young sister)”. The word “dek (young sister)” said by the seller determines the difference in term of age between the seller and the buyer.

Furthermore, the data IV above contains language variation between Fruit’s seller (Kamar 32 years old) and the buyer (Lala 22 years old). The language variation is in term of speaker base on *sociolek or social dialect* performed by the sentence in this transaction between seller and buyer:

Seller : *Come on miss the t-shirt, it has a very good design, please miss.*

Buyer : *how much is the price for a t-shirt, sir?*

Seller : *Twenty five thousand miss.*

Buyer : *For a shall how much is this sir?...*

Seller : *Thirty four miss.*

From the dialog above, the writer discovered a construct of a variety of languages between consumer and vendor, the use of the expression *miss* in the dialogue above which the vendor conveyed to the consumer explained that the age of the consumer was younger than the vendor, later during the contact between the vendor and consumer, the buyer used the word “sir” which demonstrates that the age of the seller is older than the buyer.

From the circumstances V above there is a language variation established between seller (Miratun 48 years old) and the buyer (Miya 33 years old). The language variation establishment in term of speaker (*sociolek or social dialect*) can be viewed from the sentence when the transaction between seller and buyer are happening:

Buyer: Umi, brembe kabar pelungguhde?...

Umi, how are you doing?...

Seller: Alhamdulillah tiangk sehat, side berembe kabar de (sambil salaman).

Alhamdulillah, I am fine, how are you (while hold hand).

From the dialogue above the writer discovers forms of language variation refer to age of speakers, namely from word classes “*umi*” where it is a subtle or polite call or greeting that indicates the seller is older than the buyer, then from the word class “*pelungguhde*” is a part of the *alus sasak* language that sellers use to buyers to show better respect and respect older people.

2) Refer to Education

From the data IV above there is a variation of language between sellers (kamar 32 years old) and the buyer (lala 22 years old). The existence of variations in language during their conversation could be seen from the sentences conveyed between the seller and the buyer, such as in the following data:

Buyer: *how much is the price for a t-shirt, sir?*

Seller: *Twenty five thousand miss.*

Buyer: *For shall how much is this?...*

Seller: *Thirty four miss.*

Buyer: *Is it possible to have discount, sir?...*

From the dialogue above shows that there are variations in the language of speakers based on *sociolek* or *social dialect* which refer to education. Usage of words “*sir* or *mr.*” (“*pak*”) delivered by the buyer to the seller and the use of the word “*mbak*” (“*miss*”) used by the seller to the buyer shows that there are different types of education between the seller and the buyer.

From the data VIII above there is language variation between seller (Sus 45 years old) and the buyer (Sari 27 years old). It is discovered a language variation in term of (*sociolek* or *social dialect*) referring to education that seen from the sentence when the transaction between seller and buyer happens:

Buyer: *berapa harga songketnya niki buk?...*

How much the Songket miss?

Seller: *Songket 250 ribu dek, berapa buah mau beli?*

Songket is 250 thousands, how many songket do want to buy?...

Buyer: *gak bisa kurang buk?...*

May have a reduced miss?...

Seller: *ndekn bau semeton tiang, ye mahal harga Songket sekarang cantek.*

It cannot my sister, the songket is expensive right now.

From the dialogue above, the writer found a form of language variation in terms of education, namely from (berapa harga songketnya niki buk?...)
How much is this the squid miss?. The word "niki" is a form of word that has educational value in communication that is conveyed to the seller, while the seller shows the form of language variations of the word "dek" delivered to the buyer shows that there are different classes of education between the seller and the buyer.

3) Refer to Gender

From the data II above there is language variation base on *sosiolek* or *social dialect* refer to gender that created between buyer and seller contact sin Kebon Roek traditional market, the language variation could be seen from the sentence:

Please sir the handicraft, which one do you want?...

According to data the gender of seller is female and the buyer is male which indicates the gender differences between sellers and buyers. Word phrase "please sir" delivered by the seller to the buyer shows an identity. It shows the factor influence of language variation between female and male.

From the data X above there is language variation in term of speaker base on *Sosiolek* or *social dialect* refer to gender that writer found between buyer and seller in Senggigi art Market, the language variation show from the dialogue:

Buyer : *I want to take a three, how much is the price of young coconut right now?...*

Seller : *It's fifteen thousand that one Miss.*

Buyer: *Why is it soo expensive sir, may I have reduction?... ten thousand it that all right.*

The buyer in the data above is female and the seller is male, seen from the sentence "I'll take three sir" explain that the seller is a man, and there is a sentence "nine thousand one miss" explained that the buyer is a woman, from the dialogue above shows a variety of languages when the buyer asks for a decrease in the nominal price of the goods purchased visible from the sentence "Why is it soo expensive sir, may I have reduction?...?..." from the sentence there is an emphasis delivered by the buyer to the seller to get a cheaper price by the sentence "may I have reduction" what is conveyed by the buyer is a polite language that shows the nature or character of the buyer in obtaining a cheaper price. From the sentence conveyed by the seller to the buyer and buyer to the seller, it shows that there is a variety of languages based on *sociolek* or *social dialect* that refer to sex or gender.

