

# Language Kinship as Regional Conflict Resolution in West Nusa Tenggara: Comparative Historical Linguistic Study

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## ABSTRACT

West Nusa Tenggara (NTB) has two kinds of related ethnic languages, namely the Sasak language (BS) and the Samawa language (BSw). As related languages, the two ethnic groups often come into conflict. Conflicts are generally caused by the lack of a good and effective communication process. This study investigates the phenomenon of linguistic kinship and describes various phonemic features as a solution for resolving regional conflicts. The research uses Linguistics Historical Comparative (LHC) Theory with synchronic studies. The research method used phenomenological principles with qualitative descriptive research. The object of study is BS and BSw. The research instrument used Swadesh vocabulary and Lexicostatistical parameters. Data collection was conducted by documentation. Data analysis applied qualitative description technique includes reduction, presentation, and verification. The results showed that 68 words were the same, 52 words were similar, and 87 were different. Word relations based on parallel and serial structures of kin with contradictory meanings, such as: /apa/ (a~ə/-#), /anjing/ (c~s/#V-V#), /baru/ (a~ə/#C-C# and Ø~?/-#), /benar/ (k~t/#-), /benih/ (ε~i/#C-C#), and /bunuh/ (Ø~bə/#- and ?~ Ø/-#). In syllables and phonemes, BS and BSw have variants /e/ > [ə],[e],[ɛ]. The percentage of relatives, 58%, is of language family status, both genetically and proto-Austronesian. The period of separation of the two languages is 1292 years, to be precise, occurred in 730 AD. The contribution of similarity is phonemically observed through three dimensions of inter-ethnic conflict resolution: signification, domination, and legitimacy. The research findings are in the form of formulations/concepts of solutions for resolving regional conflicts through the kinship of phonemic features of the Austronesian language, the traditions/culture and beliefs of speakers, and the social system of society. It is a reference for preventing regional conflicts in NTB in particular and Indonesia in general.



## 1. Introduction

The integrity of a country is formed from three main elements, namely ethnicity, religion, and language. These three elements can also be potential elements in generating identity conflicts between communities. For example (Dani & Muharjono, 2021), the ethnic/racial turmoil that occurred in South Africa with the Apartheid Party, the Aboriginal ethnicity who were evicted by foreign residents in Australia, the Palestinians who continued to be annexed by Israel, the massacre of the Rohingya tribe in Myanmar. The examples of conflicts above are caused by the existence and domination of ethnicity, religion, or language. Especially the linguistic factor is the main element of socio-cultural interaction, so it becomes a standard and primary cause of every inter-ethnic dispute.

The existence of language is multifaceted, meaning that all interaction activities use language as an introduction. One of the main functions of language is as a marker of community identity and reinforcement of ethnic identity (Notofher, 2019);(Mahsun, 2019);(Setiawan, 2018). Each ethnic group is segmented in the languages of their respective regions, giving rise to linguistic fanaticism and identity conflicts. Data from the Summer Institute of Linguistics (SIL) shows 726 regional languages in Indonesia. There are variations in sub-regional languages, reaching 1,200 local languages. Each language has its own identity, so it is conceivable that if all these local languages are not appropriately managed, it can lead to potential identity conflicts that end in the disintegration of the nation and state.

(Lauder, 2015). The language attitude of an ethnic group or society can develop into a national issue. As research shows, the potential for regional expansion based on linguistic issues is segmented into one language (Mahsun, 2014), which is different from other regions. For example, the emergence of the formation of the Madura Province claims that the Madurese language is different from Javanese. The Cirebon Province claims that the Pengiyongan language is not part of the Javanese language. The formation of the Province of Sumbawa language claims and local traditions that are different from Lombok Island and the emergence of a Melanesian ethnic separatist movement in West Papua. Apart from political and other issues, a group or class can use the linguistic factor as an argument for division or regional disintegration. Based on the phenomenon above, this research was conducted based on three investigation factors, namely empirical, practical, and theoretical.

Empirically, linguistic conflicts can be seen in national issues in daily interactions. For example, the conflict that occurred in NTB. Data on conflicts that occurred in Bima Regency between Muslims and Christians in the 1970s, the case of the Samawa ethnicity with Bali in 1980 in Sumbawa, the case of the Samawa and Balinese ethnicities in Karang Taliwang, Cakranegara Mataram in the 2000s, the Sasak ethnic dispute with the Samawa or Samawa with Mbojo in the 2000s (Wirawan, 1999); (Mahsun, 2014). These conflicts generally occur because of strengthening identity and linguistic interaction tools that do not work well. Data on ethnic conflicts in NTB are caused by the different linguistic and cultural social factors (Ardiansyah, 2010), meaning that there are differences in the understanding and interests of the language and culture of the conflicting parties. On this basis, the phenomenon and the emergence of identity conflicts become a reference, the need for an in-depth investigation to find a constructive solution for the people of NTB.

Recognition of the linguistic identity of each ethnic group requires good management. Examples of inter-ethnic social friction with lingual nuances are prevalent in NTB. The shift of interests by bringing up linguistic issues as ethnic, religious, social, and cultural markers makes identity conflicts challenging to rule out. The issue of regional expansion, even the nation's disintegration, and the politicisation of language are real threats that speakers must face. Each language segment has its characteristics as a community with its existence, marked by the presence of specific variants they use, which are different from each other, even though they are still within the scope of one language (Mahsun, 2019).

Practical linguistic conflicts are more because language cannot be separated from the problem of attitude or interaction behaviour. The participants

sometimes put forward linguistic identity in marginalising one group to another. The function of language is a device that carries out social functions in society (Halliday & Matthiessen, 2013). Language as an organism drives all interaction functions in people's lives. Refraction of language and context of speech can certainly be a dispute between speakers. For this reason, an investigation into language kinship becomes an urgent issue to defuse identity conflicts in society.

Theoretically, linguistic conflict refers to language kinship using the Theory of Linguistics Historical Comparative (LHC). This Theory investigates language families based on a diachronic comparison of periodisation. The language of each ethnic group is described at the level of protolanguage, language, and sub-language. Any similarity of word syllables becomes a reference for the investigation. Several previous studies were conducted by Teewuw (1951), Mbete (1990), Mahsun (2014), Notofer (2019), and Ritonga et al.(2020) have not positioned the research results as a solution to resolving inter-ethnic identity conflicts. If traced historically, the results of research on language kinship relations have the potential as a solution for resolving identity conflicts. Then, the position of this research is as a presenter of new things from several previous studies that have not utilised the results of the study of language kinship in the LHC perspective for resolving ethnic conflicts in the region. The new things in question include: the study of language kinship does not only show that language is only related between phonemes and morphemes, but also the relationships between speakers. Language kinship is a genetic marker of speakers. Languages that are related and have family status contain the potential for the speakers to have a close genetic relationship(Mahsun, 2010). That is, emotionally-socially, speakers of cognate languages with family status have the same ancestor. This fact is then used as a preventive solution to prevent regional conflicts in NTB.

Furthermore, the relation of language with speakers refers to the socio-cultural identity. The representation of ethnic identity can be represented through the language used. For this reason, family status in a language kinship is undoubtedly a possible means to strengthen emotional and inter-ethnic family relationships in the region.

This research has two objectives, namely general and specific objectives. The general goal is to reconstruct the formula for resolving inter-ethnic identity conflicts through social language kinship relations, especially in NTB. Specific objectives include: (1) strengthening the understanding that inter-ethnic language kinship as evidence of ethnicity has the same proto-ethnicity, (2) parties or other mediations can take advantage of language kinship analysis to strengthen identity and similarities

between groups as one ethnic family, (3) mapped the distribution of interethnic language kinship in NTB and reconstructed the various elements of interethnic kinship markers, and (4) presented a protolanguage gloss map as a reference or parameter of interethnic language kinship in NTB.

