Strategies in Balinese Communication

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ABSTRACT: Communicating in Balinese language needs some strategies. Not all Balinese people can speak Balinese in a polite way because the Balinese language is one of the languages having a level system. The problem is mostly faced by young speakers of the Balinese language. This research focuses on strategies for communicating politely in Balinese without having to use the upper level of the Balinese language. This is important to be considered that nowadays, due to the development of tourism, globalization, and rapid advances in information technology, the young generation of Balinese often finds big obstacles in using the Balinese language appropriately according to their situation and conditions. Data of this research were collected by observation and interview methods completed with their appropriate techniques. The collected data was first analysed by grouping method based on the forms of the utterances of the language levels. Then the grouping was conducted based on strategies applied to create polite utterances in Balinese communication. This research found that, first, speakers want the communication to run smoothly and harmoniously. Second, most of young speakers have problem and difficulty to use the upper-level in Balinese communication. Additionally, when speaking in Balinese, it can be considered polite to use indirect speech, the polite forms of imperative, appropriate deixis and to apply other strategies.

KEYWORDS: Balinese language, communication, politeness

I. INTRODUCTION

Balinese language is a part of Balinese culture. Therefore, Balinese language is also used as a means to develop Balinese culture. It means that Balinese language is not only important used as a means of communication, but it is also used as a medium to transfer various messages and moral values of Balinese society which are often wrapped and found in Balinese language for social and religious of Balinese people lives. For this reason, the existence of Balinese language needs to be maintained and preserved so that the local values it contains are maintained as well. These values have existed since a long time ago and their truth is recognized and has been used as guideline in their daily social lives. The values upheld by the Balinese people include polite communication in using Balinese language.

Language as a means of communication has an important role in human life. With a language, someone can convey ideas, opinions, and desires to other people. It is important to consider a person's attitude when they do or say something in Balinese. If the speaker decides to say something, it means that he/she has already thought about the way and choice of words he has to use during the conversation so that another purpose of communication is to build social relationships [1]. A language can continue to grow in its speakers' community depending on the intensity and role of the language in the society. The higher the role of a language in the social and cultural life of society, the better the growth of that language, and it is not strange if a language dies or is abandoned by its speakers as the speakers do not use it anymore for their daily lives' activities including due to social and cultural activities. As social creatures, humans in communicating should pay attention to and apply various communication ethics so that a peaceful civil society can be realized. A language as a communication tool is potential to be used to achieve a success in human life. Such language potential can be found in various levels of society. Using appropriate and polite language causes communication run smoothly and in a harmony because those who are involved in a communication can provide a positive response

Nowadays, speakers of a certain language not only use their own languages to communicate, but they also use other languages. This is because heterogeneous communities create conditions that urge them to communicate using several languages. Although the speakers use one or more languages in their communication, they will still pay attention to communication etiquette to produce good and harmonic communication. The forms of good communication can be seen in various aspects of language use, including choosing the right words in the right situation. The words choice in several local languages in Indonesia is closely related to language level of several local languages in Indonesia and for those languages there is few difficulties for speakers to speak the languages appropriately and politely.

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Language also functions as a tool of social integration and adaptation. For example, when adapting to a certain social environment, we will choose the certain appropriate language referring to the language level system. The use of language will always depend on the situations and conditions we face. We will use different language with different people and in different situations. For example, non-standard language will be chosen when communicating among friends or close colleagues and standard language will be used when communicating with older people or in certain formal settings. By learning language procedures, we can avoid language mistakes in a language culture. Mastery of the language of a society makes it easier for a person to blend in and adapt to their society and nation

Language mastery is closely related to a person's mastery of soft skills. This condition has been realized by the government in the university curriculum which requires every university graduate in Indonesia should have good soft skills. Using good and polite language in communication becomes one of the soft skills and it is one of the concerns of society and the government because communicating with polite and appropriate language is very necessary in various professions. Through the use of good and polite language, someone will also be able to work well together in a team and provide good services to the community, especially companies operating in the service sector. Politeness still also becomes a major concern in English language teaching. It is considered as one way to maintain effective classroom interaction. Therefore, as one of the important actors in the class, teachers and students need to practice politeness as a way to create effective classroom interaction [2]. Thus, mastering the language politeness system is very important for every speaker of a particular language. For this reason, mastery of language politeness in communication is an interesting phenomenon to study in more depth. This research focuses on polite speaking strategies in Balinese.

