

## **BALINESE ADDRESSING SYSTEM OF BRAHMIN FAMILY IN SINGARAJA**

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### **Abstract**

The influence of other languages, especially the Indonesian may affect the Balinese addressing system of Brahamana family in Singaraja. The problem examined in this study is that to what extent is the increase and the diversity of forms and the way to use the Balinese addressing system of Brahamana family in Singaraja. This study applied the anthropological approaches (especially related to kinship) and functional approach in order to understand the social use of language according to its function. Furthermore, data source of this study is a Brahmin family in Singaraja which is spread in three areas, namely *Geria Mas*, *Geria Penarukan*, and *Geria Batan Cempaka*. Based on the analysis it can be said that the addressing words of Addressing of a Brahmin family in Singaraja already experienced a shift due to the influence of other languages, especially Indonesian language. Balinese addressing system of Brahamana family in Singaraja that has a few variety of shapes, is the addressing word for the father of the biological father, the father of the biological mother, the mother of the biological father, and the mother of the biological mother

**Keywords: Addressing System, Brahmin Family**

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## I. Introduction

Language represents the nation. That is how a classic quote that is still and always lives in the midst of Indonesian society. The intent of the phrase is that, if you want to know a nation or tribe, you need to learn its language. By knowing and learning a language, it is an opportunity to examine the language system, and the social system of the nation or tribe of their speakers.

Addressings as one of the local languages in Indonesia, serves as a communication tool, supporting a culture and the Balinese identity itself. In line with the development of culture, Balinese language constantly develops to answer the demands of the times. In this case, the development itself is more related to the enrichment of vocabulary because many new concepts that have not been accommodated in the local language, e.g. Addressing System. Indirectly, addressing vocabulary development has implications for the use of addressing system in general, especially in a Brahmin family in Singaraja. Addressing System in a Brahmin family in Singaraja has undergone many changes, both on its form and variations. This change occurs as a consequence of the influence of other language, especially Indonesian. Based on those symptoms, this study is needed to add the treasures of linguistics, especially sociolinguistics. In addition, this study also contributed to the description of addressing and speaking patterns associated with the system of modern society in the era of globalization.

Addressing system here is a norm that is relatively fixed and always used by Balinese speakers, especially in addressing system of Brahmin family in Singaraja. The problem examined in this study is that to what extent is the increase and the diversity of forms and the way to use the Balinese addressing system of Brahamana family in Singaraja.

This study applied anthropological approaches (especially related to kinship). Koentjaraningrat (1980) suggested that in the language there is a system of kinship terms. This system has a close relation with the alliance system in the society so that the two are related. Further stated that from the standpoint of the way we use the term kinship in general, every language has two kinds of systems, which are called (a) the addressing system (term of address) and (b) the calling term (terms of reference). By knowing the terms refer to a relative, then it can be known the addressing term used to greet relatives of the family members. In other words, the addressing system will be

obtained through the knowledge of the term refer to the relatives themselves. Both calling terms and greetings are the lexical elements of the language that contain culture connotation. It is inline with the opinion of Lado (1965: 25) who states that language is a system and contains the lexical and cultural meaning.

Characteristics that distinguish between the term of address and the term of reference can be described as follows. (1) Term of reference is less numerous than addressing. (2) Term of reference is used to express one's position within the family, for example, parent, brother, sister, and brother in law; While greetings is used to greet someone, for example, father, dad, papa, and pa. (3) The term of reference is not used directly to call a second person (the recipient), while the addressing term is used directly to greet the second person.

In addition to the approach above, this study also applied functional approach that is aimed at understanding the use of language socially along with its function. It means that a social function clearly define the variations of lexical form (Halliday, 1977: 22).

Primary data were collected using questionnaire. In addition, data collection is also done by conducting direct observation assisted with recording techniques and interviews. The populations of this study are all native speakers of Bali from a Brahmin family in the region of Singaraja. Numbers of speakers are estimated at around 250 people, spread across three *Geria* (The House of Brahmin Family) in Singaraja. Those three *Geria* are; *Geria Mas*, *Geria Batan Cempaka*, and *Geria Penarukan*. In each *Geria* some people have been chosen based on the characteristics or specific traits which is seen to have a close relation with the characteristics or the properties of the previously known populations (Sutrisno, 1984: 82).

