

Speech Acts and Sasak Language Variations in 'Pe Buling' Family Clan Communication in Senyur Village Based on Islamic Values

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Abstract

This study is motivated by the limited empirical research that holistically examines speech acts, Sasak language variation, and the integration of Islamic moral values within family-based communication. It aims to analyze the forms and functions of speech acts, patterns of Sasak language variation, sociocultural and situational influences on language choice, and the manifestation of Islamic values in everyday familial discourse within the *Pe Buling* family clan. The study employed a qualitative case study design involving 20 purposively selected participants in Senyur Village, representing different kinship roles and generations within a Sasak-speaking family clan. Data were collected through participant observation, semi-structured interviews, and audio recordings of natural interactions, and were analyzed thematically using an interactive qualitative model grounded in pragmatics and sociolinguistics. The findings reveal that communicative interactions are systematically structured through representative, declarative, directive, expressive, and commissive speech acts. Representative and declarative acts play a central role in establishing shared understanding and legitimizing collective decisions, while directive acts are predominantly realized in softened and indirect forms, particularly in intergenerational communication. Sasak language variation, especially the alternation between honorific *basa alus* and everyday *basa jama-jama* forms, reflects speakers' pragmatic competence in managing social hierarchy and situational demands. The study concludes that speech acts and language

variation function as moral instruments through which Islamic values, including respect, humility, sincerity, and moral responsibility, are continuously enacted and transmitted in family communication. This study contributes to pragmatics and sociolinguistics by integrating Islamic communication ethics into the analysis of speech acts and local language variation, while also recommending future comparative and multi-site research on family-based moral communication in multilingual communities.

Keywords: Speech Acts; Sasak Language Variation; Family Communication; Islamic Moral Values; Pragmatics

INTRODUCTION

Language plays a fundamental role in human interaction as a primary medium for conveying meaning, intention, and social relations. Linguistically, language is defined as an arbitrary system of sound symbols used by a community for communication purposes (Sudaryat, 2009; Elfiyani et al., 2022). In everyday life, language functions not merely as a tool for information exchange but also as a reflection of cultural identity and social values. Each language is inherently unique and closely intertwined with the culture of its speakers, shaping and being shaped by social practices and collective norms (Chaer, 1995; Elfiyani et al., 2022). From a pragmatic perspective, language operates as a message expressed through communicative acts within specific situational contexts and social activities (Noermanzah, 2019; Amanda, 2024).

One of the central concerns in contemporary linguistic studies, both internationally and nationally, is how meaning is constructed through speech in culturally embedded interactions. The purpose of an utterance is not accidental; rather, it is driven by what speakers intend to achieve through the act of speaking, making intention a key factor underlying every communicative event (Rustono, 1999; Gea, 2023). Speech act theory conceptualizes language as action, emphasizing that utterances perform functions beyond conveying propositional content. Speech acts represent the functional realization of language, as actions carried out through speech and shaped by situational and contextual factors (Searle, as cited in Rusminto, 2015; Ariyani et al., 2023). In particular, expressive speech acts articulate speakers' psychological states and emotions, such as gratitude, praise, or regret, thereby revealing the affective dimension of communication (Yule, 2014; Ariyani et al., 2023).

In multilingual and culturally diverse societies, variations in language use further complicate communicative practices. Empirical evidence from community-based language programs demonstrates that exposure to dialectal variation enhances linguistic competence and awareness. For instance, Paridi et al., (2021) found that discussions on dialectal sentence patterns and intonation significantly improved participants' knowledge and skills in constructing basic and complex sentences in the Sasak language. Such findings underscore the importance of examining language variation not only as a structural phenomenon but also as a socially meaningful practice within speech communities.

Recent studies have also emphasized that communicative practices often carry moral, spiritual, and religious dimensions. Traditional forms of speech in local communities, such as those found in Makassar society, represent spiritual and cosmological values embedded within communicative practices that convey social and cultural meanings (Supriadi et al., 2025). Similarly, religious sermons employ diverse forms of illocutionary acts to reinforce moral teachings and religious values, demonstrating how speech acts function as tools for ethical persuasion (Noor et al., 2025). Within the Sasak Muslim community, variations in Qur'anic interpretation emerge due to differences in religious traditions and socio-cultural contexts, which in turn influence communicative patterns and meaning construction (Said & Taufiq, 2025).

At the local cultural level, speech acts play a crucial role in ritual and familial interactions. In the traditional Sasak wedding ceremony of *Sorong Serah Aji Krama*, five types of illocutionary speech acts—assertive, directive, commissive, and expressive—are employed, reflecting the structured functions of speech acts in ritual communication (Hijriati, 2021). Theoretically, speech act analysis provides a robust framework for understanding social interaction dynamics across cultural contexts, as speech acts function as instruments for achieving specific communicative goals within particular social situations (Susanto, 2025). Moreover, pragmatic aspects of speech acts serve as an essential bridge for understanding social behavior and meaning construction in cross-cultural interactions (Tanduk, 2023). Even in digital contexts, communication strategies rely heavily on assertive and directive speech acts to shape public interpretation, including when messages are evaluated through the lens of Islamic communication ethics (Toni & Saragih, 2025).

Beyond linguistic and pragmatic considerations, Islamic values provide an important moral foundation for communication practices. Islamic values function as ethical principles

integrated into modern, competency-based, and technology-oriented learning and social practices (Baharun, 2025). Effective implementation of Islamic educational values requires synergy among educators, learners, families, and communities, as such integration strengthens moral character, tolerance, and responsibility in alignment with national and religious values (Askar & Sunardy 2025). Furthermore, integrating Islamic values not only reinforces cultural identity but also enhances social quality of life, enabling communities to navigate modern challenges while preserving moral integrity (Fuadiyah & Muhid, 2025). Empirical evidence also shows that value internalization through cultural arts enables individuals to translate religious values into concrete actions in daily life, rather than merely cognitive or emotional understanding (Alby & Kamaluddin, 2024).

Previous studies on the Sasak language have predominantly focused on linguistic variation and sociolinguistic patterns. Research on idiolect variation in Sasak-speaking communities highlights how social and demographic factors influence linguistic forms (Bahtiar, & Irfan, 2023). Studies on social dialect variation reveal how status and social hierarchy shape lexical choices and speech patterns in monolingual Sasak societies (Setiawan, 2021). Other research has examined speech levels—*Jamaq*, *Alus Madya*, and *Alus Utama*—and their contextual use in social interactions (Wilian, 2022). Additionally, politeness strategies and speech acts in Sasak communities have been explored, particularly in religious discourse delivered by community leaders (Junaidi, 2021), while multilingual practices in rural and urban Sasak settings have been shown to influence everyday communication patterns (Tanashur et al., 2024). Despite their contributions, these studies largely emphasize linguistic structure, variation, or politeness, with limited attention to family-based communication and the integration of Islamic ethical values.

