

## ETHNOGRAPHIC STUDY OF SASAK LANGUAGE AND CULTURE AS LOCAL WISDOM IN SDGs TO PRESERVE SUSTAINABILITY KNOWLEDGE AND NOBLE TRADITIONS

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| Article Information   | Abstract   |
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| <b>Article History</b><br>Received:<br>Revised:<br>Accepted:<br>Published:    | <i>Pamali is a form of local wisdom that has been passed down from generation to generation and is still believed by some people today. Pamali reflects prohibitions or warnings that are believed to bring bad luck if violated. The purpose of this study is to determine the realization of Pamali words in Sasak culture as expressions and usage in pronouns, as well as the cultural values of Pamali words, and to describe Pamali in supporting the sustainability of knowledge and noble traditions within the framework of SDGs. This study is based on linguistic anthropology and ethnography theories. Data in this study were collected by applying participatory observation and in-depth interview methods, accompanied by recording and note-taking techniques. The data were analyzed using two methods: the Miles and Haberman analysis model (data collection, data reduction, data presentation, and conclusion) and the Spradley analysis model. The results of the analysis show that the Sasak people view pamali as a norm which, if upheld, can create peace and tranquility in life; conversely, if violated, it can lead to dehumanization. The word pamali is practiced by the Sasak people in the form of greetings, which are used in the form of nouns and are closely related to cultural and ethical norms. Pamali in Sasak society serves to regulate politeness and maintain social harmony through pronouns that are sensitive to age and status, where violations are considered to be a violation of honor. This practice also preserves cultural knowledge and supports the sustainability of local traditions within the framework of the SDGs.</i> |
| <b>Keywords</b><br>Sasaq language;<br>Local wisdom;<br>Pamali words;<br>SDGs; |  |

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### INTRODUCTION

Pamali not only regulates the way of life, but also reflects moral values, ethics, and social responsibility. Therefore, pamali is not a prohibition without reason, but part of a cultural strategy to maintain harmony between humans and nature. In Sasak culture, pemaliq words are used as norms to regulate each member of the community, so that certain words are not spoken carelessly. This aims to create harmony and peace in life between fellow humans or between humans and other entities (other creatures and the environment). The application of pemaliq words aims to avoid chaos in the social life of the community. This noble goal reflects that behind the expression

of pemaliq words lies the ideas or worldview of the Sasak community's ancestors, which can be applied in regulating life, both personal and communal. In this regard, the pemaliq words contained in this article are not only presented in their raw form (without cultural meaning and value) but are wrapped (polished) with the perceptions, cognitive knowledge, and views of the Sasak community, which are extracted emically and ethically (Fakihuddin et al., 2023; Fakihuddin, 2018a; Fakihuddin, 2018b).

Oral traditions produced by an ethnic group contain the collective perceptions of that group. For example, the *pemaliq* oral tradition practiced by the Sasak people includes a worldview regarding the perception of objects. *Pemaliq* is used by the ancestors and *toaq lokaq* 'elders' of the Sasak community as a bond to: (1) refrain from saying certain words that are considered offensive, insulting, and disturbing to the speaker's psychology; (2) not be arrogant; and (3) not act arbitrarily. These three aspects of *pemaliq* are a crystallization of the thoughts and understanding of the Sasak ancestors in realizing a harmonious life, as expressed in the saying: *onyak basa, onyak cara, onyak tan, onyaaq gumi* 'good words, behavior, and actions will make life in this world good'. This means that if good words, behavior, and actions always *grow* in the personality of each individual and are always reflected in every social interaction, then human life on earth will be 'peaceful.'

Based on the stories of the *toaq lokaq* 'elders' of the Sasak community, the three aspects of pemaliq above can create three colors of peaceful life, namely *mel* 'cold,' *bao* 'shelter,' and *rahayu* 'calm.' *Mel* 'cold' is a metaphor that describes the orderliness of a comfortable life, namely living together in peace and always avoiding conflict. *Bao* 'shelter' is a metaphor that describes the life of the Sasak community in a harmonious atmosphere, always prioritizing mutual respect, understanding, and politeness. Meanwhile, *rahayu* 'calm' describes a peaceful community life, both in small groups (families), wider communities (social communities), and other entities (living beings and nature), so that the meaning of life as a human being can be truly felt (Setiawan, 2024).

