

## LANGUAGE FUNCTION FROM BALINESE DAILY CONVERSATIONS

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### ABSTRAK

Bahasa tidak semata sebagai alat komunikasi, namun juga memiliki fungsi untuk dapat menyampaikan maksud dari pembicara. Pada umumnya, orang-orang tidak menyadari fungsi Bahasa yang sedang digunakan. Oleh karena itu fungsi Bahasa sangat menarik untuk dianalisis dengan tujuan membantu orang-orang memahami fungsi Bahasa yang digunakan dalam komunikasinya. Penelitian ini bertujuan menganalisis fungsi Bahasa dari percakapan sehari-hari dalam Bahasa Bali di sebuah desa di kabupaten Klungkung, Bali. Para partisipan dalam percakapan ini berasal dari berbagai latar belakang social. Data dikumpulkan melalui teknik simak bebas libat cakap dengan metode pengamatan, pencatatan dan rekaman. Teori dari Leech (1981) menjadi dasar analisis penelitian ini. Hasil penelitian menunjukkan fungsi Directives yang paling sering digunakan karena umumnya masyarakat desa tersebut memulai percakapan mereka dengan memberikan perintah atau meminta sesuatu. Sementara fungsi Aesthetic adalah fungsi yang paling sedikit digunakan karena masyarakat desa ini selalu menyampaikan maksudnya secara langsung dan jarang berusaha menggunakan gaya Bahasa tertentu untuk memperindah kalimat mereka.

### ABSTRACT

Language is not merely as a tool of communication, but it has certain function to build a communication or deliver the purpose of the speaker. People usually do not recognize the function they use from a language. Therefore, this is an interesting topic to be conducted in order to help the readers understand any language function they might use during communication. This study aimed to analyse the language functions taken from some daily conversations in Balinese language of a village in Klungkung regency, Bali. The participants of the conversations are from various social background. The data were collected by using uninvolved direct conversation with some techniques: observation, note-taking and recording. The theory of Leech (1981) about language function types was used to do the analysis. The result shows that Directive function becomes the most function applied in the conversations. This is because the participants of the conversations often produce the conversation by giving orders or requesting. Meanwhile the function that does not commonly appear is Aesthetic. The reason is these participants often speak straight to the point and almost never try to beautify the utterances they spoke

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## 1. Introduction

When people speak or say a language, it is designed for a specific purpose or function. Through language, speaker's meaning is also delivered. This is in line with the opinion from Newmeyer (2000) who mention that the primary function of language is to convey meaning. Knowledge about language from a speaker is a knowledge of something quite abstract (Wardhaugh, 2006). It is when the speaker knows not only about the specific of sound, words or sentences, but also knows about rules and principle, the ways of saying and doing something with words, or sentences. Therefore, it can be said that most people are so familiar with language, but they do not even realize how it functions (Risdianto and Malihah, 2019). A function of language brings a purpose of the speaker; therefore, a language can be so functional from what it is seen or heard. Suandi (2014) states that generally, the function of language is as a tool to communicate written or spoken. It means the language can be used to deliver their messages whenever they are doing communication.

Some experts purpose many types of language functions. Halliday (1973) mentions there are three language functions as the result of replacing the seven child language functions, such as: Ideational function, Interpersonal function, and Textual function. Jacobson (1966) proposes 6 language functions: referential, emotive, conative, metalingual, poetic, and phatic. And finally, 5 language functions from Leech (1981) which are used in this study. They are expressive, informative, directive, aesthetic, and phatic. Expressive function is to communicate feelings and attitudes. Informative function is giving reason of any issues occurred or that leads to some situation. Directive function means to give influence to interlocuter to do or act something. Aesthetic function is when words and sentences are considered as linguistic artifacts. Finally, Phatic function is a function to maintain social relationships, and to begin, or continue the conversation. To identify a language function from any communication, it is better if the context of situation is also observed. As stated by Haliday (1994) in Malihah and Risdianto (2019) there are three main things to be considered from a situation where a language variety is used: Field; concern with purpose and subject matters of communication, Mode; the function of the text in communication, such as written or spoken, and Tenor; which tells about the participants who take part on the communication.

