



Digital Receipt

This receipt acknowledges that **Turnitin** received your paper. Below you will find the receipt information regarding your submission.

The first page of your submissions is displayed below.

Submission author: Anak Agung Ayu Dian Andriyani
Assignment title: Journal Article
Submission title: Exploration of Honorifics in Japanese-Balinese Intercultural ...
File name: SCOPUS_Q_2_TPLS_TAHUN_2024.pdf
File size: 1.02M
Page count: 9
Word count: 6,430
Character count: 38,229
Submission date: 04-Sep-2024 12:58PM (UTC+0700)
Submission ID: 2444621018

ISSN 1599-2591
Theory and Practice in Language Studies, Vol. 14, No. 7, pp. 2242-2250, July 2024
DOI: <https://doi.org/10.17501/tpsl.1407.32>

Exploration of Honorifics in Japanese-Balinese Intercultural Marriages

Anak Agung Ayu Dian Andriyani
Faculty of Foreign Language, Universitas Mahasarwati Denpasar, Indonesia

Ida Ayu Putri Gita Ardiantari
Faculty of Foreign Language, Universitas Mahasarwati Denpasar, Indonesia

Kandhami Suddhono
Faculty of Education, Universitas Sebelas Maret, Surakarta, Indonesia

Abstract—In Bali, honorifics serve as interactional tools determined by the situational context of discourse. In this regard, the present research aimed to uncover patterns of honorific usage in intercultural marriages between Japanese and Balinese individuals within the realm of pragmatic studies. The researchers employed observation along with data collection techniques involving listening, note-taking, and interviewing families of Japanese-Balinese intermarriages. Primary data consisted of dialogues among intermarried families in the districts of Badung, Gianyar, and Denpasar City, considering the high frequency of intercultural marriages in these regions in Bali. The findings revealed a dynamic interplay of honorifics within the context of cross-cultural marriages, shedding light on how language interaction reflected and shaped social interaction norms based on the context of cross-cultural marriages. Specifically, honorifics for Balinese women and children followed the social status of the father's family. Naming conventions for women from the Wangsa Jaba caste, including foreign citizens married to men from the Tri Wangsa caste, involved a process termed "pekalwiman malk status" (status-elevating marriage), where the woman was given the honorific "jersi" followed by her first name. In contrast, those not belonging to the Wangsa Jaba caste were named according to the birth order of the Japanese woman. This condition also applied to children born from intercultural marriages. Considering these results, this research is expected to contribute significantly to the academic literature on cultural anthropology, linguistics, and cross-cultural studies, offering insights into tolerance, appreciation of differences, and the ability to adapt to cross-cultural relationships.

Index Terms—honorifics, intercultural marriage, sociolinguistics

1. INTRODUCTION

Honorifics are expressions used to greet, address, or refer to individuals (Chaer, 2000). Across languages, each possesses a system of honorifics utilized as tools for communication and interaction. They are essential and profoundly influenced by specific interactional contexts (Kartomihary, 1988). Accordingly, communication can be directed appropriately by focusing on honorifics uttered by speakers (Rasbyantoro, 2011). This signifies that every language globally incorporates various honorifics that address interlocutors in diverse interactional settings (Kridalaksana, 1974). Honorifics can also serve as a medium for communication, not merely for greetings, but also for addressing, admonishing, or referring to the second party or interlocutor (Chaer, 2010). Generally, honorifics can take the form of morphemes, words, or phrases employed as tools for communication and interaction among speakers in societal life, contingent upon different conversational contexts or situations based on the nature of the relationship between speakers (Kridalaksana, 1982).

Every language worldwide harbors a system of honorifics, as the appropriate usage directed towards interlocutors manifests linguistic politeness (Rasbyantoro, 2014; Suddhono et al., 2024). The system of honorifics also extends to the Balinese language. In this context, the caste system influences the terminology of kinship honorifics (Aryasuari, 2020), leading to the utilization of the Sor Singgih Basa Bali levels, which reflects an individual's level of politeness when communicating (Savitri & Dewi, 2019). The Balinese populace employs these linguistic levels as a direct reference for the speaker's level (Narayana, 1984). Sor Singgih Basa Bali comprises levels closely associated with the degree of eloquence in the Balinese language. It is better recognized as Anggah Unggahing Basa Bali. The utilization meticulously considers the interlocutor's position, as knowledge of someone's identity and status facilitates the speaker's selection of the appropriate address level (Tinggén, 1994).