## II. Discussion

Addressing system within a society depends on the relationship between the people who address with the one who is addressed. Those relationships have many patterns. Broadly speaking, the relationship was caused by kinship ties and relationships among relatives. Balinese kinship in general, particularly Brahmin family is patrilineal, which is according to father consanguinity line. This patrilineal society has two properties, first it is caused by father consanguinity, and

second is caused by marriage relationships between members of the tribe with others outside the tribe. The outside relationship is rarely found in Balinese society, especially Brahmin family. Therefore, in this study, writer gave a greater emphasis on internal addressing system.

Based on the system of the Balinese traditional structures, the people of Bali are distinguished into four categories, namely (1) *Brahmins*, (2) *Ksatria*, (3) *Vaishya*, and (4) *Sudra*. The consequence of the classification is that the language of Bali has its own levels of language, known as *Anggah-Ungguhing Basa Bali*. The *Anggah-Ungguhing Basa Bali* affects the term of addressing in Balinese language. That is why at the time greeting among the people of Bali who were unfamiliar; they require accuracy in choosing the existing greeting. Errors in choosing the existing greeting or wording would insult the person who is called. Therefore, in order to avoid a misunderstanding, a neutral term of addressing should be used, e.g *jero* which means ‘you’. Addressing someone with *jero* will give several advantages, besides it can be used to greet people who are not familiar yet, it can also be used to greet people regardless of their gender, in the sense that it can be used to greet the person both female and male.

In addition to the Balinese traditional stratification, Balinese addressing system is also affected by the stratification system of modern society, namely the stratification of Balinese that result on the status and the situation changes. The change of status means, that changes one’s position with respect to position and kinship. For example, between two speakers who greet each other of equal ages should be each other’s name. However, if one of them have a high official status, other person, who hasn’t any official status will address him using “*bapak*” or Mr. The situation changes means that there is a change from unofficial situation to an official situation. For example, in an unofficial someone greets his brother with the greeting words “*beli*” or “*kakak*” /brother. However, if they are in an official meeting, the term of addressing used against his brother is “*Bapak*” Mr.

Modernization also affects the selection of addressing words used by a *Brahmin* family in Singaraja. It is seen from several forms of addressing that are beginning to shift from Balinese forms of addressing used by a Brahmin family into the form of addressing used by modern Indonesian society. For example, term of addressing to the biological father, which is generally

in a Brahmin family, especially in Singaraja particularly using *atu aji*, *aji/father*, but today has started a shift to *papa*, *papi*, and *bapak/father*.

## **The Description of Balinese Addressing System of Brahmin Family in Singaraja**

### **Term of Addressing Used for Biological Mother**

The addressing term that is used to address biological mother in a Brahmin family in Singaraja has many variations. Based on the existing data, those addressing terms are; *ibu*, *memek*, *tu biang*, and *mama*.

The use of addressing term *memek*, and *tu biang* “mother” have the same background in their usage. These terms of addressing are usually found in the family whose and old parents and they are not influenced by the use of other language. The term of addressing *ibu* is usually used by the family whose younger parents compared by the group of family who use the term of addressing *memek* and *tu biang*.

The term of addressing *mama* is used by the family who has already influenced by external factors and it is widely used by the younger generation. Therefore, the usage is very limited. However, the symptoms has already seen in the Brahmin family in Singaraja.

### **Term of Addressing Used for Biological Mother’s Elder Sister**

The term of addressing that is used to address biological mother’s elder sister in a Brahmin family in Singaraja has a little variation. Based on existing data the term of addressing used are *wak*, *wa*, and *tante*. The addressing that is used to address biological mother’s elder sister which is most commonly used are *wa*, and *wak*. The use of the word *tante* has a very low frequency of application. It is usually used in the family that has influenced by Bahasa Indonesia a lot. However, the usage frequency is still low. The use of addressing that is used to address biological mother’s elder sister is also used to address the wife of mother’s elder brother.

### **Term of Addressing Used for Biological Mother’s Younger Sister**

The term of addressing used for biological mother’s younger sister in the Brahmin family in Singaraja is not various. The term used is *biang* and *tante*. These terms of addressing is usually

followed by the first name or the nick name of addressee. For example, the the mother's younger sister name is *Ida Ayu Kelik* (called; *Dayu Mang*), so the addressing term used is *biang Mang*. The addressing term *tante* is used by the Brahmin family who has already influenced by other language especially Bahasa Indonesia. This kind of addressing term is also used to address the wife of mother's younger brother.