There are many other studies which analyse about language function. Hardini and Sitohang (2018) describe that language function helps to build a sociocultural communication. Pranowo and febriasari (2020) use Etno-pragmatics to reveal the language function from social media in the purpose to deal with Covid-19 pandemic. They found 7 language function, such as asking, inviting or influencing, being sarcastic, motivating and criticizing, and saying thank you. Along with these functions, the meaning from pragmatics point of view can also be found. Rahardi (2019) focused on phatic function in Javanese culture-based society in Indonesia. He found there are 7 phatic functions from the study, those are: joking, complementing, apologizing, rejecting, avoiding, affirming, and reminding. Reyes et al (2018) analyse the language function on Facebook posting among middle-age Filipino ESL learners (Senior Teacher Education Students in Urdaneta City University). Referential and Emotive functions appear mostly in their study. Another language function from other community is also analysed by Susanthi, Mulyawan, and Suarjaya (2021). They discovered some language functions in guiding conversation from different tourism places, such as: directive function, informational function, directive function, and phatic function. Susanthi et al (2018) also found some language function in ELT textbook which focuses on Medical Conversation. They divided the function into macro function, such as: communicative, informative, impressive and interactive interpersonal, and Permissive; and micro function such as greeting, giving order, asking information, and so on. The last study is from Wijana (2018) who discussed about language function from songs of Ismail Marzuki. Poetic function becomes the most function use in the songs, and there is no metalinguistic function found. These reviews shows that language function can be found in any genre of discourse or communication. But since there are only few studies discuss about language function in daily conversation, therefore there are many chances to reveal the language function from this kind of discourse. People interact with other during their activities every day. There must be certain language function involved in their interaction. Based on the explanation above, this study aims to analyse language function from daily conversation in Balinese language.

## 2. Method

This study is qualitative research which applied sociolinguistics approach in analysing language function from daily conversations in Balinese language. The data source was taken from 10 conversations in a village in Klungkung, Bali. The participants of the conversations are not specified. It means the participants come from any age, job, or social status. The data collection is using uninvolved direct conversation through some steps, those are; observation, recording and note-taking. The duration of doing observation to get sufficient conversation was a month. Then the utterances that have certain language functions are noted or recorded. Finally, the theory from Leech (1981) is used to analyse the language functions found in the conversation. To support the analysis on the language function, the context of situation based on Halliday' theory was also observed. The data analysis presented by formal method; which use table to show the findings, and informal method; where words and sentences are used to describe the analysis.

## 3. Finding and Discussion

Almost all functions of language proposed by Leech (1981) are found in the daily conversation of some group of people in a village in Bali. These people use Balinese in their conversations and the topics they communicated are various. The language functions were obtained from both participants of the conversation; the speaker and the hearer. The table below shows the finding of this study.

Table 1. The type of Language Function found in the Data

No	Macro Function	Frequency of occurrences	Micro Function
1.	Expressive	5 data	To express anger, happy, and regret
2.	Informative	8 data	To tell about some actions, direction, place, and duties/jobs
3.	Directives	12 data	To ask some favours, give orders, give suggestion, invite to do something and go somewhere
4.	Aesthetic	3 data	To describe someone performance and appearance
5.	Phatic	5 data	To start communication, to maintain communication, to have the attention of interlocuter
<b>TOTAL:</b>		<b>33</b>	

Directive function is mostly found from the conversations. This is due to the participants which have known each other and mostly these vilagers start their conversation with directive function, with the most micro function of directive, giving orders, such as '*Mriki je ajebos*' (Please come here for a while), or '*kaukin je biang'e, ade kar aturang abedik*' (Please call your mother, I have something to say). Therefore, eventhough the purpose is to start the conversation, but the language function gives influence to the interlocutor to do something. When the participants of the communication have closer relationship; for example, parents with their children, or husband and wife, they do not hold on anything they want to say and easily giving order or suggestion, asking favour or inviting. This directive function similar to Conative function used in analysing songs by Ismail Marzuki (Wijana, 2018). The characteristic of the sentences which using these functions are also the same, that is to use imperative sentence. Although he considered that it will be difficult to see if the indirect imperative sentence can have these kind of language functions, especially for the Conative function.

