

**An Analysis of The Variety
of Communication Used by
Kasta and Non-Kasta
People in Kenderan
Village**

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Abstrak

Penelitian ini bertujuan untuk dapat menganalisis dan mendeskripsikan keragaman tutur orang Kasta dan non-Kasta di Desa Kenderan. Penelitian ini menggunakan metode analisis kualitatif yang dapat mendukung dan melanjutkan penelitian ini dan menunjukkan ragam tutur orang Kasta dan non-Kasta. Hasil yang diperoleh dari penelitian ini adalah 1. Orang Kasta di Desa Kenderan sangat aktif dan lancar berbicara. 2. Orang Kasta di Desa Kenderan lebih menunjukkan keterampilan verbal saat berbicara dibandingkan dengan orang non-Kasta. 3. Terdapat banyak perbedaan bahasa yang digunakan oleh orang Kasta di desa Kenderan saat berkomunikasi dengan orang non-Kasta. Namun, meskipun berbeda, mereka memiliki makna yang sama. 4. Terdapat ragam kata yang mencakup ragam diksi antara orang Kasta dan non-Kasta di desa Kenderan. 5. Ada norma yang harus dipatuhi orang Kasta, yaitu budaya untuk tidak berbicara kasar. Ada dua teori yang digunakan dalam penelitian ini, yaitu teori Marshall (1994) dan Fox (1974) yang berkaitan dengan topik penelitian ini.

Kata Kunci: Bahasa, Ragam Bahasa, Kasta di Bali.

Abstract

This study aims to be able to analyze and describe the diversity of speech of Kasta and non-Kasta people in the village of Kenderan. This study uses a qualitative analysis method that can support and continue this research and shows the variety of speech of Kasta and non-Kasta people. The results obtained from this study are 1. Kasta people in Kenderan Village are very active and fluent in speaking. 2. Kasta people in Kenderan village show more verbal skills when speaking compared to non-Kasta people. 3. There are many differences in the language used by Kasta people in Kenderan village during communication/conversation with non-Kasta people. Still, even though they are different, they have the same meaning. 4. There are a variety of words that include a variety of dictions between Kasta and non-Kasta people in the village of Kenderan. 5. There are norms that Kasta people must obey, which is a culture not to speak harshly. There are two theories used in this study, namely the theory of Marshall (1994) and Fox (1974), which relates to the topic of this research

Keywords: Language, Language Varieties, Kasta in Bali.

1. Introduction

Language is very important and also interesting to learn and discuss. The language will never end for research as we know that people will not communicate with each other without language. As social beings, humans will not be able to escape from language because every individual really needs to communicate to do anything. According to Rinawati (2020), language is a communication tool for humans to be able to interact with other people or in society.

In sociolinguistics, there is a close relationship between society and language, so it can be said that language is a means of communication and can also be a social identity of a society as said by Holmes (2001) as quoted in Piantari et al. (2011) which they say that sociolinguistics is the study of the relationship between language and society. As a society, humans cannot be separated from language because language belongs to each other. Not only that, each group/region/country will have different dialects, styles, norms, variations, grammar, and vocabulary according to where they live.

In Indonesia, especially in Bali, they use a variety of conversations that each region has in Bali. According to Wardhaugh (2006), variety of speech is a number of ways of speaking that are used by people in certain places to speak. Whether it's a specific conversation or spoken by a group of people. As we know that in Bali there are many kinds of conversations from every community in their respective regions who use language speech to carry out daily conversations.

In each geographical area, one community may have differences from one another, so this causes differences in the variety of languages that exist in the community. Not only that, there are variations of the same language used by various types of language use, in this case, known as social dialect. Based on a statement from Wardhaugh, (1986 in cited Mu'in, 2019) says that geographic or regional variations in the way a language is spoken are

sometimes one way for us to observe variations in the language used by community groups. He said that such distinctive varieties are usually called regional or geographic of a language (Mu'in, 2019).