### **Term of Addressing Used for Biological Mother's Elder Brother**

Based on the existing data, the addressing term that is used by the Brahmin family in Singaraja is *wa/wak* and *om*. These terms of addressing is usually followed by the first name or the nick name of addressee. For example, the mother's elder brother name is *Ida Bagus Gde Anom* (called; *Gus Anom*), the addressing term used is *wa/wak Anom* or *om Anom*.

The use of addressing term *wa/wak* in the Brahmin family in Singaraja is used by the family which is not influenced by other language yet. In other hand, addressing term *om* is used by the family who is already influenced by other language, such as bahasa Indonesia. But, the usage frequency is low. This kind of addressing term is also used to address the husband of mother's elder sister.

### **Term of Addressing Used for Biological Mother's Younger Brother**

The addressing term that is used to address mother's younger brother in a Brahmin family is less various. Based on the data, there are 2 addressing term found, those are *aji* and *om* "uncle".

These terms of addressing is usually followed by the first name or the nick name of addressee. For example, the mother's younger brother anme is *Ida Bagus Rai* (called; *Gus Rai*), the addressing term used is *Aji Rai* or *om Rai*. addressing term *aji* has higer usage frequency than *om*. The addressing term *aji* is used in a family that is still strongly using Balinese language, while addressing term *om* is used in a family that is already influenced by other language, especially Bahasa Indonesia. This type of addressing term is also used to address the husband of mother's younger sister.

### **Term of Addressing Used for Biological Mother's Father**

The addressing term that is used to address biological mother's father in a Brahmin family in research locations are *kakiang* 'grandpa'. This addressing term has a variation, which is *atukakiang*. The use of *kakiang* is based on the ego's mother is also a Brahmin family. But, the marriage nowadays is not between Brahmin families only; it is already opened to other family. If the ego's mother is not coming from Brahmin family, the addressing term that is used to address the mother's father is *pekak*, *gungkak*, or *kaki*.

### **Term of Addressing Used for Biological Mother's Mother**

The addressing term that is used to address biological mother's mother in a Brahmin family in Singaraja are *niang* and *nini* 'grandma'. The use of *niang* has a higher frequency than *nini*. It is based on the marriage between Brahmin families are more dominant than other Brahmin families. In other words, the addressing term *niang* is used by the ego whose mother's mother (grand mother) coming from Brahmin family, while for the ego whose grandmother from non-Brahmin family, the addressing term used is *nini*.

### **Term of Addressing Used for Biological Father**

The addressing term that is used to address the biological father of Brahmin family in Singaraja has a various forms; those are *aji*, *bapak*, and *papi/papa* 'father'. From all of the addressing terms, the term *aji* shows the highest usage frequency than other terms. The addressing term *papi/papa* has the lowest usage frequency. The addressing term *aji* is generally used by Brahmin family who is still strongly using Balinese language. The use of *bapak* and *papa* is used by the family who is already influenced by other languages especially Bahasa Indonesia.

### **Term of Addressing Used for Biological Father's Younger Sister**

Based on the existing data, to address the father's younger sister, term of addressing used is *biang* and *tante* 'aunt'. These terms of addressing is usually followed by the first name or the nick name of addressee. For example, father's younger sister name is *Ida Ayu Ngurah Astini* (called; *Dayu Ngurah*), addressing term used is *biang Ngurah* or *tante Ngurah*. The usage of *biang* is usually found in a Brahmin family who is not influenced by other language yet. While addressing term *tante* is found in a family which is already influenced by other language,

especially Bahasa Indonesia. This addressing term is also used to address the wife of father's younger brother.

### **Term of Addressing Used for Biological Father's Elder Sister**

The addressing term that is used to address the biological father's elder sister in a Brahmin family in Singaraja has very low variation. Based on the existing data, the addressing term used is *wa/wak* and *tante* "bibi". Both of the addressing terms are usually followed by the first name/nick name of the addressee. For example the father's elder sister name is *Ida Ayu Putu Masmini* (nick name *Dayu Mas*), the addressing term used is *wak/wa Mas* or *tante Mas*. The use of *wa/wak* has a higher frequency of usage compared from the use of *tante*. The addressing term *wa/wak* is usually used by Brahmin family who strongly used Balinese language. In other hand the term of addressing *tante* is usually used by the Brahmin families who are already influenced by other language especially Bahasa Indonesia. This type of addressing term is also used to address the wife of father's elder brother.

