

THE SASAK PEOPLE GROUP INCORPORATES BOTH PEMALIQ'S MOUNTAIN AND WOODLAND

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Abstract: purpose of this brief piece of writing is to demonstrate the values and meanings of pemaliq expressions that can be utilized in life management and control. This study used anthropological linguistic theory, which is based on the idea that pemaliq is a cultural source and a way of speaking, to try to figure out what pemaliq means and what it means to people. The participants in this study were observed, and an in-depth interview was conducted to gather the necessary data. The collected data were then analyzed using ethnographic techniques like component analysis, domain analysis, taxonomic analysis, and cultural themes analysis. The aftereffects of the examination show that pemaliq is polished by the Sasak Bayan people group in North Lombok, West Nusa Tenggara, Indonesia in the backwoods and mountain climate, in particular pemaliq in the domain of the okat 'words or verbally expressed' and pemaliq in the domain of pegawean 'activity'. Pemaliq okat 'word or expressed' is displayed as the expression menggoaq bangsa "referencing rank" and ngaranin sesato 'naming creatures'. Meanwhile, the phrases and words merebang kayuq, which means "cutting down trees," membait kayuq, which means "taking the woods," and nyelonong, which means "without permission," represent the "action" of pemaliq pegawean. Respect, for example, is one of the values represented by the production and use of these pemaliq. 1) respect; 2) alert; 3) courteous; 4) modest; 5) lenient; 6) accountable; 7) not avaricious; 8) environmental considerations; 9) consciousness; 10) knowledge; 11) important information; and 12) gratitude.

Keywords: *societal customs; Cultural materials; Pemaliq articulations;*

Pemaliq are symbols of values; the community of Sasak Bayan;

INTRODUCTION

In Indonesia, different terms are used to describe prohibition in each region. Lombok Island, home to the Sasak people, is one place where the word "prohibition" is used. Pemaliq is the term used in this region to mean prohibition. The term "pemaliq" basically derives from the Arabic word maliq, which

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means "prohibition, avoidance, or taboo." In this instance, the ancestors created pemaliq to prevent themselves and members of their indigenous community from saying or doing things that could put themselves, others, or the environment in danger. To put it another way, pemaliq is a fundamental rule that must be followed in order to live a normal life. This indicates that pemaliq was produced by ancestors for a subject that is taboo and restricts or restricts one's behavior (Freud, 2001).

The ancestors wove their inventive ideas into expressions of prohibition in an effort to achieve the objective of pemaliq above. In this instance, the ancestors attempted to create expressions that prohibited specific words and actions. The Sasak community's belief that the influence of the danger or disaster that can be raised by prohibited matters is exemplified by the prohibition of certain words and actions.

In addition, we will talk about pemaliq in the forest and mountain environment that the Sasak Bayan community in North Lombok, West Nusa Tenggara, Indonesia, uses in connection with this article. For this situation, the utilization of pemaliq in backwoods and mountain conditions is indistinguishable with otherworldly neighborhood local area convictions, for example, the confidence in powerful powers in the timberland climate that can cause risk or awful nfluence to the local area individuals who act for arbitrary reasons, specifically individuals who disregard pemaliq both as words and activities. Additionally, the meanings and values of pemaliq found in mountainous and forest settings can be used to organize, manage, and control life. By examining forms of pemaliq that are taboo or prohibited, both in words and actions, researchers are motivated to investigate the use of pemaliq in forest and mountain environments.

MATERIALS AND METHODS

The Bayan community in North Lombok, West Nusa Tenggara, Indonesia, uses Pemaliq data in the forest. These data are in the form of language that is forbidden to be used or the language that is used to prevent someone from acting. In the interim, the data were gathered through participatory observation and in-depth interviewing.

Methods of ethnographic analysis, such as domain analysis, taxonomic analysis, component analysis, and analysis of cultural themes, were used to analyze the collected data (Spradley, 2006). The various types of pemaliq found in forest environments are the subject of domain analysis. The type-based classification of pemaliq in forest and mountain environments is the subject of taxonomic analysis. The cultural significance that is concealed in each word or expression of prohibition in each type of pemaliq found in a forest or mountain environment is the subject of component analysis. The study of cultural themes relates to morals and values that can be used to cultivate noble behavior.