According to Sa'adiyah, et al. (2018) suggest that language variation is a way of conveying different languages used by the community to express meaning in different structures. Not only that, Sa'adiyah, et al. (2018) said that at the level of linguistic structure, the variation is divided into several level, such as :

1. Phonetics level, is a branch of linguistics that discusses the sound of language that focuses on pronunciation.
2. Morphological level, which is a branch of linguistics that investigates the intricacies of the internal structure of a word to changes in meaning and word class.
3. Syntax level, is a branch of linguistics that deals with sentence structure that describes the relationship between elements of language to be able to form an appropriate sentence.
4. The semantic level (vocabulary choice) is one of the branches of linguistics that investigates the meaning of language from the level of words, phrases, and sentences.

According to Mu'in (2019) Language shows many internal variations, where each language exists in a number of varieties. According to Mu'in (2019) Language can be said to be a variety if it refers to two or more different languages used in a community. The next is the additional diversity of one language. The last is the level of speech that is different from one language, and it is based on opinion (Mu'in, 2019). Language has a lot of variations that exist, each community group has a variety of variations that are used. According to Dewi & Sudiana (2015) in Bali there are many types of variations, the usual variations used in Bali

are divided into 3, namely: temporal variations, regional variations, and also social variations.

Kasta in Bali

The language in society used by people in a certain situation to communicate. In Bali as one of the province in Indonesia who has unique regional language called balinese language has varieties of talk. Varieties of talks are a kind of language that is used by someone in a particular area, culture, or norm to communicate each other. Further, Wardhaugh (2006) stated that varieties of talk are some ways in which various people use to talk. In Bali, there are many kinds of varieties of talk from every speech community who use it in everyday conversation and how they talk with others are different based on their Kasta.

In Bali, they are grouped into four Kasta systems or can be called "**catur warna**" including Brahmins (Brahmana), Kshatriyas (Ksatria), Vaisyas (Waisya), and Sudras (Sudra). According to Amritashanti & Suprapti (2017) which says that the Hindu community in Bali in a socio-cultural context that divides society into four strata or Kastases, namely:

- Brahmana are a group of people who play a role in spiritual matters.
- Ksatria, which is a community group that plays a role in the field of government.
- Waisya, which is a community group that plays a role in the economy, such as traders, fishermen, and so on.
- Sudra are community groups that play a role in providing services for manual labor, such as farmers or laborers.

In the speech variant, each Kasta is said to be very different when they carry out daily communication. This refers to causes language variations that result in this. However, the language they use is still Balinese, but there are types of language that classify which are more polite and which are not. Furthermore, this article will discuss further about the variety of

speech used by Kasta and non-Kasta people in Kenderan Village.

Method

This study is a qualitative research method by analyzing, and describing the varieties of conversations that have been carried out in a conversation. The setting of this research will be at Kenderan Village, Tegallalang, Gianyar. This data will describe qualitative data in the form of a description of the phenomenon, the data obtained based on the words and sentences spoken. The subjects of this study are people who have a higher Kasta in the village of Kenderan. In this study, the subject is a native people from Kenderan Village, and then they use Balinese in daily conversation. The object of this study variety of language.

Retrieval of research data using interview guide techniques and also observation.

1. Observations

According to Creswell (2012), Observations are carried out to collect data information by observing the people and places where the research will conduct research, and this is used to take data from the research place. The observation sheet is one of the instruments used by researchers to collect data related to the research to be carried out. Observations were made to obtain data and observe the subject of how variations in the language used by the community and non-caste in the Kenderan village.

2. Interviews

The Interviews were created to gather information on how people in Kenderan village used variety of language. In a similar study, Miftah (2013) used observations and interviews to obtain data from participants in Java. The data collection is done very relatedly and does not press the subject. This makes sampling very convenient and gives the researcher insight into understanding what the researcher has been told and is learning. In collecting data and also

information researchers participated in the study. so that the researcher becomes a participant and records what the subject/participant says. The theories and empirical studies will help researchers to analyze research data in order to get a detailed and complete explanation.

