An Analysis of Language Variation in Banjar Puaya: A Sociolinguistic Study

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Abstract. Language and society have strong relations on each other in which they interfere on any aspect in a language. Social interaction can emerge large variety of languages because the speakers may produce new languages more and have more choices in using the language. This case can be referred to language varieties that occur within a social interaction. This study was aimed to analyze the language variations in Banjar Puaya communities. The research used a qualitative method with a case study to explain the phenomenon found in the field. The data analysis was done by observing and interviewing youth and adult communities of Banjar Puaya. The result found some classifications of language variations namely *dialects, registers, mixtures of varieties*, and *secret language variations*. The variation occurred based on the environment and situation and condition's influence. Therefore, it is possible that language can still be modified and developed since the society makes any variation in the use of language.

INTRODUCTION

Language plays an essential role in society. By the language itself people can establish a society with the same language. Hudson (1996) stated that it cannot be categorized as a group of society if the language itself is different. The language value naturally depends on the society itself in which how they use the language. According to Prastiyono et al. (2021), language has become an essential human role in communication that it is not only a mean of communication. The language also defines the identity of humans, such as how they know and understand each other. Moreover, a language can be differentiated from particular aspects such as distinction, codified, and standardized form, with its orthographic, grammar and literature in which it can interconnect with society (Nanda et al., 2020). Thus, language and social interaction have connected each other where language builds social interactions as well as social interactions build a language.

A language cannot be separated from a social community. Society itself has a significant impact on the development of language. Faizin (2015) stated that society is a group of people related to each other in which they share the same geographical or vital territory, subject to the same political authority and dominant cultural expectations. Then, it refers to the language where the language is applied. According to Latifa (2021), sociolinguistics studies are about the impact of society on language. In learning a language, the appropriate place and culture of the language should be considered to achieve the successful language learning. In other words, the role of language place really affects how society uses language (Nagy, 2018). Society also creates,

develops, and improves the language as it is used and applied. Thus, all aspects of society effect language and how language effects society.

Language and society have strong relations that interfere with any aspect of language. According to (Basuki et al., 2019), social interaction can emerge in many languages because the speakers may produce new languages and have more choices in using the language. This case can refer to language varieties within a social interaction. Language variation cannot be separated from the speech community where the language is used. The speakers are not homogeneous; they come from different sexes, occupations, educations, beliefs, abilities, and social statuses. In this field, they play essential roles in revealing variations in their speech, which can indicate where they come from through regional variations in a language (Purba et al., 2020). Therefore, they can freely change and set the language into various words and sounds, becoming language variations.

Language variations can emerge in bilingual or multilingual societies in regions containing language deviations. It occurs when interaction exists in societies between speakers and speech partners (Latifah et al., 2017). In this case, the language itself will be influenced by situational and social factors. Situational factors take part in the conversation, especially in choosing words and encoding them, whereas social factors occur, such as age, sex, economic, residence, and others (Basuki et al., 2019). Both factors have significantly impacted language development in a society where those factors can modify language into any variations. Language variation involves interactions within the language communities related to the functions, situations, and social feelings of the language users (Wirata, 2021). Thus, sociolinguistics covers the variation of language used in societies in which the influences of situational and social factors cause it.

Sociolinguistics tends to give differences in the standard of language use in societies. The language system of units and structures in sociolinguistics enables the speakers to produce the same words, but in different ways (Buson et al., 2018). With any variation, the speakers can mix cues from different standards of dialects in their utterances. Language has much variation regarding the way society speaks it. The language itself is used in such variations in each society. The variation differentiates the language the society uses, and language variation can be found in a multi-lingual environment. According to Hudson (1996), language varieties can be analyzed through *dialects, registers,* and a *mixture of varieties*. Those components are mainly the focus of the diversity among languages. The varieties of language can be extended more depending on society's size.

The differences among languages bring up the assumption that language is probably different in some aspects in different societies. This phenomenon is called as language variation. Society might use the same language source, but there will be some varieties that differentiate them. According to Hudson (1996), the language variations are categorized as follows.