This gap becomes more evident when compared with recent findings in speech act research that identify multiple illocutionary functions—assertive, directive, commissive, and expressive—along with their diverse communicative roles, including praying, thanking, requesting, and expressing emotions (Tarigan et al., 2024). However, such analyses have rarely been applied to familial communication within specific cultural clans, particularly in relation to Islamic moral values.

Based on preliminary observations, communicative interactions within the ‘Pe Buling’ family clan in Senyur Village exhibit systematic patterns of speech act usage and Sasak language variation that are closely tied to kinship relations, social hierarchy, and

situational context. Speakers tend to alternate between refined (*alus*) and everyday Sasak forms depending on age, status, and communicative purpose, indicating a pragmatic sensitivity to interpersonal norms. These linguistic choices are not merely functional but also reflect underlying Islamic values, such as respect for elders, politeness, sincerity, and moral restraint in speech. The initial observations suggest that family-based communication serves as a key site for the transmission of both linguistic norms and ethical principles, highlighting the interconnection between speech acts, language variation, and Islamic moral values in everyday interaction (Observation, Oktober 2, 2025).

Therefore, the novelty of this study lies in its integrative approach, combining speech act theory (Austin, 1962; Searle, 1979), sociolinguistic variation theory (Labov, 1972; Holmes, 2013), politeness theory (Brown & Levinson, 1987), ethnography of communication (Hymes, 1974), and Islamic communication ethics, which emphasize honesty, politeness, and moral responsibility in speech (Rahman, 1982; Al-Ghazali, 2011).

Accordingly, this study focuses on examining speech acts and Sasak language variations in the communicative interactions of the 'Pe Buling' family clan in Senyieur Village, viewed through the lens of Islamic values. The research aims to reveal what forms and types of speech acts are employed in the communicative interactions of the 'Pe Buling' family clan in Senyieur Village?, how are variations of the Sasak language—specifically honorific (polite) forms and everyday speech—used in the communicative interactions of the 'Pe Buling' family clan in Senyieur Village?, what factors influence the use of speech acts and Sasak language variations in the communicative practices of the 'Pe Buling' family clan in Senyieur Village?, and how are Islamic values reflected in the speech acts and Sasak language variations used by the 'Pe Buling' family clan in Senyieur Village?. By integrating pragmatic analysis, sociolinguistic variation, and Islamic communication ethics, this research seeks to illuminate the intersection between linguistic practice, social structure, and moral values, thereby contributing to theoretical discussions in pragmatics and sociolinguistics while offering empirical insights into Islamic value-based communication in local speech communities.

METHODS

This study employed a qualitative research approach to investigate speech acts, Sasak language variations, and the integration of Islamic values within family-based communicative interactions. A qualitative approach is appropriate for examining language as a socially

situated practice, enabling the exploration of meaning, intention, and moral orientation embedded in everyday discourse. Such an approach facilitates an in-depth understanding of linguistic behavior as it occurs naturally within specific sociocultural contexts, particularly in kinship-based communication systems. Qualitative research is particularly appropriate for investigating meanings, interpretations, and socially constructed realities embedded in language use, culture, and values (Creswell, 2014). The suitability of qualitative inquiry for uncovering pragmatic functions and sociocultural meanings in local language practices (Harahap et al., 2025). This approach allows the present study to capture the complexity of Sasak speech behavior that cannot be adequately represented through quantitative measurement.

The research adopted a qualitative case study design, focusing on the *Pe Buling* family clan in Senyur Village as a bounded sociolinguistic unit. A case study design enables researchers to investigate a phenomenon in its real-life context, especially when the boundaries between the phenomenon and its context are not clearly evident (Yin, 2018). This design is especially relevant to the present study, as it allows for a holistic analysis of speech acts, language variation (polite and everyday Sasak), and Islamic moral values as they are enacted in familial interactions. Compared to survey-based or large-scale sociolinguistic studies, the case study approach provides greater analytical depth and contextual sensitivity, as also demonstrated in recent pragmatics research employing localized case analyses (Kadek et al., 2020).

This research was conducted in Senyur Village, Keruak District, East Lombok Regency, West Nusa Tenggara Province, Indonesia. The study took place over a three-month period, from October to December 2025. This timeframe was considered sufficient to allow prolonged engagement in the field, enabling systematic observation, in-depth interviews, and the documentation of naturally occurring communicative interactions within the *Pe Buling* family clan. The selection of Senyur Village as the research site was based on its strong preservation of Sasak linguistic practices and Islamic cultural values, which are integral to the focus of this study.

The population of this study consisted of members of the *Pe Buling* family clan with historical, genealogical, and sociocultural ties to Senyur Village, East Lombok. 20 participants were selected using a purposive sampling technique, which is commonly applied in qualitative research to ensure the inclusion of information-rich cases relevant to the

research objectives. Sampling criteria included: (1) recognized traditional leaders, (2) religious leaders, and (3) community members, all of whom are active speakers of the Sasak language. Although respondents were geographically dispersed across several villages, districts, and regencies on Lombok Island, each participant was verified based on kinship affiliation and sociocultural relevance. This sampling strategy ensured generational and social-role diversity, thereby capturing variation in linguistic practices and communicative norms, in line with qualitative sampling principles articulated by Sugiyono (2019).

Data were collected through participant observation, semi-structured interviews, and audio recordings of naturally occurring conversations. Participant observation was employed to document spontaneous language use in everyday family interactions, allowing the researcher to observe pragmatic strategies and language choices in situ. Semi-structured interviews were conducted to elicit participants' metalinguistic reflections on speech levels, politeness, and Islamic moral considerations in communication. The interview guide was developed based on speech act theory, sociolinguistic variation, and Islamic communication ethics. To enhance the trustworthiness of the data, methodological triangulation was applied by integrating multiple data sources and techniques. The integration of multiple data collection techniques also strengthens data credibility through triangulation, ensuring that findings are supported by converging evidence from different sources and methods (Creswell & Poth, 2018).

Data analysis followed an interactive qualitative analysis model, encompassing data condensation, data display, and conclusion drawing. Audio recordings were transcribed verbatim, and the resulting texts were coded thematically to identify patterns of speech acts, forms of Sasak language variation, influencing sociocultural factors, and manifestations of Islamic values in communication. The analytical process was iterative, involving constant comparison across data segments to refine categories and interpretations. Thematic analysis elucidates underlying communicative patterns and sociocultural meanings in diverse settings (Anjani et al., 2024). This procedure aligns with established qualitative analysis frameworks that emphasize analytical rigor, reflexivity, and close engagement with textual data. Manual coding techniques were employed to maintain sensitivity to linguistic nuance and contextual meaning, an approach commonly adopted in qualitative pragmatics and sociolinguistic research (Miles et al., 2014).

RESULTS

1. Forms and Types of Speech Acts in 'Pe Buling' Family Clan Communication

a. Representative Speech Acts in Family Interactions

1) Expressions of conveying information, advice, and family narratives

The findings indicate that representative speech acts play a central role in the communicative practices of the 'Pe Buling' family clan, particularly in contexts of communal deliberation and everyday interaction. These speech acts are primarily used to convey information, share experiential knowledge, and provide advice grounded in adat (customary norms) and religious considerations.