4) Based on Nobility

From the data V above it is found language variation in term of speaker base on *sosiolek* or *social dialect* referred to nobility between the seller (Miratun 48 years old) and the buyer (Miya 33 years old) that founded between in Senggigi Art Market, the language variation show from the dialogue:

Buyer: Umi, brembe kabar pelungguhde?...

Madam, how are you doing?...

Seller: Alhamdulillah tiang sehat, side berembe kabar de (sambil salaman).

God Bless, I am fine, how are you (while shaking hand).

Buyer: Alhamdulillah sehat buk.

Alhamdulillah I am fine.

Seller: Napi de beli nike?...

What do you want to buy?...

Buyer: Tiang yak beli jus apel kance jus avokad. Pire ajin jus apel?...

I want to buy apple and avocado juice. How much is for the apple?...

Sentence that says “*umi, how are you doing*” (“*umi, brembe kabar pelungguhde*”) delivered by the buyer to the seller, is the existence of the level of nobility that is owned by the buyer, the call “*umi*” the buyer conveyed to the seller in the sentence above was intended to respect and respect the buyer more. The word “*pelungguhde*” which is conveyed by the buyer is a subtle language delivered based on a person's level of nobility, especially in respect of older people. The level of the word said by the seller and the buyer indicates the existence language variation in term of speaker base on *sosiolek* refer to nobility.

Then the variation of language in terms of nobility is when the seller asks the buyer with the bahasa halus in the sentence “*Napi de beli nike*”, *napi* means “*what*”, *de* or *side* means “*you*” and “*nike* or *niki*” means “*this*”. The class of words contained in the sentence above is part of the subtle language in Sasak language which can be used in everyday conversation, but often subtle language in Sasak is used for older people or adults to respect and respect people who are more mature than us who shows the variety of languages in terms of speaker base on *sosiolek* or *social dialect* refer to nobility.

Seller: Ndekn bau gamak semeton tiang, limaolas wah tiang beang side, seduakne kee.

It can't be my sister, fifteen that I give you, both of them.

Buyer: Nggeh wah mie, rombo ang tiang terong aceh nee mi nggeh.

Yes mie, give me more a tomat ya.

There is “*semeton tiang*” which seller said in the process of buying and selling transactions above, “*semeton*” means “*sister or brother*” and “*tiang*”

means "I or me", but in the word "brother or sister" it does not mean siblings, the brother or sister who meant the seller when making the sale and purchase transaction above is to give respect and signify that everyone is your brother or sister as marketing strategy, therefore the seller says "semeton" to give an impression and strengthen a good relationship between the seller and the buyer, this indicates a variety of languages variation in term of speaker base on sosiolek or social dialect refer to nobility.

From the data V above there is founded a language variation between seller (Miratun 48 years old) and the buyer (Miya 33 years old). Found a language variation in term of speaker (*sociolek or social dialect*) refer to nobility that seen from the sentence when there are transaction between seller and buyer:

Buyer: Lamun apel pire nike sekilo pak?...

For apple how much is this a kilo sir?...

Seller: Telung dase empat mbak.

Thirty four miss.

Buyer: Baun kurang nike ajin pak?...

This price can be less sir?...

From the above data the authors found a form of language variation based on the level of nobility found from the word "niki", niki is part of the soft language of Sasak which is used to show respect or respect for people who are older.

5) Refer to Social Economic Condition

From the data I above there is language variation in term of speaker base on *sosiolek* or *social dialect* referred to social economy condition between seller (nurma 42 years old) and (olivia 25 years old) that writer found from the dialogue as follows:

Buyer: (Tersenyum) Bisa ditawar gak bibiq?...

Smiling) may have a reduced, aunt?...

Seller: Kurang sedikit ga apa-apa (tersenyum).

Little bit less no problem (smiling).

Buyer: Seratus dua puluh lima ya bibiq?...

One hundred twnty five, ya aunt?...

Seller: Tambah lima ribu sayang, seratus tiga puluh ambil dah cantek.

Add five thousand honey, one hundred thirty take it pretty.