Table 1. Language Variations

Language Variations	Dialects	Registers	Mixture of Varieties
	According to (Heffernan, 2021), Dialects refer to lexical and grammatical variations to the pronunciation pattern of standard language and accents. Dialects are concerned with four aspects	According to Hudson (1996), registers are a process of varying the language in which it discusses variations according to their use.	Mixture of varieties is defined as the process of applying two language systems. This can be classified in the language varieties such as; code-

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	in which they differentiate the language used in each society.		switching, code-mixing, and borrowing.
Variances	**Regional Dialect & Isogloss** Regional dialect and isogloss refer to the geographic location and the proximity which takes the language varieties. For example, Balinese in the north Bali is different from west Bali.	**Register & Dialect** Register is important to analyze the variation used in different situations, because the concept of dialect is still limited. Thus, the language use here is set to be appropriate with the situations.	**Code Switching** It involves a situation in which a language is changed from one language to another simultaneously to make it appropriate with the situation. For example, as a tour guide who needs to change his language when he talks to the native and the foreigners.
	Diffusion & the Wave Theory Diffusion and wave theory concerns the language that may change at the same time and place. For example, the mention of /r/ in the word clear in some societies or areas is probably different in that they do not sound the /r/.	**Diglossia** Diglossia refers to a stable language situation in which the language has additional primary dialects. Diglossia is defined as a functional division of the formal and informal language variations which exist in society.	**Code Mixing** It includes how the language is changed regarding the language situation. For example, as in the sentence "*Aku tidak mau makan lagi, perutku udah full*". This sentence is a mixture of Indonesian and English languages.
	Social Dialect In the social dialect, there are two factors that affect dialect differences, namely geographic mobility in which people bring new dialect to new places and social factors, such as social class, sex, age, and the others.		**Borrowing** Borrowing is when a language is borrowed and reproduced in another language because of limited words to express the same meaning. Thus, the borrowing process must be applied to get the

	meanings of those words.
	For example, words in English are mostly adapted in Bahasa Indonesia, such as the word *online* which is usually used by Indonesian instead of *dalam jaringan* as the original meaning.
Types of Linguistics Item	
Types of linguistics item involve lexical terms and construction in which there is a social distribution of a language in society.	
For example, a British singer who can sing a song using American accent.	

According to Sa'adiyah et al. (2018), language variation can defined as the different ways humans express some meanings in language structures. For example, variations can be seen in different linguistic structures, such as phonetic, morphological, syntactic, and semantic structures. Furthermore, Indrawan in Sa'adiyah et al. (2018) propose classifications of language variations into twelve varieties including, (1) Individual and societal language varieties, (2) Regional and temporal language varieties, (3) Native and non-native language varieties, (4) Spoken and written language varieties, (5) Formal and informal language varieties, (6) Standard and non-standard language varieties, (7) Upper and lower class language varieties, (8) Women and men language varieties, (9) Restricted and Elaborated language varieties, (10) Ethnic language varieties, (11) Professional field language varieties, and (12) Secret language varieties. Those categories are proposed based on the varieties of language structures which can bring out variations.

Banjar Puaya is located in Batuan village, Sukawati, Gianyar, Bali. This sub-village can be categorized as an ethnic village where the people live and stand for their strong culture and tradition. Banjar Puaya has the largest population in Batuan village. Thus, many communities exist in this sub-village where they have various characteristics and social lives. The diversity in communities also impacts the language used in this village. In Banjar Puaya, the language is developed and varied internally by the communities. They have several different and unique word forms only used by the communities in this sub-village, or none of the other villages use them. Based on the observation, the researcher found some language use phenomena in this village, which have different forms and structures in producing the language. This village has unique language, including different words, sounds, structures and meanings different from Batuan

village. Therefore, this village has their unique words which are used differently from others as the standard Balinese.

As a comparison, several studies were conducted by some researchers to analyze language variations used in particular places. First, a study conducted by (Sa'adiyah et al., 2018) investigated the kind of language variations and its meaning in Karang Taruna Prenduna. The result showed that secret language variation was the most dominant variation used by the community members, in which the variations came spontaneously from creative thinking processes. The second study (Sormin, 2021) focused on varieties of language use in Simalungun in everyday family conversation. The finding showed language variations came from different orders of birth among family members, gender between speakers and hearers, and the outside relations from family members. Lastly, (Latifah et al., 2017) conducted a study to describe the background relations to language variations conducted by social communities in Majenang. The result found that the essential background of language variation came from situations and conditions in terms of places and time. The results of the study were used and adapted to support and develop this research.

The previous studies above show that language and society have strong relations in which they interfere on any aspect of languages. Social interaction can emerge in a large variety of languages because the speakers may produce new languages more and have more choices in using the language. This case can be referred to language varieties occur within a social interaction. Overall, those previous studies provide several insights and results to be implemented in current research in which become focuses in this current research. The results of those studies are also used and adapted by the researcher to support and develop this current research. Thus, the current research provides particular points that are different from previous studies above. Firstly, the setting is taken in Banjar Puaya, Batuan Village, Sukawati, Gianyar. In Banjar Puaya, the language is developed and varied internally by the communities. They have several different and unique word-forms which are only used by the communities in this sub-village or none of other villages use them. Therefore, this study aimed to identify and describe the language variation used by communities in Banjar Puaya.

