

# Balinese Addressing Terms and their English Translation in Balinese Folklore

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**Abstract**--Bali has a very unique tradition and culture, one of them is its language. Balinese language has its own structure and the degree of politeness in using it. It depends on who speaks it to whom and the certain situation or condition it is being spoken. According to Sor Singgih Basa, Balinese itself is divided into the four levels, namely: Basa Alus Singgih, Basa Alus Madya, Basa Kasar. These politeness level are related to the traditional level of society. This present research deals with meaning of Balinese addressing term. The Balinese addressing terms discussed in this research cover the addressing term which represents the traditional life of Balinese society. The meaning components analysis which related to semantics theory is applied in this present research, this meaning components analysis will help to understand about the meaning of the Balinese addressing terms. The theories adopted in this present research are meaning components by Larson (1998), the basic principles in translation by Nida (1975) and the translation procedures by Vinay and Darbelnet (in Venuti, 2000). There are some addressing terms which presented in this study: the addressing terms used by the characters on fable, the addressing terms used by the traditional society which depends on the level of the society in Bali.

**Key words**--Balinese Addressing Terms, Meaning, Componential Analysis

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## I. INTRODUCTION

Bali has a very unique tradition and culture, one of them is its language. Balinese language has its own structure and the degree of politeness in using it. It depends on who speaks it to whom and the certain situation or condition it is being spoken. According to Sor Singgih Basa, Balinese itself is divided into the four levels, namely: Basa Alus Singgih, Basa Alus Madya, Basa Kasar. These politeness level are related to the traditional level of society. This present research deals with meaning of Balinese addressing term. The Balinese addressing terms presented in this present research covers the addressing term which represents the traditional life of Balinese society. The meaning components which related to semantics theory is applied in this present research, this theory will help to understand about the meaning of the Balinese addressing terms and their English translation. Leech in Susanthi (2015: 642) explains that semantics study is a study of meaning, so that the components meaning analysis can help to describe the meaning of Balinese addressing terms and their English translation and it can help the reader in order to be easier to understand the meaning of Balinese addressing terms.

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Newmark in Susanthi (2015: 642) explains that there are some cultural categories to be noticed, namely: (1) Ecology (including flora, fauna, etc), (2) cultural material of artifacts (including food, clothing, transportation facilities, houses and cities), (3) social culture, (4) organization, customs, activities, procedures, concepts (including political and administrative, religious and artistic), (5) gestures and habits. Whereas Scollon (1995) in his book entitled 'Intercultural Communication' divides cultural aspects into ideology, socialization, discourse and social organization (Saddhono, 2015; Saddhono 2018). This article discusses the meaning of the Balinese addressing terms. The analysis in this present research is presented with an analysis of the meaning components.

According to the explanation above, the discussion in this study includes a description of the Balinese addressing terms and their translation in English as well as an analysis of the meaning of the Balinese addressing terms by using the meaning components.

## II. METHODOLOGY

Larson in Susanthi (2019: 3) gives an explanation about translation that is the transfer meaning process from the source language to the target language. Translation involves the study of the lexicon, structure, communication situation and cultural context of the source language and the target language. Translation can be defined as the meaning transfer process from the source language to the target language to achieve this goal we must understand the meaning of the source language according to context, master the source language and the target language linguistically, and understand the socio-cultural background of both languages (Saddhono, 2017).

### Translation Procedures

Vinay and Darbelnet (in Venuti,2000) explains that there are seven procedures in the translation process, namely: borrowing, which is a translation procedure that borrows technical terms, such as in English-Indonesian translation for the word *computers* (SL) - *komputer* (TL), (Puspani, 2003:18). Other example of borrowing can also be found in Susanthi (2019), namely: *Massage* (SL)- *masase* (TL), *anxiety* (SL)- *ansietas* (TL). Calque: lending both structural and lexical terms such as in English-Indonesian translation *honeymoon* (SL) – *bulan madu* (TL), (Puspani, 2003: 18). Literal translation : is a direct transfer of the source language into the target language which can be accepted grammatically, for instance in English-Indonesian translation buffalo *cohabitation* (SL)- *kumpul kebo* (TL). transposisi : it is a substitution of one class with another class without changing the message or meaning, for example in English-Indonesian translation *married to* (SL)- *menikah dengan* (TL), modulation : it is done by taking the form of a language variant by switching viewpoint (change point of view ), for instace in English-Indonesian Translation *he is unmarried* (SL)—*ia masih bujang* (TL), adaptation: a strategy that can be used to translate a concept of the source language into the target language in this procedure, the translator tries to find the closest equivalent, for example in Balinese- English translation *Kelian* (SL)—*village head* (TL), equivalence: it is a procedure that treats the same situation of two different structures of the source language and the target language, for example English-Indonesian translation *as white as snow* (SL)—*seputih kapas* (TL), (Puspani, 2003).