Theoretical Framework

The study of Pemaliq, which is used by the Sasak Bayan community in the forest in North Lombok, West Nusa Tenggara, Indonesia, is inseparable from the views of anthropologists, specifically Boas,

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who hold the belief that language can describe an individual's personal experience of the world of culture; 2006, Leavitt). In this instance, pemaliq is a method of mental or psychological expression used to construct and comprehend the real world (Sapir, 1921). At the end of the day, the utilization of language in pemaliq stores the perspective of the speakers (Worf in Duranti, 1997). However, it must be recognized that pemaliq language differences can describe different worldviews due to language differences influencing one's mind or perception of reality (Leavitt, 2006).

Foley also confirms that linguistics anthropology is the study of interpretation, which examines language as a fundamental method for determining a culture's meaning. According to Duranti linguistic anthropology is the study of language as the study of language as a cultural resource and speaking as a cultural practice. In this instance, Foley's point of view is consistent with this.

A study of pemaliq in this article applies anthropological linguistic theory to the use of language (speech use) as a cultural practice because pemaliq conforms to this theory's standard for examining the role of language in social and cultural contexts (Foley, 1997: additionally, Danesi (2004): Precious stone contrast it with that of Salzman et al., 2012). Foley likewise focused on that anthropological phonetics as a discipline of understanding that investigates language as an underlying move toward find the significance of a culture. For this situation, Foley sees breath with Duranti (1997) that emphasizes the fact that linguistic anthropology or anthropological linguistics is the study of language as a cultural source and speaking or speaking as a cultural practice (study as a cultural resource and speaking as a cultural practice). Language as a cultural source describes pemaliq as a culture that creates knowledge that is ingrained in the human mind and can only be explored through language (Duranti, 1997; likewise see Brown (2006)). Meanwhile, language as a practice of speaking describes how pemaliq is used in a social action or in the interaction of speech participants who represent ways of thinking or conceptualizing human and world existence (Duranti, 1997). This indicates that the language used in pemaliq only serves as a symbolic representation of the speakers' perspectives. In the meantime, the process of creating cultural meaning through the use of language in pemaliq as a social practice (Foley, 1997). Pemaliq's language-based meaning is a public meaning that does not need to be reconstructed because the meaning is essentially symbolized in behavior and speech (Geert, 1973).

A study of linguistic anthropology focuses on three aspects in its application: participation, indexicality, and performance (Duranti, 1997). Language is viewed as a creative process of communicative activities, actions, and performances in the performance aspect. Linguistic expressions like demonstrative pronouns, personal pronouns, expressions in time and space, and expressions in space are all subject to indexicality considerations. In addition, language is viewed by the participation aspect as a social activity in which speakers and listeners are social actors.

In addition to these three aspects, Duranti (1997): fourteen), Sibarani 97) also emphasizes that three study parameters—interconnection, value ability, and sustainability—provide guidelines for analyzing language as a source of culture and language as a practice of speaking. Linear and formal language relations are linked to parameters of interconnection. The structure of language or text in relation to

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context and context is a formal relation of language. In the mean time, the straight connection of language connects with designs, for example, execution structures, syntax, state constituent designs, setting endlessly rules of context oriented circulation (Syarifaturrahman and Hanafi, 2017). The boundary of significant worth capacity alludes to the importance or capability, worth and standard. In addition, the state of the object under study, including cultural values, local wisdom, and the ability to pass on knowledge to future generations, is emphasized by the sustainability parameter (Alkapitani, 2017; 2018 Wirawan).

RESULTS AND DISCUSSIONS

The Bayan people of North Lombok, West Nusa Tenggara, Indonesia, use pemaliq in the form of words or speech and action in the forest. The two types of pemaliq—expressions used to prevent someone from acting and words not allowed to be said—will be discussed in this study. To put it another way, this study continues to concentrate on the phenomenon of the Bayan community's performance of the use of language as an expression of prohibition.