Relevant research has been conducted by Barus et al. (2018) Laksana (2009) and Sutarman, (2002). The research focuses on issues related to the type/form, function, meaning, and methods of recovering language taboos. However, these studies have not thoroughly highlighted the aspect that is considered central (primary) in language taboos, namely the aspect of cultural values. In addition, this study not only focuses on examining the physical elements (form) of taboo words and the internal elements of taboo words (meaning, value, and worldview of speakers), but also highlights changes/shifts in the use of taboo words, especially changes or shifts in the use of avoidance words (Fakihuddin et al., 2025; Suliadi, 2020). Relevant research, especially regarding taboo words or language taboos, which are the object of this study, has been conducted by previous researchers, especially regarding language taboos in Indonesia. The results of these studies include research conducted by Barus et al. (2018), Laksana (2009), and Sutarman (2002). These studies focus on issues related to the types/forms, functions, meanings, and ways of restoring linguistic taboos. However, these studies have not thoroughly highlighted the aspect that is considered central (primary) in linguistic taboos, namely the aspect of cultural values.

This study focuses on examining the physical elements (form) of taboo words and the internal elements of taboo words (meaning, values, and worldview of speakers). Another study was conducted by Garing et al., 2023, entitled "Identifying and Resolving Conflicts Using Local Wisdom: A Qualitative Study." This study highlights that local wisdom, including linguistic and cultural elements such as proverbs, as well as practices such as *pela* and *gandong*, can effectively resolve conflicts in Maluku by fostering understanding and peace among diverse ethnic and cultural groups. The descriptive qualitative study uses an ethnolinguistic perspective. Data were collected through participant observation and interviews. Additionally, Risakotta, T.K., & Solissa,

H. 2024. Pamali from the Perspective of Local Wisdom: The Dilemma of Tourism Development in the Coastal Area of Tanimbar Islands Regency. This study does not specifically discuss pamali as a conflict resolution mechanism. However, it highlights the important role of pamali in shaping community attitudes toward tourism, suggesting that understanding local cultural norms can help reduce the potential for conflict in tourism development. A mixed-methods design was used for data collection. Data were collected from four major tourism villages. Research by Luturmas, et al. (2024). Local Wisdom of the Three Batu Tungku in Pancasila-Based Conflict Management. The Pamali ceremony, an integral part of the three local Batu Tungku policies, facilitates conflict resolution by connecting community members with their ancestors and strengthening cultural beliefs. This collaborative approach between the government and traditional and religious leaders fosters harmony and reduces dissatisfaction within the community.

Several fundamental reasons underlie the urgency of this research: (1) pemaliq as a cultural product inherited from ancestors not only displays physical elements in the form of words that must not be spoken, but also displays internal elements (cultural meanings and values) that can be applied to regulate relationships in the social life of the Sasak community; (2) Currently, pemaliq is slowly being abandoned by the user community, especially by the millennial generation, which could lead to the loss of one of their ancestral heritages; and (3) There has been no previous research that formulates the cultural values embedded in the use of pemaliq, especially in the use of pemaliq words or taboo language.

This article will discuss pronouns. Pronouns are words that refer to the speaker, the listener, and the person being talked about (Frawley, 1992). Pronouns are related to the coding of three persons in the form of first, second, and third person pronouns, both singular and plural. Pronouns that refer to three persons in the Sasak culture are manifested in the use of basa jamaq ('common language') and basa alus ('polite language'). In this case, the use of pronouns at both language levels is highly dependent on who is speaking to whom and the specific situation (see Mahyuni, 2006). A speaker must pay attention to the person they are talking to, especially considering factors such as age and caste. If these two factors are not taken into account in communication, it can cause confusion because one party may feel belittled or disturbed. In this study, the research questions are: (1) How are *pemaliq* words used by the Sasak people in their social life, especially in pronouns? (2) What is the function of *pemaliq* words for the Sasak community and what cultural values are contained in *pemaliq* words? (3) How does pamali support the sustainability of knowledge and noble traditions within the framework of the SDGs?

## Literature Review

### Anthropological Linguistic Theory

Hymes (1983:1) defines *anthropological* linguistics as a discipline that studies language in an anthropological context. Hymes argues that language is viewed as a means of communication that is manifested in linguistic performance, while language is viewed as the essence of language in the form of silence (see also Sibarani, 2015). Meanwhile, according to Foley (2016, 2016), linguistic anthropology is a discipline that aims to explore the meaning of language use in an effort to understand the culture of a community. In line with Hymes and Foley, Duranti (2001:2) argues that *linguistic* anthropology studies language as *a cultural resource* and speech as *a cultural practice*. Duranti (1997) emphasizes that the core of *linguistic anthropology* is the concept of language as a symbolic resource used in social order and playing an important role in representing real and unreal worldviews or the ideational and material aspects that embody human existence (see also Salzman, Stainlaw, & Adachi, 2012).