During the *selamat desa* deliberation, an elder explicitly framed the interaction by informing participants of the meeting's purpose, thereby establishing a shared communicative footing: "*Tiang nyapa' sedaye. Rapat niki kita lakuang untuk rembuk nentuin hari lan waktu selamet desa*" (P01, male, 60, Pekasch, Senyur, personal communication, October 4, 2025). This utterance functions representatively by asserting the reality of the meeting and its objective, serving as a linguistic mechanism for coordinating collective action.

Similarly, the transmission of customary knowledge was evident when another elder referred to traditional calendrical calculations to guide decision-making: "*Menurut hitungan adat, bulan niki termasuk bagus*" (P02, male, 58, farmer, Senyur, personal communication, October 4, 2025). Such utterances reflect how representative speech acts are employed to legitimize opinions through cultural authority, reinforcing communal norms.

In everyday agricultural discussions among family members, representative acts were also used to describe situational realities and anticipate future actions: "*Panen padi niki rapet*" (P16, male, 52, farmer, Senyur, personal communication, October 10, 2025). This statement not only conveys factual information but also implicitly initiates collective preparedness.

Observational data further confirm that representative speech acts dominate initial phases of interaction, particularly when establishing shared understanding (Observation, October 8, 2025).

2) Declarative utterances maintaining shared family knowledge and collective memory

Declarative speech acts were identified as crucial linguistic tools for maintaining collective agreements and institutionalizing decisions within the family clan. These utterances typically occur at the culmination of deliberative interactions and carry social authority.

For instance, the formal closure of the *selamat desa* meeting was marked by a declarative utterance that transformed discussion into binding consensus: “*Hasil rembuk niki kita sepakat selamat desa telakuang hari Abad jam 08.00 WTTA*” (P01, male, 60, Pekaseh, Senyur, personal communication, October 4, 2025). This declaration functions pragmatically to formalize collective will, embedding the decision into the family’s shared social memory.

A similar pattern was observed in religious deliberations related to *Jumat Bersih*, where the decision was linguistically ratified through declarative authority: “*Kita sepakat Jumat Bersih telakuang tiap hari Jumat jam pitu pagi*” (P11, male, 72, religious leader, Senyur, personal communication, October 6, 2025). Such declaratives demonstrate how language operates not merely as representation but as social action that constructs communal order.

b. Directive Speech Acts in Intergenerational Communication

1) Requests, suggestions, reminders, and instructions from elders to younger members

Directive speech acts were prominently used in intergenerational interactions, particularly by elders and religious figures when guiding collective behavior. These directives commonly appeared in the form of suggestions and reminders rather than direct commands, reflecting cultural norms of politeness.

An elder’s suggestion regarding event timing illustrates this indirectness: “*Selamat desa paling enak telakuang jelo kelemaq*” (P04, male, 62, farmer, Senyur, personal communication, October 4, 2025). Although structurally declarative, the utterance pragmatically functions as a directive inviting agreement.

In religious contexts, directives were framed as collective guidance: “*Jumat Bersih paling pas tegaweq lemaq kelemaq*” (P13, male, 53, religious teacher, Senyur, personal communication, October 6, 2025). This utterance directs communal action while maintaining a consultative tone. Observational evidence shows that such directives were consistently accepted without resistance, indicating their effectiveness within the kinship hierarchy (Observation, October 6, 2025).

2) Politeness strategies in softened directives

The analysis reveals that directives are frequently mitigated through honorific lexical choices, inclusive pronouns, and gentle intonation. These strategies align with Sasak politeness norms and Islamic ethical principles emphasizing respect (*ta'zim*). For example, the use of collective pronouns softens authority: "*Kita perlu rembuk sedik persiappanne*" (P16, male, 52, farmer, Senyur, personal communication, October 10, 2025). Rather than imposing obligation, the speaker frames the directive as shared responsibility.

c. Expressive and Commissive Speech Acts in Emotional and Moral Contexts

1) Expressions of gratitude, respect, and moral alignment

Expressive speech acts were observed primarily in religious and communal settings, often signaling respect and moral solidarity. Expressions of goodwill commonly followed collective decisions: "*Mudahan kegiatan niki lancar lan jadi amal ibadah*" (P11, male, 72, religious leader, Senyur, personal communication, October 6, 2025). This utterance conveys hope and moral intention, reinforcing Islamic values embedded in communication.

2) Commitments and promises related to family and religious obligations

Commissive speech acts were identified when speakers explicitly committed themselves to future actions, particularly in communal labor and religious service.

A clear example of commissive commitment is seen in the following statement: "*Tiang siep tenak pemude masjid betulung*" (P15, male, 67, religious figure, Senyur, personal communication, October 6, 2025). Such commitments strengthen social cohesion and operationalize collective responsibility. Similarly, in agricultural coordination, a participant stated: "*Tiang siep bantu-bantu*" (P18, male, 58, farmer, Sepapan, personal communication, October 10, 2025). This commissive act functions pragmatically to reinforce mutual support within the family network.

Overall, the findings demonstrate that the communicative practices of the 'Pe Buling' family clan are characterized by a systematic interplay of representative, directive, expressive, commissive, and declarative speech acts. These forms are strategically employed to maintain social harmony, reinforce kinship hierarchy, and embed Islamic moral values within everyday language use.