This goal explains that language kinship based on proto-ethnicity cannot be separated. Historically, the same language family tends to have familial ties, both genetically and linguistically demographics (Mahsun, 2019). At the same time, the issue of linguistic kinship is also correlated with the origin of speakers' spread. There is a unity of origin for spreading language between speakers and related language relations (Mbeti, 2010). The higher the level of kinship between one language and another, the higher the familial ties between the language and its speakers. It proves that the study of language kinship results can be used as a tool or media to unite the emotional bonds of two ethnic communities, Sasak and Samawa, in NTB. This research needs to be followed up as a preventive effort to resolve regional conflicts that often arise between the two ethnic groups.

The urgency of the research includes four main points: First, resolving inter-ethnic conflicts in NTB requires a social and linguistic approach as a persuasive step in a family bond. Second, the threat of inter-ethnic conflict in the regions, especially NTB, can be an obstacle to the growth of the human development index. Third, solving inter-ethnic identity disputes requires a Comparative Historical Linguistic approach to map protolanguages and build inter-ethnic lingual solidity in NTB. Fourth, as a device for detecting and preventing inter-ethnic identity conflicts in NTB.

## 2. Literature Review

The preliminary study conducted by researchers has obtained several research results regarding inter-ethnic language kinship in NTB. Some of these studies examine linguistic kinship issues intending to map protolanguages in one area. Mapping linguistic kinship through the isogloss network can describe the mobilisation of languages between the Sasak, Samawa, and Mbojo ethnicities. The researcher also found the lingual boundary of the "Garis Brandes" isogloss, which separates the protolanguages of the Sasak and Samawa ethnic groups from the Mbojo. All preliminary studies that previous researchers have carried out did not find a resolution of inter-ethnic language-based identity conflicts. The position of this

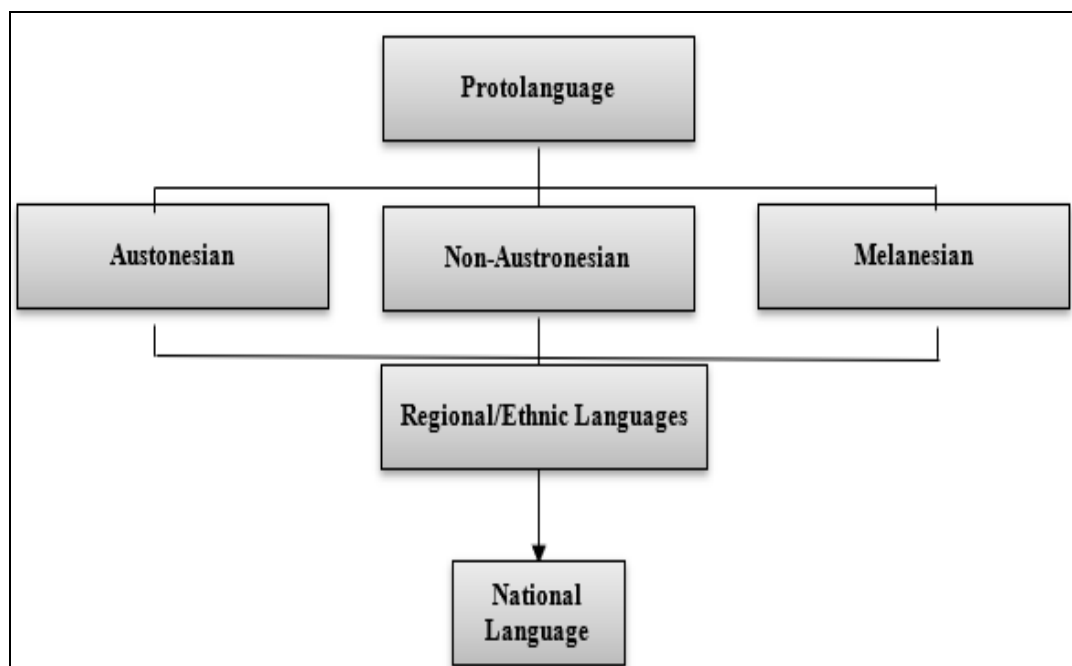
research is as a presenter of novelties in resolving identity conflicts based on language kinship.

Research conducted by Teewuw (1951) and Sarwadi et al. (2019) mapped ethnic languages in NTB with findings in inter-ethnic language division with a pattern of one proto, sub-language, dialect, and sub-dialect. The implication is that it can show the potential for inter-ethnic language kinship in NTB. A study (Mbeti, 2010) examined the kinship of the Sasak and Samawa languages with the findings that there was the status of one proto and one interethnic language. The implication is that these findings indicate that the ancestors of the two ethnic groups came from the same nation. (Mahsun, 2019) mapped ethnic languages in NTB (BS, BSw, and BM) in the isogloss of linguistic kinship. The implication is that there is a protolanguage connecting line between the Sasak and Samawa ethnicities and the status of being related to the Mbojo ethnicity even though they are in a different proto variety.

### 2.1 Regional Language Kinship

Language kinship can be investigated through historical investigations or LHC on the syllable equations in each vocabulary. The comparison element uses 207 Swadesh vocabularies as the standard vocabulary of languages worldwide. It follows the statement (Hock & Joseph, 2010) regarding the addition of Swedish vocabulary based on previous and recent studies on ethnic languages in the world. Relatives or relatives (Ritonga et al., 2020) explain the three steps in determining related words, namely (a) identical pairs are word pairs that all have the same phenomenon, (b) phonemic correspondence is a change in language that occurs reciprocally, and regularly, and has a high frequency, and (c) one different phoneme is In one word pair there is one phoneme difference. Brandes divides the language family in the archipelago into three groups, namely 1) Proto Austronesian, 2) Non-Austronesian, and 3) Proto Melanesian. These three language groups have directions of distribution and linguistic acculturation with different regional geographies, thus making each language have its own identity. (Mahsun, 2019); (Setiawan, 2015); (Setiawan, 2018).

Based on Brandes' opinion above, the NTB region has two language families: Proto Austronesian and Proto Non-Austronesian. After this, the division of the two language families is known as the Brandes line. Each language family has a different sound system. The following Figure 2.1 shows the proto structure of each language.



**Figure 2.1** Structure of Protolanguage

The protolanguage structure has different directions of syllable changes. Crowley (2010: 246); (Mahsun, 2014); argues that changes in syllables in each word are influenced by the process of assimilation, dissimilation, the addition of sounds, omission of sounds, or changes based on place (metathesis). The description of the trend of sound change is as follows.

- a) Assimilation is the process of sound changes due to different phonemes in one protolanguage. The changing sound segment does not change the meaning but gives rise to more minor variations or sublanguages.
- b) Dissimilation is the process of changing previously identical sounds to be different but still in the protolanguage syllable segment with the same gloss.

Parameters measure the level of language kinship using lexicostatistics. This measurement indicates the

degree of kinship in the protolanguage. The syllable segment in the same gloss determines the level of interethnic language relations. The level of measurement using lexicostatistics has the categories of language family, microphyllum, mesophyllum, and macrophyllum. (Joseph & Crowley, 1990); (Keraf, 2016) states that the lexicostatistical method operates under two basic assumptions. The first assumption is that some parts of the vocabulary of a language are more difficult to change than others. Second, the fundamental vocabulary changes in all languages are the same. This assumption has been tested in 13 languages with the result that every 1000 years, the basic vocabulary can survive 80.5%, so the probability of language change is inevitable. The lexicostatistics parameter as an indicator of interethnic language kinship (Joseph & Crowley, 1990) and (Keraf, 2016); (Sudaryanto, 2018) can be seen in Table 2.1.

**Table 2.1** Language Subgroups, Separation Time, and Language Age

Sub-Group Labels	Split Time	Relatives Presentation
Language	<500 years	81--100%
Family	500 – 2500 years	36--81%
Stock	2500 – 5000 years	12-36%
Microphyllum	5000 – 7500 years	4-12%
Mesophyllum	7500 – 10,000 years	1—4%
Macrophyllum	>10,000 years	0—1%

The relevance of conflict with linguistic identity has a close relationship. Conflict is a dispute between individuals or groups with different perceptions or motives in the interaction. The intensity of the conflict is determined by the level of interest or motives between the actors. Chilton (2019:2) describes the relevance of conflict with linguistic identity:

- a) The decision to mobilise military forces can only be made through legitimate elite verbal activity.
- b) Military operations and the like can be mobilised and continued through verbal activity.
- c) Events can occur by strengthening the identity of linguistic activities.