### Ethnographic Theory of Communication

According to Hymes (1972:56–57 in Salzman, Stainlaw, & Adachi 2012:188), communication ethnography shows that participants *in conversations* within a society's culture realize *conversational behavior* in the form of communicative competence: procedures in speaking. Hymes (1996:89) emphasizes that the field of communication ethnography is based on three aspects of language: utterances, speech acts, and speech acts (see also Sumarsono, 2013:219). Hymes formulated the realization of *behavioral aspects of speech* in communication components that affect the fluency of communication or the color of meaning and value of the language used (Salzman, Stainlaw, & Adachi 2012, Duranti, 1997:288; Sumarsono, 2013). The components of communication are arranged in the acronym "SPEAKING": S = Situation: *Background and Atmosphere*, namely time, place, and atmosphere (formal or informal, relaxed or serious: psychological factors), P = *Participants*, namely the involvement of the speaker, sender, listener, and receiver, E = *Purpose*, namely the results and objectives or intentions, A = *Action Sequence*, namely the form and content of the message, K = *Key*, namely the nuances of how to deliver a speech, I = *Tools*, namely the media for delivering a speech *and* the form of the speech, N = *Norms of interaction and interpretation*, namely including the norms or rules of interaction in delivering a speech and the norms of interpretation, and G = *Genre*, namely the form of the speech.

### RESEARCH METHOD

#### Research Design

This study is a qualitative study using an ethnographic model. In this regard, the researcher in this study attempts to reveal the ways, behaviors, and worldviews of the Sasak people in understanding, appreciating, and interpreting their life experiences in the world (Merriam, 2009; Spradley, 2006). The application of qualitative methods with an ethnographic model in this study is an effort to reveal the meaning of the words pemaliq s in social practice (Dey, 1993). In this regard, the meaning of the life experiences of the Sasak people expressed through the words pemaliq is explained narratively (Miles and Huberman, 1994).

In the ethnographic research model, pemaliq words are a culture practiced by participants through language performance, so to obtain a picture of the participants, researchers conducted observations and interviews with native speakers of the Sasak community as cultural actors themselves (see Creswell, 2009:13; Campbell & Lassiter, 2015:1). Observations and interviews were conducted to obtain valid data on the words of pemaliq, especially regarding their significance: cultural meaning and value, as well as the worldview of the Sasak community in understanding and interpreting reality (Malinowski 1992:25 in Spradley, 2006). This study involved 15 informants from the Sasak Bayan community aged between 18 and 75 years old, consisting of both men and women, representing two social strata (mènak and jajarkarang). Informants were selected using purposive sampling based on their knowledge of pamali and the practice of the Sasak language, followed by snowball sampling to reach other relevant participants. The inclusion of demographics and the selection process increased transparency and ensured that the data reflected the socio-cultural diversity of the Sasak community.

#### Instruments

This research is qualitative in nature, so the research instrument is the researcher himself. In this case, the researcher goes directly to the research location and mingles with the community or informants. In this regard, data is obtained directly during interviews with informants, which also allows researchers to directly understand, clarify, and check the physical accuracy of the data and its meaning (see Merriam, 2009:15). In this study, researchers established direct contact with informants, conducted interviews, and recorded data on pemaliq words practiced by the Sasak

Bayan community according to the information provided by the informants. During the interviews, the researchers used tools such as a list of questions, mobile phones as recording devices, and data books. The list of questions in this study was only a general guide: the questions were expanded during the interviews. The questionnaire compiled by the researchers related to the informants' views on pemaliq, the types of pemaliq words practiced, the reasons for practicing pemaliq words, the impact of violating the use of pemaliq words, and how the community avoids disasters caused by violating pemaliq words. This study used purposive sampling to select informants who had in-depth knowledge of taboos and Sasak language practices, such as traditional leaders, village elders, and adult speakers. This technique was then supplemented with snowball sampling to reach participants from different age groups, genders, and social statuses, including *mènak* and *jajarkarang*. The combination of these two methods ensured that the data obtained was more representative of the socio-cultural diversity of the Sasak Bayan community.

### **Data Analysis**

Data analysis was conducted by applying two analysis models simultaneously, namely (1) the Miles and Haberman (1994: 10-12) analysis model, which consists of data collection, data reduction, data presentation, and conclusions, and (2) Spradley's (2006) analysis model, which consists of domain analysis, taxonomy analysis, component analysis, and cultural theme analysis. Both analysis models were conducted simultaneously because they complement each other. In addition, data analysis is presented by applying the ethnographic description method proposed by Spradley (2006: 293), namely: first, describing general statements about pemaliq, which describe the worldview or perceptions of the Sasak community in general towards pemaliq; second, describing the domain of pemaliq words, which includes internal and external forms of expression of pemaliq words, such as the presentation of categories, types, and forms of avoidance words accompanied by cultural explanations based on perceptions obtained ethically and emically. In addition, the domain description also includes the presentation of the cultural functions and values of pemaliq words; and third, describing specific incidents of pemaliq words, namely describing the dynamics of the use of pemaliq words and avoidance words. (Sukmal et al., 2022; Taofik et al., 2023). The Miles & Huberman model provides a systematic framework for organizing data through the stages of reduction, presentation, and conclusion drawing, thereby helping to structure linguistic findings. Meanwhile, Spradley's model supports more in-depth analysis through domain, taxonomy, componential, and cultural theme analysis, allowing researchers to explore the cultural meaning behind the use of pemaliq words, including the social context, values, and worldviews of the speakers.