Pemaliq Okat, or "Words or Spoken," refers to the words used by the Bayan community in the forest and mountains. Pemaliq means "to say or produce certain words" when one is in a forest or mountain environment. Menggoaq bangsa, which means "calling or mentioning the caste," and ngaranin sesato, which means "naming animals," are examples of words that are forbidden to say.

Menggoaq bangsa is a phrase made up of the words menggoaq, which means to call or mention, and bangsa, which means caste. Menggoaq is a predicate that belongs in the verb category. The word bangsa, on the other hand, is both an object and a noun. In addition, the morphological basis for the word menggoaq is the prefix meN- + goaq, which means "call," and menggoaq, which means "call." As a result, the structure of pemaliq menggoaq bangsa is menggoat (V / P), which means "to call or to mention," and bangsa (N / O), which means "caste." Menggoa bangsa literally translates to "calling caste."

Pemaliq menggoaq bangsa for the Sasak Bayan people group is a restriction to call somebody who has the situation with a social class in light of position, like Datu, Raden, or potentially Mamiq. It is strictly forbidden to mention the three castes in a forest or mountain setting, either by a member of the caste or by someone else who calls or greets members of the caste. The prohibition statement that follows provides an illustration of the prohibition against greeting someone in a forest or mountain setting by mentioning the three castes.

(1) Soraq kanggo ng-goaq bangsa mun tama gawah NEG-boleh DA-panggil kasta kalau masuk hutan "do not call or mention the caste when you are in the forest" The preceding prohibition demonstrates that it is against the law for someone to call the name caste when they are entering a forest, mountain, or forest. The Sasak Bayan community has a particular perspective on the forest or mountain environment, as evidenced by the prohibition against referring to the nation as "caste or nobility." The

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Bayan people hold the belief that there is a "the person who first comes or enters the forest or mountain environment" before members of the Datu, Raden, and Lalu castes enter the forest or mountain. Consequently, this is the proper thing that ought to be maintained by the rank. In this instance, the endocentric phrase Amaq Beleq, which means "the big man," is used as a metaphor for gegenten, which means "the person who first comes or enters the forest or mountain environment." In the meantime, when Datu, Raden, or Lalu castes enter a forest or mountain, the call of these castes must be replaced by the metaphor Amaq beleq, which means "the big man." This is done to honor and safeguard the person who enters the forest or mountain first.

When someone violates the pemaliq, there will be a pemastu 'consequence,' specifically the plague for those who refer to their caste in addition to the metaphoric term amaq beleq as "thebig man" or for members of the Datu, Raden, and Lalu castes who are proud to be referred to as nobles when in the forest or mountains. The term kesapan, which refers to the plague, will be used in this instance. The word kesapan is morphologically organized confix {ke-i} + welcome → kesapaan (welcoming) meaning exacting kesambet (be seized with an unexpected disease). In this instance, kesapan manifests as a painful "fever."

The Bayan community believes that the spirit of the ancestors, specifically the amaq beleq, also known as "the big man," or "the person who first comes or enters the forest or mountain environment," will feel undervalued or denigrated by newcomers in a forest or mountain that boasts a castle, which is why the plague received by the violator of pemaliq above exists. The Amaq beleq, also known as "the big man," is the spirit of the ancestors in this instance. It is a person or thing that begs God to warn someone who is proud of his rank or caste.

The meaning and value instilled by the toaq lokaq, or "elder people or figure," of the Sasak Bayan community are basically stored in pemaliq menggoaq bangsa. The meaning is that anyone who has merit and has provided others with instructions or a path for the betterment of their lives, whether from officials or ordinary people, should be rewarded. To put it another way, no one's class, caste, or position affects the reward. However, when they have helped others, particularly the general public, members of any caste or group ought to be admired and respected. As a result, the value that can be attributed to the use of pemaliq menggoaq bangs is respect: if someone wants to be respected and appreciated by other people, they must first respect and appreciate other people; (2) Humility: Do not brag about your social class, position, or caste in front of people of a lower caste or class. This is because it is possible that people who are not in high class or status, are not officials, or are not caste have more advantages than people who have social class, position, or high caste. For example, they may have more knowledge and moral superiority.

