

Honorific System in Balinese Community Stratification

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Abstract

The honorific system includes a variety of words used to greet other people, which often reflect social hierarchy, status, age, and the type of relationship in an interaction between speech participants. This descriptive research aims to describe the greeting system used by the Balinese people. This research uses research data in the form of dialogue between speakers and speech partners, at family social gatherings and community social gatherings held in *banjar* halls in Badung district and Denpasar municipality. The observation method uses data collection techniques by listening to every interaction that occurs, recording to make it easier to collect data which will later be described according to the context of the situation and recording every interaction that occurs. Pragmatic matching techniques are used to analyze the use of greeting words, making it easier to analyze according to the objectives of the research. The results of the analysis are described using ordinary words so that they are easily understood by readers. The results of the research found that honorifics not only function as greetings but also contain the meaning of greetings spoken at the beginning of the interaction. Honorifics also change over time, due to modernization factors and social changes. However, despite this, the phenomenon of honorific systems in the context of social gathering situations still reflects traditions and cultural values. A more relaxed communication style is also becoming more common, especially among the younger generation or in more informal situations. However, honorifics will be more formal if they are in the context of a social gathering situation, in interactions with people who are older or from a higher level of society. Both in traditional stratification based on birth (caste) and modern stratification (social status). Using appropriate greetings can create a warm, friendly and respectful atmosphere among participants, while still paying attention to the social and cultural norms that apply in Bali. honorifics play an important role because they are determined by traditional social and cultural hierarchies so that the honorific system of Balinese society greatly influences social interactions, the formation of cultural identity, and ongoing changes in society. It is hoped that the results of this research will provide deeper insight into the greeting system for the community.

Keywords: greeting system; greeting words; social stratification; speech

INTRODUCTION

The honorific is closely related to the words or expressions used by speakers when calling, mentioning or greeting in a language event (Kridalaksana, 1982). The form of greeting refers to certain words used to greet other people in the process of interaction between people (2019). Honorifics are also very much determined by the very complex respect system of the Balinese people, which is reflected in various aspects of their social, cultural and religious life. This respect system is closely related to traditional values and social structures that exist in Bali, including the caste system, age and social status. The respect system in Balinese life is generally reflected in the use of greetings which vary according to social status, age and situational context.

This honorific plays an important role in maintaining ethics and harmony in social interactions. In the context of *arisan*, which is a social gathering that is often held in Balinese society, the use of formal greetings is very important to show respect and maintain social etiquette. In contrast to the greeting system in the realm of family gatherings because of kinship and closeness, the kinship greeting system predominantly uses non-formal greetings. The types of greetings are as follows: (1) kinship greetings, (2) non-kinship greetings. Kinship greetings are divided into two, namely: extended family and nuclear family. The extended family is a kinship group that consists of more than one nuclear family and is one unit that lives together in one house, while the nuclear family is one family at home (Koenjaraningrat (in Syafyahya, 2000: 19).

The use of formal greetings in a social gathering is an important part from social and cultural etiquette in Bali. Understanding and using appropriate greetings helps maintain good relations, shows respect, and ensures that meetings take place in a harmonious and orderly manner. The language system has levels or is called *Sor Singgih Basa Bali* a communication tool used in formal and non-formal situations, Balinese is used by the Balinese people in traditional and religious activities (Suwendi, 2016).

Balinese life adheres to, a). The traditional stratification system is based on birth lineage, known as Wangsa. The dynasties in Bali can be classified into four, namely *Brahmin*, *Ksatria*, *Wesya* and *Sudra*. Meanwhile b). The modern stratification system can be seen based on educational status, rank, expertise and power (Adnyana, 2014). The implementation of *Sor Singgih Basa* can also be known through the choice of words of greeting used by the speaker to his speech partner. In Balinese society in particular, it is mandatory to use Balinese as a means of communication, especially in traditional ceremonies.

The use of Balinese is good if it is in accordance with the Balinese *Anggah-ungguhing* system. (Suwendi, 2016). This gives an idea that the use of greetings varies depending on a person's position and social status. Based on these conditions, it is necessary to conduct research that examines the Balinese people's greeting system in the context of family gatherings and RT community gatherings because the interactions that occur vary greatly in various starting areas.

LITERATURE REVIEW

Balinese Language Based on its function as a communication tool used in formal and non-formal situations, Balinese is used by the Balinese people in traditional and religious activities (Suwendi, 2016). Greetings are spoken by a speaker when interacting and communicating with the person he is speaking to. Greeting words are morphemes, words, or phrases that are used to refer to each other in conversations that vary according to the nature of the relationship between speakers (Harimurti, 2008). The results of previous research have studied many greeting words, including studying the semantic structure of personal pronouns in the Balinese greeting system (Kamajaya, 2014); Balinese Ksatria Caste greeting system for kinship terms Aryasuari, (2020); Balinese naming system (Temaja & Bayu, 2017); Kinship Greetings in Balinese (Temaja & Bayu, 2018) as well as the results of research on Greeting Words in Minangkabau Language (Utama & Arief, 2012). The various studies produced have not specifically focused on the greeting system in the interaction of social gatherings in the family domain and the public sphere in community life in Bali, which is generally carried out every once, three or six months at *Balai banjar* (community meeting hall) discussing religious events and information. It is important for the progress of local villages as well as families on a large scale who are not only related by blood but also have kinship relations. Large family gatherings generally also discuss traditional ceremonies and important information about various activities that will be carried out by the extended family so that good relationships are established. The various studies produced have not specifically focused on the greeting system in the interaction of social gatherings in the family domain and the public sphere in community life in Bali, which is generally carried out every once, three or six months at *Balai banjar* (community meeting hall).