### **Term of Addressing Used for Biological Father's Elder Brother**

Term of addressing that is used for biological father's brother in a Brahmin family in Singaraja is less various. Based on the existing data, the term used is *wa/wak* and *om* "uncle". Both of those addressing terms are usually followed by the addressee first name. The addressing *wa/wak* is also used to address father's elder sister. The frequency in using term of addressing *wa/wak* is more often than *om*. In this context, the addressing term *om* is used by young group of Brahmin family.

### **Term of Addressing Used for Biological Father's Younger Brother**

The addressing term used to address biological father's younger brother in a Brahmin family in Singaraja has a small number of variations. Based on existing data addressing term used is *aji* and *om* 'uncle'. Both of the addressing terms are also usually followed by the first name / nickname of the person they are addressing. For example, younger brother of the father named *Ida Bagus Gede Mataram* (Gus De), the addressing term used by the ego to address brother of the father or uncle is *Aji De*. The use of the word *om* in a Brahmin family in Singaraja tend to be



used by a young group with a limited frequency. This addressing term is also used to greet the husband of father's sister.

### **Term of Addressing Used for Biological Father's Father**

Based on existing data, term of addressing used by a Brahmin family in Singaraja to greet the father's biological father (grandfather) is found only a form of *kakiang* 'grandfather'. This form of addressing has only a limited variation, e.g *atukakiang*. However, the frequency in using the *atukakiang* addressing term is much less when it is compared with *kakiang*.

### **Term of Addressing Used for Biological Father's Mother**

Addressing term used to greet the father's mother (grandmother) in a Brahmin family in Singaraja is not varying. Based on the existing data, there is only one addressing term used, that is the word *niang* 'grandma'. This addressing term sometimes have a variation *atuniang*, but still in the small frequency of application. The word *niang* / *atuniang* is used by the ego whose father's mother came from a *triwangsa* family (Brahmin, Kshatriya, Vaishya). For the ego whose father's mother came from a family of non-*triwangsa*, term of addressing used to greet the father's biological mother is *nini*.

### **Term of Addressing Used for Elder Brother Siblings**

Based on available data, it appears that the term of addressing to greet the older brother in a Brahmin family in Singaraja is vary, some use the word greeting *bli*, some use the word greeting *bli Gus*, and some are using the word greeting by name. Although the shape is more varied the usage frequency of addressing *bli* and name are more often compared to *bli Gus* addressing term.

### **Term of Addressing Used for Younger Brother Siblings**

Based on the existing data, to address the younger brother siblings of Brahmin family in Singaraja, the term used is *gus*. This term is followed by the first name of the person called. For example, if the younger brother addressed is named *Ida Bagus Ketut Ardana* (called; *Gus Tut* or *Ardana*), the term of addressing used by ego to address him is *Gus Tut* or *Gus Aradana*. The name itself can also used instead of the addressing *gus*. This could be done because in Bali, calling a younger person using name is not considered rude. Therefore, it can be said that the

term of addressing that is used by ego to call the younger brother in Brahmin family in Singaraja is *gus*, followed by nick name and calling the addressee name.

### **Term of Addressing Used for Elder Sister Siblings**

Based on the existing data, term of addressing used for older sister siblings in Brahmin family is not various. The term used is *embok* “sister”. Those greeting words are usually followed by the first name / nickname of the person who is called. For example if the name of the called person is *Ida Ayu Komang Tri* (called; *Mang Tri*) so, she is called *embok Mang Tri*. In addition, to greet the elder sister of Brahmin family, the term *embok ayu* or *embok gek* are also used, but very rare. It is considered taboo and considered rude by the indigenous culture of Bali if address the older sister with name. But, there is also term of addressing elder sister using name found in the Brahmin family in Singaraja.

### **Term of Addressing Used for Younger Sister Siblings**

Based on the existing data, term of addressing used for younger sister siblings in Brahmin family is *dayu* or *yu*. The term *yu* is the abbreviation of *dayu*. Both forms of greeting words are usually followed by the first name / nickname of the person who is called. In addition, to greet the younger sister of Brahmin family in Singaraja there is greeted by name. It is not considered taboo and do not conflict with the indigenous culture of Bali. In other words, according to the custom of Balinese culture, the older age at the time addressing the younger age can use name. In contrast, the younger the age is taboo if greet the older age as a way to name the person who is called.