## 2.2 Regional Social Conflict

Inter-ethnic conflicts arise in social interactions in one area caused by various devices, such as differences in principles/views and social identity in life. Social conflict can occur from differences in views, concepts, steps, and understanding of something concerning inter-ethnic interests in one area (Sutianti, 2020).

The emergence of an attitude of ethnocentrism or an attitude that is more concerned with his identity than the identity of other parties is undoubtedly a latent factor that often occurs. Seeing the shortcomings of other cultures based on their own culture, they consistently underestimate the culture of others. Social conditions like this are factors that lead to the emergence of inter-ethnic conflicts in NTB. As documented by Mahsun (2014), The conflict that occurred on the Thousand Mosques Island (Lombok-NTB) was ethnic conflicts between the Sasak – Samawa, Sasak – Mbojo, and Samawa – Mbojo, and Sasak – Samawa – Mbojo ethnic groups. This tragic

event has occurred from the 1970s until now. Other issues that arise due to its ethnocentric nature, namely the idea of a new expansion, Sumbawa Province, which consists of the Samawa and Mbojo ethnic groups.

A comprehensive review of inter-ethnic social conflicts cannot be separated from views (Giddens, 2010); (Simamora et al., 2020) that state that social conflict is formed through the structure of three schemata, namely signification, domination, and legitimacy. Signification means discourse or language activities in social interaction. Domination means control of the majority over the minority. Legitimacy means regulating and controlling the values or norms that apply in society.

Giddens' three schemata, when associated with conflict resolution using the language kinship approach in LHC studies, form a mutualism pattern. There is a close relationship between the three schemata by Giddens. Signification, dominance, and legitimacy have the core of production in the form of language as a means of interaction. The kinship of one language in the interaction of two ethnicities can strengthen the emotional sense of kinship between ethnic groups.

More detailed perspective, every speaker has the right to determine the language and recognition (Thornborrow & Wareing, 2019). Language is often the trigger of various socio-political conflicts. Misinterpretation of linguistic meanings causes the emergence of identity tensions between various parties. Language and conflict refer to and determine each other to recognise and strengthen linguistic identity. The following is the relevance of linguistic identity conflicts and conflict resolution solutions, as shown in Figure 2.2.

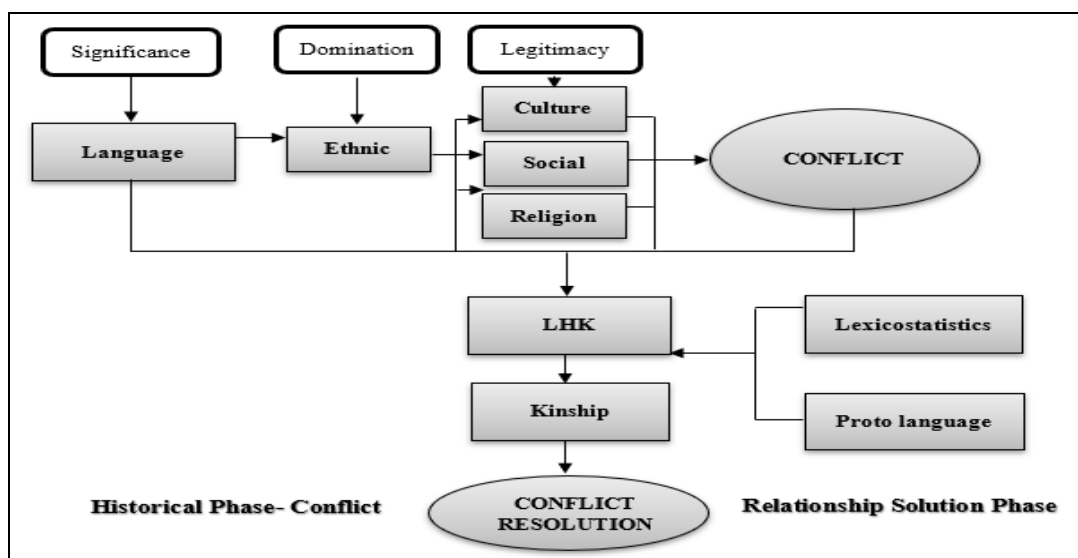


Figure 2.2 The Relevance of Linguistic Identity Conflict to Conflict Resolution

The conflict phase and its resolution occur through two processes or stages. The first phase, called Historical – Conflict, is the investigation stage into the history of the origin of language and protolanguage. This stage can determine the language of mobilisation and ethnic distribution in an area. The spread of ethnicity certainly brings culture, social life, and beliefs/religions. These three elements are the leading indicators of ethnic or racial identity. This element is also the main element that causes conflict in a region (Thornborrow, 2017). Identity conflicts can occur in various types of language speakers with the same or different ethnicities (cultural, social, and religious). Identity conflicts can be resolved through the second stage, namely Solution – Kinship. The Solution–Kinship phase describes the role or function of LHC as a theory of language kinship investigation through two parameters, namely Lexicostatistical measurements and protolanguage tracing. These two pre-maters accurately determine the percentage and grouping of languages based on their protolanguages. The lexicostatistic functions in the LHC study include (Fitrah & Afria, 2017); (Shafi'i, 2019); (Kasim, 2021) and determine the kinship of two, three, or more of the studied languages, 2) can make a classification chart (subgroup) of related languages, and 3) can determine the separation time between the studied languages.

### 3. Method

This study uses a comparative linguistic approach by describing various things concerning the

comparison of linguistic kinship and regional conflicts. There is a use of quantitative data to describe related words comprehensively. This data is acquired from calculating syllable and phonemic lexicostatistics of the two languages. This step follows the statement (Cresswel, 2014); (and Mahsun, 2014) that the inclusion of quantitative data in qualitative research aims to understand the research results.

The scope of this research is multivariant, meaning that the investigation is carried out in several languages simultaneously or diachronically. The primary data from the research are 200 Swadesh vocabularies which are matched into BS dan BSw. Secondary data includes various factual information and literature that strengthens the investigation.

The study was conducted in West Nusa Tenggara (NTB). The sub-areas of study include the inter-ethnic languages of Sasak and Samawa. The assumption of choosing these three languages is because they are natural or native languages from the NTB region. These two languages have existed for centuries and have become an introduction to regional languages in NTB.

There are research supporting instruments, namely tabulation of related vocabulary and lexicostatistical calculations of the two languages. The two instruments can be seen in Table 3.1 and Table 3.2. of the Validity of Swadesh and Lexicostatistical Parameters presented in table 3.1.

**Table 3.1** Table of the Validity of Swadesh. Vocabulary Equivalents

Swadesh vocabulary (200 vocabularies)	Language variants		Relationship form	Kinship	Periodisation of kinship
	1=BS	2=BSW			
1.					
2.					
3 – 207.					

Table 3.1 shows the process of validating regional languages using Swadesh vocabulary. This instrument is indispensable in analysing and mapping the kinship between the two languages. The table consists of 6 sub-presentations, namely Swadesh vocabulary, 207 words, language variations, relation forms, kinship relations, and

kinship periodisation of the two languages. The analysis results in Table 3.1 serve as a reference for lexicostatistical calculations based on table 3.2 regarding the lexicostatistical parameters of the period of the two languages. The lexicostatistical parameters can be seen in Table 3.2 below.