Some linguists said that studies on politeness as a part of communication has been recently conducted for many different languages in the world [3]–[7]. Considering the importance of someone mastering and understanding the politeness system as explained above, this research becomes very meaningful in relation to the use of Balinese, not only by Balinese speakers, but also by speakers of other languages who want to use Balinese in their communication. In Balinese language as a language having level system [8] some problems happen when people want to speak polite language. The best way to make polite utterance in Balinese language is by using upper-level of language in communication. However, how to use or master the upper-level of Balinese language becomes a big problem especially for the young speakers. Because of this reason, this research focuses on strategies for speaking politely in Balinese without only having to use the upper-level of Balinese language. This is important to be considered that nowadays, due to the development of tourism, globalization and rapid advances in information technology, the young generation in Bali often find big obstacles in using the Balinese language appropriately according to their situation and conditions.

II. METHOD OF RESEARCH

Data of this research was collected by observation and interview method completed with their appropriate techniques [9]. The observation method was used to observe the informant's language. This method requires recording technique and also note-taking technique. Then, the interview method was carried out to obtain data from informants related to the topic. The interviews conducted was adjusted to the conditions in order to obtain sufficient data for analysis. Meanwhile, written data was collected by reading Balinese scripts or stories and then sentences related to the topics and problems discussed in this research were rewritten on particular data book. The results of the observation and interview methods were combined to form a data corpus

The collected data was first analysed by grouping method based on the forms of the utterances of the language levels. Then the grouping was conducted based on strategies applied to create polite utterances in Balinese communication. What linguistic strategies were used and what syntactic modifications were done to result in polite utterances become the focus of this study. The result of the analysis was described in accordance to the goal of the study. The description was presented in formal and informal method. With the two methods of presentation, the result of this study could be easily understood.

III. RESULT AND DISCUSSION

A. *The use of Declarative and Interrogative for polite command*

Declarative sentence aims at expressing information to others. However, in fact the declarative sentences are often used to other intentions, such as command and requests. The followings are declarative sentences used to express other meaning or intention as mentioned before. The use of declarative for non-declarative meaning is a part of the indirect speech act. The declarative sentence is applied to make more polite command expressions in order to keep the communication in a harmony. This is the way often done by Balinese people in their daily Balinese language communication.

(1) *De, meme sakit sirahe. Sing maan pules uling dibi.*
De, mother get headache. Not get sleep from yesterday
'De, I got headache, I could not sleep since yesterday'

(2) *Bli sing makita naar nasi, dot teken bubuh*
Brother not like eat rice, like porridge
'I do not want to eat rice, I want to have porridge.'

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(3) *Yan, I meme takut kone jumah padidi.*
    Yan, DEF mother afraid at home alone
    'Yan, mother is scare to stay alone at home, she said'

In declarative sentence (1) the speaker aims at telling the hearer to buy some medicine for her because she got headache since yesterday. The purpose of the declarative sentence is not to tell information but to request the hearer to buy medicine immediately. In (2) the speaker does not just mean to tell what the declarative sentence contains, but the speaker tends to ask the hearer to make or buy him porridge because the speaker does not want to have rice. Furthermore, in (3), the speaker does not intend to provide information but she wants to ask the hearer to come home soon since their mother feels afraid to be at home alone. From these three examples, it can be seen that the declarative sentence is used as a request or command rather than just telling information. So, the meaning stored implicitly in the speech is more in the form of a command than just information. The meaning of commanding will be more clearly seen if the sentence is completed with an answer as a response from the hearer to the speech expressed by the speaker, as in the following conversation (1a-3a).