### The Theory of meaning components

The theory of meaning components which is applied in this present research is based on Larson (1998) and Newmark (1998). Types of translation procedures can be seen in the explanation as follows:

SL: Nanang, vake matakon, apa ravesanga Ida Bagus, tembe jani Ida medal tur ucem vadanane

TL : Father, I ask you, what was it that His Highness, with his face so pale, was talking to you about but a moment ago?

	SL	TL
	Nanang	Father
Male	+	+
Adult	+	+
Married	+	+
Social status	+	-

In the context of the example above the term Nanang in SL is used to greet old men who are married to ordinary people in Bali. However, this greeting is almost never used again. This is influenced by the process of globalization and social status. Whereas the term father is used to greet old married men regardless of social status, so the word Father is more common than Nanang.

Componential theory analysis used in this article is based on the theory of Larson (1998) and Newmark (1998). Meaning components analysis can be described as follows:

Architectural technical terms in Balinese: *Merajan* can be translated as *house of temple*. However, there is a missing meaning in the translation. This can be seen in the example below.

	<i>Merajan (Noun)</i>	<i>House of temple (N)</i>
Pura (temple)	+	+
it is located in a noble house (terletak di rumah keluarga bangsawan)	+	+
Family temple	+	+
Social status	+	-

*Merajan* (SL) is translated to *house of temple* (TL). *House of temple* represents the meaning of temple, the location (in a noble house), it is family temple, so it is noted by (+) symbol. However, the meaning of *house of temple* cannot represent or does not contain the meaning of the social status of the owner, so that it is noted by minus (-).

### Cultural Term

Scollon (1995) in his book entitled “intercultural communication” emphasizes that in intercultural communication studies our focus is not on high culture but on cultural anthropology. When we discuss about the word “culture” on the anthropological side, we mean the habits, insights, language, kinship system, social organization and daily practices of a group of people that distinguishes it from other groups. By using anthropological standpoint of

“culture” we mean to include ideas, communication, or the behavior of a group of people who can give them a special identity and are used to regulate internal points of view and membership. Related, the term culture is the expression of a group or community to discuss ideas, concepts, and principles and so on. It is composed by their traditions in life.

### **Cultural Aspects**

Newmark (1998) divides cultural aspects as follows: flora, fauna, air, plains, mountains. Cultural materials in the form of food, clothing, housing, urban and transportation, socio-cultural-work and leisure, organization, culture, activities, procedures and concepts, gestures, and habits.

Scollon (1995) explains that the most significant cultural aspects in the discourse understanding system and which is a big factor in intercultural communication is an ideology that includes history and worldview, this is reflected in a belief, values and religion, socialization: a) education, enculturation, acculturation, b) primary and secondary socialization, c) learning theory. Discourse covers the functions of language namely information and linkages; negotiation and ratification; harmonious group; individual welfare. Non-verbal communication includes, gestures of the movement of our bodies. Proxemics: use of space, concept of time. Face systems: social organizations.

### **Equivalent**

According to Larson in Jayantini (2016:13), translators try to achieve the lexical equivalent of the source language and the target language. However, this process is complicated process. A translator must pay attention to two languages and two cultures. Of course, there are different cultures in the source language and target language. Because there are cultural differences in the source languages and target languages, there is therefore a concept in the source language that has no equivalent in the target language. The translator is trying to reach lexical equivalent of the source language into the target language.

The data used in this study were taken from several Balinese stories that contain Balinese traditions and culture, as well as Balinese addressing terms and their translations in English. Data in this study are the addressing terms and their English translations. This study is categorized as library research conducted by observation (Sudaryanto 1993; 133-137). After collecting the data, observations were made by examining the overall data that contains the addressing terms and their English translations, then the data were analyzed in accordance with the problems formulated in this research, namely the analysis focused on the meaning which was transferred from the source language namely addressing terms in Balinese to the target language in English. In this study the data analysis were presented in a descriptive way. First of all, the data that had been collected were classified according to the problem, then the data were analyzed by using the theory of componential analysis which was popularized by Nida dan Taber in Ekasani (2016: 195). Data were presented in an informal method by using words and sentences and formally by sing symbols, (Sudaryanto, 1993: 145).

## **III. RESULTS**

The focus of discussion in this study is the analysis of the meaning of Balinese addressing terms. The source language and target language are displayed in the analysis, so that the readers can more easily see the loss and gain of

information or the meaning transfer process from the source language to the target language. The addressing terms are specified to the level of the words and phrases of the textbooks. The lexical items that are analyzed are specified to the level of the words or phrases of nominal classes.

Data were analyzed based on the analysis of meaning components by Nida and Taber in in Ekasani (2016: 195). The formulation of notation plus (+) and minus (-) describes the loss and additional of information in the meaning transfer process from the source language to the target language.

### The term culture is related to Pronouns

This part of discussion is an analysis of Balinese cultural terms related to pronouns in the source language namely in Balinese higher level (Basa Bali Alus) , middle level (Basa Biasa) or lower level (Basa Kasar) and their English translations (Saddhono, 2019)

#### Data 1

SL : “Nah, ne *cai nyai* amune lacurne meme tusing nyidang ngingu pada makejang.”