From the dialogue above there are variations in language in terms of socio-economic conditions, seen from the sentence delivered by the seller "Can it be bargained aunti? ..." is a request expressed by the seller to the buyer to get a cheaper price, then the seller responds by saying "little bit less no problem, the acquisition of the selling price and selling value conveyed between the seller

and the buyer shows that there are variations in language in terms of socio-economic conditions.

From the data II above there is language variation in term of speaker (*sosiolek* or *social dialek*) referred to social economic condition between seller (Sumi 39 years old) and (Hendri 32 years old) that writer found in the language variation show from the dialogue:

Buyer: *It is too expensive for one item aunt.*

Seller: *It is exactly more expensive than this (with high sound), it is truly cheap if the price is*

one hundred fifty thousand.

From the data above the authors find a form of language variation based on socio-economic conditions between sellers and buyers, when the seller says *It is too expensive for one item aunt* which means buyer try to gain the goods based on the budget limitation.

The expression shows that the things are bought by obtaining a sale value from the seller is too expensive shows that the economic situation of the buyer is different from the socio-economic state of the seller.

b. Language Variation in Term of Formality

1) Formal Style

From the data V above there is existing language variation in term of formality between seller (Miratun 48 years old) and buyer (Miya 33 years old). The data or conversations between the seller and the buyer above, the writer analyzes the form of language variation in terms of formality based on the formal style which illustrates that the seller and buyer have known each other beforehand. As for the sentence which states the form of language variation in terms of formality based on official variety, namely ("*Umi, brembe kabar pelungguhde*") "*umi, how are you doing?...*" buyer ask news to sellers in formal language, which means "*umi*" has meaning the mother or parent who has performed the pilgrimage, signifies the respect of the buyer to the seller, "*pelungguhde*" which means "*you*" is a level of subtle language in the Sasak language that is used to give an attractive impression to older people or nobles of the Sasak tribe, Lombok.

Then the variation of language in terms of formality is when the seller asking the buyer with a variety of formal languages in the sentence" *Napi de beli nike*", *napi* means "*what*", *de* or *side* means "*you*" and "*nike* or *niki*" means "*this*". The class of words applied in the sentence above is part of the subtle language in Sasak language which can be used in everyday conversation, but often subtle language in Sasak is used for older people or adults to perform respect and respect people who are more mature than us. It shows the variety of languages in terms of formality based on formal style.

There is likewise noun phrase “*semeton tiang*” which seller said in the process of buying and selling transactions above, “*semeton*” means “*sister or brother*” and “*tiang*” means “*I or me*”, but in the word “*brother or sister*” it does not mean siblings, the brother or sister who meant the seller when making the sale and purchase transaction above is to give respect and signify that everyone is your brother or sister, therefore the seller says “*semeton*” to give an impression and strengthen into a good relationship between the seller and the buyer, this indicates a variety of languages form in terms of formality in the process of buying and selling transactions in the traditional market of Kebon Roek.

From the data VIII above there is a language variation discovered between seller (Sus 45 years old) and the buyer (Sari 27 years old). Language variation in term of formality refers to formal style seen from the dialogue when the transaction happened between seller and buyer:

Buyer: berapa harga songketnya niki buk?...

How much is price for this songket miss?

Seller: songket dua ratus limapuluh ribu dek untuk satu buah, mau beli berapa buah dek.

Songket is about two hundred fifty thousand for one item, how many item do want to

buy?...

Buyer: gak bisa kurang buk?...

May have a reduced miss?...

Seller: ndekn bau semeton tiang, ye mahal harga cumi sekarang cantek.

It cannot be my sister, the songket is expensive right now.

Forms of language variations based on formality namely when the buyer says: “berapa harga cumiknya niki buk?...” means *How much is price for this songket miss?* The word class of “niki” is part of the subtle language of Sasak tribe delivered by buyers to sellers as a formal form to give a more polite expression to sellers.

Then as for the form of language variation in terms of formality seen from the seller who said “ndekn bau semeton tiang” (*It cannot be my sister*), the sentence is a subtle rejection conveyed by the seller to the buyer indicating that there is a variation of the language of the word class “semeton tiang” which means my brother points out variations in language from the formal style.

2) Casual Style

From the data I above the writer found a language variation base on casual style that get from the seller (Nurma 42 years old) and the buyer (Laeli 25 years old).

Seller: *(while having a look at people and offering the goods to them)*

(Come on, pretty let's see which one is first, maybe there is a wish. There is a veil, there is also a good robe).