(1a) A: *De, meme sakit sirahe. Sing maan pules uling dibi.*
       De, mother get headache. Not get sleep from yesterday
       'De, I got headache, I could not sleep since yesterday'
     B: *Nah me, meli obat jani.*
       Ok mom, buy medicine now
       'Okay mom, I am buying medicine right now'

(2a) A: *Bli sing makita naar nasi, dot teken bubuh.*
       Brother not like eat rice, like porridge
       'I do not want to eat rice, I want to have porridge.'
     B: *Belianga bubuh jani bli*
       Buy-SUF porridge now brother
       I will buy you porridge now brother'

(3a) A: *Yan, I meme takut kone jumah padidi.*
       Yan, DEF mother afraid at home alone
       'Yan, mother is scare to stay alone at home, she said'
     B: *Nah mbok, tiang mulih jani.*
       Okay sister, I am going home now
       Okay sister, I am going home now'

In the context of the discourse above, the hearer (B) can immediately understand that declarative sentences spoken by the speaker (A) is not understood only as an information but more likely as a request or command so that B responds to the declarative sentence by immediately carrying out what A asked. Hearers can directly catch the speakers' indirect sense due to contextual factors. Balinese speakers use indirect speech acts to make requests or commands with the aim of maintaining language politeness even though they are talking to their own relatives.

In Balinese, interrogative sentence is also often used for another aims, like to make request or polite command. The examples can be seen in the followings.

(1) *Jam kuda jani gus?*
    Time what now guy?
    'What time is it now guy?'

(2) *Mbok, Bisa ngajahin tiang ngae tamiang?*
    Sister, can PREF-teach me make tamiang?
    'Can you teach me to make tamiang?'

(3) *Adi konden meseh luh?*
    Why not yet get dress luh
    'Why don't you get dress Luh?'

From the data above, it is known that interrogative sentences (1), (2), and (3) besides they have the meaning of a question, these three sentences also contain the meaning of a command or request and even the meaning of an indirect command dominates the meaning of the sentences. The meaning of the sentences is the speaker orders the hearer to leave his house since it was late at night at (1), the speaker asks the hearer to teach the speaker to make *tamiang* at (2), and the speaker tells the hearer to get dress at (3). This is a fact that the interrogative sentences are mostly used to command than just to ask about information. In this case the hearer can immediately understand that the interrogative sentence addressed to her means more of a command than just an asking. This is because of contextual factors where all speakers involved in communication already understand that the meaning of the interrogative sentence is more like a request or command than just an asking.

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B. The Use of Polite Imperative

In Balinese, imperative sentences are normally often used for request and command purposes. However, to make the imperative more polite, the syntactic marker *tulung* 'please/help' is needed before the verb with suffix *-ang/-in*. This can be seen in the following example

(1) *Tulung dandanin I bapa ke kamar!*
Help take-SUF father to room
'Please take father to his room!'

(2) *Tulung atehang tiang masuk!*
Help take/drive-SUF me enter
'Please take/drive me to school!'

(3) *Tulung ajahin kurenanae mamunyi alus!*
Help teach-SUF wife speak polite
'Please teach your wife to speak politely!'

The three imperatives above are often used to make orders or command more polite. In the imperatives there is the syntactic marker *tulung* 'please/help' before the verb with the suffix *-in* in (1) and (3) and suffix *-ang* in (2). However, the syntactic marker *tulung* 'please/help' in the three imperatives can be changed by adding the suffix *-in* into *tulungin* 'help' and followed by the object and verb with suffix *-in* as in (4) and (6) and suffix *-ang* in (5). These can be seen in the following examples.

(4) *Tulungin I Bapak dandanin ke kamar!*
Help-SUF father take-SUF to room
'Please take father to his room!'

(5) *Tulungin tiang atehang masuk!*
Help-SUF I take-SUF school
'Please take me to school!'

(6) *Tulungin kurenane ajahin mamunyi alus!*
Help-SUF wife teach-SUF speak polite
'Please teach your wife to speak politely!'

C. The Use of Upper-level Language

Balinese utterances that use very polite language normally called Balinese upper-level language is the best way to produce very polite speech. However, the majority of Balinese speakers today are unable to communicate in Balinese using such a kind of language. Thus, various alternatives emerge to produce polite and smooth communication. The following are examples of polite Balinese speeches that use very polite (upper-level language) Balinese language.

(1) *Ida dane pamiarsa sane dahat wangiang titiang*
Dad mom viewers that i really appreciate
'The honorable ladies and gentlemen'

(2) *Titiang prasida mewali malih*
I can return again
'I can come back again'

(3) *Titiang jagi ngaturang imba*
I will PREF-give-SUF information
'I will let you know'

(4) *Sane kapertama patut kabaosang*
That first worth PREF-speak-SUF
'The first one should be talked'

(5) *Bebaosan punika kamargiang ritatkala upacara majauman*
Discussion that PREF-road-SUF when ceremony wedding
'The particular discussion/debate is only spoken on the weeding ceremony'

In all sentences above, all the words used belong to the upper-level language of Balinese. Thus, the resulting sentences look very polite and can be used to speak with anyone and in any situation. As explained above that a polite speech constructed with all of upper-level words is very rarely produced by young Balinese speakers because of their limited understanding of the upper-level of Balinese language (very polite language).