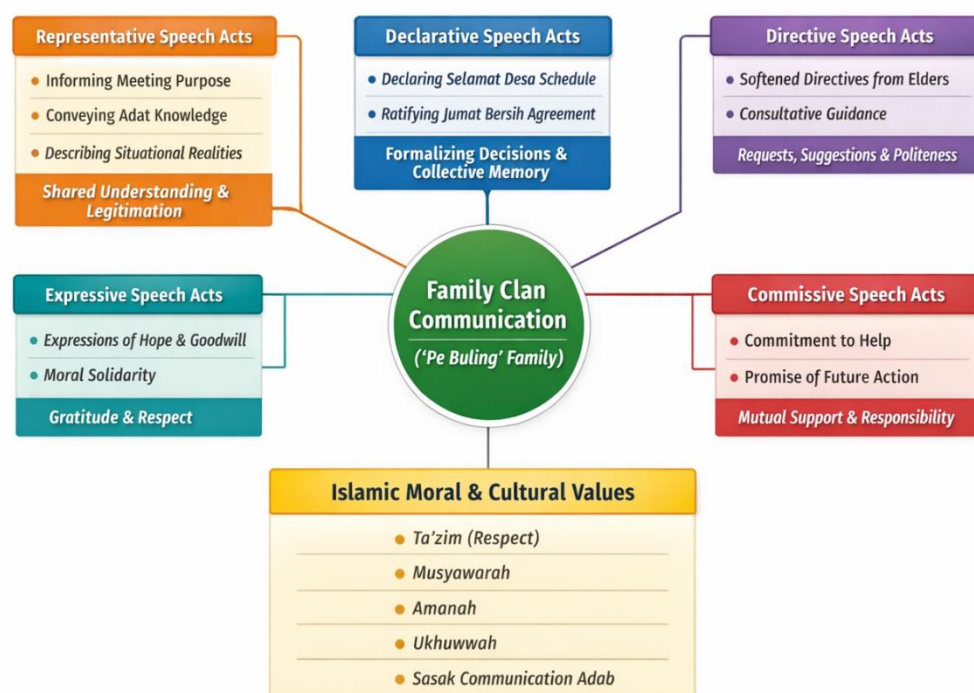


Figure 1. Classification of Speech Acts in 'Pe Buling' Family Clan Communication

Figure 1 illustrates the classification of speech acts identified in the communicative practices of the 'Pe Buling' family clan. The diagram demonstrates how representative, declarative, directive, expressive, and commissive speech acts function systematically across social, religious, and customary contexts to maintain social harmony, reinforce kinship hierarchy, and embed Islamic moral values in everyday interaction.

2. Sasak Language Variations in Communicative Interactions

a. Use of Honorific (Polite) Sasak Language

- 1) Predominant use of refined Sasak forms when addressing elders, religious figures, and adat leaders

The data consistently indicate that honorific Sasak language (*basa alus*) was predominantly employed when speakers addressed elders, religious authorities, and adat leaders within the 'Pe Buling' family clan. During a village deliberation meeting, an adat leader initiated the discussion using refined lexical choices and formal greeting structures, signaling authority and respect: "*Tiang nyapa' sedaye... rapat niki kita lakuang untuk rembuk nentuin hari lan waktu selamat desa*" (P01, male, 60, Pekaseh, Senyur, personal communication, October 4, 2025). Observational data further confirm that such honorific usage functioned as a normative communicative expectation rather than a situational preference, particularly in

formal and semi-formal gatherings involving collective decision-making (Observation, October 8, 2025).

2) Lexical and syntactic features signaling respect, humility, and social hierarchy

Honorific forms were marked by specific lexical items (e.g., *tiang*, *side*, *inggih*) and syntactic politeness strategies that emphasized humility and deference. A religious figure, for instance, framed directives using softened expressions and inclusive phrasing during mosque-related discussions: “*Tiang tenak kance-kance sedaye rembuk seberak nentuin kegiatan Jumat Bersib*” (P11, male, 72, religious leader, Senyur, personal communication, November 1, 2025). Such linguistic features reflect an embedded social hierarchy in which language choice serves as a symbolic marker of ethical conduct and social order within the family clan (Observation, November 2, 2025).

b. Use of Everyday Sasak Language

1) Frequent use of informal Sasak varieties in peer-to-peer and intra-generational interactions

In contrast to formal settings, everyday Sasak language (*basa jama-jama*) was frequently used in peer-to-peer and intra-generational interactions, particularly among farmers and community members coordinating daily activities. During an informal discussion on harvest preparation, participants employed direct and colloquial expressions: “*Panen padi niki rapet. Kance-kance, kita perlu rembuk sedik persiapanne*” (P16, male, 52, farmer, Senyur, personal communication, November 18, 2025). This informal variety facilitated efficiency, solidarity, and mutual understanding among speakers of similar age and social status (Observation, November 18, 2025).

2) Observed flexibility in language choice depending on setting, intimacy, and communicative purpose

The findings demonstrate that speakers exhibited a high degree of flexibility in selecting language varieties based on interactional context. While informal Sasak dominated casual exchanges, speakers readily shifted to more refined forms when conversations touched on collective responsibilities or moral considerations. For example, a community member initially used informal language but adopted a more polite tone when expressing hope and religious intentions: “*Tiang siep bantu-bantu. Mudahan panen mangkin niki hasilne bagus*” (P18, male, 58, farmer, Sepapan, personal communication, December 3, 2025). This flexibility underscores pragmatic sensitivity to situational demands and relational dynamics.

c. Code-Switching and Style-Shifting Practices

- 1) Shifts between polite and everyday Sasak within a single interaction based on participant roles

One salient finding is the frequent occurrence of intra-sentential and inter-turn style-shifting between polite and everyday Sasak within the same interaction. During community deliberations, speakers adjusted their speech levels when addressing different interlocutors. An elder, for instance, used honorific language when summarizing decisions but reverted to everyday Sasak when engaging peers: “*Baik, hasil rembuk niki kita sepakat...*” followed by informal coordination remarks (P01, male, 60, Pekaseh, Senyur, personal communication, October 4, 2025). Such shifts were systematically observed across adat, religious, and agricultural contexts (Observation, October 15, 2025).

- 2) Observational evidence of pragmatic competence in managing speech levels

The ability to manage speech levels appropriately reflects a high degree of pragmatic competence among members of the ‘Pe Buling’ family clan. Speakers demonstrated awareness of when to elevate or relax linguistic forms to maintain harmony, respect, and communicative effectiveness. This competence was particularly evident during intergenerational exchanges, where younger speakers carefully navigated honorific usage to avoid pragmatic impropriety (Observation, December 10, 2025).

The findings suggest that Sasak language variation within the ‘Pe Buling’ family clan operates not merely as a linguistic phenomenon but as a culturally and morally grounded communicative system that reinforces social cohesion and ethical interaction.

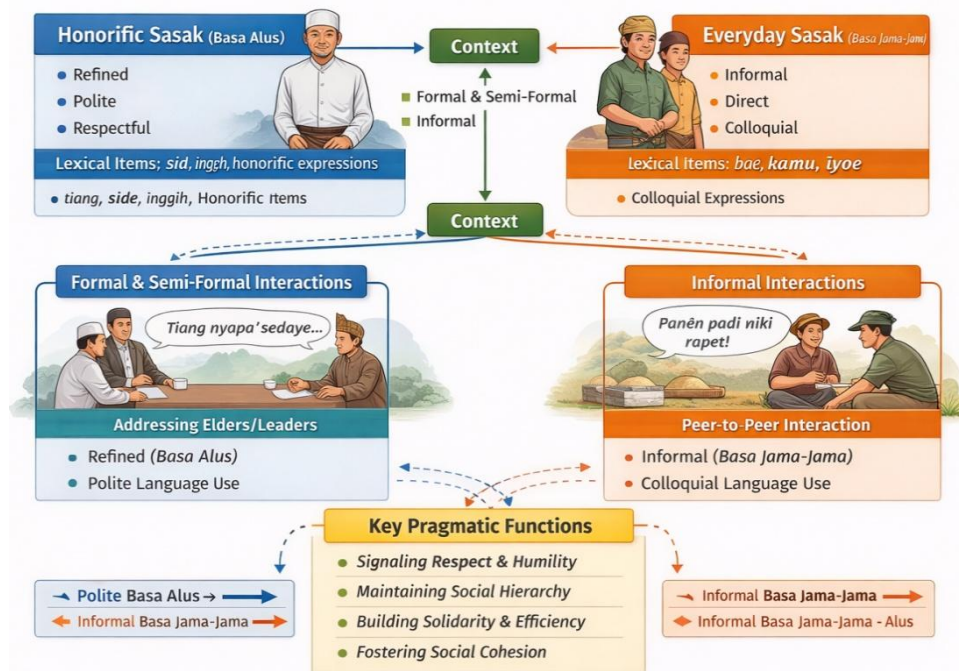


Figure 2. Sasak Language Variation in the Communicative Interactions of the 'Pe Buling' Family Clan