Aesthetic function in the conversations is rarely used. The data show the language becomes having aesthetic function when a person wants to judges someone's performance and attitude. Usually they use figurative language, such as personification, metonymy or metaphor. This function is not often used because these people tend to speak directly to deliver their point. They do not try to hide their purpose when they want to describe or say something.

The conversations happened during their works in doing community service in temples (*ngayah*) or at their environment (*ngopin*), when they have public meeting, or at the participants' houses. Mostly the conversations are informal. The formal conversations are only when the villagers have meeting, or when

the head village officers give instruction or information to the villagers. The language they used for informal conversation is *Basa Bali Madya* and for formal conversation they used *Basa Bali Sor*. As mentioned by Suwija (2019) in the formal situation, the speaker should lower themselves by using *Basa Bali Alus*.

In this part, the data analysis explained descriptively by inserting the example of data found from the conversations. As mentioned before, there are 5 functions of language were found on the conversations. Those are: Expressive, Informative, Directive, Aesthetic, and Phatic function.

### a. Expressive Function

Expressive function is used when people want to express their feeling, such as angry, happy, sad and even regret. The way participants of the conversations express their feelings are usually using certain intonations on their spoken words, for example, high intonation when they get upset or angry, as well as when they are happy. Low intonation when they feeling sad, regret or confuse of something. There are also tag words used in their expression, such as: *Bah!*, *Yeh!*, *Aruh!*, or *Mimih!* The example of analysis is shown below:

Data 1

Son: *Tuni mbok Sekar teka, ngabe pis. To duur mejane.*

Mother: *Adi sing tunden ngantosang?*

Son: *Dije ade nunden keto?*

Mother: ***Bah! Sube seken orahin tunyan. Nak ade perlu meme ajak ye. Alih ye mulih tunden mai!***

A mother is feeling upset to her son because he is not doing her order. The conversation happened in a home, where a son informed her mother that someone brought money after selling flowers, the harvest of this family field, to a market. She, previously has told her son to ask that person to wait her home. The mother was from the field. She spoke her feeling by using tag word *Bah!*, which is commonly used by Balinese people when they disagree about something or upset because something does not work as they want. After the tag word, she clearly stated the reason that made her upset. The intonation of speaking the utterances is higher than her early utterance.

Data 2:

Husband: *Ne maan paica. Duman lawar uli banjar.*

Wife: ***Wih! Asik. Sing nyakan biin. Angetin gen menjep. Kanti Peteng dadi ajeng***

Husband: *Nyakan nasi nake, ape anggo ajeng laware nyanan?*

Wife: *Sampun nike, Tu!*

A husband just arrived home after joining community work in preparing a ceremony of a family temple (*ngayah*). There are some foods were given to each family in that community, such as *lawar* and *ares* (traditional vegetables), and *sate* (satay). Her wife expressed her happiness when receiving the meals. Therefore, the language function from her utterances belong to expressive function. The happiness expression is because she thought that she did not have to cook again. The foods can be their meals on that day. She just has to warm it, so that the meals could be eaten until dinner. The tag word *Wih!* was spoken to express her feeling of happiness receiving food for her family meals that day. Her intonation when speaking the feeling is higher than her next words.

### b. Informative

Language in this function means to give reason of why something happens or to inform others about a circumstance. The function used when the people inform others about certain action, direction, place, and duties or jobs. They speak clearly about what they are going to say, therefore, others will have clear understanding also about the ideas they want to tell.

Data 3

Chief of village: ***Ida dane, benjang jagi wenten perwakilan kantor Bupati mriki kunjungan. Ipun jagi nyingakin pembangunan banjare sane polih bantuan saking Pak Bupati. Indayang sami mangde rauh ke banjar sawetara jam 8, mangde mresidayang nyanggre perwakilanne punike.***

The utterances spoken by the chief of village on a meeting with *krama desa* (villagers). He explained an activity that would conduct in the next morning when some officers of Klungkung Regent' office. They were going to have supervising on the construction of the *Banjar* Hall which was financed by the Regent. He spoke the utterance to the villagers in order they would be ready to welcome the guests and follow the activity. He spoke using Balinese language in the level of Basa Bali Alus, which commonly use in the village when the villagers hold meetings or public discussion.