Buyer: *(while looking the veil) how much is this auntie?*

Seller: *(Twenty pretty (smiling). There are other motives too, which are three colors (showing the color of the veil).*

The sentence conveyed by the seller when offering the product looks friendly and polite to the buyer, the seller tries to attract the attention of the buyer by providing the product sold, the seller says "come on pretty" is a casual style of language variation conveyed by the seller to get the seller's attention.

From the data IV above, the writer found a kind of language variation in terms of formality based on *casual style*. The data get from Fruit's seller (Kamar 32 years old) and buyer (Miss Lala 22 years old). There exists language variation in term of *casual style* from the data above in the sentence conveyed by the buyer such as:

"is it possible for discount, sir"?,

Then the seller responded with:

"It can be a little less miss (while smiling to the buyer)".

From the sentence above discovers that there is a variation of language in terms of formality refer to casual style that is seen when the seller responds with a smile and says, *"yes it can be a little reduced Miss "*,

Showing the seller's concern that looks friendly to the buyer, giving a good and well conveyed of expression to provide services to buyers in adjusting prices determined between sellers and buyers.

From the data VI above the writer finds language variation form based on casual style happening between Cassava's seller (Ati 38 years old) and (Laeli 29 years old). The form of language variation in the view of casual style exists in the dialogue as follows:

Cassava's seller, In the morning at 08:50, 19 July 2019

Seller : Ati (38 years old) .

Buyer : Awan (29 years old).

Buyer : Bik, pire sikm jual ambon sekarung nane?...

Miss, how much is the pottery right now?...

Seller : Ye mahal ambon nane, yak de nganuk pire karung?... satus telung dase sekarung

nane.

The pottery is expensive right now, it is one hundred thirty thousand for one item.

Buyer : Yaok makak mehel lalok nok biq, satus sepulu wah aneh biq, kedung ke wah biase

bait lek side dong, beng kek ite murak an.

Yeah, that is too expensive, may I have one hundred and ten thousand miss, before I

take in yours, give me more chips.

Seller : *The pottery is expensive right now brother, it is hard to make it.*

That only three that there, it is strong and good for decoration in your living room.

Buyer : *In general the seller always say the product is well miss, one hundred fifteen thousand please, it's like I never buy, next time I will take again miss, just give me*

like I had ever asked (while giving the money).

From the data transaction process between the seller and the buyer above, the writer found a form of language variation in terms of formality in particularly based on casual style. The sentence that states the form of language variation in terms of formality based on casual style, is when the buyer asks the seller to obtain a cheaper price by saying “*Yeah, that is too expensive, may I have one hundred and ten thousand miss, as I am used to take in you, give me in cheap*”. In addition, from the sentence form it can be seen that sellers casually chat with buyers in bidding to sellers to obtain a nominal cheaper price, seen from “*may I have one hundred and ten thousand miss, before I take in yours, give me more chips*” the sentence indicates that previously transaction was carried out between the seller and the buyer. How the seller communicates to the seller that can be seen from the sentence shows that there is a variety of languages in terms of formality based on casual style.

3) Intimate style

From the data I above show that any language variation in the form of formality base on intimate style. In data above with profile of the seller are (Mrs. Nurma 48 years old) and buyer (Mrs. Olivia 40 years old) found a language variation in term of formality base on intimate style which shows in sentence:

Buyer: *I want this one auntie, one first (while showing the veil).*

(Showing the pict on her handphone) Is this robe still available aunt?...

Seller: *Which one honey, let's auntie looking for (see the picture). Oh this one is available.*

The sentence that says "I want this one, auntie" delivered by the buyer to the seller shows that there is a form of language variation refer to intimate style. The word auntie, delivered by the buyer creates an impression of personality or feeling of the seller to the buyer showing a variety of intimate styles.

The occurrence of the sentence "which is one honey" conveyed by the seller to the buyer shows a feeling contained in the seller's heart to the buyer showing a variety of languages in terms of formality based on intimate style.

From the data III above show that language variation in the form of formality base on intimate style. In data above the Hand weaving's seller (Mrs. Sur 48 years old) and buyer (Mr. Milo 40 years old), it is found language variation in term of formality base on intimate style in specifically:

"Five hundred thousand for this motif and for other motif has different price",

From the sentence delivered by the seller to the buyer shows that the seller looks familiar in providing the best service to get sales of the promoted goods shows that there are variations in language based on formality based on formality refer to intimate style.

