

CHAPTER I

INTRODUCTION

1.1 Basic Consideration

Indonesia consists of many beautiful islands with billions of scenic inspiration. In addition, Indonesia is the country which has many cultures and varieties of a language. Then, most of people in Indonesia have different characteristics and social situation. In Indonesia is unique country because it has a diverse of habitual, a language, and social context. Thus, Indonesia has variety of languages used in each group or ethnically. A language is used to communicate among people, and it can represent the personality and behavior of people. The role of a language is not only used as communication but also as unity people to interact and helping the people to work together. In this case, we may realize that people involved in a communication do not always come from the same background, such as gender, education and age. Based on those variables cause appear the language color in a certain country.

Talking about language and society both of them cannot be seperated in each other. In the society language is a tool of communication, while society is a user of language which have a certain culture in certain in social context. Nababan in Aslinda and Leni (2008:11) stated that a language has two factors there is real and function component. The language real refers to the element of language itself. Whereas, the function of language is a tool of communication. From that argue, we may stated that the communications will occure in society. In communications, it will employe a language. From this idea we may inference that language and social system are not seperated one each other in communication, without a language there is nothing happend in the social activities, includes in the humanity. Futhermore, we believe that in the society of have varieties language will occure in each ethnic.

Pay attention Trirukun village in Wonosari district Boalemo regency, it is found some varieties of language such as Balinese, Javanese and Gorontalo language. As we know that many local dialect of the people come from different ethnics in Wonosari. Local dialect is a language that is used in society by speaker to communicate in the daily life, and it depends on their culture themselves. In addition, local dialect is the properties of the people which is valuable as a symbol of the culture. Moreover, local dialect is our sign of preserve unique a language in culture.

Thus, Balinese who occupies in Wonosari district Boalemo regency are transmigration from Denpasar Bali since in 1976. The first group came since in 1977 and second group came since in 1978 and the last group since in 1980-1981 from Balinese and Javanese. Then, in Wonosari there are more of 1000 people are Hinduism religion. Therefore, since in 1976-1982 are the people in Wonosari have been permanent residence with 24.448 population (*Data from village office of Wonosari district in 2010*).

As matter of fact, Balinese people who occupied in Trirukun village in Wonosari district, Boalemo regency are original inhabitant. Nothing different of Balinese from original inhabitant and there is in Gorontalo city. Then, Balinese people in Gorontalo still recognize of Caste such as social class in Hinduism. Social class refers to a class which one similar thing in the social field, such as economic, job, education, position, etc. Finally, Balinese people in Gorontalo still use Caste as a norm of our life especially to Balinese.

Based on the explanation, we may have to justify that in our society at Trirukun village Wonosari district, Boalemo regency is recognize politeness in our language. For example, we usually use polite language to people by adjusting the positions of greater social power than we are. For instance, if I speech to the Hindu Priest, of course I use a different language when I speech to my friends. if that used of language is capsized. We are recognize as impolite language. In addition, we generally use a language more polite unfamiliar with us, we usually

feel more respectful to the people who are close friends. Thus, we usually use a free language to our close friends, but it doesn't mean we are not respectful to them; but it just makes an intimate relation.

Politeness is a part of sociolinguistics in which there is human behavior to communicate with people using language. Politeness is best expressed as the practical application of good manners or etiquette. While the goal of using politeness language is to make all people comfortable with one another and admire each other.

Sociolinguistics is the a descriptive study of the effect of all social aspects such as: culture norms, expectations and context, where the language used.

Balinese culture, the people used different language according to their Caste. In this case, Caste is a social class in Balinese society because that the language is variety for Balinese people in doing communication. Moreover, Balinese language varieties because an indicator to show a politeness behavior especially through a language use in social group among the Balinese people.

Paying attention more specific to Trirukun villagers in Wonosari, we found four BANJAR or association which is classification of Hindu religion that being recognized as of Caste. Those are Buleleng, Karangasem, Gianyar, and Bangli. Therefore, every classification of BANJAR group, we also find Caste as a symbol of Balinese. The division of Caste is society based on social occupation and family lineage. It is as norm of Caste to form the people's behavior in their life. Based on that case, we find each Caste related which is to language politeness.

Hindu Castes of Balinese consists of four Caste. There are: (a). Brahmins (Ida Bagus, Dayu, like as who are entitled to study the Vedas); (b). Kshatriyas (Dewa, Dewa Ayu like as warrior class); (c). Vaishyas (like as I Gusti who are the merchant and pleasant classes); and (d). Shudras (Wayan, Nyoman, Kadek, Nengah, etc are who the labor class). Hinduism

people have to defend their and the language politeness used based on their own Caste. That so the Balinese people should pay attention the rule of communication in building politeness in order to depend their own relationship.

In the following, it can be present some example of politeness used in different Caste as conversation below!

The conversation between Shudras and Brahmius Caste.

- Shudras : Ragane lungo kije nike?
(*where are you going?*)
- Brahmius : Tiang jagi melali sek nyamene, amen kamu?
(*I will be in my relative family, how about you?*)
- Shudras : Cang jumah gen.
(*No, I just stay in my house*)
- Brahmius : ooo nah amen keto.
(*ok!*)

As it had been know is Shudras Caste is usually used a rude language or impolite language. When they talk with Brahmius Caste they can be shift to more polite in using a language. Such as, we find in the above conversation by using **Cang** means I; as indicator of Shudras Caste, actually that word is impolite a language. Whereas, **Tiang** is I. On other occation, they usually use **Tiang** to Brahmius Caste as smooth language. In additions, Balinese language depend on situations if want to talk with different Caste to uses a language. Furthermore, if we talk with Shudras between Shudras it can be more enjoy to uses a language; we can use **Cang**, **Rage** and **Saya**. In other hand, the conversation between Brahmius and Brahmius we still use **Tiang** or **Titiang**. It is because Brahmius Caste is high level in the Caste itself.

I choose the politeness of Balinese language according to Caste at Trirukun village Wonosari district, Boalemo regency, because this is sociolinguistic research and I like

conducted that has relation with the use of language in society. I show how the language varieties of Balinese of different “Castes” in society on used to express politeness.

1.2 Problem Statement

Based on the basic consideration and problem identification above, my problem statements are:

How is the politeness expression phenomenon in Balinese language based on Caste in Trirukun village at Wonosari district, Boaleme regency?

1.3 Objective of Study

The objectives of this study are:

To find out how the politeness expression formula in Balinese language based on Caste in Trirukun village at Wonosari district, Boalemo regency.

1.4 Scope of Study

In this scope of study I observe how the phenomenon of politeness, focusing on the different Caste of Balinese language based on social group. I explore the usefulness of distinguishing the Caste of Balinese language at Trirukun village in Wonosari district, Gorontalo regency.

1.5 Significances of Study

The significances of study in this research consist of theoretical and practical form. The first is the theoretically forms are: To enrich the reference of sociolinguistics especially the study of variety of language. Next, to know the role of politeness in Balinese language in

sociolinguistics field. The last is to invite the students' interest doing study on sociolinguistic especially in English department students.

Therefore, the practically forms such as: To add careful information that may add the readers understanding of sociolinguistics concerning polite and impolite of Balinese language. Then, to explore the specific meaning in sociolinguistic especially in Balinese language. At last to output the Balinese language relates the English education in sociolinguistics study.