The integration of these two models makes the analysis more comprehensive: Miles & Huberman ensure that the data is organized and valid, while Spradley allows for rich ethnographic interpretations to answer research questions about the realization of *pamali*, its cultural function, and its relevance to the sustainability of knowledge. Thus, this combined approach strengthens the depth and reliability of research interpretations.

## **RESEARCH FINDINGS AND DISCUSSION**

### **Research Findings**

Based on field observations, the Sasak Bayan community is aware of the use of *pemaliq* words in almost every aspect of life. *Pemaliq* words are not only applied within the family environment, but also outside the family environment (social life). *Pemaliq* words are applied in regulating three areas of human life, namely (1) regulating human relationships, (2) regulating relationships between humans and animals, and (3) regulating relationships between humans and other entities (environment/nature). The pemaliq words practiced by the Sasak Bayan community

in this article are limited to the use of pemaliq words, which consist of pemaliq in the use of pronouns.

The pronouns used by the Sasak Bayan community to refer to the first, second, and third persons can be seen in the table below.

Table 1  
Pronouns in the Sasak Bayan Language

| First Pronouns | Person | Pronoun Second | Third-person pronouns | Language Level  |
|----------------|--------|----------------|-----------------------|-----------------|
| I              |        | Diq            | He                    |                 |
|                |        | Sita           |                       | Plural          |
|                |        | Diriq          |                       |                 |
|                |        | Epè            | Sida                  | Polite language |

The use of pronouns in Table 1 can be seen in Table 2.

Table 2  
Use of Pronouns in Sasak Bayan Language

| No | Speaker                       | Recipient of Speech           | Person being talked about     | Pronoun Realization                  |
|----|-------------------------------|-------------------------------|-------------------------------|--------------------------------------|
| 1  | Senior (jajarkarang)          | Junior (rank)                 | Junior (jajarkarang)          | I, <i>you, he</i>                    |
| 2  | Senior (jajarkarang)          | Junior (mènak)                | Junior (mènak)                | I, <i>epè, sida</i>                  |
| 3  | Senior (mènak)                | Junior (jajarkarang)          | Junior (jajarkarang)          | I, <i>sita, diriq, epè, sida</i>     |
| 4  | Junior (jajarkarang)          | Senior (jajarkarang)          | Senior (jajarkarang)          | I, <i>epè, sida</i>                  |
| 5  | Junior (mènak)                | Senior (jajarkarang)          | Senior (jajarkarang)          | Me, <i>epè, sida</i>                 |
| 6  | Junior (jajarkarang)          | Junior (jajarkarang)          | Junior (jajarkarang)          | I, <i>diq, he</i>                    |
| 7  | Junior (mènak)                | Junior (mènak)                | Junior (mènak)                | I, <i>sita, diriq, epè, sida</i>     |
| 8  | Senior (mènak)                | Senior (mènak)                | Senior (female)               | I, <i>epè sida</i>                   |
| 9  | Senior ( <i>jajarkarang</i> ) | Senior ( <i>jaj akarang</i> ) | Senior ( <i>jajarkarang</i> ) | I, <i>diq, sita, diriq, ia, sida</i> |

The use of pronouns in the Sasak Bayan community culture can be seen in the data below;

- |        |     |   |   |
|--------|-----|---|---|
| Data-1 | Pn  | : | <i>Anti      <b>aku</b> tini,    <u>aku</u>      petangang Mamiq</i><br><i>Wait, find Mamiq</i><br><i>timpaq julu, this      berugaq kon      <u>epè</u> tokol</i><br><i>in front of the berugaq, sitting</i><br><i>Wait here, I'll go find my father out front.</i><br><i>please sit on this bench."</i> |
| Data-2 | Ib  | : | <i>Mbe timpaq epè      menjojaq lèlèq      tonèq, Gade?</i><br><i>Where were they playing earlier, Gade?</i><br><i>'Where did you play, Gade?'</i>  |
|        | Ank | : | <i><b>Lalong-ku</b> nyojaq timpaq      balèn amiq kaka</i><br><i>I went to play at my father's house</i><br><i>'I'm going to play at my uncle's house'</i>  |
| Data-3 | Pn  | : | <i>Mbè timun no      Ika?</i><br><i>Where is Ika's cucumber?</i><br><i>'Where is Ika's cucumber?'</i>   |
|        | Pt  | : | <i>Depoqman bau      keang amang-ku</i>   |