Figure 2 illustrates the patterns of Sasak language variation in the communicative interactions of the 'Pe Buling' family clan by distinguishing between honorific Sasak (*basa alus*) and everyday Sasak (*basa jama-jama*). The figure shows that honorific Sasak is predominantly used in formal and semi-formal contexts, particularly when addressing elders, religious figures, and adat leaders, where refined lexical choices and polite structures function to signal respect, humility, and social hierarchy. In contrast, everyday Sasak is commonly employed in informal, peer-to-peer interactions to promote efficiency, solidarity, and mutual understanding. The diagram also highlights speakers' pragmatic flexibility through code-switching and style-shifting, as individuals adjust their language use according to context, participant roles, and communicative goals.

3. Factors Influencing Speech Acts and Language Variation

a. Social and Kinship Factors

1) Influence of Age, Family Hierarchy, and Kinship Distance

The findings indicate that age, hierarchical position within the family, and degrees of kinship play a decisive role in shaping both the selection of speech acts and the level of Sasak language employed. Elder family members consistently occupied authoritative communicative roles, frequently producing representative and directive speech acts that guided collective decision-making and regulated social behavior.

An elder adat leader emphasized the moral obligation attached to seniority when addressing younger members, stating: *“Tiang harus ngomong alus lan terarah, soalne tiang tue lan tanggung jawab ngajari”* (P01, male, 60, Pekaseh, Senyur, personal communication, October 4, 2025). Similarly, another senior family member explained that linguistic authority is inseparable from age and experience: *“Lamun tiang tua, omongan tiang biasa didengar, jadi harus pelan lan sopan”* (P03, male, 68, farmer, Senyur, personal communication, October 9, 2025).

These data demonstrate that hierarchical distance reinforces expectations of verbal restraint and politeness, particularly when elders address younger relatives, thereby sustaining intergenerational respect within the family clan.

2) Distinct Communicative Patterns Across Generations

Clear differences were observed between generational cohorts in both speech act usage and language variation. Elders predominantly employed declarative and advisory utterances using honorific Sasak forms, while younger members tended to respond using brief assertive or commissive acts, often signaling compliance.

A younger participant noted: *“Mun side pelungguh ngomong, tiang biasane nurut bae”* (P06, male, 32, village officer, Senyur, personal communication, November 2, 2025). Observational data further confirm this pattern, particularly during family meetings and communal discussions, where younger speakers rarely initiated directives and instead positioned themselves as responsive participants (Observation, November 5, 2025).

b. Situational and Contextual Factors

1) Language Use Across Domestic, Religious, and Adat Settings

The situational context strongly influenced both linguistic form and pragmatic intent. In domestic and informal settings, everyday Sasak language predominated, accompanied by relaxed intonation and direct speech acts. Conversely, religious gatherings and adat-related meetings elicited more formal registers and carefully structured utterances.

During a religious discussion concerning mosque activities, a religious leader stated: *“Bahase alus penting supaya jamaah nyaman lan paham maksudne”* (P11, male, 72, religious figure, Senyur, personal communication, November 15, 2025). In contrast, daily agricultural conversations among peers were characterized by informal Sasak varieties and collaborative directives (Observation, October 22, 2025).

2) Increased Formality in Ritual and Communal Events

Heightened levels of politeness and indirectness were consistently observed during ritualized events such as *selamat desa* and *Jumat Bersih* meetings. Speakers employed mitigated directives and inclusive pronouns to preserve harmony and collective agreement.

One adat meeting concluded with a declarative utterance formalizing consensus: *"Ite sepakat selamat desa telakuang hari Ahad"* (P01, male, 60, Pekaseh, Senyur, personal communication, November 20, 2025). This illustrates how situational gravity elevates linguistic formality and reinforces communal solidarity.

c. Cultural and Religious Norms

1) Adat Traditions and Verbal Restraint

Local adat norms function as a cultural framework regulating appropriate speech behavior. Respect, obedience, and verbal moderation are embedded in customary expectations, particularly during collective decision-making.

An adat elder explicitly linked speech etiquette to tradition: *"Adat ngajari kita ngomong pelan, ndeq sembarangan"* (P02, male, 58, farmer, Senyur, personal communication, December 1, 2025). Observations during adat deliberations reveal that interruptions, confrontational language, and explicit disagreement were avoided, signaling strong adherence to cultural norms (Observation, December 3, 2025).

2) Religious Expectations and Moral Speech Practices

Islamic values significantly shaped communicative ethics, emphasizing politeness (*adab*), sincerity, and collective benefit. Religious expressions were frequently embedded within everyday speech acts, reinforcing moral accountability.

A religious figure articulated this connection clearly: *"Ngomong alus itu bagian dari akhlak Islam"* (P12, male, 48, lecturer, Senyur, personal communication, November 28, 2025). Documentation from local religious activities further supports this finding, demonstrating the integration of Islamic moral discourse into family and communal communication practices (Documentation, December 5, 2025).

The findings reveal that speech acts and Sasak language variation within the 'Pe Bulung' family clan are shaped by a dynamic interplay of social hierarchy, situational context, adat traditions, and Islamic moral values. These factors collectively guide speakers' pragmatic

choices, ensuring that communication remains respectful, harmonious, and morally grounded across diverse interactional settings.

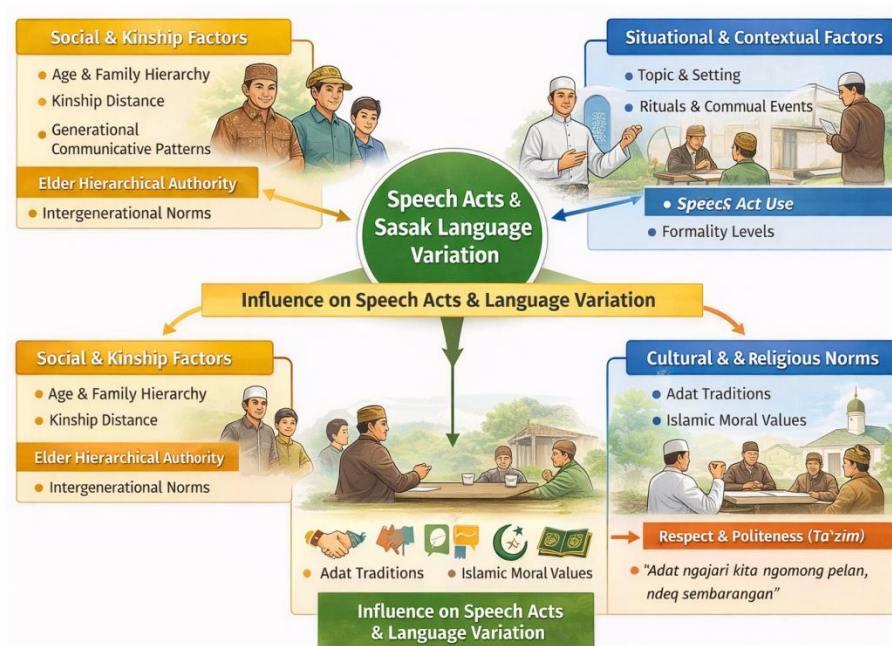


Figure 3. Key Factors Influencing the Use of Speech Acts and Sasak Language Variation Within the 'Pe Buling' Family Clan

