

# **The Balinese Language Spoken by the Moslem Speech Community of Pegayaman, Bali**

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My research is about the language use of the Moslem speech community of Pegayaman. The subjects of the study under investigation reside in Pegayaman village of Sukasada sub-district, Buleleng, Bali. Pegayaman as one of the biggest Moslem villages in Buleleng is unique, especially in terms of the language its people use in their verbal interaction.

My research findings show that the members of the community are multilingual, and among the languages they can speak, *Bahasa Bali* (Balinese Language or BL) is used dominantly in the seven language domains that are researched. It has been known widely that BL has speech levels which are socially and traditionally associated with the difference between *triwangsa* and *jaba* groups, especially in Balinese Hindus community. Meanwhile, there is no such social group differentiation in the Moslem society of Pegayaman. Therefore, sociolinguistically speaking, the use of BL by Pegayaman speech community is an interesting language phenomenon.

In using BL, the Moslem speech community of Pegayaman are able to use the speech levels of the language, eventhough in a simple differentiation. The Balinese speech level that they use can be comprised into refined '*Bahasa Bali Halus*', medium '*Bahasa Bali Madya*', and coarse ones '*Bahasa Bali Kasar*'.

With regard to the use of BL, the Moslem speech community of Pegayaman are integrative. Such an integration is exemplified in their naming system in which they mix or combine parts of Balinese names and Moslem names. By doing so, they could show their group or ethnic identity (as being Moslems), and at the same time enhance their existence as becoming parts of Balinese society.

Code-mixing is another language phenomenon which is used quite extensively. Such code-mixing is dominated by the use of Balinese words. The reason of their mixing such codes is that because of their loyalty to the language they have known and mastered well i.e., Balinese language.

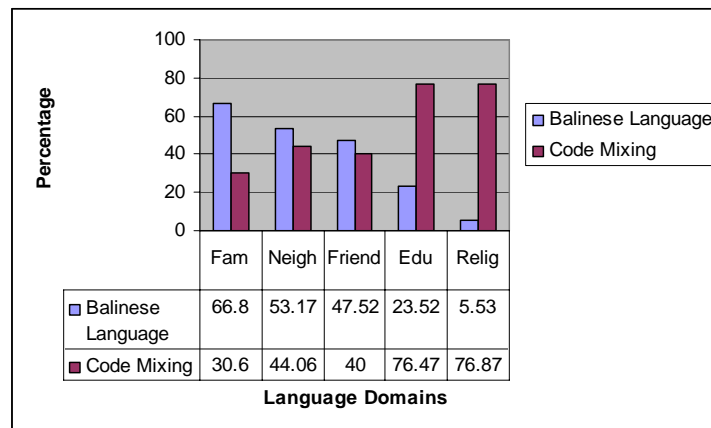
Besides speech level and code mixing, other unique things are also found. They include some terms of reference and terms of address, a number of particles mostly used by elderly women, and also a number of lexicon which are Pegayaman in nature (see the appendix that is attached to this Abstract).

## **APPENDIX**

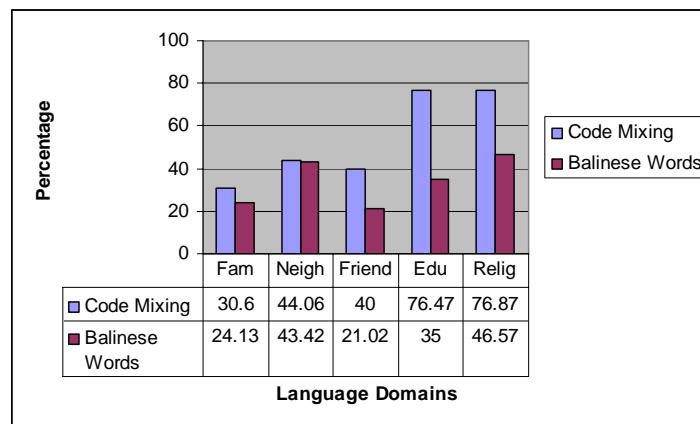
A bit of the appendices that can be used as a proof that the language situation in Pegayaman is worth knowing.

- Code mixing**, one of language phenomena, which is used by the subjects of the research in executing verbal interaction is dominated by Balinese words or terms. In general, the percentage of code choice and code mixing in a number of language domains is presented on Graphs 1 and 2.