METHOD

This research used qualitative method in form of case study which can be categorized into non-experimental study, in which the research used qualitative methods to describe what it is. According to Tuckman & Harper (2012), a qualitative research is concerned with natural setting in the data source in which the researcher is the key data-collection instrument. This kind of study attempts to commonly describe and analyze a phenomenon occurs in a particular place (Yin, 2018). Thus, this research focused on discussing the language variation in Banjar Puaya and the types of language variation mostly used. The primary data obtained was in form of verbal data in which collected through observation and interview with participants from Banjar Puaya communities with snowball technique. According to (Sa'adiyah et al., 2018), observation is important technique in which the research can investigate phenomenon which happens in the real situation and condition.

The research observed the real situation and condition about the language variation which used by participants in communication. This research used several instruments in order to support data collection namely, (1) the researcher itself as the main instrument, (2) interview guidelines which consists of questions related to particular topics, (3) checklist of language variations based on the theory used, and (4) audio recording which is used to record the conversations. Therefore, unstructured interview was conducted in this research in order to

obtain information from the participants about the meanings and purposes of the language variations used by the communities of Banjar Puaya. The participants of this research consist of youth communities (16-25 years old) and adult communities (30-50 years old) in which took 20 people to be observed and interviewed. Therefore, this research used a purposive sampling method to take the subject participants. Sugiyono (2016) states that purposive sampling is a randomized method that takes several target samples with specific characteristics to get a homogenous population.

The process of data analysis was done through several procedures:(1) joining and having conversations with the participants, (2) observing their communication in terms of language use, (3) collecting the language variations which sounded different, and (4) interviewing the participants to emphasize the meanings and purposes of language variations spoken. Afterwards, the process of data analysis will be carried out through several stages including; (1) transcribing the data, (2) identifying language variations and their types, and (3) describing the data including language variations, lexical, phonological as well as factors which arise language variations.

RESULT AND DISCUSSION

This research finding revealed two kinds of classification of language variation from Hudson (1996) and Indrawan in (Sa'adiyah et al., 2018). From the first one, the result found that there were several language variations used by communities in Banjar Puaya, such as *dialect, register, and mixture of varieties* (Hudson, 1996).

The following are several examples of short dialogues found by the researcher during the data collection. Then, the dialogues were analyzed by using the theory of language variation proposed by Hudson (1996) where there are 3 dimensions of variations, which are *dialect, registers,* and *mixture of varieties.*

1. Dialogue 1
    A: *"ije ci ibi? Cang **gerenge** kin man sedya nok"*
    B: *"wkwkk nah be ye ci kena **penguo** pok ditu"*

2. Dialogue 2
    A: *"**semper** jee jeleme to ci, sing nawang lud keto"*
    B: *"ae nok, **bijal** gen abe e jak ye"*

For the first and second dialogues were conducted by the youth communities of Banjar Puaya (16-25 years old). They talked about different topic in which both use language variations within the conversations. The first dialogue showed word *"gerenge"* which means being angry or scolding and *"penguo"* means getting blamed or angered by someone. Those variations can be categorized into Dialect classification because the interaction occurred from surrounding environment with its own language (dialect) and the participants are followers of the variation. In Balinese, each environment has its own dialect and it can be changed depending on the influences from other environment. Regarding to classification from (Hudson, 1996), this situation can be defined as geographical mobility, where the people move to new area with or without bringing their own dialect, in which they can blend it to the new area. This case causes an initial dialect shifts into new dialect in which the speaker uses in that place. As the example above, the word *"gerenge"* should be *"opake"* or *"uwelange"* in other Balinese dialect.

3. Dialogue 3

A: *"yen maem mani-mani nganggo nae **cekot**!"*
B: *"engken? **Meprenegetan** ae mek?"*

4. Dialogue 4
    A: *"mang, mek **mesaya** dik, ajak jep ke peken meli bubuh nah"*
    B: *"nah mek, mai jani nae kemu"*

Meanwhile, the third and fourth dialogues were conducted by the adult communities of Banjar Puaya (30-50 years old). They talked about different topic in which both use language variations within the conversations. The second dialogue showed word *"cekot"* which means spoon and *"meprengetan"* means getting messy or smudged. Those variations can be categorized into Register category in which the language varies according to their use in such an interaction or conversation. Both words *"cekot"* and *"meprengetan"* belong to Register and Dialect part, in which the variation used in different situations because the concept of dialect is still limited. So, the language use here is set to be appropriate with the situations. In relation to the concept of Hudson (1996:45), it is assumed that register extensively processes variations based on their use in particular situations. For example, the word *"cekot"* should be *"sendok"* and the word *"meprengetan"* should be *"blepotan"*.