TL : “ Well, *you all*, we’re very poor, Mother cannot care for you.”

( I Sugih teken Tiwas, p.36)

The analysis of addressing terms can be seen as follows:

	SL	TL
	Cai Nyai	You all
Second person (plural)	+	+
Gender	+	-
Age	+/-	-
Social status	+	-
Level (lower)	+	-

In accordance with the data above *cai nyai* in SL shows the second person (plural), so that translation, it is translated into *you all* in the TL. Data in the SL uses the ordinary Balinese or Balinese middle level. *Cai* is a common greeting which is used by older people when he/she is talking to younger people, the term *Cai Nyai* is used to refer or to greet children by the speaker. In Balinese society, *cai* is used to refer to boys from the lower class, while *nyai* is used to refer to girls from the lower class. The speaker in the text has got children, they are boy and girl, so the speaker uses the term *cai nyai* to refer to her children.

Unlike TL *you all*, the term used in the TL does not represent gender, social class in society, so it can be categorized as neutral in terms of social status and gender, because English does not have social levels like in Bali, English does not have the concept differentiating gender to refer to the second person plural, English only has the addressing term *you* to refer to the second person plural. So that it can be assumed to achieve equivalence in translating SL into TL, there is an adaptation process in translating SL into TL, because there are no similar terms in TL.

**Data 2**

SL : “Ih ne te I Tiwas ajak makejang dadi baana ngalih don sente, saang owot, ngadep yeh, nanggap upah nebuk, jalan jumah *icang* nongos.”

TL : “Hey, all of you, Tiwas, why are you looking for sente leaves, firewood, rice bran, selling water, working as trasher? Come and stay with *me*.”

( I Sugih teken Tiwas, p.38)

The analysis of addressing terms can be seen as follows:

	SL	TL
	Icang	Me
First person (singular)	+	+
Status sosial	+	-
Level (lower)		

In accordance with the data above, the word *Icang* in SL shows the first person pronoun (singular) it is translated into *me* in the TL. Data in the SL uses lower level of Balinese, *Icang* is a common greeting which is used by the people from the lower level to refer themselves when they are talking to people who have the same social status (lower level).

Unlike its translation in the TL, the term *me* which is used in the TL does not represent social class in society, so it can be categorized as neutral as neutral in terms of social status and gender, because English does not have the concept of differentiating gender to refer the first person singular, English only has the addressing term *me* to call oneself (singular) object. So that it can be assumed to achieve equivalence in translating SL into TL, there is an adaptation process in translating SL into TL, because there are no similar terms in TL.

**Data 3**

SL : “Dening I Susila anak makeneh patut tur tau teken paindakan nyamanne dugase nguwu, lantas ia kroda: Yeh, *Mbok* kenken dadi Mbok nyadokang teken tiang....”

TL : “ As I Susila had good intention and knew what I Dursila wanted to do, he then became angry. “Hey why do *you* say.....”

( I Sugih teken Tiwas, p.39)

The analysis of addressing terms can be seen as follows:

	SL	TL
	Mbok	You
Second person (singular)	+	+
Gender (female)	+	-
Social status	+	-
Level (neutral)	+	-

In accordance with the data above, the word *mbok* in SL shows the second person (singular), it is translated into *you* in TL. Data in SL uses neutral Balinese language. Neutral means it is used by all level in Balinese society. *Mbok* is a common greeting which is used by younger people when they are talking to an older person (woman), the term *mbok* is used to refer to or greet an older sister by the speaker. In Balinese community, *mbok* is used to refer to sisters of all castes, if it comes from the Brahmin caste (the highest level), then the addressing term for an older sister is *Mbok Dayu*. While for the knights caste the addressing term for an older sister is *mbok Gung*, while the addressing term for an older sister of the lower caste (Sudra) can be *Mbok Putu* (first older sister), *Mbok Made* (second older sister), *Mbok Komang* (third older sister), or *Mbok Ketut* (the fourth older sister)

In contrast to SL, the addressing term *You* in the TL does not represent gender, social class in society, so it can be categorized as neutral in terms of social status and gender, because English does not have social level like in Bali, English does not have the concept of differentiating gender to mention the second person plural, English only has the term sister to refer sister. So that it can be assumed to achieve equivalence in translating SL into TL, there is an adaptation process in translating SL into TL, because there are no similar terms in TL.

#### IV. CONCLUSION

Some Balinese addressing term in the TL does not represent gender, social class in society, it can be categorized as neutral in terms of social status and gender, because English does not have social level like in Bali, moreover, from the analysis of the translation of the Balinese addressing term above, it can be concluded that the procedure used in translating the terms of Balinese culture related to pronouns is an adaptation procedure, the procedure is used in the translation process because there are no similar terms in English as TL.

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