From the data IX above show that language variation in the form of formality base on intimate style. In data of the seller (Aen 52 years old) and buyer (42 years old) found language variation in term of formality base on intimate style in dialogue:

Buyer: *Why is the quality of the bag not really good (while look the fish), may I have reduced?... How about fifty thousand?*

Seller: *Seventy five thousand, please.*

Buyer: *Seventy five thousand, all right, let me know which one is good and fit for me.*

Sentence that says, *"Why is the quality of the bag not really good (while look the fish), may I have reduced?... How about fifty thousand?"*, what the buyer conveys to the seller shows that there are variations in language based on the intimate style, of the sentence *"Why is the quality of the bag not really good"* shows the seller looks familiar with the seller intended to obtain a cheaper price.

c. Factors Influence of the Language Variation

The following are situational factors that influence the existence of language variations that occur in traditional markets based on Fishman (1972) in Chaer and Leonie Agustina (2004: 15) including *who speaks, what language, to whom, when, and to what end.*

d. Implication of a critical language variation in Traditional Art Market of Senggigi and Traditional Art Market of Sade

The implications of the variety of languages used in communication in the traditional art markets of Senggigi and Sade are as follows:

1) Improve Social Interaction Relationships

By using language variations it is expected to strengthen the relationship between sellers and buyers in increasing a sense of kinship. This is evidenced by the interaction through communication which will strengthen the sense of friendship between the seller and the buyer. By using the terms or *slogan* used, a very close relationship is created.

The existence of a more intimate interaction relationship increases one's self-identity as a human who has a high sense of kinship between the relationships of living things with one another. By respecting identity and culture in social interactions increases the appreciation between sellers and buyers. Thus there will be an individual identity award, thereby increasing the interaction relationship between sellers and buyers.

2) Increase Intelligence in Communicating

Communication is commonly known as a medium in conveying messages to others. Communication is likewise as a tool to convey messages and desires to others in order to achieve a common goal. In communicating, it is expected to use language that is easy to understand and understand, so that it can run smoothly. In communicating, it always refers to the use of language that is expected by the seller and the buyer. If communication can be understood and understood, it can increase one's belief as an individual and social being.

In communication requires a symbol system. The communication conveyed must be clear and intact, so that tourists understand the meaning of the language used in order to provide clear responses to tourists. For example, in providing prices and offers for goods sold, so that communication is created that understands each other with the agreement made between the seller and the buyer. When the communication is not understood, it will cause different responses and even confuse and do not understand each other. Thus there is a communication barrier and even the communication sector. This has implications for the sales of goods sold in the market.

In addition, a salesperson must be smart in choosing the language in communication. The choice of language used must be adjusted to the age level and language style used in communicating. The level of language style affects the effectiveness of communication in marketing. By knowing the language style and background of the guests, there will be effective and continuous communication.

3) Increase Income

Language is one of the most important things in marketing goods and services. Being able to master the language can streamline the sales of goods and services. In marketing goods and services, it always refers to the use of

good and correct language. By using good and correct language, it achieves sales targets as determined. This is the goal in order to increase the sales of goods and services. In increasing sales results, it is necessary to use proportional language so that it can be understood and understood by buyers. This is a benchmark in increasing the seller's income, so that it can exist in marketing his goods. Thus making a positive contribution to the income earned in marketing the merchandise.

4) Increasing Regional Cultural Identity

Language is an element of cultural identity. The presence of language gives its own color and characteristics to the growth and development of regional culture. There are variations in the language used as a symbol of cultural identity that need to be known and understood as tourism actors. With culture, it creates appreciation and respect for the culture of each region. This is what needs to be maintained and developed in order to develop knowledge and skills in the world of tourism.

The world of tourism is a place to express various kinds of culture including language. With the existence of tourism, it can develop regional cultural values including language as part of the national identity. With the development of tourism, it is hoped that it will enrich knowledge and knowledge in the field of language, especially the international language, namely English. With the ability and skills in English, it can improve one's competence and professionalism to go international.

Conclusion

The last chapter in this research, the writer has conclusion drawn based on the data analysis, as follows: 1) The kind of the language variation used by people in trading transaction at Senggigi art market, as follows: a) Language variation in term of speaker base on *sosiolek (dialek social)* is concerning all personal problems of speaker such as age, sex, and social economy condition; b) Language variation in term of formality base on *formal variety, Variety of Consultative Variety, casual variety, and Familiar Variety or Intimate Variety*. 2) There are factors influence of language variation base on situational factor. Situational factors include *who speaks, to whom to speak, what language to use, where, when and what*. And Language variation function mention related to sociolinguistic language functions namely instrumental functions, representational functions, interactional functions, and personal functions. 3. There are The implications of the variety of languages used in communication in the traditional art markets of Senggigi and Sade are as follows: 1) Improve Social Interaction Relationships; 2) Increase Intelligence in Communicating; 3) Increase Income; and 4) Increasing Regional Cultural Identity.

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