Result and Discussion

In this study, observations will focus on the type of conversation they have during communication, carrying out an activity. Observations to obtain the habit of activities and the variety of conversations carried out by Kasta people in the village of Kenderan. The researcher prepared open-ended questions related to the type of their conversation, and in this study it was found that Kasta people in Kenderan village also had a variety of conversations with Non-Kasta people in Kenderan village. There are two theories used in their variation of speech, namely the theory by Marshall (1994) and the theory of Fox (1974). The theories of Marshall (1994) concern people who maintain social relationships among their kind, while Fox's (1974) theory is that people worry about talking a lot on different topics they here show verbal interaction skills.

It was found that as long as Kasta people talk to Non-Kasta people, there are different types of speech with different choices of words. But it has the same meaning when used.

An example of a sentence from a Kasta People talking to a Kasta people:

"Dados selang tiang motorne bakte ke Tampangsiring nggih?" Means *"May I borrow the motorbike to Tampaksiring?"*

"Ajik icen tiang jinah bekel, tiang jagi ke sekolah" Means *"Ajik give me money, I want to go to school"*

"Jagi lunge ringje nike Biang?" Means *"Where are you going, Biang?"*

"Tiang jagi numas adeng sareng ayam anggen banten" Means *"I want to buy eggs and chicken for banten"*

"Tiayu jagi ngerereh sekar gemitir nggih?" Means *"Tiayu, do you want some gemitir flower?"*

"Wawu san tiang cingak Tiayu mekaad sareng timpal ne" Means *"I saw Tiayu go with her friend"*

"Biang kuaca Gunggek ringje nggih?" Means *"Where is the root of Gunggek's clothes?"*

"Sampun ngerayunan nggih? Meriki sareng-sareng merayunan deriki, kanggian biase manten nggih" Means *"Have you eaten? Let's eat here, sorry, it's just a little bit."*

"Ajik jagi mekarya dumun nggih" Means *"Ajik will go to work"*

"Gungkak elingan melebosan numas toya ring warung nggih" Means *"Gungkak later remembers buying water at the store"*

However, it was found that as long as Kasta people talk to Non-Kasta people, there are different types of speech and also other choices of words. Although there are differences in the type of speech and also the choice of words, the meaning is pronounced the same.

Example sentences from a Kasta people talking to a Non-Kasta people:

"Dadi silih motorne kel abe ke Tampaksiring?" Means *"May I borrow the motorbike to Tampaksiring?"*

"Ajik baang tiang pis bekel, tiang kel ke sekolah jani" Means *"Ajik give me money, I want to go to school"*

"Kel kije to Ibu?" Means *"Where are you going, Mother?"*

"Tiang lakar meli taluh ajak siap kel anggon banten" Means *"I want to buy eggs and chicken for banten"*

"Tiayu lakar ngalih bunga gemitir nggih?" Means "Tiayu, do you want some gemitir flower?"

"Mare san tiang nolih Tiayu mekaad ajak timpalne" Means "I saw Tiayu go out with her friend"

"Ibu baju Gunggek ije nah?" Means "Mother, where is Gunggek clothes?"

"Be ngajeng? Mai ngajeng bareng-bareng dini, kanggoang biase gen nah" Means "Have you eaten? Let's eat here, sorry, it's just a little bit."

"Ajik kel megae malu nah" Means "Father will go to work"

"Gungkak ingetan enjep meli yeh di warung" Means "Gungkak later remember to buy water at the stall"

From this sentence, it is found that there are differences in the varieties of communicate of Kasta people in Kenderan village when they communicate with non-Kasta citizens. The language used is Balinese, but the diction or choice of words they use is different. Nevertheless, in conveying the meaning of the sentences are the same. There are cultural norms from Kasta and non-Kasta people in Kenderan village; in the variety of speech, there are norms in society. Kasta people in Kenderan village have norms related to Marshall's theory (1994) which is said to be Kung! Here, Kasta people in the village of Kenderan cannot talk about sex or more private matters in public. They do not do that and talk about it because they have to respect the privacy of every individual.