- Not yet picked by my father  
 "Not yet picked by my father"
- Pn : *Eee...be diriq kè jari bau*  
 'Eee...you're the one who picked it'  
 'Eee...you're the one who chose it'
- Data-4 Pn : *Epè timpaq mbe Mamiq Kerta ngintiḡ awis*  
 Where did Mamiq Kerta take the sabit Early in the morning?
- Pt : "Mamiq Kerta, where are you going in the morning with your sickle?"  
*Nyaraq lain ni aman Is, aku ngaro bangket*  
 lain ayah Is, ke sawah  
*ngawis*  
 'There's nothing else, I'm going to the field to cut this grass, Father Is.'
- Data-5 Pn : *Payun epè beli kangkung toneq nu Inan Gade?*  
 Did you buy kale from Mrs. Gade earlier?  
 'Mrs. Gade, did you buy kale earlier?'
- Pt : *Aoq, laguq sekediḡ. Tini epè tokol Inaq kaka*  
 Yes, but just a little. Sit down, auntie  
 'Yes, but I only bought a little. Come on, Mom, sit here'
- Data-6 Ib : *Bèngaq becat epè mengasa anak-ku.*  
 Why did you wake up so early?  
*Baroq epè tidem. Apa jari tekejutin epè?*  
 Just sleep. What's bothering you?  
*Tidem ampoq kah. Inaq jaga mengelaq*  
 Just sleep. What's bothering you?  
*Tidem ampoq kah. Inaq mengurus mengelaq*  
 Go back to sleep, Mom wants to cook.  
 "Why did you wake up so early, my child, when you just fell asleep? What startled you? Come on, go back to sleep, my child! I'll cook."
- Data 7 Pn : *InsyaAllah dua minggu lagi tiang driki malik*  
 Insha'Allah, in two weeks again  
*jauqang pesanan kacamata pelungguh Nike*  
 The glasses order.  
*Tiang aru niki Pak Kades. Tiang berencana mampir*  
 Quickly, Mr. Village Chief. Plan to stop by the village of Gondang  
 'Insha'Allah, in two weeks I will come with the glasses ordered by the Village Head. I want to say goodbye quickly, Village Head, because I plan to stop by Gondang village.'
- Pt : *Ndaq lupaḡ jauqang tiang pesanan Nike. Bareh juluḡ*  
*just forgot*  
 forgot to bring the order for a moment  
*Inan kanak wah kelaq aeq no*  
 My wife has already boiled the water.  
 "Don't forget the glass I ordered. Wait a minute; don't go home yet because my wife has boiled the water."
- Data 8 Ms. : *She kembè lokaḡ maman diḡ kón balè*  
 What is your husband doing ?  
*Kuniḡ?*  
 Kuniḡ?  
 'What is your husband doing at home, Kuniḡ?'

- Pt : *Nyaraq sedang bekerja di kantor, dan mamang-ku sedang di sana watching soccer*, just watching soccer  
'My husband doesn't have any other job, he just watches soccer matches'
- Data 9 Pn : *Pak RT, saweq diriq perikeq kartu keluarga*  
Mr. Kadus, have you fixed the family card yet?  
*amang-ku belum?*  
Father  
Mr. RT: Have you fixed my father's family card?
- Pt : *Aoq saweq. Melemaq aku atongang timpaq bale*  
Yes, it's done. I'll deliver it to your house tomorrow  
'Yes, it's done. Tomorrow I will deliver the family card to the house'
- Data 10 Ms. : *Sang siq sita koat ngupi kanca merokok*  
Maybe strong drinking coffee and smoking  
*ni jari pèngaq sita nyaraq iniq mekuq*  
that makes you fat  
'Maybe you can't get fat because you're a heavy coffee drinker and smoker.'
- Pt : *Aoq sang tetun sita, even though koat-ku*  
Yes, maybe that's true, even though it's strong  
*mengan laguq nyaraq-ku iniq mekuq. Angkak I'm just worried about serusuq bae lokaq ninang-ku siq koat-ku merokok*  
*my friend drinks coffee.*  
and drink coffee  
'Maybe you're right. I eat well, but I can't gain weight. That's why my wife always gets angry when she sees me smoking and drinking coffee.'
- Data 11 Ank : *Inaq, it's unusual for Tungga to be home from school this early.*  
Mom, Tungga usually comes home from school at this time.  
*Parek jam telu pulang sekolah*  
It's almost three o'clock, but he's not home yet.  
"Mom, it's almost three o'clock and Tungga hasn't gone to school yet. It's strange that he hasn't come home yet."
- Mo : *Sida les mulai ando ni. Sang barehan sida*  
m lessons start today. Maybe *he'll be home soon.*  
He'll be home  
'She started teaching today. Maybe she'll be home soon.'