**Table 3.2** Lexicostatistical Parameters

SUB-GROUP LABELS	RELATIVES PRESENTATION	SPLIT TIME
Language	81--100%	<500 years
Family	36—80,9%	500 – 2500 years
Stock	12-35,9%	2500 – 5000 years
Microphyllum	4-11,9%	5000 – 7500 years
Mesophyllum	1—3,9%	7500 – 10,000 years
Macrophyllum	0—0,9%	>10,000 years

\*) The guideline remains a parameter for measuring language kinship in the World (Source: (Joseph & Crowley, 1990))

Table 3.2 contains the lexicostatistical parameters for calculating the labels of the language sub-groups, the percentage of kinship, and the separation period between the two languages. Based on the table, the language groups are divided into six criteria, namely: language status/one language if the percentage of relatives is in the range of 81 – 100% with a length of separation <500 years, language status is family/one family if it has a percentage of 36 – 80.9% with a separation length of 500 – 2500 years, one family language has a kinship percentage of 12 – 35.9% with a separation of 2500 – 5000 years, micropyle languages have a percentage of 4 – 11.9% with a separation length of 5000 – 7500 years, mesophyllum languages have a percentage of 1 – 3.9% with a separation length of 7500 – 1000 years, and macrophyllum languages have a percentage of 0 – 0.9% with a separation length of > 10000 years.

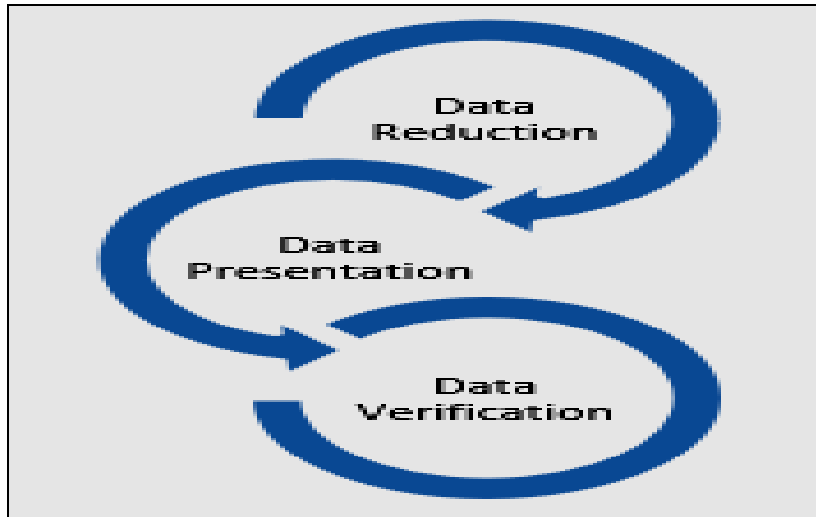
Collecting research data using methods, techniques, and strategies. A method is a research approach, a technique is a way of implementing a research approach, and a strategy is a stage in the research process. The method used is in the form of documentation, comparative descriptive technique, and research strategy in the form of conversation engagement.

The documentation method was used to record and record all of Swadesh's vocabulary, totalling 207

vocabularies translated into two languages, namely Sasak and Samawa. The technique used is Comparative Description, which explains the comparison of kinship between the two languages in detail. Furthermore, the research strategy uses conversation engagement, where the researcher is directly involved in recording vocabulary data from speakers of both languages. The criteria for language speakers used as samples for data collection are based on criteria that have been set by Mahsun (Mahsun, 2014).

- a) Ensure that speakers of ethnic languages can communicate with Indonesian.
- b) The level of speaker mobilisation is low.
- c) Speakers are physically healthy and conscious of their actions.
- d) Speakers are native/local people.
- e) Adult age (17-50 years).

The data analysis method used in this study is in the form of qualitative analysis. However, the researcher uses quantitative data as a parameter and strengthens the analysis in the process. Analysis techniques and procedures using a series of Steps initiated by (Miles et al., 2014); (Creswell, 2014). The scheme of research data analysis can be seen in figure 3.1.



**Figure 3.1** Research Data Analysis Flow

1) Reduction stage; at this stage, the word Swades's equivalent is selected and identified in BS, BSw, and BM. After obtaining the equivalent data in ethnic languages, the researchers then conducted patterning based on the gloss and syllables of Swades words (200 vocabularies).

2) Presentation stage: The data segmentation process is carried out in the form of an analysis chart according to the research instrument. The analysis chart presents Swades vocabulary, ethnic language equivalents, relations, phonetic formulas, and mapping of kinship processes.

3) Verification stage; At this stage, conclusions are made and ensure the correctness of the data analysis according to the LHC Theory. After the data was analysed, the calculations were carried out using the Lexicostatistical parameter instrument.

Parameters for calculating the level of language kinship use lexicostatistical formulas. The calculation formula is as follows.

$$C = \frac{J}{N} \times 100$$

Description:

C = kinship

J = number of relative words

N = amount used

## 4. Results

The emergence of horizontal inter-ethnic conflicts in Nusa Tenggara Barat (NTB) has become a severe problem in social life. A safe and peaceful life is undoubtedly the prospect for all parties. For this reason, this research is present as an effort to solve social problems between the Sasak and Samawa ethnic groups. Language kinship through the study of Comparative Historical Linguistics is one of the

effective solutions in resolving conflicts between the two ethnic groups. Sasak and Samawa are often not harmonious in communicating, so conflicts arise and spread to all aspects of people's lives. To resolve conflicts, this study investigates the kinship of language as a resolution of regional conflicts in NTB, which is an initial effort to strengthen social relations between ethnic communities and as a basis for strengthening conflict resolution between the two. The Sasak and Samawa ethnicities, based on the data analysis results, show a relationship between vocabulary similarity/similarity. The percentage of relations reaches 58%, which means that BS and BSw have family language status.

The results of the linguistic kinship investigation between the Sasak and Samawa ethnic groups are divided into four sub-outcomes, namely the Kinship of Two Languages, the relationship between the BS – BSw, the Map of the Distribution of the Kinship of the Languages, and the Construction of the Separation Period of the Two Languages.

### 4.1 Interethnic Relations between Sasak and Samawa

The regional linguistic kinship in NTB includes the Sasak language/*Bahasa Sasak* (BS) and the Samawa language/*Bahasa Samawa* (BSw). The study of linguistic kinship uses a comparative historical linguistics approach with the synchronisation method, namely observing two languages simultaneously BS (1) and BSw (2). The basis or parameters of the investigation referred to the standard vocabulary, namely Swadesh, which consists of 207 vocabularies. This vocabulary is a natural root word that must be owned and found in every language in regions worldwide. Morris Swadesh (Swadesh, 1950) is the inventor of 207 essential vocabularies called Swadesh vocabulary, which is then used as a reference for a comparison of inter-ethnic language kinship in the world. The total vocabulary used by Swadesh is 207 words. This number is the result of the latest revision



of linguists who pursue studies of Comparative Historical Linguistics. Based on Swadesh parameters, this study determined 207 comparative vocabularies.

Based on the BS and BSw kinship investigations, it was found that the two languages had kinship ties. It is obtained from each vocabulary's grammatical construction, which forms two relations. This study found two patterns of relations in 207 vocabularies, which are parallel and serial relations.

#### 4.1.1 Parallel Kinship

Parallel relation is a straight comparison and equation between BS~BSw. This kinship tends to be patterned. Phoneme changes in a morpheme are static and systematic—the pattern of words in the two languages that do not change/are fixed. Examples of vocabulary with parallel kinship relations are as follows.

**Table 4.1** Parallel Kinship

Gloss	BS (1)	BSw (2)
<i>Dua</i>	[ <i>duə</i> ]	[ <i>dua</i> ]
<i>Tiga</i>	[ <i>təlu</i> ]	[ <i>telu</i> ]
<i>Empat</i>	[ <i>əmpat</i> ]	[ <i>empat</i> ]
<i>Siapa</i>	[ <i>saɪ</i> ]	[ <i>sai</i> ]
<i>Apa</i>	[ <i>apə</i> ]	[ <i>apa</i> ]

Based on the Table 4.1 above, examples of parallel related vocabularies, such as (two)/dua/, (three)/tiga/, (four)/empat/, (who)/sai/, and (what)/ape/ only undergo one allophone change. Position changes are fixed and only occur in one font. Changes can occur in vowels or consonants between V-V, V-C, C-V, and C-C. Then, based on the results of the analysis of parallel kinship relations, the percentage is 58% with the same vocabulary details, including gloss *dua*, *bumi*, *lima*, *jantung*, etc., which in percentage reaches 3.9%. Then, vocabulary with similar status is shown in the gloss examples of other

words, *tiga*, *tebal*, *anak*, etc., with 13.5%. Vocabulary with unequal status is shown in the example of the word gloss *dan*, *nama*, *aku*, *kamu*, etc., with 82.6%.