D. The Use of Appropriate Deixis

As Balinese has a language level, Balinese speakers are generally requested to use upper-level language (polite language) to express something politely. However, in reality, not all Balinese speakers understand and are able to master and use the all levels of Balinese. In daily communication, both in the family environment, in formal and casual communities, more Balinese speakers

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use ordinary Balinese/middle-level language and if they want or are required to speak politely because of a particular situation, for instance if they are communicating with people (speakers) who are older or have a higher socio-economic status, the speakers usually use certain pronominal deixis to express politeness. The understanding of deixis, both pronominal deixis, social deixis, and spatial deixis in Balinese is also touched upon by Saeed (1997: 177). The examples of the particular deixis use can be seen below.

(1) ***Titang*** *merasa kenyel napi.*
I feel tired yes
'I am feeling tired'

(2) ***Ida*** *ane lakar mai muput.*
He/she that will here complete
'He will come here lead the ceremony'

The two examples above are speeches that use ordinary or standard Balinese language and these speeches are considered polite due to the correct use of certain personal deixis. The presence of pronouns of the upper-level language such as *titiang* which refers to the first-person singular and *Ida* which refers to the third person singular have made the standard sentences polite. So, the presence of these upper-level pronouns becomes very important to create polite and acceptable speech in Balinese.

Besides, the standard speech can also seem polite if it contains social deixis like the following.

(3) ***Tu Aji****, jam kude tiang meriki?*
Ratu Aji, time what i PREF-here
'Gus Aji, what time should I come here?'

(4) ***Guru****, tiang orahina meli tali plastik agulung*
uncle, I order-SUF PREF buy cord plastic one-roll
'Uncle, I was told to buy one roll of plastic cord'.

(5) ***Jero De****, malih pidan nyama-nyamane ngayah ke geriya?*
Jeri gede, when the relative PREF-work to griya
'Jero Gede, when will our relatives go to Griya for a work?'

(6) ***Mangku*** *bin pidan mulih ke Bangli?*
Priest when go home to bangli
'Priest, when will you go home to Bangli?'

The forms of social deixis such as *Tu Aji* (abbreviation of *Ratu Aji*), *Guru* (a term for uncle/father), *Jero De* (an abbreviation of *jero gede*, the term for a person who serves and dedicates himself to a temple), and *mangku* (a short form of *jero mangku*) causes this standard speech to be polite (although the level of politeness is lower than the speech that is entirely in upper-level language of Balinese), and such a kind of speech is often used by Balinese speakers in their all aspects of lives.

Some data on Balinese speech which uses place deixis that is used appropriately to produce speech that is quite polite and well received by the hearers are presented below.

(1) ***Derika*** *jang bantene mbok!*
In there put offereings-DEF sister
'Please put the offerings over there sister!'

(2) ***Meriki*** *dadi aba atenga!*
To here can bring half
'Please bring here half!'

(3) ***Deriki*** *liu ane bisa ngae sampian penjor bli*
In here that can PREF-make sampian penjor brother
'Here many people can make sampian penjor brother.'

The place/location deixis used in the data above is place deixis of the polite/upper-level language. Only by using that place deixis we can make the speech accepted as polite speech and it is acceptable language in Balinese communication. Therefore, It is important for Balinese speakers to know this strategy in order to produce polite speech so that they can communicate smoothly and harmoniously.

E. The Use of Particular Words

Apart from the methods above, to speak Balinese politely, speakers who are not very familiar with polite Balinese, especially the young Balinese speakers and even adults who mostly live in urban areas often use one or more particular lexicons of the Balinese upper-level language that are integrated into the standard or ordinary speech they produce. This is also the way to make polite speech in Balinese. The examples can be seen in the following examples.