Additionally, the phrase pemaliq ngaranin sesato is composed of the words ngaranin and sesato. The word ngaranin is morphologically shaped in view of the nasal fix {ng-i} + aran → ngaranin 'naming'. As a result, the structure of pemaliq in the phrase ngaranin sesato is ngaranin, which means "naming" and sesato, which means "animal." Ngaranin sesato literally means "naming" animals. In contrast,

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according to the context, pemaliq ngaranin sesato, or "naming animals," requires "hunters" who wish to "catch" animals in the forest to refrain from saying certain words, such as "forbidden to name animals." Cattle, goats, buffaloes, and horses are examples of non-forested four-legged animals that cannot be named in this instance. These four creatures are typically utilized as jeluq 'dish' for takilan 'rice enclosed by banana leaves' by the panjeran 'tracker'. The following prohibition statement states that jeluq "dish" names cannot include the names of the four animals.

(2)Soraq kanggo ny-(s)ebut aran sesato siq jari jeluq takilan NEG bolehDA-sebut nama hewan REL. menjadi lauk bingkisan "do not call or name animals that becomes the dish of ('rice wrapped in banana leaves)'" The Sasak Bayan community's belief that the four mentioned animals will bring things that are not profitable for penjeran, or "the hunter," such as not getting the animal hunted, receiving heavy rain, and strong winds suddenly, is the basis for the prohibition on naming jeluq "dish." In this instance, the Sasak Bayan community is of the opinion that the mention of these animals' names will be heard by the animals that have been hunted, causing them to believe that they were not chosen and that the hunter does not value them, leading them to flee the area where they have been hunted. To put it another way, the hunted animals will "beg" the Lord Owner of the Universe not to take the hunted animals because they are disappointed that the hunter would rather kill other animals that aren't in the forest.

In an effort to overcome the challenges of hunting in the forest, similar to the phenomenon described above, ancestors created endocentric phrases that serve as substitute metaphors for the names of four animals—cattle, goats, horses, and buffalo—under the name jeluq, which translates to "dish." In the meantime, meat that transforms into jeluq, or "dish," such as beef, buffalo, and horse, must be methylated with manang Injang, or "long legs." On the other hand, meat that transforms into jeluq, or "dishes," during menjeran, or "hunting," such as mutton, must be metaphorically marked with jojak lendang, or "toys of yard." In this instance, these two metaphors are used in place of four animals—cows, buffaloes, horses, and goats—with the intention of boasting about or praising the physical characteristics or characteristics of the animals that are being hunted. When the animals that are being hunted, such as deer or other animals, hear it, they are more likely to approach the hunting trap. To put it another way, these two metaphors make the animals who are being hunted feel like they are being praised and favored by them, which makes them want to approach and be friendly with the hunters.

Pemaliq ngaranin sesato, which means "naming animals," means that everything in nature, whether it's physical or behavioral, is a gift from God. As a result, all of God's creations—humans, animals, and plants—have a natural desire to be called or addressed in a praising manner in order to delight those who hear it. All in all, creatures, plants, and people should be welcomed with great words or pleased words so they don't cause offense. It means that it is against the law to insult fellow God-created creatures or engage in behavior that is degrading to animals, plants, or nature. In the meantime, pemaliq ngaranin sesato, which means "naming animals," has values that can be used in social situations, such as (1) being polite, which means calling or greeting someone well and subtly with

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feeling; what's more (2) be cautious connects with picking words that are not debasing and hostile to the people who are tended to.

Pemaliq Pegawean 'activity'

Pemaliq pegawean 'activity' in a timberland or mountain climate is a restriction delivered by the progenitors of the Sasak Bayan people group as a work to lessen activities or conduct that can hurt and imperil themselves, others, different animals, and nature. The Sasak Bayan community's pemaliq pegawean action can take the form of phrases and words. Pemaliq pegawean means "action" in the form of phrases like "cutting down trees" and "taking wood," and pemaliq pegawean means "action" in the form of words like "without permission." These restrictions or prohibitions are explained in greater detail below.