Figure 3 depicts how speech acts and Sasak language variation in the 'Pe Buling' family clan are shaped by social hierarchy, situational context, and cultural–religious norms. Age, kinship, and generational roles influence communicative authority and politeness, while different settings determine levels of formality. Adat traditions and Islamic moral values further guide respectful and ethical speech, ensuring harmonious family communication.

4. Reflection of Islamic Values in Speech Acts and Sasak Language Use

a. Islamic Moral Values in Speech Acts

1) Speech acts reflecting values of respect (ta'zīm), humility (tawāḍu'), and sincerity

The findings indicate that Islamic moral values are deeply embedded in the speech acts employed by members of the 'Pe Buling' family clan. Respect toward elders and community leaders is consistently manifested through polite openings, deferential address terms, and softened illocutionary force. During an adat deliberation, an elder opened the meeting using a religious greeting followed by inclusive language that emphasized collective harmony rather than authority (P01, male, 60, Pekaseh, Senyur, personal communication, October 4, 2025).

Similarly, humility (*tawāḍuʿ*) was reflected in utterances where speakers downplayed personal authority and framed opinions as shared reflections rather than commands. A senior farmer articulated his suggestion by explicitly acknowledging alternative viewpoints, demonstrating moral restraint in speech (P03, male, 68, farmer, Senyur, personal communication, October 7, 2025). Observational data further confirmed that such humility-oriented speech acts were recurrent in both family and communal interactions (Observation, October 8, 2025).

2) Use of indirect and softened directives aligned with Islamic ethics of communication

Islamic communication ethics emphasizing gentleness (*qaulan layyinān*) were evident in the preference for indirect directives. Instead of issuing direct commands, elders and religious figures frequently employed advisory or suggestive speech acts to guide younger members. In a mosque-related discussion, a religious leader framed an instruction as a collective invitation, thereby reducing coercive force and reinforcing moral persuasion (P11, male, 72, religious leader, Senyur, personal communication, November 2, 2025). Such indirectness aligns with Islamic teachings that prioritize wisdom and kindness in speech. Observations during religious gatherings showed that even corrective remarks were delivered through mitigated expressions, preserving social harmony and moral dignity (Observation, November 5, 2025).

b. Integration of Religious Expressions in Daily Language

1) Incorporation of Islamic phrases and moral reminders

Religious expressions such as *assalamuʿalaikum*, *insyaAllah*, *alhamdulillah*, and supplicatory phrases were frequently embedded in everyday Sasak conversations. These expressions functioned not only as ritualized formulas but also as pragmatic markers reinforcing moral intention and communal solidarity. During a discussion on agricultural cooperation, a participant concluded his statement with a prayer for collective success, signaling sincerity and reliance on divine will (P18, male, 58, farmer, Sepapan, personal communication, November 18, 2025).

Such findings suggest that religious language operates as an integral component of communicative competence within the family clan. Documentation from community records further confirmed the institutionalized use of Islamic expressions in formal and informal gatherings (Documentation, October 5, 2025).

2) Religious language reinforcing ethical communication

Observational evidence revealed that Islamic phrases often accompanied speech acts involving commitment or moral evaluation. In the context of community service planning, religious invocations were used to legitimize decisions and encourage ethical accountability (Observation, December 1, 2025). This practice reinforces the perception that language is not merely instrumental but also moral in nature.

c. Language as a Medium of Moral and Religious Socialization

1) Elders' speech acts as tools for transmitting Islamic values

Elders play a central role in transmitting Islamic values through language. Their speech acts frequently combined advice, narrative, and moral exemplification. In family conversations, elders used representative speech acts to recount past experiences framed within religious lessons, thereby embedding moral instruction in storytelling (P02, male, 58, farmer, Senyur, personal communication, October 12, 2025). These findings demonstrate that language functions as a pedagogical medium, where moral norms are internalized through repeated exposure to value-laden discourse.

2) Alignment between linguistic politeness strategies and Islamic principles of *adab*

The study found a strong alignment between Sasak politeness strategies and Islamic principles of *adab* (proper conduct). Honorific language, indirect directives, and expressive acts of gratitude collectively functioned to uphold ethical interaction. A young participant explicitly acknowledged that polite speech toward elders was perceived as both cultural obligation and religious duty (P16, male, 52, farmer, Senyur, personal communication, December 10, 2025). These findings confirm that speech acts and Sasak language variations within the 'Pe Buling' family clan are not value-neutral but are deeply infused with Islamic moral principles that regulate interpersonal communication and social cohesion.

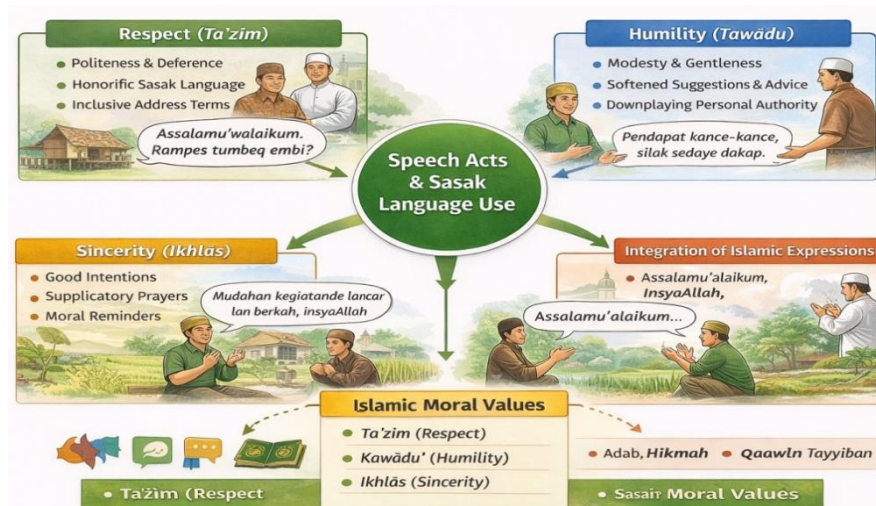


Figure 4. Reflection of Islamic Values in Speech Acts and Sasak Language Use

Figure 4 illustrates how Islamic moral values are reflected in speech acts and Sasak language use within the 'Pe Buling' family clan. The figure shows that respect (ta'zīm), humility (tawāḍu'), and sincerity (ikhhlās) are expressed through polite address forms, softened directives, and inclusive language. It also highlights the integration of Islamic expressions such as greetings, prayers, and moral reminders into everyday communication, reinforcing ethical intent and social harmony. Overall, the figure demonstrates that language functions not only as a means of interaction but also as a medium for moral and religious socialization grounded in Islamic values.