## Discussion

### Application of Taboo Words in Sasak Culture

Research findings show that *pamali* in Sasak Bayan society functions as a linguistic-cultural mechanism that regulates social interaction through the strict use of pronouns based on age, caste, and social role. The pattern of using polite pronouns (*epè*, *sida*) and ordinary pronouns (*diq*, *diriq*, *ia*) reflects a value system that prioritizes politeness, respect, and social harmony. From a linguistic anthropology perspective, this phenomenon shows that language functions as a symbolic resource (Duranti, 1997) that not only mediates communication but also negotiates social structures, identities, and cultural norms.

Within the framework of linguistic anthropology, the use of pronouns as a form of taboo can be understood as indexical practice—that is, a linguistic practice that indexes social relations and cultural hierarchies. Dell Hymes' (1972) research confirms that the manner of speaking in a community reflects communicative competence instilled through cultural practices. These findings



are in line with this concept, because violations of certain pronouns are considered not only rude but also a violation of the broader cultural order.

Furthermore, these findings indicate that language is not merely a tool for communication, but also an instrument for cultural reproduction. This is in line with Sibarani's (2015) view, which emphasizes that local wisdom functions as a system of values that is passed down to maintain social order, morality, and community harmony. Thus, the Sasak pronominal taboo system can be understood as a mechanism for cultural preservation that works through the regulation of everyday language.

In the context of cultural sustainability, taboo practices play a role in maintaining the continuity of local values and knowledge across generations. As explained by Lestari et al. (2024), local wisdom integrated into social practices contributes directly to community sustainability, especially in aspects of SDG 4 (cultural education), SDG 11 (community sustainability), and SDG 16 (social harmony). The findings of this study show that pronouns are not only a grammatical category, but also a medium for transmitting the values of politeness, identity, and social structure of the Sasak community. The fact that Sasak children are taught to use polite pronouns when addressing their elders shows that cultural continuity is instilled through everyday linguistic practices. Spradley (2006) asserts that language is the main gateway to understanding cultural meaning systems, and this study shows how such meanings continue to live on through the rules of *pamali*.

The findings showed that the pronouns used are the second pronouns *diq*, *sita*, *diriq* 'you' and the third pronoun *ia* 'he/she'. These two pronouns are categorized as *basa jamaq* 'common language'. Both forms of pronouns become taboo when used by: (1) juniors referring to seniors (juniors and seniors come from both castes), (2) a senior referring to a junior (senior: *mènak* 'noble' and junior: *jajarkarang* 'non-noble' or vice versa), and (3) a senior referring to a senior (both seniors come from different castes). Data 1, 2, 3 and 4 show the use of two pronouns at once, namely the first pronoun (*aku/ku* 'I') and the second pronoun (*epè* 'you' and *diriq* 'you'). The pronoun *ku-aku* 'I' is the first pronoun in *basa jamaq* 'common language.' The pronoun *epè* 'you' is the second pronoun in *basa alus*, while the pronoun *diriq* 'you' is the second pronoun in *basa jamaq* 'common language.'

In the Sasak Bayan community, the use of pronouns plays a significant role in expressing respect and social status, particularly when addressing people from outside the Bayan area or those from different social classes. The pronoun "aku," typically used by members of the Sasak Bayan community, signifies respect, especially when directed towards older individuals or members of the "mènak" (nobility) class. Even if the speaker is younger, the Sasak Bayan people use "aku" to communicate with individuals of higher social standing or authority, such as those who are older, wealthier, or have achieved a notable position, like having completed a pilgrimage. The use of the pronoun "tiang," meaning "I," is context-dependent and adjusted according to the social status of the interlocutor. For example, when engaging with Sasak people from outside the Bayan region, the speaker may refer to themselves as "tiang" if the guest is from a region where "tiang" is used, like Tanjung or Mataram. This highlights how the Sasak Bayan community takes into account the cultural norms and language rules of the interlocutor's place of origin when choosing which pronoun to use. Such nuanced use of pronouns reflects an intricate system of respect that transcends just the relationship between speaker and listener, encompassing cultural practices and norms from various regions within the Sasak community.

Additionally, the Sasak Bayan community uses various second-person pronouns such as "diq," "sita," and "diriq" in colloquial language, typically when addressing speakers of the same

age or those with a relationship of solidarity. These pronouns, however, have different connotations of politeness. "Diq" is regarded as less polite, while "sita" and "diriq" carry more respectful tones. In conversations between equals, speakers may alternate between "diq," "sita," or "diriq" based on the personality or preferences of the participants. Among the "mènak" nobility class, "sita" and "diriq" are less frequently used; these individuals often prefer using the more formal "epè" to refer to others. However, they may use "sita" or "diriq" when addressing younger individuals or people from the jajarkarang (non-noble) group. Interestingly, "diriq" is considered semi-polite and is often used in situations where a speaker wishes to maintain a certain level of respect but without the strict formality associated with other pronouns. It is also utilized as a polite form of address among members of the jajarkarang class when speaking to one another or to those with a similar or higher social status.