METHOD

Qualitative research is descriptive, aiming to describe the greeting system used by the Balinese people. This research uses research data in the form of dialogue between speakers and speech partners, at family social gatherings and community social gatherings held in *banjar* halls in Badung district and Denpasar municipality. Data in the form of dialogue was adjusted based on the context of the situation in each social gathering activity, resulting in 50 pieces of data. The population uses a purposive sampling technique because the sampling and determination technique is determined by the researcher with certain considerations.

The observation method uses data collection techniques by listening to every interaction that occurs, recording to make it easier to collect data which will later be described according to the context of the situation and recording every interaction that occurs. The recording technique is the acquisition of data by recording spontaneous use of spoken language (Subroto, 1992:36; Sutopo, 2006:84). Pragmatic matching techniques are used to analyze the use of greeting words, making it easier to analyze according to the objectives of the research. The results of the analysis are described using ordinary words so that they are easily understood by readers.

FINDINGS AND DISCUSSION

Situation context (1):

Speaker: Arisan Coordinator

Speech Partners: Members of the social gathering

Situational context: The social gathering coordinator greets the members of the social gathering (extended family), before providing information.

Dialogue:

Speakers: Om swastiatu, Rahajeng Semeng, Semeton Istri sareng sami

Speech Partners: Nggih rahajeng semeng (all members of the social gathering)

Analysis:

The context of situation (1) is a dialogue that occurs in the house of one of the members of the family gathering. The members of the arisan are all relatives from the same group, namely, knights in the Puri Kamasan area. Arisan is a face-to-face media as a gathering place for all members of the extended family to create an atmosphere that is intimate but still full of respect. In the context of the situation above, starting the dialogue the social gathering coordinator greets all members by saying the greeting "Om swastiatu" followed by a good morning greeting. The word of greeting that appears in the context of the situation above is the word "semeton istri sareng sami" (sisters). The word **sameton/semeton** in Balinese lexically means "brother" while the word wife means woman. In the Balinese *sor singgih basa*, the word **semeton** is a word that is included in the classification of the *alus singgih basa*. In the context above, the word **semeton** is spoken by the speaker as the arisan coordinator not only with the aim of giving an opening greeting to all family members as *arisan* participants, but also as a greeting in the form of respect, even though all members have the same position coming from the *Kshatriya* group in accordance with the stratification of society. traditionally. This phenomenon supports the concept that greeting words are words used to greet, reprimand or refer to a second person or someone you are talking to Chaer (2006:107).

Situation context (2):

Speaker: Kelian Adat (Village Head)

Speech Partners: Banjar members

Situational context: Kelian Adat greets banjar members before starting the event

Dialogue:

Speakers: Om swastiatu, Rahajeng Semeng, Semeton istri Sareng Sami

Mitra Tuter: Nggih rahajeng semeng (all family welfare program as Banjar members)

Analysis:

The context of situation (2) is the interaction between traditional **kelian** (village head) in Bali and residents that occurred in bale banjar. In the speech, the situation above uses the same word choice as **semeton** as speech data (1), only the location

of the speech is different, namely, it is in the *banjar* (village hall). The word **semeton** in this condition refers to a word of greeting which not only contains the meaning of greeting but is also a word of greeting with the aim of elevating the position of the *banjar* residents. The difference between data (1) and (2) is only in the location of the speech in formal and semi-formal situations. This condition gives an idea that words of greeting, apart from functioning as a greeting to start an interaction, can also be used to greet. In both kinship interactions and formal interactions, the word greeting, which is also called greeting, plays the initial role of interaction.

Situation context (3):

Speaker: Arisan Coordinator

Speech Partners: Members of the social gathering

Situational context: The social gathering coordinator greets one of the social gathering members because they haven't seen each other for a long time.

Dialogue:

Speaker: Ye, Jero Sandat, Lama tidak bertemu (Long time no see)

Speech Partner: Nggih Ratu (That's right, Ratu) (with a smile)

Analysis:

The context of situation (3) is different from the context of situations (1 & 2) because the coordinator and members are from the same family, but Jero Sandat comes from a lower class "Sudra" family and marries a Balinese man from the Kshatriya class and gets a new name, Jero Sandat (sure name before marriage was Made Ayu). So anyone who greets a woman who is married to a male knight with the greeting "Jero" and this woman can also call a woman who is married to the same class with the greeting "Queen or queen or Ibun Gungde (mother who is called by adding the name of the child). The characteristics of greetings in Bali vary greatly because they are determined by the context of the situation and the stratification that occurs in society, both traditional and modern. Apart from that, the factors of age, proximity, position and semi-formal situations result in the choice of greetings used also varying greatly.

CONCLUSION

Honorifics are used not only to greet but also as greetings to initiate interactions both in the family or kinship realm and in the general public. The system of respect in Balinese greetings reflects deep social and cultural values. Using appropriate greetings according to social status, age and situation is an important part of ethics and politeness in social interactions. Understanding and using greetings according to context not only shows respect but also strengthens social relationships and maintains harmony in the community. Family gatherings are due to the kinship system so words of greeting are more relaxed both in community life and in traditional stratification within their respective kinship hubs. Greetings will be more formal if they are in the context of a social gathering situation, in interactions with older people or from higher levels of society, both in traditional stratification based on birth (caste) and modern stratification (social status).

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