According to Marshall (1994), describes the Kung people, in which they maintain peaceful social relations by keeping in touch with each of their feelings and thoughts. Meanwhile, according to the theory described by Fox (1974), which explains the Roti! Who communicates with the goal of great pleasure in life, such as demonstrating their verbal ability to communicate and verbal skills involving activities. After observing, it can be said that

the Kasta people in the village of Kenderan show some verbal skills when talking to non-Kasta people. They are using the type of speech they often use to communicate among their relatives or Kasta People. So it makes some non-Kasta people a little confused because they don't use this variety of speech in their daily activities when communicating with non-Kasta people.

During the observation, it is known that the Kasta people in their Kenderan village do not say harsh words or inappropriate words because it can hurt someone's feelings. They still respect the culture and norms that exist in the village, and they have been taught since childhood. They are emphasized to maintain etiquette in speaking, not only that if the habit of saying rude and swearing words, the person is considered by the villagers from a bad family, so they are said to live in a bad environment. Meanwhile, if an individual who does not say harsh words is considered from a good environment because they know and understand that saying harsh words is bad behavior, thus they can still maintain the image of their parents, family, and caste. So it can be concluded that during the observation, the Kasta in the village of Kenderan did not talk or talk about rude things or types of violence.

The Kasta people of the Kenderan village pronounce different Balinese varieties of speech like the example above. From the results and discussion, it can be determined that the Kasta community in Kenderan village has a variety of speech which when they use one of them is related to the Marshall theories (1994), which says that people cannot talk about sexual issues or very sensitive things in public places. Kasta people in the village of Kenderan maintain their honor never to discuss sexual matters in public or with strangers. Furthermore, because there are various types of speech and the choice of words that are slightly different between Kasta and non-Kasta people in Kenderan village, it makes non-Kasta people feel confused when they are invited to communicate with Kasta people in Kenderan village.

Based on the results of observations and interviews that have been carried out through direct observation, it is known that Kasta and non-Kasta people in Kenderan village have similar research with research conducted by Miftah (2013) entitled "The Varieties of Javanese Dialects Among the Speech Communities." However, the purpose of the study conducted by Miftah is to know about the diversity of dialects in Java based on the speech community in Java. In contrast, the research conducted by the researcher aims to analyze and find out the speech variants used by Kasta and non-Kasta people in Kenderan Village. The similarity of this study is that although it is not very specific, this study also wants to know about the diversity of language variations in Bali, especially in Kenderan village where there are differences in language variations between Kasta and non-Kasta people in Kenderan village.

Conclusion

Based on the results and discussion given, there are five points that can be concluded from this study. The first is based on the theory put forward by Marshall (1994), which is a theory related to the research of Kasta people in the village of Kenderan which is where the Kasta people in the village of Kenderan have norms which cannot talk about sex or more people issues in public places. They don't do that and talk about it because they have to respect the privacy of every individual. Where they maintain peaceful social relations by staying in touch with each of their feelings and thoughts, both Kasta and non-Kasta people.

The second is about the theory described by Fox (1974), which has similarities with Roti and Kasta people in Kenderan Village where they use their own words so that people around will feel a little confused when they listen to the words Bahasa Indonesia. Balinese are foreign or rarely used by Balinese in general. Next is the existence of words that are seldom heard or diction where they communicate with non-Kasta people, but the sentences have the same meaning. Kasta people

sound politer in language/sentences and also have different intonations from non-Kasta people, sometimes Kasta people can change words if they communicate with non-Kasta people.

The fourth is that the Kasta people have very high cultural norms, where they must maintain their image. Therefore, Kasta people cannot talk about sensitivity or more people matters than non-Kasta people in Kenderan village. Kasta people must be polite and not talk about people or, sexual issues in public. The last is when Kasta and non-kasta people communicate. There are several differences based on language variations, native and non-native language varieties, formal and informal language variations, standard and non-standard language variations, and language variations in the upper class and lower classes. Also, as lower-class language variations.

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