A pemaliq called merebang kayuq is made up of two words: merebang, which means cutting down, and kayuq, which means wood. The word merebang is classified as a verb (V) that serves as a predicate (P), whereas the word kayuq is classified as a noun (N) that serves as an object (O). The structure of the word merebang, which means "cutting down," is the "prefix me- + rebang 'to cut' collapses "cutting down." As a result, the structure merebang (meaning "cutting down") (V / P) + kayuq (meaning "wood tree") (N / O) creates pemaliq merebang kayuq, which literally translates to "cutting down trees."

Pemaliq merebang kayuq, or "cutting down the tree," prohibits individuals or communities from cutting down trees in a forest, such as in pawing's "customary forest," as doing so would pose a threat to those who break the rule as well as to other people, animals, and the natural world. The disallowance to cut the trees in the woods or mountain made by the progenitors of Sasak Bayan people group is envisioned in the outflow of preclusion as follows:

(3) "Uah rebang kayuq seangen-angen, laun gitaq sita ketemahan NEG menebang pohon semau-mau, nanti lihat 2SG akibatnya "don't cut the trees as you want or carelessly, you will see the effect" The expression of pemaliq above exemplifies that if someone cuts down a tree carelessly at the pa The plague got by somebody who disregards the pemaliq can be panas ngeriq 'fever' and paleng 'blacking out'. Someone who breaks the pemaliq will experience tulah, or fever, for days, months, or even "die" if they don't ask for keluputan, or "apologizing for the redeemer," by going to elders like a shaman and "bringing lekoq buaq," which is a piece of betel vine and areca nut, and ask for help from the shaman to ask God for forgiveness.

The Sasak Bayan community holds the belief that "spirits or mystical things like ghosts" who live in the forest or inhabit large woods in the forest are responsible for the variety of tulah (plagues) that are experienced by individuals who violate the preceding pemaliq. For this situation, individuals of Sasak Bayan accept that when somebody cuts trees in the woodland thoughtlessly, the person likewise harmed the place of bakeq 'spirits or mysterious thing like phantom', the felled trees could be utilized as a spot to reside for bakeq 'spirits or magical thing like apparition'. In this instance, the Sasak Bayan community is of the opinion that the bakeq, which means "spirits or mystical thing like ghost," whose

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homes are destroyed will beraq, which means "anger." As a result, they are frequently referred to by the expression bakeq beraq, which translates to "angry spirits" and refers to those who will excite "begging" to God to punish someone who has ruined their residence. As a result, the plague that someone who cuts down trees in the forest suffers is a clear warning from God.

Regarding the meaning that is embedded in the phrase "pemaliq merebang kayuq" above, it refers to the fact that the forest serves as the guardian of springs that will provide life to additional God-created beings. As a result, the forest's trees must not be cut down or logged wildly in order to preserve the water supply and prevent droughts from making it difficult for humans and other living things (plants and animals) to obtain water. The expression "dry earth and sky" is frequently used to describe drought in the Sasak Bayan community's language. Deforestation is the cause of goro, or "drought," on Earth, and goro, or "drought," on Sky, demonstrates that the gawah, or "forest," is unable to attract the sympathy of gulem, or "cloud," to approach and decorate it. In addition, the phrase "pemaliq rebang kayuq" in the forest or mountain refers to the prevention of landslides that would harm humans and other animals.

The aforementioned expression pemaliq merebang kayuq, which means "cutting down trees," also contains values that can be used to manage human social life: 1) tolerance, which means that humans maintain relationships with both animals, plants, and supernatural beings in addition to those with other people; 2) The phrase "be careful" refers to the precautions that must be taken when cutting wood in the forest so as not to harm the wood that is not cut; 3) not being avaricious, for example, not cutting down forests in a frenzied manner but selecting and cutting down wood as necessary to prevent drought; 4) Someone who cuts wood in the forest must plant another wood to replace the woodcut as part of their responsibility; 5) Being concerned about the environment, particularly forests as a source of water and clean air, is part of environmental care.