The use of these pronouns highlights the importance of status, age, and social distance in the Sasak Bayan community's linguistic practices, emphasizing the role of language in maintaining social hierarchies and reinforcing cultural values. Furthermore, the use of third-person pronouns, such as "ia" (common language) and "sida" (polite language), reveals how speakers from different classes and social positions adjust their language to reflect the relative status of the person they are referring to. "Ia" is typically used within the jajarkarang class to address individuals of the same age or younger, while "sida" is reserved for older individuals, officials, or those from the mènak class. This linguistic distinction underscores the importance of respect and social awareness in the Sasak Bayan community, where even indirect references are carefully crafted to maintain harmony and avoid disrespect. The study of these pronouns and their usage provides valuable insights into the social structures and cultural norms that govern the Sasak Bayan community's interactions, revealing the deep connection between language, identity, and social order.

### **Cultural Values of Taboo Words**

The taboo words and evasive words practiced by the Bayan Sasak community in social life cannot be separated from cultural functions and values that can be applied to regulate life, both personal and communal life. This means that pemaliq words can be used as guidelines and principles for action and behavior (Band. Uhi, 2016: 76-77; Sukmal et al., 2022; Taofik et al., 2023). The Sasak people produce *pemaliq*, especially *pemaliq* words, and fundamentally have a specific purpose. The production of *pemaliq* words is the result of the crystallization of ideas or perceptions of the reality of life. Within these ideas or perceptions lie values that can be applied to create a peaceful and tranquil life. In this case, *pemaliq* words are used as a form of social control for everyone, not to utter words that are considered destructive to human relationships.

In this regard, the use of *pemaliq* words in various aspects of Sasak society, both within and outside the family, is essentially aimed at strengthening emotional bonds between people so that no one experiences psychological distress. In this case, *pemaliq* words that are considered sacred because they can hurt and insult are avoided and replaced with words that can strengthen the emotional bonds between one person and another. In other words, the words used to avoid are words that show mutual respect, so that no one feels disturbed or insulted. Pronouns in Sasak pemali not only function as substitutes, but also directly refer to various cultural values that are at the core of the Sasak community's way of life. The following are the main cultural values reflected in the use of pronouns in pemali:

### **The Value of Politeness**

As explained at the beginning of this paper, pemaliq words are norms or rules that bind every member of the community (in this case, the Sasak Bayan community) not to say certain words, namely words that are considered dangerous or embarrassing. In this case, pemaliq words

serve to prevent arbitrariness in the free use of words. The aim is to uphold politeness among individuals in order to create peace, tranquility, or harmony in life.

Based on the description of pemaliq words practiced by the Sasak Bayan community in the previous data, the expression of pemaliq words contains values of politeness, both towards fellow humans (living or deceased) and towards animals. Politeness towards fellow humans who are still alive is demonstrated through the use of certain words that have subtle meanings and honorific values in greeting or addressing the interlocutor, for example, words in the form of metaphors, tectonyms, metonymies, and paraphrases applied in greeting parents, grandparents, husbands greeting wives, or vice versa, uncles, and others. Politeness towards the deceased uses euphemisms. Meanwhile, politeness towards animals involves the use of certain words in the form of metaphors that are claimed to prevent the speaker from the danger of mentioning the real name of a particular animal. Thus, it can be said that the production of certain words as substitutes or avoidance is a strategy applied by our ancestors in forming politeness.

### **The Value of Humility**

Humility is demonstrated by interacting with people who are considered to have a different social status. Not only that, humility is also about acknowledging one's own weaknesses or shortcomings even though one has a high social status. Furthermore, humility must be accompanied by recognition of the strengths of others, even if they come from a lower social status. This means that humility must be universal in nature, meaning it should not only be shown to people with high social status, but humility must be applied to everyone, regardless of whether they have a high or low social status.

In the context of pemaliq words, the value of humility can be observed in the pemaliq name of the 'caste' nation. In this case, it reflects the taboo for the mènak 'noble' (raden) group not to consider their caste superior and not to view the jajarkarang 'non-noble' (amaq) group as inferior. As a form of respect from the mènak 'noble' (raden) community towards the jajarkarang 'non-noble' (amaq) community, the mènak 'noble' (raden) community does not refer to their caste as ' ' (raden) when in the forest or on the mountain, but instead replace their caste with that of the jajarkarang 'non-nobility' (amaq) community, using the metaphorical phrase "amaq belèq" and even asking the jajarkarang 'non-nobility' (amaq) community to address them with this metaphorical greeting.