DISCUSSION

1. Results Analysis

a. Forms and Types of Speech Acts in 'Pe Buling' Family Clan Communication

The findings reveal that communication within the 'Pe Buling' family clan is systematically organized through dominant use of assertive, directive, expressive, and commissive speech acts. These forms function not merely to transmit information but to perform socially meaningful actions, including advising, regulating behavior, expressing emotions, and reinforcing moral obligations. This supports the pragmatic view that language operates as action embedded in social practice, where utterances are driven by speakers' intentions rather than accidental expression (Searle, as cited in Rusminto, 2015; Rustono, 1999).

Assertive speech acts were primarily used to convey shared knowledge, life experience, and moral reminders rooted in adat and religious norms. Directive speech acts, although frequent, were generally realized in indirect and mitigated forms, reflecting sensitivity to kinship hierarchy and social harmony. Expressive speech acts emerged as particularly salient, manifesting in gratitude, respect, and emotional affirmation among family members. As Yule (2014) explains, expressive acts reveal speakers' psychological states and function as indicators of affective alignment. The prominence of expressive acts in the data underscores the role of emotion and moral sensitivity in family discourse, confirming that speech acts are intention-driven and shaped by relational context rather than purely linguistic form.

b. Sasak Language Variations in Communicative Interactions

The findings further indicate that Sasak language variation plays a central role in structuring interaction within the 'Pe Buling' family clan. The alternation between honorific (*alus*) and everyday (*jama-jama*) forms reflects speakers' awareness of social hierarchy, age differences, and situational appropriateness. Language choice thus operates as a marker of social relations and cultural identity, reinforcing the argument that language is inseparable from the cultural values and social norms of its speakers (Chaer, 1995; Elfiyani et al., 2022).

From a sociolinguistic perspective, these patterns confirm that linguistic variation is socially meaningful rather than random. Speakers strategically select language varieties to signal respect, familiarity, or authority, thereby maintaining interpersonal balance within family interaction. This finding aligns with evidence that engagement with dialectal variation enhances pragmatic competence and linguistic awareness in Sasak-speaking communities (Paridi et al., 2021). Importantly, the present data demonstrate that language variation in family discourse functions not only as a structural phenomenon but as a practical mechanism for sustaining harmony and moral order in everyday life.

c. Factors Influencing Speech Acts and Language Variation

The analysis shows that speech acts and language variation in the 'Pe Buling' family clan are influenced by interconnected sociocultural factors, particularly kinship hierarchy, age, religious authority, and situational context. These factors dynamically guide speakers' choices regarding how to speak, what to say, and which linguistic variety to employ. Such findings affirm the pragmatic principle that language functions as a communicative act situated within specific social activities and contexts (Noermanzah, 2019).

Communicative competence in this family setting involves more than grammatical knowledge; it requires cultural understanding of appropriate speech behavior, including sensitivity to role relationships and moral expectations. Speech acts thus function as adaptive strategies for managing authority, respect, and responsibility within family interaction. This observation supports the view that speech act analysis offers a robust framework for understanding social interaction dynamics across cultural contexts, as speech acts operate as instruments for achieving communicative goals in particular social situations (Susanto, 2025).

a. Reflection of Islamic Values in Speech Acts and Sasak Language Use

A key finding of this study is the pervasive integration of Islamic values within speech acts and Sasak language use in family communication. Values such as respect, humility, sincerity, and moral restraint are enacted through indirect directives, polite expressions, and the incorporation of religious phrases in everyday interaction. These values are not articulated as formal religious instruction but are pragmatically embedded in routine communicative practices, shaping both intention and interpretation.

This finding supports previous research emphasizing that communicative practices often carry moral and spiritual dimensions within Muslim communities (Supriadi et al., 2025). Islamic values function as ethical foundations guiding social behavior and reinforcing moral character within families (Baharun, 2025). The data further demonstrate that value internalization occurs through lived linguistic practice rather than abstract teaching, echoing findings that cultural practices enable religious values to be translated into concrete daily actions (Alby & Kamaluddin, 2024). Accordingly, speech acts and language variation in the 'Pe Buling' family clan emerge not only as linguistic phenomena but as central mechanisms for the transmission and preservation of Islamic moral values in everyday life.

1. Comparison with Previous Studies

The findings of this study are broadly consistent with established research in pragmatics and sociolinguistics that conceptualizes language as social action embedded within specific cultural contexts. In line with classical speech act theory (Austin, 1962; Searle, 1979), the present study confirms that utterances in family discourse function as illocutionary acts that accomplish social goals beyond the transmission of propositional content. The prominence of assertive, directive, expressive, and commissive speech acts in the communicative practices of the 'Pe Buling' family clan corresponds with earlier studies of Sasak ritual and communal interaction, such as the Sorong Serah Aji Krama ceremony, where

speech acts are systematically organized to regulate social relations and collective meaning-making (Hijriati, 2021).

Nevertheless, this study advances existing scholarship by demonstrating that these patterned speech acts are not limited to ceremonial or institutionalized events. Instead, the findings reveal that similar illocutionary configurations are reproduced in everyday family interactions, including agricultural coordination, communal deliberations, and religious activities. While previous studies tend to foreground formal discourse settings, the present research highlights the continuity between ritual communication and daily family talk, suggesting that speech act patterns function as stable cultural resources within kinship-based interaction. This extends Susanto's (2025) argument that speech acts operate as instruments for achieving communicative goals across contexts by empirically situating these processes within the micro-level domain of family communication.

With regard to language variation, the findings corroborate sociolinguistic theories that view linguistic choice as socially meaningful and indexical of social relations (Labov, 1972; Holmes, 2013). Prior studies on the Sasak language have extensively examined idiolect variation, social dialects, and speech levels, demonstrating how social status, hierarchy, and demographic factors influence linguistic forms (Bahtiar, & Irfan, 2023), 2023; Setiawan, 2021; Wilian, 2022)

The present findings are consistent with this body of research in showing systematic alternation between honorific (*alus*) and everyday (*jama-jama*) forms. However, this study moves beyond structural and classificatory accounts by illustrating how speakers strategically deploy these varieties within family discourse to negotiate respect, authority, and relational harmony.