### **Term of Addressing Used for Biological Son**

Based on existing data, to greet boys bladder in a Brahmin family in Singaraja can be done by using the word *gus* followed by the first name / nickname of the person who is called. For example, boys bladder are named *Ida Bagus Yogiswara* (*Gus Ogik*), then the child will be greeted with *Gus* or *Gus Ogik*. In addition to using forms of address *gus*, to greet boys bladder can also be done by calling the nickname the boy who is called.

### **Term of Addressing Used for Biological Daughter**

As well as to address boys bladder, greeting word used to greet the girls bladder is not varied. Based on available data, the word used is *dayu* or *yu*. Both forms of greeting words are usually followed by the first name. For example, the biological daughter who is called named *Ida Ayu Kartika* (called; *Gek Tika*), then the child will be greeted with a greeting of *Dayu Tika* or *Dayu Gek*. Pattern of addressing form to greet the girls bladder is not much different from the pattern of greeting words to greet boys bladder, which in addition to using the word greeting *dayu* or *yu* some are greeted by the way the name of the daughter.

### **Term of Addressing Used for Coeval Cousin Brother**

Based on existing data, addressing word used to greet male cousin of the same age in a Brahmin family in Singaraja is not varied. The addressing term used is *gus*. The addressing words are usually followed by the first name / nickname of the person who is called. The use of addressing term *gus* can be applied by both speakers. In other words, the term of addressing *gus* can be used by the ego to greet her cousin the same age. Instead, the greeting words can also be used by his cousin to greet ego, (if the ego is male). In addition to *gus*, to address the male cousin of the same age ego can do it by calling out his name. It was not considered taboo and do not conflict with the indigenous culture in Bali.

### **Term of Addressing Used for Coeval Cousin Sister**

Patterns form of addressing to greet female cousin of the same age in a Brahmin family in Singaraja is not much different from the pattern forms of address to greet male cousin that is by using the word greeting *dayu* or *yu*. The uses of the addressing words are alternating. That is, the greeting words can be used by the ego to greet her cousin the same age. Instead, the addressing words can also be used by a female cousin of the same age to greet ego, when the ego is female. Both forms of addressing that are usually followed by the first name of female cousin who is called. In addition to the addressing words *dayu* or *yu*, to greet a cousin of the same age in a Brahmin family in Singaraja, the addressing term use is the name. It was not considered taboo and do not conflict with existing tradition in Bali.

### **Term of Addressing Used for Husband**

Based on the collected data, the term of addressing used for wife has various forms, those are; *beli*, *aji*, *bapak*, and *papa*. The term of addressing *beli* is followed by the first name of the called husband and usually do not mention the name. For example, the husband's name is *Ida Bagus Ketut Suela* (called *Gus Tut*), then the wife would greet him with *Bli Tut*. While other addressing term, such as *aji*, *bapak*, and *papa* are usually not followed by the first name of her husband. The the term of addressing using *aji* and *beli* is applied more often compared to *bapak* and *papa*. The term *bapak* and *papa* is used on a family that has a lot of contact with the other language, especially Indonesian and more widely used in the young families.

### **Term of Addressing Used for Wife**

Based on the collected data, the term of addressing used for wife has various forms, those are; *dayu/yu*, *mama*, and *ibu*. Term of addressing *dayu/yu* is used if the wife is from Brahmin family. But, if the wife is not from Brahmin family, the addressing term used is the wife's name. Moreover, the term of addressing e.g *mama* and *ibu* is rarely used. Both of those terms of addressing are usually used in a family which is already influenced by other languages, especially Indonesian language.

### **III. Conclusion**

Based on the above discussion, it can be concluded that Balinese addressing system of a Brahmin family in Singaraja already experienced a shift due to the influence of other languages, especially Indonesian. Balinese addressing system of Brahamana family in Singaraja that has a few variety of shapes, those are the addressing word for the father of the biological father, the father of the biological mother, the mother of the biological father, and the mother of the biological mother. Balinese addressing system of a Brahmin family in Singaraja have many variety of form in the term of addressing the biological mother, biological father, husband and wife.

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