#### 4.1.2 Serial Kinship

Serial relations are comparisons and equations that are tortuous or tortuous and form an unstable or dynamic pattern. The tendency of this pattern does not have a static form. Changes in the font of the vocabulary also do not occur in one font but in two or more fonts in each morpheme of a word. Examples of data findings in the analysis process are as follows.

**Table 4.2** Serial Kinship

Gloss	BS (1)	BSw (2)
<i>Kamu</i>	[ <i>ante</i> ]	[ <i>nene</i> ]
<i>Di sini</i>	[ <i>ten3</i> ]	[ <i>ko te?</i> ]
<i>Di sana</i>	[ <i>tonO</i> ]	[ <i>ko na?</i> ]
<i>Dia</i>	[ <i>nie</i> ]	[ <i>ña</i> ]

Based on Table 4.2, Examples of serially related vocabulary show irregular font changes and the process of change requires further analysis in the vowel and consonant sound environment. For example, a word in the phoneme /ante/ > /nene/, of course, must go through several changes, namely the vowel /a/ > /n/ and /t/ > /n/. There is a process of changing vowels to consonants in adjacent fonts and forms far apart and irregular. Then, based on the analysis of serial kinship relations, the percentage is 42%, with the details of serial kinship being the same 0%, a vocabulary similar to 76%, and unrelated (no relation found) amounting to 24%.

## 4.2 BS~BSw Relationship

The first relationship, BS and BSw kinship, go through three stages: distribution of kinship relations, kinship status, and conclusion of kinship relations. The description is as follows.

### 4.2.1 BS~BSw Relationship Distribution

The distribution of kinship relations is a form of distribution of connection or similarity/similarity of vocabulary between BS and BSw. Second, this language is a protolanguage, namely Austronesian. It can be quoted from several previous studies, such as Mahsun (2019). Then, in the mapping of Brandes lines, it is shown that BS and BSw are one language separated by distance and time. The investigation, The relationship between BS and BSw, can be seen in two forms or forms of relations, namely parallel and tertiary. Based on the results of the analysis of language connectivity in the basic vocabulary (*Swadesh*), 68 cognates or the same vocabulary were obtained; those are the words /abu/, /akar/, /buah/, /hati/, /kiri/, and /tulang/. Examples of these five data are forms of vocabulary that have kinship, and no differences in allophones, phonemes, or even morphemes are found.

Vocabulary with kinship status or similar phonetically related vowels or consonant allophones obtained 52 basic vocabularies. As for some vocabulary examples that have a cognate point or kinship both by proper assimilation and dissimilation, as follows.

Example:

(a) The phoneme /apa/ (a~ə/-#) has a structural change that occurs in the vowel a~ə in the word /apa/ > /apə/. The category of allophones that experienced assimilation with changes occurred in the vowel [a] as a low, central, unrounded sound into a vowel sound

[ə] as a middle, central, unrounded sound. If we look closely, the location of the change and the direction of the change are still within the middle sound's scope. Then, the context of the sound change occurs at the end of the word after the consonant phoneme /p/.

(b) The phoneme /anjing/ (c~s/#V-V# dan ŋ~ʔ/-#) has a two-level changed structure, meaning dissimilation with sound changes at two letter levels, consonants and vowels in one morpheme. The change in /acong/ > /asuq/ occurs in the consonant sound /c/>/s/ in the morpheme between vowels and nasal sounds [ŋ] to become glottal [ʔ] at the end of one morpheme. When observed from the place of sound articulation, the consonant category changes, namely the allophone [c]~[s] in the articulation of the laminoalveolar shift into a laminopalatal blend sound.

(c) The phoneme /telur/ (o~e/#K-K#, dan q~ Ø/-#) has a two-level sound change structure, meaning that there is an assimilation of changes in the two parts of the allophone. Changes in the sound [ə]~[o] occur in the middle, centre, and non-round sound into the middle, back, and round sounds, meaning there is a demotion of sound from an articulation point of view. Then, the sound [ʔ] or glottal becomes *zero marking*.

The example of data analysis above shows that the sound change process occurs at the point of articulation, and the sound category changes in each allophone, basically dominated by one articulation place. That is each sound changes at the cognate point or similar. The domination of allophones that have undergone many changes is the phoneme /e/ > [ə]. This sound feature is a characteristic of the sound with the distribution of the Austronesian clump, which covers the western part of Indonesia. It is different if the sound /e/ > [ɛ] contains language features of the East Indonesian family (Non-Austronesian). The category of sounds that tend to be assimilated and dissimilated shows the phonetic closeness of BS and BSw.

Further analysis, there is also basic vocabulary with no similarities. The total vocabulary is only 87 vocabularies which include /burung/, /cacing/, /danau/, and /darah/. The level of dissimilarity of vocabulary is lower than the same and similar vocabulary, so this analysis shows that the relationship between BS and BSw is very high. More details can be seen in Table 4.3 (Sample presentation of 10 vocabularies) about the kinship relations between BS and BSw below.

**Table 4.3** Sample Presentation of Related Vocabulary

No	Gloss	Realisation Form	Language (Region)	Observation Area	Note. (Relationship Form)
1	<i>Abu</i>	<i>Au</i>	BS	1,2	Same
		<i>au</i>	BSw		
2	<i>Akar</i>	<i>akar</i>	BS	1,2	Same
		<i>akar</i>	BSw		
3	<i>Apa</i>	<i>apa, apə</i>	BS	1,2	a~ə/-#
		<i>apa</i>	BSw		
4	<i>Anjing</i>	<i>acəŋ</i>	BS	1,2	c~s/#V-V# an ŋ~?/-#
		<i>asuq, acəŋ</i>	BSw		
5	<i>Baru</i>	<i>baru</i>	BS	1	a~ə/#KCC# and Ø~?/-#
		<i>bəruq</i>	BSw	2	
6	<i>Betul</i>	<i>kenaq</i>	BS	1	k~t/#-, e~ə/#C-C#
		<i>tətuq</i>	BSw	2	n~t/#C-C#, a~u/#C-C#
7	<i>Benih</i>	<i>bineq</i>	BS	1,2	ε~i/#C-C#
		<i>bineq, biniq</i>	BSw		
8	<i>Buah</i>	<i>buaq</i>	BS	1,2	Same
		<i>buaq</i>	BSw		
9	<i>Bunuh</i>	<i>səmateq</i>	BS	1, 2	Ø~bə/#- and ?~ Ø/-#
		<i>səmateq, bəsəmate</i>	BSw		
10	<i>Burung</i>	<i>kədit</i>	BS	1	Differ
		<i>Pio</i>	BSw	2	

Table 4.3 shows that the form of the relationship is divided into three, where the form of the same relation, similar (relative), and there is no relation/difference. These results can be constructed that the relationship between BSs and BSw has very identical relations, being very closely related. The status of one language family makes it a language with a very high degree of similarity. It also indicates that these two languages historically came from one language. Furthermore, these results cannot be generalised before the language status is observed in the lexicostatistical calculations, namely the calculation of the level of equality or language relations between two or more languages, between BS and BSw.

#### 4.2.2 BS~BSw Kinship Distribution Map

The map of the distribution of the Sasak and Samawa languages shows the location or area of the distribution of language kinship between the two ethnic groups. BS and BSw have a kinship status of 58% with the category of one language family, so it can be concluded that they come from one protolanguage family, namely Austronesian. Language kinship markers are indicated by isogloss longitude on related sounds. The dotted line indicates the numbered squares one and two, as areas with high linguistic kinship. These two areas include Lombok Island with BS and Sumbawa Island with BSw. For example, the language distribution in related vocabulary can be seen in Figure 4.1 below.