From the first classification above, it can be summarized that most of the variations belong to Dialect and Register. Dialect refers to lexical and grammatical variations to the pronunciation pattern of standard language and accents. Dialects concern with four aspects in which they differentiate the language used in each society. Meanwhile, Register occurs when there is a process of varying the language in which it discusses variations according to their use. Thus, both youth and adult communities of Banjar Puaya, tend to use more language variations which mostly influenced and interfered from their situational environment.

Furthermore, for the second type of classification proposed by Indrawan in (Sa'adiyah et al., 2018), language variations are classified into twelve varieties namely, (1) Individual and societal language varieties, (2) Regional and temporal language varieties, (3) Native and non-native language varieties, (4) Spoken and written language varieties, (5) Formal and informal language varieties, (6) Standard and non-standard language varieties, (7) Upper and lower class language varieties, (8) Women and men language varieties, (9) Restricted and Elaborated language varieties, (10) Ethnic language varieties, (11) Professional field language varieties, (12) Secret language varieties. The table below shows the result of data collection of language variations used by both youth and adult communities of Banjar Puaya.

Table 2. Language Variations Used in Banjar Puaya

No	Banjar Puaya Variation	Standard Meaning (Balinese)	Meaning (English)	Meaning (Bahasa)
1	semper	jele	bad	parah
2	gereng	nguwel/ngopak	scolding	memarahi
3	penguo	uyute	blamed	kena marah
4	megabreden	mepalu	crashed	berbenturan

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5	meprengeten	mepoletan	messy	blepotan
6	mesaya	nunas tulung	permission	minta tolong
7	cekot	sendok/sidu	spoon	sendok
8	bijal	ngebanyol	joking	melawak
9	ngecae	mepete	talkative	nyeroscos
10	tarange	walek	mocking	diejek

From the table 2 above, the data were collected through observation and interview 20 people from youth and adult communities of Banjar Puaya. The analysis result found that only one of twelve varieties is found in this classification, which belongs to secret language varieties. As the data collection process, most participants were allowed to speak freely in any topics. Some of the words appeared to be strange and different from those general languages which used in particular place. In this research, the setting was in Banjar Puaya which mostly uses Balinese as the main language. The language variation found in this community belongs to Secret Language Varieties. In accordance to Indrawan in (Sa'adiyah et al., 2018), secret language varieties can be defined as a situation where most people use a special code to communicate with each other in their surround their environment. Therefore, most of the participants from youth and adult communities in Banjar Puaya tend to use secret language variation when conversing in particular situations.

Based on the interview with the participants, different words were used by the community in this village. The words tend to be unique and different from the Balinese standard words as how other communities use. The variations occurred based on several factors uttered by the participants. From the youth community, their language can be modified since they have interacted with their friend inside the village and they develop new words and replace the original words. For example, the word '*ngecey'* in Balinese standard means '*mepeta*' which means talkative in English. From this factor, it can be seen that creativity means a lot to modify the words become language variations in this village. This result is in line with Sa'adiyah et al. (2018), who found that most variations were created spontaneously from creative thinking. Moreover, the youth community was influenced by the outside trends, such as new lifestyles, which also influences language development. In such occasions, new words are brought from outside areas where they interact with others who have different language variations. Thus, the youth community utters varieties of word based on their interaction inside as well as outside.

Meanwhile, the adult community found different perspectives of the factors influenced the language. There were found internal factor and sociocultural factor influenced the language variations. For the internal factor, it was found that the gender and environment affect the language development in this village. Gender distinctions found in this village where the male and female have different varieties of word use in their habitual utterances. For example, the women tend to use Indonesian slang words such as '*galau*' which represents sorrows in English. While the men are more likely using Balinese slang such as '*meplekep'* which means stay quiet in English. Moreover, the culture development also influences the language variations in adult community. As the words used in a ceremony will affect to habitual utterances produced by the community.

For example, the word '*mesucian'* means purification in Balinese ceremony which then used as the habitual word by the community to represent a person who never goes out from home. In line with this study, the same result was found from Sormin (2021) which showed language variations came from different order of birth among family members, gender between speakers and hearers, and the outside relations from family members. Therefore, it can be seen that gender and sociocultural have influenced the varieties in Banjar Puaya especially in adult community.

CONCLUSION

Language and society are inseparable, in which they are closely related to each other. Language can form and build up a community which commonly becomes society, while society can affect language development and use. Many factors, such as situational and conditional terms, can influence language development instead of society. This leads to the variation of languages which society makes. Banjar Puaya is one of the ethnic communities which use language variations and meanings in particular terms to communicate. The variation occurs based on the environment and the influence of the situation and condition. Therefore, it cannot be predicted that as time goes on, the language can still be modified and developed since the user or society makes any variation in the use of language.

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