Additionally, the two words membait and kayuq comprise the phrase pemaliq membait kayuq. The word membait (to take) is sorted as an action word (V) and capabilities as a predicate (P), while the word kayuq (wood) is a thing (N) what capabilities as an item (O). The word membait itself has a morphological design, in particular the prefix {mem} + trap 'take' → membait 'to take'. As a result, the structure membait 'to take' (V / P) + kayuq 'wood or tree' membait (to take), which literally translates to "take a tree," creates pemaliq membait kayuq. However, based on the context, pemaliq membait kayuq is a prohibition against bringing home dead or fallen wood to use as gerege "firewood" as well as taking branches of wood that fall from the tree. The following is an expression of the ancestors' prohibition against harvesting wood from the forest:

(4) Soraq kanggo m-bait kayuq siq geran or siq rebah DA-ambil kayu REL Alternatively, REL. "Tidak boleh mengambil kayu yang jatuh atau tumbang di hutan" (tumbang kon pawang PREP hutan) The expression "Tidak boleh mengambil kayu yang jatuh atau tumbang di hutan" (Tidak boleh mengambil kayu yang jatuh atau tumbang di hutan) The Sasak Bayan community's belief that violating the forest will have an effect on both the violator and the forest itself, particularly pawang, or "customary forest,"

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is reflected in the prohibition. Those who break it will suffer for their actions. They will experience pain in the area of their body that is used to carry the wood from the forest. For instance, if the wood was taken and placed on the shoulder, the shoulder will experience pain. Similarly, a person's head will experience heat and pain if the wood is placed on their head after being taken from the forest.

The presence of the plague experienced by pemaliq violators above outlines the idea of comprehension of the Sasak Bayan people group that the parts of wood tumbling from the tree or the wood that imploded without anyone else in the backwoods are the property of little creatures that take food given by fallen wood. Additionally, the earth or the land where the wood grows will automatically acquire the branches of wood that fall from the tree or fallen wood. In this instance, dead wood that has fallen or wood branches that have fallen on their own will turn into humus, which can fertilize the soil and help the forest's wood thrive. So, if someone steals wood from the forest to use as firewood, the small animals and the land where the wood grows will feel like their rights have been violated, and they will *menunas* "begging" God to punish the person who violated their rights. As a result, the violator of pemaliq receives a punishment from God in the form of plague, such as the pain and fever described above. This is because the violator has taken away the blessings that God has bestowed upon other creatures.

The meaning of the above expression of pemaliq is essentially religious and social: stealing others' rights is a sin and will be rewarded by God. Additionally, taking someone else's rights away is a behavior that brings about human life discord, such as hostility and resentment. In the meantime, the preceding expression of pemaliq embodies values that can be applied to human life: 1) wisdom is the awareness of both one's own rights and those of others; 2) Critical knowledge is understanding how something will benefit other people; 3) To be grateful or thankful is to be thankful for the blessings that God has bestowed without considering their magnitude or denying the blessings that God has bestowed on others.

At long last, pemaliq becoming denial for somebody when they need to enter the timberland or mountain is *nyelonong* 'without authorization'. For this situation, an individual is totally precluded from entering the woods or mountain without asking consent ahead of time, to be specific asking authorization from animals in the woodland or mountain. The following prohibition outlines the prohibition against entering a forest or mountain "without permission."

(5) "Uah sita pada sok tama gawah, agir dek ketemuq NEG 3PLR tiba-tiba masuk hutan, supaya NEG bertemu" The expression "Jangan kalian tiba-tiba masuk hutan, supaya tidak bertemu" basically applies to anyone, including adults and children. The use of plural third-person pronouns, also known as the confiscation of "you," makes this clear. Likewise, the articulation pemaliq above represents the idea of trust created by the precursors of the Sasak Bayan people group, the conviction that there is a peril that comes upon while entering gawah 'timberland' through 'without consent'. This trust can be perceived from the word *ketemuq*. The word *ketemuq* is morphologically organized as confix {ke-q} + temu (to mee) → *ketemuq* (meeting). However, *ketemuq* means that the pemaliq violator will suffer

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the consequences of his or her indecent or unconditional behavior toward the entirety of the forest, according to the contest of the use. In this instance, every part of the forest—wood, animals, and bakeq—feels overwhelmed and unappreciated, so they plead with God to punish someone who fights "without permission."