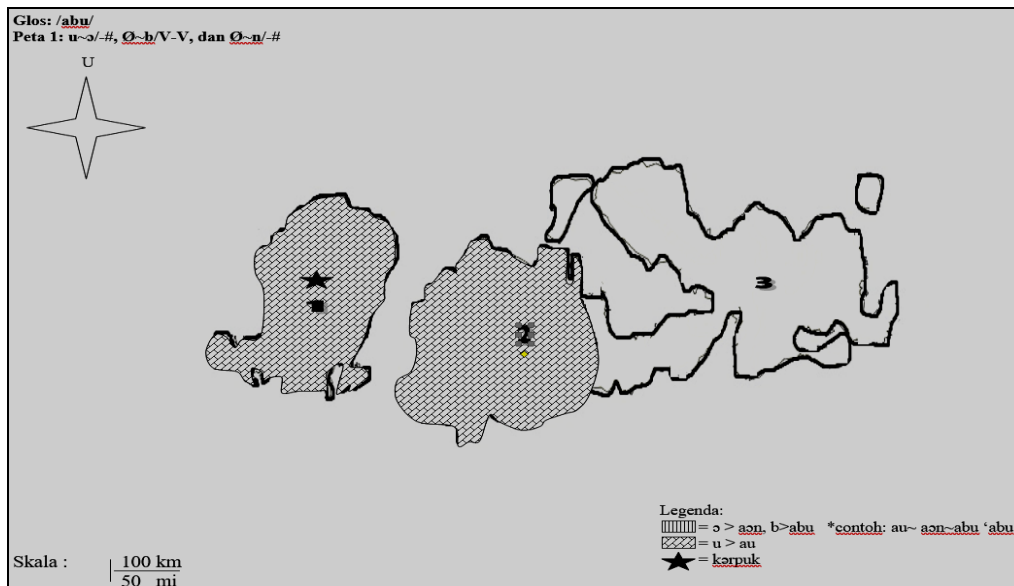


Figure 4.1 Map of BS dan BSw Kinship Distribution

Figure 4.1 shows vocabulary that is an example of mapping language kinship, namely the word /abu/. The word /abu/ has related variations between the two regions. Shading isogloss in the figure indicates both regions using the word /au/ (gloss /abu/). No difference in pronunciation was found for the word /au/ 'abu'. The distribution map showing the sound isogloss of one morpheme is undoubtedly essential to describe the kinship area of language speakers between two ethnic groups.

The process of mapping related isoglosses also aims to describe the various relationships between regional languages. Cognatic mapping is definitely a reference for the similarity of the social context and the character of the community's traditions. So, in the

end, isogloss cognition can facilitate the strengthening of ethnic interactions.

### 4.3 BS dan BSw Language Status

The equality of language status in a language will determine the position of one language against another language, namely between BS and BSw. Language is a sign or equation in the structure of a language itself, whether united by one language, family, or even language family. Of course, this can be explained utilising lexicostatistical calculations on the relationship between BS and BSw. The results of the calculation of the relationship between these two languages can be seen in Table 4.4.

Table 4.4 Language Similarity Percentage between BS and BSw

Same Code Word										same	Language Status		
1-2	1	2	3	4	5	6	7	8	9	10	$\frac{120}{207} \times 100\%$	58	Family
	+	+	+	+	+	+	+	+	+	-			
	11	12	13	14	15	16	17	18	19	20			
	+	+	-	-	+	+	+	+	+	+			
	21	22	23	....	207								
	+	+	+	....	+								

\*Note: (+) there are similarities, (-) there are no similarities, DP (observation area), and DS map (same area)

Lexicostatistics Formula for Language Kinship

$$C = \frac{J}{N} \times 100$$

Information:

- C = kinship
- J = number of relative words
- N = amount used

Known:

J = 120 words

N = 207

Resulting,

$$C = \frac{120}{207} \times 100 = 58\%$$

Based on Table 4.4, the percentage of lexicon similarities between BS and BSw is 58%. It means that the language status between BS and BSw is relatively high with the status of one family. It indicates that the position and existence of BS and BSw originate from the same language and then spread. Due to topography, geography, and cultural factors, causes lexical shifts between languages. In addition, the two languages make them into the protolanguage group, namely Austronesian, so there is no reason to state that the two languages (BS and BSw) are different.

Furthermore, suppose the calculation of the different levels of the lexicon is reduced to the community's social conditions. In that case, the results show that the two ethnic groups historically have families (when viewed from a linguistic perspective) and come from one community group with one language status historically. The estimation of the separation time of the two languages according to lexicostatistics is as follows.

Lexicostatistical Formulas of Old Language Separation (periodisation).

$$t = \frac{\log c}{2 \log r} \times 100\%$$

Note:

t = amount of time apart

c = related word percentage

r = constant/Morris Swadesh index

log = algorithm

The kinship rate at 58% has a Morris Swadesh constant point at 81%, with BS and BSw status as language families. The number of vocabulary used in the comparison is not 200 words but 207 vocabularies. According to the opinion (Hock & Joseph, 2010), which explains the addition of the Swadesh vocabulary is based on previous studies on the variety of ethnic languages worldwide. The following is the calculation of the length of time between BS and BSw based on lexicostatistics.

Known:

c = 58%

r = 81%

$$t = \frac{\log 58\%}{2 \log 81\% - 0,2365} = \frac{-0,2365}{-0,0915}$$

$$= \frac{-0,2365}{-0,183} = 1,292 \times 1000 = 1292 \text{ (split period)}$$

Year gap between BS and BSw 2022 – 1292 = 730 AD.

Based on lexicostatistical calculations, the length of separation of the Sasak and Samawa languages from their mother language occurred in 730 AD, meaning that the length of separation of languages was 1292 years ago with calculations from 2022 at this time. SL and SL are two cognate languages with family status and have separated for 12 centuries. Of course, this fact is a historical finding regarding the languages of two ethnic groups in NTB, which are Sasak on Lombok Island and Samawa on Sumbawa Island.

## 5. Discussion

Based on the BS and BSw kinship data analysis results, it was found that (1) BS and BSw have a kinship in the family category, meaning that the Sasak and Samawa ethnic groups use languages that have the same family. The phonetic characters used tend to be allophones with one place of articulation, so it is confirmed by the features of the Austronesian language family. It has been confirmed that Austronesian languages cover the Nusa Tenggara region, such as Balinese, Sasak, and Samawa (Mahsun, 2014). (2) The field of linguistic kinship mainly covers aspects of vocabulary, pronouns, nouns, verbs, and adjectives. This vocabulary is a means of daily language between the two ethnic groups in NTB. (3) The separation period between BS and BSw lasts for 12 centuries or 1292 years. The year the two languages separated occurred in 730 AD. It shows that BS and BSw are two languages of one family. This finding is a concrete reference to trace the origin of the ancestors of the two ethnic groups believed to be of the same family. The study of genolinguistics (Mahsun, 2010) explained that languages with the status of one family with family kinship certainly have a genetic relationship between speakers. This means that language users have a genetic relationship between BS and BSw. It is factual evidence that the two ethnic groups were original of the exact origin, then wandered and separated from their parents, resulting in variations in the language used in life. For this reason, a more thorough discussion of the kinship correlation of language as conflict resolution can be observed through three dimensions adapted from conflict resolution (Giddens, 2010), namely Signification, Domination, and Legitimacy.

### 5.1 Signification

Identity is a unique marker that characterises a subject. Signification refers to the existence of the subject against the hegemony of other subjects in the interaction. In the context of linguistic society,

language speakers tend to use a distinctive language that identifies themselves. The more distinctive the language used, the more other speakers recognise its existence in society. According to (Giddens, 2010), components of significance include symbolic schemes, discourse or linguistic texts, mentions or meanings. Especially for discourse or linguistic texts, it is appropriate to have BS and BSw language kinship as a liaison between the two ethnic groups in resolving conflicts. According to (Loyal, 2010), social conflict is formed from an unbalanced interaction between one person and another, giving rise to friction or conflict. Indicators of the emergence of conflicts are generally caused by linguistic communication that is not in harmony and accommodates the interests of speakers.

