# ANALYSIS OF DIALOGUES DURING A MEETING AT BALINESE TRADITIONAL COMMUNITY'S HALL (BANJAR) FROM SOCIOLINGUISTICS POINT OF VIEW

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***Abstract***

*Most of Balinese people are bound with their social life and have a close relationship among others. They are being bound to the village traditions and determined by their bound to their residence as well as to the organization named Banjar. Banjar is also a place where Balinese people mingle and conduct a traditional meeting. The conversation was held when people were doing discussion in a social meeting. The topic was about ritual ceremonies which spend a lot of money and this meeting led by Kelian Banjar (Leader of Banjar). The data was collected by using observational method by note taking and emphasizing the important points, i.e. the choice was made on the priority based on the frequency of the conversation done by the people. From the conversation, the role of language in society can be observed in the context of situation; in this case: 'in-group language'. We can observe a meaning deviance in first session when the explanation of Kelian was interrupted by the first participant and the second participant. Beside that, two languages were used in conversation, and show us that code-switching occurs in this conversation. The reason of code-switching usage in conversation above is that because those participants lack of ability in one language when talking about a particular topic. They switched when they could not find an appropriate word or expression or when the language being used does not have the items or appropriate translations for the vocabulary needed.*

*Keywords: Balinese,Banjar, The Role of Language, Code Switching*

## 1. INTRODUCTION

Language is one of the most powerful tools of social behavior. In conveying information through language, we use language to send vital messages and get responses from others. People tend to communicate with their mother-tongue in one same community. Bali as one part of Indonesia has its own unique characteristics of language, society and culture. Most of Balinese people are bound with their social life and have a close relationship among others. They are being bound to the village traditions and determined by their bound to their residence as well as to the organization named *Banjar*. *Banjar* is also a place where Balinese people mingle and conduct a traditional meeting. This traditional meeting is conducted every six month. The meeting is led by the leader of *Banjar* (*Kelian* Banjar). The *Banjar* must have *Bale Banjar* which used for the place to conduct meeting and doing *ngayah* – finishing work with sincerity and selflessly which is done by mutual assistance. *Bale Banjar* is the central place of the activities. In this case, during the meeting we can observe that there is a close relation between language and society. Hudson (1996: 1) states "We can define sociolinguistics as the study of language in relation to society." THE STUDY OF HOW PEOPLE USE LANGUAGE IN THEIR EVERYDAY LIVES. SOCIOLINGUISTICS LOOKS AT HOW IDENTITIES ARE MANIFESTED THROUGH THE WORDS WE USE AND HOW, THROUGH LANGUAGE, WE (INTENTIONALLY OR UNINTENTIONALLY) CREATE, MAINTAIN, AND DISRUPT RELATIONSHIPS WITH OTHERS. However in this modern era, it is common for Balinese people to speak more than one language at the same time; in the traditional meeting as well as daily conversation. This phenomenon also occurs in bilingual or multilingual societies where languages dialect and different varieties of the same languages are used. According to Grosjean (1982: 1),

"Bilingualism is present in practically every county of the world, in all classes of society, in all age group". Most bilinguals are engaged in code switching, especially when communicating with another bilinguals.

## 2. REVIEW OF RELATED THEORIES

**The main theory used in this paper is taken from** Ronald Wardhaugh (2006) in his book entitled "*An Introduction to Sociolinguistics*". According to Wardhaugh, sociolinguistics is concerned with investigating the relationships between language and society with the goal being a better understanding of the structure of language and of how languages function in communication; the equivalent goal in the sociology of language is trying to discover how social structure can be better understood through the study of language, e.g., how certain linguistic features serve to characterize particular social arrangements. Meanwhile Hudson (1996:4) has described the difference as follows: sociolinguistics is 'the study of language in relation to society,' whereas the sociology of language is 'the study of society in relation to language.' In other words, in sociolinguistics we study language and society in order to find out as much as we can about what kind of thing language is, and in the sociology of language we reverse the direction of our interest.

**Sociolinguistics** is concerned with language in social and cultural context, especially how people with different social identities (e.g. gender, age, race, ethnicity, class) speak and how their speech changes in different situations. Since the dialogues at *Banjar* were using more than one language, therefore code switching occurred. The reason of code switching as proposed by Grosjean (1982: 150) which include: fill a linguistic need for lexical items, set phrase, discourse maker or sentence filler, continue the last language used, quote someone, specify addressee, qualify message: amplify or emphasize, specify speaker involvement, mark and emphasize group identity (solidarity), convey confidentially, anger, annoyance exclude someone from conversation, and change the role of the speaker, raise status, add authority, and show expertise.

## 3. RESEARCH METHODS

The data was collected by using observational method by note taking and emphasizing the important points, i.e. the choice was made on the priority based on the frequency of the conversation done by the people. Then, the data were underlined and identified to find out which are considered as code switching. Finally, the data were analyzed by qualitative method which means that the data were described in detail based on the relevant theories to the topic of discussion.