Graph 1. Code Choice and Code Mixing



Graph 2. Code Choice Dominated by Balinese Words



Code mixing is also found in the naming system of Pegayaman people. The names given are mixing between Balinese names (such as *Wayan*, *Nengah*, or *Ketut*) and names which sound Islamic, like *Muhammad*, *Siti*, *Nur*, and others. The names of the Moslem people of Pegayaman are exemplified as follows.

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**Males**

*Wayan* Aziman Nazifullah  
*Nengah* Panji Islam

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**Females**

*Wayan* Istiqomah  
*Nengah* Ais Tazkiyah

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Nyoman M. Badrul Islam  
Ketut M. Hidayat Ditah

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Nyoman Mariyatul  
Qibtiyah  
Ketut Siti Aisyah

## 2. Terms of Address and Terms of Reference

Besides unique names, some terms of address and terms of reference used by this speech community are also different from those of the Balinese people in general. Some of the examples of terms of reference used, such as:

Pegayaman	Balinese people in general	Meaning
<i>Cening</i>	panak or pianak	'child'
<i>Wayah</i>	pekak	'grandfather'
<i>Tuan</i>	Wak (Pak) Haji	'hajji'
<i>Mémék Tuan</i>	Bu Haji	'A mother who has made a pilgrimage to Mecca'
<i>Guru</i>	--	'a male person who is a parent, and at the same time as a teacher and an expert in religion'
<i>Kasian</i>	timpal	'friend'
<i>Demenan</i>	tunangan	'boy/girlfriend'
<i>Gélan</i>	kurenan	'spouse'
<i>Arowah</i>	pitara	'someone who has passed away'
<i>Dané</i>	Ida	'His Almighty' Example: <i>Dané</i> Allah Subhanahu Wata'ala, or <i>Dané</i> Rasullullah

In addressing other people of Pegayaman, the Balinese terms of address like *Nyoman* (*Man*), *Ketut* (*Tut*) are still used, even though the addressees do not have mixed names between Balinese and Moslem names.

## 3. Particle *laa*, *hee*, and *see*

There are particles that are used especially by the elderly women. Those particles are *laa*, *hee*, and *see*. The particles are quite extensively used especially in doing informal verbal interaction, either it is in family domain, neighborhood, or in friendship domain. The followings are example of the use of those three particles.

*la/laa* 'sih' atau 'lah' (in Bahasa Indonesia)  
Alhamdulillah, ... cerik-ceriké, kénten *laa* ...  
biana *laa* ketil-ketil gati nawang *see* sarsa.  
'Alhamdulillah, ... anak-anak, gitu ... tidak lah  
terlalu sulit untuk bisa berbahasa'  
'Alhamdulillah, ..the children are not so difficult

to learn the language’

- hee* ‘dah’ (in Bahasa Indonesia)  
Wak é to déé *hee* mendep didiana.  
‘Hanya orang itu saja *dah* yang diam sendiri’  
‘Only that person who was silent’
- see* ‘dah’ (in Bahasa Indonesia)  
Trus nyembayangang *see* nika, bénjang petengé  
*see*.  
‘Terus menyembahyangkannya *dah*, besok  
malamnya *dah*’  
‘And then pray for him the following night’

It can be concluded that these particles are the markers of sub-group identity of this speech community, i.e., of the old women sub-group.

#### 4. The Use of other lexicon

Besides *laa*, *hee*, and *see*, there are also other forms which sociopragmatically has different function, such as:

- Arisang* ‘please do’ (used as a command)  
*Bane* ‘Why ...?’  
*Katiang* ‘Will...?’  
*Lungané* ‘Where is somebody going/Is somebody  
in?’  
*Rauhé* ‘Where ... from?’, and  
*Jee* ‘Where ...?’ (four of them are used as  
question words)  
*Cai* (used as tag question)

When these words are used in isolation or out of context, there is nothing special indeed. However, when they are used in utterances then they sound interesting, as is exemplified in the following example.

- To bagian nak bajang, *cai*?  
‘Itu bagian untuk anak-anak muda, *tahu*?’  
‘That is young people’s stuff, *see*?’

All these findings clearly show that, with regard to language choice and use, the Moslem speech community of Pegayaman is so adaptive, flexible, and integrative that they use the Balinese language variably.

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