For example, the variety of pronouns in BS and BSw have different significations, namely gloss 'kamu' = /kau/, /kao/, /side/, and /pelungguh/, of these four vocabularies BS and BSw are related to the vocabulary /kau/. The value of taste in this pronoun is considered standard for the Samawa community, but it tends to be rude to the Sasak people. Efforts must be made in conflict resolution, namely reducing the use of pronouns that can trigger conflict between the two ethnicities and choosing wisely words that accommodate the interests of the two ethnicities so that it runs harmoniously.

## 5.2 Domination

Domination is a sign that characterises the overall mastery of one subject over another, covering various aspects of life, such as social, economic, political, cultural, etc. Domination tends to show social hegemony that lasts long and continuously in society. Judging from the context of linguistic kinship, dominance is formed between BS and BSw. BS has speakers reaching millions of souls, while BSw only has thousands of speakers. Based on this data, potential information can be obtained that conflicts occur because of the unbalanced friction of the majority's interests with the minority. Communication as a medium of diplomacy certainly uses language as a persuasive approach. According to Mahsun (2019), the role of language in conflict resolution is language as a potential liaison medium to regulate social life towards harmony. BS and BSw are related by kinship. This status can be used to establish family values by showing the relationship between two languages as a marker of kinship and having roles, such as pronoun vocabulary, nouns, etc. For example, in the following example.

D.1 Gloss 'telur': BS [telo?] ~ BSw [telɛ] historically, this vocabulary has a parallel relationship, although, in the process, there is 'zero marking' at the end of the syllable of the word. In the NTB region, the word [telo?] has a broader range of speakers than [telɛ]. Then, in terms of meaning, there are differences in the interpretation of inter-ethnic

vocabulary; the word /teloq/ for the Sasak and Samawa people means an egg, while the word /tele/ for the Sasak people is defined as the intimate female organ. Contradictions of meaning in the correlation of words in BS and BSw must be prevented to avoid misunderstandings between the two ethnicities and promote a more mediating vocabulary, such as the word /teloq/.

D.2 Gloss 'uang': BS /kepeng/ ~ BSw /kepeng/; /pipis/ historically, this vocabulary has similarities to the word /kepeng/, but differs from the word /pipis/. Mainly the word /pipis/ contains contradictions in meaning between the two languages. The Sasak people interpret the word /pipis/ as 'air kencing', while the Samawa people interpret it as 'uang'. The tendency of speakers in NTB, often uses the word /kepeng/, so it is necessary to prevent it when the word /piss/ is used in the Sasak community. The goal is to prevent the emergence of social discord in the verbal interaction of the community.

## 5.3 Legitimacy

Legitimacy is a symbolic acknowledgement by the society of an activity, action, and speech in social interaction. Signification and dominance require legitimacy, so all people in one area can accept that speech. Recognition can be constructed through the similarity of vocabulary between BS and BSw in parallel and serial. The similarity and similarity of words can be an emotional connector for speakers interacting. The main element that influences speakers in interaction is language (Loyal, 2010). For this reason, 58% of kinship with family status, BS and BSw can theoretically be united in interactions without social conflict.

Based on the study results, the number of related vocabularies reached 120 words, while 87 vocabularies were unrelated; therefore, the language dominance with similar features, syllables, and relationship patterns was primarily used in BS and BSw speech.

## 5.4 Reconciliation of Interethnic Conflicts in NTB

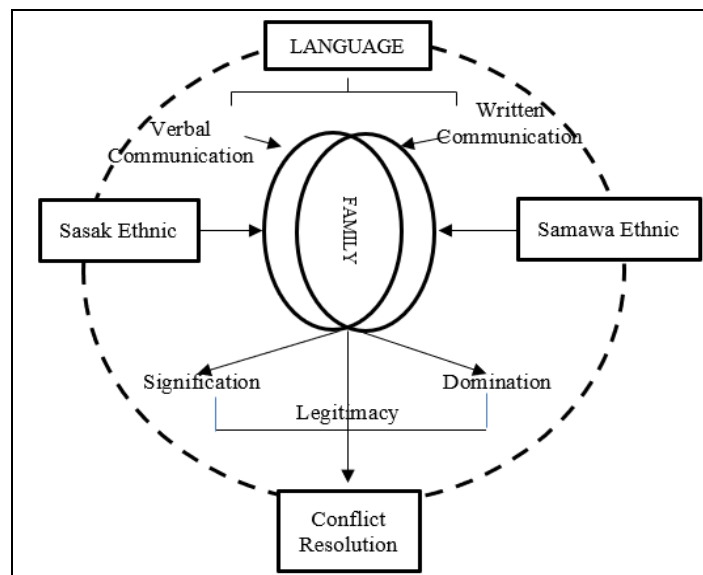
The linguistic kinship between Sasak (BS) and Samawa (BSw) has different statuses. Based on the results of lexicostatistical calculations in parallel, it shows BS~BSw has an identical relationship, while in a series comparison, BS~BSw (58%) has family status. The statuses of these two languages confirm that BS and BSw are identical and are family in one language family. This connection and kinship strengthen the unity in building a harmonious life. Every language with family and family status can be ascertained from one parent language because the distribution, location, and time (duration of spread) result in lexical shifts between the three languages.

The period of separation of languages from families lasts for 1292 years. If the current year is 2022, then the year of separation of these two languages is 730 AD. In the old lexicometer, the separation of the two languages was not too long and had the status of a language family. The essence of the relationship between BS and BSw becomes an effective formula for preventing horizontal conflicts and strengthening inter-ethnic communication.

The relationship between BS and BSw as a solution for resolving identity conflicts is a persuasive step. Without being realised by the speaking community, they have a kinship with the status of one language family or language family from linguistic genetics. This step is fundamental because people as language speakers can directly feel their identity in the language of other ethnicities. This is similar to what happened in NTB, which showed that several

cases of ethnic origins often occurred. The results of this investigation become potential suggestions for policymakers in resolving any differences in the conflict in NTB in particular and in Indonesia in general.

The relevance of kinship with the harmony of community life in an area can be in the form of (1) language kinship can encourage the formation of a sense of solidity between ethnic speakers, (2) language kinship can encourage the formation of a sense of social ties between linguistic ethnicities, and (3) language kinship can strengthen social fabrics. The society between the two or three languages is in the status of language families and families, so that protolingually, these three languages come from one language ancestor. The modelling constructions that can be arranged based on language kinship as a media for conflict resolution are as follows.



**Figure 5.1** Interethnic Conflict Resolution Formulation “Solution Scheme”

Figure 5.1 about the solution scheme contains the formulation of the resolution and prevention of inter-ethnic conflicts in NTB, especially the Sasak and Samawa ethnic groups. The components needed in conflict resolution include language, interaction, and community. This concept is an adaptation of the language kinship approach (Mahsun, 2019) and dimensions of conflict resolution (Giddens, 2010). The schema implication requires the speaker's communication's significance, dominance, and legitimacy. The Sasak and Samawa ethnicities are brought together through oral and written communication using language. Every ethnicity uses the language property. In this case, BS and BSw are related by 'family' status, so they become a means to bring the two ethnicities closer emotionally through the concept of conflict resolution dimensions: language significance, linguistic similarity, domination, and language legitimacy.