Moreover, while previous research has addressed politeness strategies and speech acts in Sasak religious discourse (Junaidi, 2021) and documented multilingual practices in rural and urban Sasak settings Tanashur et al., (2024), such studies largely emphasize public, institutional, or community-wide communication. In contrast, the present research foregrounds the family as a primary site of sociolinguistic and pragmatic practice, demonstrating that pragmatic competence in managing speech levels and styles is cultivated and enacted through everyday intergenerational interaction. This focus reveals that language variation within the family is not merely a reflection of social structure but an active mechanism for sustaining moral order and social cohesion.

Furthermore, the integration of Islamic values within speech acts observed in this study aligns with research highlighting the moral and spiritual dimensions of communication in Muslim communities (Supriadi et al., 2025; Noor et al., 2025). However, unlike sermon-centered or institution-based analyses, this study shows that Islamic ethics of communication—such as politeness, humility, sincerity, and moral restraint—are embedded organically within routine family discourse. This finding complements Said & Taufiq's (2025) observation that socio-cultural contexts shape communicative meaning in Sasak Muslim communities, while extending it by demonstrating how Islamic values are transmitted intergenerationally through daily language practices rather than through formal religious instruction alone.

While previous studies on the Sasak language have made significant contributions to understanding linguistic variation, politeness, and speech acts, they have paid limited attention to family-based communication and the integration of Islamic ethical values. By situating speech acts and language variation within the family domain and linking them explicitly to Islamic moral principles, the present study fills this gap and offers a more holistic account of how language, culture, and religion intersect in everyday Sasak communication.

2. Implications of Findings

The findings of this study contribute to the advancement of pragmatic and sociolinguistic scholarship by empirically demonstrating the integrative operation of speech acts, language variation, and moral values within family-based communication. The results reinforce speech act theory by confirming that illocutionary functions are context-sensitive and socially grounded, particularly within kinship structures. More importantly, the study extends classical speech act frameworks by illustrating how illocutionary force is systematically mitigated through politeness strategies and honorific language choices, supporting Brown and Levinson's (1987) politeness theory within a non-Western cultural setting.

From a sociolinguistic perspective, the study provides evidence that language variation functions not merely as a marker of social identity but as a mechanism for maintaining moral order and relational harmony. By situating Sasak language variation within the ethnography of communication framework (Hymes, 1974), the findings underscore that communicative competence encompasses ethical and cultural knowledge alongside linguistic proficiency. The integration of Islamic communication ethics further strengthens the study's

theoretical novelty, as it demonstrates how moral principles—such as honesty, humility, and responsibility—are pragmatically enacted through everyday speech (Rahman, 1982; Al-Ghazali, 2011).

Practically, the findings have important implications for family education, community development, and culturally responsive communication practices. Understanding how speech acts and language variation function within family interactions can inform programs aimed at strengthening intergenerational communication, conflict prevention, and moral education in local communities. The demonstrated role of elders' speech acts as tools for moral and religious socialization suggests that family discourse can serve as an effective medium for value transmission alongside formal educational institutions.

In educational contexts, particularly in regions where Sasak is actively used, these findings may inform culturally grounded language instruction by emphasizing pragmatic competence, politeness strategies, and ethical communication rather than focusing solely on grammatical accuracy. More broadly, the study offers insights for Islamic communication practices by illustrating how religious values can be internalized through daily interaction, thereby contributing to efforts to preserve cultural identity while navigating social change.

3. Research Limitations

Despite its contributions, this study has several limitations that should be acknowledged. First, the research is based on a qualitative case study of a single family clan, which limits the generalizability of the findings to other Sasak-speaking communities or cultural settings. While the depth of ethnographic data provides rich contextual insight, broader comparative studies involving multiple family clans or regions would be necessary to identify wider patterns and variations.

Second, the data rely primarily on naturally occurring interactions, interviews, and participant observation, which may be subject to interpretive bias. Although triangulation was employed through multiple data sources, the analysis of speech acts and moral meanings inevitably involves researcher interpretation shaped by cultural familiarity and analytical perspective.

Third, the study does not systematically account for external influences such as formal education level, media exposure, or socioeconomic change, which may also affect speech behavior and language choice. Future research could incorporate these variables to

provide a more comprehensive understanding of how traditional communicative practices interact with modern social dynamics.

Acknowledging these limitations, the present study nonetheless provides a robust and contextually grounded account of speech acts, language variation, and Islamic values in family communication, offering a strong foundation for further comparative and interdisciplinary research.

CONCLUSION

This study concludes that communicative practices within the 'Pe Buling' family clan are governed by a systematic and value-oriented interaction between speech acts, Sasak language variation, and Islamic moral principles. The findings show that representative speech acts play a foundational role in establishing shared understanding, transmitting adat-based knowledge, and coordinating collective action, while declarative acts function to legitimize decisions and institutionalize communal consensus. Directive speech acts, particularly in intergenerational communication, are predominantly realized through softened and indirect forms, reflecting both Sasak politeness norms and Islamic ethics of respectful guidance. Expressive and commissive speech acts further strengthen emotional bonds and collective responsibility by articulating gratitude, moral alignment, and explicit commitments to family, religious, and communal obligations. Together, these patterns demonstrate that speech acts in the 'Pe Buling' family clan operate not merely as linguistic forms but as socially consequential actions that sustain kinship hierarchy, social harmony, and moral order.

In parallel, the study finds that Sasak language variation—especially the alternation between honorific (*basa alus*) and everyday (*basa jama-jama*) forms—functions as a culturally grounded communicative system. Language choice is closely aligned with age, kinship distance, social roles, and situational context, indicating a high level of pragmatic competence among speakers. Code-switching and style-shifting practices reveal speakers' sensitivity to interactional demands, allowing them to balance efficiency, solidarity, and respect. Most importantly, Islamic values such as *ta'zīm* (respect), *tawāḍu'* (humility), sincerity, and moral restraint are deeply embedded in both speech acts and language choices. These values are enacted through polite address terms, mitigated directives, religious expressions, and moral

narratives, positioning family discourse as a key medium for moral and religious socialization rather than mere information exchange.

Notwithstanding these contributions, this study is subject to several limitations. The data are drawn from a single family clan within a specific Sasak Muslim community, which may limit the transferability of the findings to other cultural or familial contexts. In addition, the qualitative and ethnographic nature of the study prioritizes depth over breadth, making it difficult to capture variation across wider social groups or to measure frequencies of speech acts statistically. Contextual factors such as emotional states or external social influences could also not be fully controlled in naturally occurring interactions.

Future research is therefore recommended to expand the scope of investigation by comparing multiple Sasak family clans or conducting cross-cultural studies to examine whether similar patterns of speech acts and moral integration emerge in different settings. Employing mixed-methods approaches could enhance analytical rigor by combining qualitative insights with quantitative trends. Further studies may also explore how these communicative practices evolve in digital or translocal contexts, particularly in relation to the transmission of Islamic values across generations. Such research would deepen understanding of how language, culture, and religion continue to interact in shaping everyday social life.

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