Someone who violates the above expression pemaliq nyelonong, which means "without permission," may suffer pusa, which means "lost." In this scenario, a person who breaks the law will get lost in the forest and not know how to get home for days just by walking around a place they've already passed. To put it another way, there is no exit from the forest. In the meantime, pemaliq poses little threat to anyone who ventures into the forest. As a result, in an effort to steer clear of this danger, the ancestors came up with the expression "excuse me all that live in this forest, I am passing" as a gesture of respect for their fellow God-created beings: "selapuq isin gawah, ku meliwat."

The person entering the forest is deemed to be the one who is going to visit, as shown by the expression "asking permission" above. In this instance, in order to avoid offending and demeaning those who have a home, a visitor must behave appropriately. As a result, the above expression of permission can be understood as a warning or greeting to forest dwellers, as well as to wood, animals, and "spirits" of bakeq. Because they are valued and respected, this greeting will make all forest residents happy.

The above expression pemaliq nyelonong, which means "without permission," can be understood to mean that all of God's creation, visible and invisible, wants to be respected and appreciated. As a result, there are values that can be applied to living, managing, and controlling human life in the expression pemaliq, such as (1) respect, which refers to respecting one's fellow humans and other fellow beings in order to cultivate peace and tranquility; (2) being humble, which means not being arrogant, not feeling the best, and not feeling perfect; (3) Be vigilant, specifically use caution when establishing communication with others to avoid offending anyone; furthermore (4) mindfulness, which knows that in this world people don't live alone, yet live one next to the other with different animals made by God, both apparent and undetectable.

CONCLUSION

The Sasak Bayan community's use of pemaliq in the forest and mountains of North Lombok, West Nusa Tenggara, Indonesia, can be concluded from the discussion in section IV above. This exemplifies the Sasak Bayan community's views regarding ambiguous forces that have the potential to interfere and put human life in danger. In the meantime, the ancestors devised their own rules to limit and safeguard themselves from future threats by imposing restrictions or prohibitions on both themselves and indigenous peoples. Moreover, the utilization of pemaliq in woodland and mountain conditions represents the reasonability and tidiness of the words and mentalities of the predecessors and individuals from the Sasak Bayan people group in carrying on with their lives.

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The Sasak Bayan people's ancestors produced pemaliq okat, or "words," and pemaliq pegawean, or "actions," in forest and mountain environments. Pemaliq okat refers to the prohibition of saying certain words, such as (1) menggoaq bangsa, which means "calling caste or prominent noble," such as Datu, Raden, or Mamiq; and (2) ngaranin sesato means "naming animals," such as calling horses, cows, goats, and buffaloes. The violator will be in danger if these two pemaliq are broken. As a result, in order to steer clear of the threat posed by the plague, the people's ancestors invented alternative expressions for words that were forbidden to be spoken. These expressions included metaphors of attribute phrases like amaq beleq, which means "the big man," pemaliq menggoaq bangsa, which means "calling caste," and the metaphor of the attributes of the lame attribute, manang Injang, which means "long legs." Meanwhile, the prohibition against acting arbitrarily in the forest and mountain environment is known as pemaliq pegawean, or "action." It can take the form of phrases such as "cutting down trees," "taking wood," or "nyelonong," which means "without permission."

Pemaliq delivered in the timberland and mountain climate by the Sasak Bayan predecessors fundamentally stores respectable implications and values. Thes Pemaliq created is wealthy in supernatural importance, strict significance, and social importance. Moreover, the qualities implanted in the utilization of the articulation pemaliq in woods and mountain conditions can be carried out in carrying on with life, including 1) regard; 2) be cautious or alarm; 3) courteous; 4) modest; 5) lenient; 6) accountable; 7) not avaricious; 8) take environmental responsibility; 9) consciousness; 10) knowledge; 11) important information; and 12) gratitude.

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