(1) *Bli Putu lakar **ngentosin** kerubungne*
brother Putu will PREF-replace-SUF cover-DEF

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'Brother Putu will replace the cover'

(2) **Malih pidan** *Mbok Wayan ke Lombok?*

again when sister wayan to lombok?

'When will you go to Lombok Sister Wayan?'

(3) **Pikonehne** *Pan Sura mulan lung, pantes tuutang.*

Thought-DEF mister Sura really good, worth foolow-SUF

'Mr.Sura's thought is good and it should be followed'

The three utterances above are standard utterances that contain a certain lexicon of upper-level Balinese language. The use of a certain lexicon from the upper-level language causes the speech to be polite or considered polite by the hearers. In utterance (1) there is a verb *ngentosin* 'to replace' which functions as a sentence predicate. In utterance (2) there is a question form *malih pidan* 'when' which makes the utterance polite. In utterance (3) there is the noun *pikenehne* 'thoughts' which causes the utterance to be listened to politely by the speaker. All lexicons (verb or noun) in utterances play important role to make the utterance polite or considers as polite speech. So, the lexicon used to make standard speech in ordinary language polite can be in the form of verbs, nouns and question word.

F. The Use of Code Mixing

The other strategy often used by speakers, especially young speakers and speakers who live in urban areas to create polite expression is by applying code switching. This method illustrates the combination of Balinese with other languages, especially Indonesian language. An example of code mixing found in the data is as follows.

(1) *Tiang wawu datang dari Denpasar.*

I just now come from Denpasar

'I have just come from Denpasar'

(2) *Jam berapa titiang dados tangkil meriki Ratu?*

Time what I can go to there ratu

'What time can I go to your house ratu?'

(3) *Kemarin tiang sampun dengar nike, tapi ten janten sire yang dimaksud.*

Yesterday I have heard that, but not clear who that mentioned

"I have heard that yestarday, but It is not clear yet who the mentioned man is'

The three Balinese sentences above contain elements of another language, namely Indonesian language, such as phrase *datang dari* 'come from' in (1), *jam berapa* 'what time' in (2), and verb *dengar* 'hear', conjunction *tapi* 'but', and verb *dimaksud* 'referred to' in (3). The insertion of other language elements in Balinese clauses or sentences shows that the speech contains phenomenon of code mixing

G. The Use of Code Switching

In addition to code mixing, a form of code switching is also often used by Balinese speakers in communicating. The code-switching strategy shows the use of two or more languages in the use of certain languages. An example of code switching used by Balinese speakers in their daily communication can be seen in the following examples.

(1) *Titiang wawu manggihin Ide Rsi ring margi, katanya beliau ke Denpasar*

I just PREF-meet-SUF Ida Rsi in road, it said he to Denpasar

'I have just met Ida Rsi on the street, he said he is going to Denpasar'

(2) *Duang lemeng tiang magadang, sekarang habis tenaganya*

Two night I stay up all night, now I loose power

Two nights I stayed up all night and now I am powerless'

(3) *Sudah jam 10, iring semeton ngawitin makarya jatahe.*

Already time 10, let's sibling PREF-star work sate

'It is already 10 o'clock, Let's start making sate'

All the examples above are complex sentences that consist of two clauses, namely a Balinese clause which is combined with an Indonesian language clause. For example, in (1) the Balinese clause *Titiang wawu manggihin Ide Rsi ring margi* is followed by the Indonesian clause *katanya beliau ke Denpasar*. In (2) the Balinese clause *duang lemeng tiang magadang* is followed by the Indonesian clause *sekarang habis tenaganya*. Finally, in (3) the Balinese clause *iring semeton ngawitin makarya jatahe* follows the Indonesian clause *sudah jam 10*. This shows that the phenomenon of code switching often occurs in Balinese communication to result in polite utterance.

CONCLUSIONS

From the analysis carried out above several conclusions can be made as follows. First, every language speaker wants his communication with other parties to run smoothly and harmoniously. To create harmonious communication, politeness in

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speaking is needed. Second, several Balinese speakers, especially the young speakers find problems to speak in upper-level of Balinese so that they need to know other strategies for expressing politeness in Balinese communication. The last, some strategies to speak Balinese politely, besides using upper-level language the use indirect speech, polite forms of imperative, appropriate deixis, polite particular words, code mixing, and code switching are the alternatives that are often applied.

ACKNOWLEDGMENT

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