Data 4

First Man: ***Dije kaden ngalih obat pengompresan ane mudah? Sik Pak KOMPIANG mael san jani***

Second Man: ***Ade dini paek, di umalemek, nganginang bin dik, ade umah misi toko. Ditu be ngalih, Pak Mang Dipta ne ngelah.***

The spoken utterance happened in a field when the two men working on their terrace. The first man wanted to have an information about where to get cheap pesticide. The second man responded by using informative language. He directly explained the place as well as the direction which is quite near from their home. In his utterances contain direction with word '*nganginang*' (go to east) to inform the first man on where the place position. There is also a description of the place by using noun phrase '*umah misi toko*' (a house with a store).

### c. Directive

Directive function is when a language is used to influence the interlocuter doing or acting to something. This function can be in forms of asking some favours, giving orders, giving suggestion, inviting to do something and go somewhere.

Data 5

Priest: ***Enjoang tabuh'e. Jani ayabang banten di Surya***

Woman: ***Nggih.***

This conversation happened in the village temple. The priest who led the prayer ask the person near him to get him the *tabuh* (holy liquid) which was located below his seat. It is difficult for him to reach it; therefore, he asked the favour. Then he continued giving order to proceed the ritual on a shrine for God of Sun (*Surya*). A woman near him respond his orders by saying 'yes' (*nggih*). His first utterance belongs to directive function for asking some favour. He needs the *tabuh* during leading the prayer. The next utterance is also directive for giving order, since he was the one who knew the steps of doing the ritual in that ceremony and who led the process of the ceremony. His sentences are similar but show different orders. The sentences are not complete because having no subjects on them. These due to many people be around him who are ready to help him in conducting the ceremony.

Data 6

Officer of Head Village office: ***Biang Mangku, benjang rauh ring Puseh nggih, nak wenten ngaturang sembako nike ring pemangku Khayangan tige manten.***

Biang Mangku: ***Oh, Nah. Jam kude, Man?***

Officer of Head Village office: ***Sawetare jam dase sampun drike nggih?***

The part of utterances from the officer has directive function for inviting to go to a place. The utterances are spoken because the officer has purpose to invite the woman (*Biang*) who is a priest (*Mangku*) from a *Puseh* Temple in the village, to come and receive something that would be given at the

next day in the Temple. The *sembako* (food ingredients) were given only to the priests of three kinds of temples in the village which known as *Khayangan Tiga* Temples, and *Puseh* Temple is one of them. His next utterance is to give order to the priest to arrive at the temple at 10 am. As it can be seen from the two utterances that show directive function, the officer use tag word '*nggih*' on both which is abbreviation from Balinese word '*inggih*' (yes). This word is usually used by a person who speaks to the other person who has higher social status. '*nggih*' has the sense to deliver or respond the sentences politely. So, the officer was respecting the woman because it is a custom in Bali to respect the priests. Therefore, by using the word '*nggih*' he managed to be polite in using the language to invite the woman to go to temple as well as to give order when to arrive there.

#### d. Aesthetic Function

This function lets the language to be considered as linguistic artifacts. The language for this function found in the data is used to describe someone performance and appearance. But this function is rare to be used in a daily conversation since the participants of such conversations tend to deliver their words directly.

Data 7

First woman: *Yening dwayu ice, jek setate **renyah ican duene**. Demen tiang mirengang...hehe..*

Second woman: *Ah, wak wenten gen orahange. Nyak nike renyah cara peyek?*

First woman: *Saje niki.*

These women were in the village hall to do community service. While having break after doing the job, they were frolicking with other people. When the second woman laughed hearing a person's words, the first woman from the conversation mentioned the second woman's laughter is '*renyah*' or she laughed joyfully. Instead of using word '*riang*' (joyfull or cheerful) for the laughter, she chose to use simile style with word '*renyah*' (crispy) which is usually used to describe chips or fried meal. It compares the laughter with the crispy of a chip (*peyek*). The language used is having aesthetic function because the word shows someone performance through her laugh. The speaker thought that the laughter is enjoyable and give a happy feeling to someone when hearing it.