The phenomenon of the restoration of the 'noble' caste from raden (mamiq) to amaq beleq when people from the mènak 'noble' group were in the forest or in the mountains proves that the Sasak Bayan community from the mènak 'noble' group (raden) did not take pride in their caste and did not consider others with the jajarkarang 'non-noble' (amaq) caste to be inferior to them. This means that the Sasak Bayan people who come from the mènak 'noble' group (raden) are humble while still respecting and appreciating people who come from the jajarkarang 'non-noble' group (amaq). This phenomenon illustrates that the Sasak Bayan community is aware of the nature of their 'caste'. In this context, 'caste' is only considered a decoration in this world, but it cannot bring and adorn human honor to the afterlife. This view encourages the Sasak Bayan community to live in mutual respect between 'castes', namely people who are considered low caste respect those of high caste, and vice versa.

### **SDGs: Sustainability of Knowledge and Noble Traditions**

Pamali in the Sasak Bayan language and culture, especially through the use of pronouns, plays a central role as a medium for passing on, preserving, and internalizing local values that support the sustainability of knowledge and noble traditions within the framework of SDGs: (Setiawan, 2024; Social Character Building, 2025).

The practice of selecting and passing down pronouns in pamali contributes to several SDG pillars, specifically: SDG 4 (Quality Education): Passing down pronouns and their underlying meanings trains social and cultural literacy—children learn to understand position, ethics, and manners. SDG 11 (Sustainable Cities and Communities): The use of local pronouns in pamali strengthens the identity and vitality of local languages while instilling norms of social order. SDG 16 (Peace and Justice): Pronouns in pamali serve as formal and informal means of binding community consensus and social harmony. Pamali Sasak is taught through everyday conversation, traditional rituals, and informal education. Language—and especially the pronoun system—is the main mediator in the transfer of ancestral knowledge and norms. Therefore, the vitality and accuracy of pronoun usage greatly determine the sustainability of traditional knowledge—that the choice of "pronomina alus" or "jamaq" forms is not merely a matter of grammar, but part of a system of values and respect for cultural heritage.

## CONCLUSION

The Sasak people produce *pemaliq*, especially *pemaliq* words, which fundamentally have a specific purpose. The production of *pemaliq* words is the result of the crystallization of ideas or perceptions of the reality of life. Hidden within these ideas or perceptions are values that can be applied to create a peaceful and tranquil life. In this case, *pemaliq* words are used as a form of social control so that no one utters words that are considered destructive to human relationships. The application of *pemaliq* words in various aspects of Sasak society, both within and outside the family environment, is essentially aimed at strengthening the emotional bonds between people so that no one experiences psychological distress. In this case, *pemaliq* words that are considered sacred because they can hurt and demean are avoided by using certain words that can strengthen the bonds of affection between people. In other words, the words used to avoid *pemaliq* are words that show mutual respect so that no one feels disturbed or insulted. Overall, pronouns in pamali function as a linguistic tool that binds, maintains, and passes on the basic values of Sasak society through a language system that is subtle, polite, and rich in socio-cultural meaning. This also ensures the continuity of knowledge and noble traditions in the local wisdom of Sasak Bayan. The use of pronouns in the language and culture of Sasak Bayan is not merely a matter of linguistic politeness, but a cultural tool that unites, strengthens identity, and maintains the continuity of the noble norms and traditions of the community. By maintaining this practice, pamali through pronouns supports the achievement of the Sustainable Development Goals (SDGs), especially in the aspects of cultural preservation, character education, and social harmony.

This study concludes that pronominal taboos in the Sasak Bayan community function as a linguistic-cultural mechanism that maintains politeness, affirms social hierarchy, and preserves community harmony. Through strict regulation of pronoun usage, language acts as the primary means of transmitting cultural values and sustaining local knowledge that is passed down across generations. To strengthen research and preserve cultural practices, further studies are recommended to expand the analysis to other Sasak dialects, examine intergenerational dynamics, and assess how taboos are transformed in digital communication. In addition, the integration of these findings into local cultural education and linguistic documentation needs to be prioritized to ensure the sustainability of taboo practices as part of the cultural identity of the Sasak community.

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### INFORMED CONSENT STATEMENT

Participation in this study is entirely voluntary. By agreeing to take part, the participants acknowledge that they have been informed about the purpose, procedures, potential risks, and benefits of the study. Participants understand that their identity are kept confidential and that all information they provide are used solely for research purposes.

### DATA AVAILABILITY STATEMENT

The data utilized in this study cannot be made publicly available due to strict adherence to privacy concerns and ethical obligations that safeguard participant confidentiality. This ensures compliance with ethical research standards and data protection regulations.

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