## 4. DATA ANALYSIS AND DISCUSSION

The conversation was occured at *Banjar Kelod* in Ungasan Vilage, South Kuta District. People were doing discussion in a social meeting and the topic was about ritual ceremony which spent a lot of money. This meeting was led by *Kelian Banjar* (Leader of Banjar). It was such a noise situation, especially when *Kelian Banjar* asked people to collect money in order to defray the ceremony. Finally, the planning was agreed through dialogues. The point of dialogues is shown below:

Kelian : "*Inggih ida dane sareng sami sane benget wangiang titiang, punapi niki? I wawu sampun kawedarang indik jinah ring kas druwene nenten prasida nutupin prabea penelasan odalan. Kayun napi ten yen soang-soang pumahan keni prabea selae tali rupiah?*"

Participant 1 : "*Titiyang akidik jero kelian. Ngangge bahasa Indonesia nggih, campur-campur kanggeang. Dilihat dari antusiasme warga, sepertinya biaya tadi sangat memberatkan. Tityang harus berpikir dua kali mengeluarkan uang, mawinan odalan niki rasayang tityang tidak perlu dibuat mewah tetapi cukup dengan hal*"

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|  | *yang sederhana saja,* kanggeang upakara madya. Ten kenten nggih sareng sami?" |
| Participant 2 | :"*Peh beneh sajaan ento..tyang jeg setuju kanggoang odalan ane biasa-biasa dogen, soalne tiap bulan  iraga kene iuran limang tali rupiah. Kas ane ada gen anggo malu, nyanan kan buin maan nudukin.*" |
| Participant 3 | : "*Ampura dumun..tyang nyelang galah ajebos. Ken-ken mirib kas druwene Pak Kelian? Yen ngemargiang upakara sane madya, prasida ngamolihang?*" |
| *Kelian* | : "*Inggih, matur suksma antuk kaledangan warga sareng sami. Ring bawos sane wawu lintang, titiyang sampun nguningayang indik kas druwene nenten mresidayang nutupin prabea odalan puniki. Iraga madue kas wantah nem yuta telung atus tali rupiah, sakewanten ring itungan petengen druwene penelasne kirang langkung molas yuta rupiah.*" |
| Participant 1 | : "*Ooo..kenten nggih. Berarti tadi tyang kurang menyimak dengan teliti penjelasan dari Bapak Kelian..Kalau begitu tyang usul uangnya dipungut lima belas ribu saja, karena tiap bulan kita sudah kena iuran lima ribu.*" |
| Participant 3 | : "*Usul yang baik, tyang setuju sekali, sebab setiap bulan iraga keni iuran. Nah iuran punika anggen nutupin prabea odalan puniki. Indik jumlah tyang setuju naur molas taline punika.*" |
| *Kelian* | : "*Punapi niki sareng sami? Cumpu naur molas tali rupiah?*" |
| Others | : "*Setujuuuuuu......*" |

From the conversation above, it such a marked encounters which participants are in multidisc situation and same cultural backgrounds. They speak generally in middle level Balinese and sometimes switch to Indonesian language. The underlined words are Indonesian language. The role of language in society can be observed in the context of situation; in this case is 'in-group language'. Holmes (1992: 16) states "The sociolinguist's aim is to move towards a theory which provides a motivated account of the way language is used in a community, and of the choices people make when they use language." Meanwhile according to Nida (1975: 148), the in-group language is the one used in any society for the basic face-to-face relationships with other speakers with whom the individual in question fully identifies. We can observe a meaning deviance in first session when the explanation of *Kelian* is interrupted by first participant and the second participant. *Kelian* has already explain that the budget is not enough to defray the ritual ceremony, but it seems first and second participant do not pay attention accurately. The third participant affirms the conversation by asking back to *Kelian.* Then *Kelian* repeat his explanation about the budget clearly, so the participants understand and receive with some argue. After the explanation from *Kelian*, there is a congruent meaning between those participants. Just exactly suitable with Wardhaugh (2006:17), those who seek to investigate the possible relationships between language and society must have a twofold concern: they must ask good questions, and they must find the right kinds of data that bear on those questions.

As mentioned above, two languages were used in the conversation, i.e. Balinese and Indonesian. This phenomenon can be termed as bilingualism. Wardhaugh (2006: 96) stated "people who are bilingual or multilingual do not necessarily have exactly the same abilities in the languages (or varieties); in fact, that kind of parity may be exceptional". Using two or more languages in one's everyday life is natural to the bilingual as using only one language is to the monolingual. Code-switching occurs in this conversation. As state by Bell (1976: 141), two very different types of rule for code-switching might be attempted as *sociolinguistic* rules which would match linguistic choices with social constrains, at the micro level of individual use or macro level of national language choice and *psycholinguistic* rules which would relate choice to psychological constraints, inherent in the verbal planning which proceeds speech. The underlined words and sentences show us that code-switching occurs in this conversation. From the explanation of Bell's theory above, we categorized it into sociolinguistic rules.

Code-switching is used in order to convey meaning fluently from those participants to *Kelian*. The reason of code-switching usage in conversation above is that because those participants lack of facility in one language when talking about a particular topic. They switch when they cannot find an appropriate word or expression or when the language being used does not have the items or appropriate translations for the vocabulary needed.

## 5. CONCLUSION

Based on the analysis, obviously, we can see that language is the product of culture and culture is shaped by how the language allows us to view it. Culture is the webbing of meaning through interaction. We can also observe a meaning deviance in first session of the dialogues when the explanation of *Kelian* is interrupted by first participant and the second participant. In this case, the possible relationships between language and society must have a twofold concern: they must ask good questions, and they must find the right kinds of data that bear on those questions.

Two languages were used in the conversation, i.e. Balinese and Indonesian. This phenomenon can be termed as bilingualism. Most bilinguals are engaged in code switching, especially when communicating with another bilinguals. Bilingual people must be able to select what language would be used in any specific context, in producing the appropriate choice. Language choice is not just the choice of language, but also the switches from one to another. Code-switching is used in order to convey meaning fluently from those participants to *Kelian*. The reason of code-switching usage in conversation above is that because those participants lack of facility in one language when talking about a particular topic. Switching to the usual language of particular person in a group will show that one is addressing that person and the addressee is invited to participate in an exchange.

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