Reconciliation of BS and BSw occurs through language between the two ethnic groups based on the dimensions of conflict resolution. Kinship relations with family status are a reference or basis for strengthening the emotional relationship between the two languages. As one proto-Austronesian language, both languages have the potential for genetic similarity of speakers and media for conflict resolution. (Mahsun, 2010) through his preliminary study that there is a link between the genetics of speakers and language groups spread across the archipelago. That is, languages with family status surely have the same origin as the main speakers, but because of migration/emigration, circulation from one language can vary with the separation of the two languages, the region's topography, and the acculturation of speakers from various protolanguages. As is known, Indonesia has three different protolanguages based on Brandes' mapping

(Burhanuddin et al., 2021); this mapping divides Indonesia into three protolanguages, namely Austronesian, Non-Austronesian, and Melanesian. BS and BSw are included in the proto Austronesian, which means one proto with the regional languages of western Indonesia. It should be noted that the proto-Austronesian had a range of language and communication both verbally and verbally with the same family or family. The main characteristics in the linguistic kinship phenomenon show the occurrence of points of change through vowels, /a/, /i/, /u/, /e/, /o/ with parallel change directions such as /e/ > /ɛ/ and /ə/ , so that certain vocabularies such as the word 'telur': /teloq/ > /telɛ/ have contradictory meanings that are not balanced and tend to cause social conflict between the two ethnicities when communicating. It should be noted that language has two main functions, namely transferring information and managing social relations, including speaker harmony (Spencer-Oatey, 2000). The two main functions of this language cannot be separated from one another. Language is a representation of one's ideas about something. Language is intended to strengthen social, emotional, and harmonious ties between speakers, whether they are of the same ethnicity or different ethnicity.

The kinship of language in its function as conflict resolution between the two ethnicities can be patterned through sound correspondence and lexicostatistics. Language in the context of correspondence refers to the kinship of language sounds with the resulting meanings, thereby creating emotional and social relationships between languages and speakers of both ethnicities. Then, language kinship as a medium of communication and managing social relations refers to the function of language, which is not only a means of communication but can form harmony in the social life of the Sasak and Samawa ethnic groups. (Giddens, 2010) stated that inter-ethnic conflicts can be resolved through local energy in the form of wisdom. Wisdom is represented through communication correspondence, namely the second language of ethnicity. Language as a social organiser is very effective in overcoming and preventing the emergence of regional conflicts. However, it should be noted that the character of regional conflicts always has a latent cause that can bring up new conflicts again.

Preventive efforts in resolving regional conflicts can be accomplished through three adaptive solutions. The following efforts are part of the adaptive solution.

- a) Bilingual communication between the two ethnic groups by paying attention to vocabularies that have contradictory meanings such as /teloq/ > /tele/, /kepeng/ > /pipis/, etc.
- b) Pay attention to the concept of sound correspondence, which has the same and similar relations, as a way or strategy of communicating more effectively and intimately.

- c) The sound correspondence must be carried out through lexicostatistical evidence to investigate the periodisation of the separation length between the two regional languages.
- d) Language kinship must still pay attention to the potential for retention and innovation. Retention is a form of cognition that must be maintained in a language with proto similarities. Then, innovation is an adaptive change to language due to the topographical or geographic conditions. The retention and innovation of BS and BSw have the status of family languages, meaning that although there is a change and maintenance of the cognatic form. It does not affect the kinship of the two languages so that the adjustment of communication between the two speakers becomes simpler because there are more syllables and related phonemes.

Efforts to resolve conflicts require a strategy. (Giddens, 2010) has offered postulates of conflict resolution methods through the dimensions of conflict resolution, including significance, legitimacy, and domination. If we look more closely, based on the kinship of the BS and BSw languages, Giddens's view is derivative of the actualisation of conflict resolution in the language (DeVito, 2011). DeVito (2011) emphasised some strategies, for example, *win-win strategies*, *Avoidance Active Fighting Strategies*, *Force and Talk Strategies*, *Face Detracting*, and *Verbal Aggressiveness*.

*Win-win Strategies* mean prioritising similarities or similarities in the lexicon or word syllables between BS and BSw in interaction. On the other hand, the aspect of difference is not a priority to be raised in communication. For example, vocabulary that has similarities or similarities is prioritized over vocabulary that actually creates division, such as: the lexicon /inaq/ 'ibu', /bineq/ 'benih', /sesato/ 'hewan', etc.

*Avoidance Active Fighting Strategies* means that the interaction is not carried out with frontal communication between ethnic groups who do not understand each other's lingual features. This is because BS and BSw are related to family language status, but different lexicons still exist. For this reason, the conflict reconciliation process by avoiding frontal communication is an effective strategy for each ethnic group in building national harmony in NTB. For example, the lexicon that needs to be avoided in frontal communication, namely: /teloq/>/tele/ 'telur', /lepang/ > /lɛpang/ 'katak', etc.

*Force and Talk Strategies* means social interaction that avoids domination/compulsion and prioritises contextual insightful conversation/communication strategies. Strategies that prioritise the environment and topographical conditions of the region can also determine the direction of communication between the two ethnic groups. For example, the character and



language properties of speakers of urban areas and traditional areas in both Sasak and Samawa ethnic groups are clearly different. The communication process must identify language identity and then communicate contextually while maintaining language kinship.

*Face Detracting*, this means that the process of social interaction between speakers in one activity must prioritise an indirect attitude or an attitude of speaking by positioning oneself as a party who blends in with the community and does not tend to be personal. Conversations certainly reduce sympathy and harmonious camaraderie between speakers by prioritising personal interests over common interests. For this reason, facial reduction in communication is an effective strategy to prevent individual impressions and personal ego from conveying ideas or ideas to the interlocutor. For example, using the lexicon /ite/ 'kita' and avoiding the use of the lexicon /aku/ 'aku' or /ante/ 'kamu', etc.

*Verbal Aggressiveness* means interaction by reducing the aggressiveness of speaking in one communication activity. Moreover, if communication is in the language of other ethnicities, namely between BS and BSw, this attitude must be avoided. Talks tend to be dominant and do not prioritise the balance of the role of communication. This atmosphere can lead to a less harmonious situation. BS and BSw, as two languages with 'family' status, certainly have many similarities and similarities in features and properties. For example, using linguistic features that tend to accommodate the identities of both languages by using the same and similar language.

Discussion of methods and strategies for resolving conflicts between the Sasak and Samawa ethnic groups in NTB is a shared hope. The kinship of language and lexicon devices that have similarities and similarities become a reference in the reconciliation of social conflicts. An interaction participant can manage the entire lexicon used by paying attention to the resolution method. On the other hand, implementing the method without a strategy indeed results in no follow-up to the conflict resolution process.

## 6. Acknowledgement

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## 7. Conclusion

Based on the research results and discussion, it can be concluded that the Sasak and Samawa ethnic groups use languages belonging to the Austronesian

family. Both ethnicities have a linguistic kinship with 'family' status. The results of lexicostatistical calculations show that the kinship between the two languages reaches 58% with 120 similar and similar vocabularies and 87 different/different vocabularies. The separation length between BS and BSw reached 1292 years or began to separate in 730 AD. It proves that the two languages separated at ten centuries.

Reconstruction of kinship between the two languages is dominated by pronoun, noun, adjective, and verb word classes. Pronouns BS and BSw obtained layers of politeness so that for each word, there is a variation of pronunciation, such as gloss 'I' /aku/, /tiang/, and /titiang/. Then some words have contradictory meanings, such as gloss 'telur' /teloq/~/tele/ and gloss 'uang' /kepeng/~pipis/. This finding then becomes the basis for the concept of conflict resolution, which is based on three dimensions of the resolution, namely signification by prioritising related speech, dominance with linguistic features of the two ethnicities, and legitimacy of two language speakers.

The formulation resulting from the research data analysis is a language reconstruction concept in an 'inter-ethnic conflict solution scheme', which includes the significance, dominance, and legitimacy of language by speakers of different ethnicities. These findings and concepts become a reference in resolving and preventing conflicts that have occurred and will occur.

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### **Attachment (Legend):**

- # : marker words
- #- : Initial change of words
- # : Final words change
- /.../ : Phoneme
- [...] : allophone, grapheme
- > : to be/ transformed into...
- ~ : relations
- V : Vowel
- C : Consonant
- #V- : Changes to the beginning of a vowel
- V# : Changes to ending vowels
- #V – V# : Changes that occur between vowels
- #C – C# : Changes that occur between consonats