Data 8

First man: *Jegeg tunanganne, Made.*

A woman: *Saje. Uli Badung kone*

Second man: *Tunanganne Made? Ne cen?*

A Woman: *To ne ajake mulihne, tegeh2 je awak ne. **Muanne bunter care bulan, kulit ne putih gading.***

A man (first man) was admiring his nephew's girlfriend and said it to his aunt (a woman). She seems to have similar opinion about it, by saying the word '*saje*' (true). When the second man came and join the conversation, he asked which woman they mention. The woman replied by giving description of the person. She mentioned the girl's height, face and skin. When she mentioned about the girl's face and skin, she used simile. She compared her face is round as the moon and her skin is as white as an ivory. The language of the woman's utterance in describing the girl appearance has the aesthetic function. This is because she admired her appearance.

#### e. Phatic Function

When language is used by the speaker to maintain the communication, the language has a Phatic function. The other phatic functions of a language are when it is used to start the conversation, to have the interlocuter attention on the topic.

Data 9

Chief of the village: ***Ainggih Ida Dane sareng sami, saantukang sampun jam tujuh puniki, ngirih nampekin melinggih.*** Durusang ngambil genah di muka dumun, mangde ten kosong niki kursi sane sampun kasadia.

Usually when there is a meeting held in a village in Bali, the language used is *Basa Bali Alus* (one of language levels in Balinese language). *Basa Bali Alus* is on the highest level of Balinese language which usually conducted in formal situation (Suarjana, 2011) or when having conversation to a person who is greatly respected (Suwija, 2019). It differs with the language used in informal conversation. The Balinese language level they use in informal situation or conversation is Balinese Madya. Suwija (2014) in Suwija et al (2019) mention that Balinese Madya deliver polite sense to the hearer but it still as the part of below the *Basa Bali Alus* level. Therefore, since the meeting as the data above expressed is in formal method, then The meeting was attended by all the villagers from different kinds of social status and occupation. While waiting the meeting started, the villagers were sitting at the side of the village hall and some of them were on the side of the road. The language spoken by the chief has phatic function which is for having the participants attention on the meeting that he was going to start.

Data 10

An elderly woman: ***Yeh, mare mulih ne?***

A young woman: *Nggih niang.*

An elderly woman: ***Nyen ajak mulih? Kar nginep ne?***

A young woman: *Nike Gede sareng. Ten niang, malebos wengian mantuk.*

Phatic function from the conversation above comes from the utterances of the elderly woman, who is the grandmother of the young woman. At that time, she was exciting to see her granddaughter home. So, she started to have a conversation with the young woman as well as the way to greet her. But the interlocuter just answered shortly, therefore, the elderly woman tried to maintain the communication. The spoken sentences that the grandmother used are in the form of interrogative sentences. The first sentence is using tag word 'yeh' which usually used in Balinese language to help expressing unpredictable moment, something that suddenly come into a mind, or when feeling upset of something. The second sentences of the grandmother are to ask who accompanied her home and whether she would sleep over or not.

#### 4. Conclusion

In doing communication, people use language as the tool. But beside as a tool of communication, language has its own function on the communication. Many people do not realise that the language they speak or write has a function. From the daily conversation of people in a village in Klungkung Bali, it is found that there are some language functions implied on their utterances. The functions are Expressive, Informative, Directives, Aesthetic and Phatic. Since the characteristic of the village people is often to start conversation by giving order or suggestion, so directive function becomes the most function showed from the utterances. To be more specific, the directive function found is in the way of asking some favours, giving orders, giving suggestion, inviting to do something and go somewhere. In other hand, the less function of language found from the conversations is Aesthetic. This is because they are comfortable to speak something directly without using any kind figurative language or idiom to show the aesthetic sense of the topic they talked about. In order to be able to recognize and understand the language function carried by a language in any communication event, contexts of situation are significant to be considered. For further study, there are still many language functions can be observed from any field of communication conducted, either in spoken or written discourse. The study about language function helps to build an effective communication and the message delivered through the utterances will be understood by the reader or hearer clearly.

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