Due to the concept of linguistic politeness, honorifics become crucial in initiating communication. In Balinese society, the honorific system is generally observed through familial structures closely tied to participants' age, familial status, gender, and direct familial relationships. The forms of Balinese honorifics vary depending on the situation and the social status of the participants, owing to the persistence of traditional stratification based on birth (lineage), which categorizes individuals into the Tri Wangsa, a system of nobility carried from birth, consisting of three classes:

© 2024 ACADEMY PUBLICATION

Exploration of Honorifics in Japanese-Balinese Intercultural Marriage

by Anak Agung Ayu Dian Andriyani

Submission date: 04-Sep-2024 12:58PM (UTC+0700)

Submission ID: 2444621018

File name: SCOPUS_Q_2_TPLS_TAHUN_2024.pdf (1.02M)

Word count: 6430

Character count: 38229

Exploration of Honorifics in Japanese-Balinese Intercultural Marriages

Anak Agung Ayu Dian Andriyani
Faculty of Foreign Language, Universitas Mahasaraswati Denpasar, Indonesia

Ida Ayu Putri Gita Ardiantari
Faculty of Foreign Language, Universitas Mahasaraswati Denpasar, Indonesia

Kundharu Saddhono
Faculty of Education, Universitas Sebelas Maret, Surakarta, Indonesia

Abstract—In Bali, honorifics serve as interactional tools determined by the situational context of discourse. In this regard, the present research aimed to uncover patterns of honorific usage in intercultural marriages between Japanese and Balinese individuals within the realm of pragmatic studies. The researchers employed observation along with data collection techniques involving listening, note-taking, and interviewing families of Japanese-Balinese intermarriages. Primary data consisted of dialogues among intermarried families in the districts of Badung, Gianyar, and Denpasar City, considering the high frequency of intercultural marriages in these regions in Bali. The findings revealed a dynamic interplay of honorifics within the context of cross-cultural marriages, shedding light on how language interaction reflected and shaped social interaction norms based on the context of cross-cultural marriages. Specifically, honorifics for Balinese women and children followed the social status of the father's family. Naming conventions for women from the Wangsa Jaba caste, including foreign citizens married to men from the Tri Wangsa caste, involved a process termed "perkawinan naik status" (status-elevating marriage), where the woman was given the honorific "jero" followed by her first name. In contrast, those not belonging to the Wangsa Jaba caste were named according to the birth order of the Japanese man. This condition also applied to children born from intercultural marriages. Considering these results, this research is expected to contribute significantly to the academic literature on cultural anthropology, linguistics, and cross-cultural studies, offering insights into tolerance, appreciation of differences, and the ability to adapt to cross-cultural relationships.

Index Terms—honorifics, intercultural marriage, sociolinguistics

I. INTRODUCTION

Honorifics are expressions used to greet, address, or refer to individuals (Chaer, 2000). Across languages, each possesses a system of honorifics utilized as tools for communication and interaction. They are essential and profoundly influenced by specific interactional contexts (Kartomiharjo, 1988). Accordingly, communication can be directed appropriately by focusing on honorifics uttered by speakers (Rusbiyantoro, 2011). This signifies that every language globally incorporates various honorifics that address interlocutors in diverse interactional settings (Kridalaksana, 1974). Honorifics can also serve as a medium for communication, not merely for greetings, but also for addressing, admonishing, or referring to the second party or interlocutor (Chaer, 2010). Generally, honorifics can take the form of morphemes, words, or phrases employed as tools for communication a interaction among speakers in societal life, contingent upon different conversational contexts or situations based on the nature of the relationship between speakers (Kridalaksana, 1982).

Every language worldwide harbors a system of honorifics, as the appropriate usage directed towards interlocutors manifests linguistic politeness (Rusbiyantoro, 2014; Saddhono et al., 2024). The system of honorifics also extends to the Balinese language. In this context, the caste system influences the terminology of kinship honorifics (Aryasuari, 2020), leading to the utilization of the Sor Singgih Basa Bali levels, which reflects an individual's level of politeness when communicating (Savitri & Dewi, 2019). The Balinese populace employs these linguistic levels as a direct reference for the speaker's level (Narayana, 1984). Sor Singgih Basa Bali comprises levels closely associated with the degree of eloquence in the Balinese language. It is better recognized as Anggah Ungguhing Basa Bali. The utilization meticulously considers the interlocutor's position, as knowledge of someone's identity and status facilitates the speaker's selection of the appropriate address level (Tinggen, 1994).

Due to the concept of linguistic politeness, honorifics become crucial in initiating communication. In Balinese society, the honorific system is generally observed through familial structures closely tied to participants' age, familial status, gender, and direct familial relationships. The forms of Balinese honorifics vary depending on the situation and the social status of the participants, owing to the persistence of traditional stratification based on birth (lineage), which categorizes individuals into the Tri Wangsa, a system of nobility carried from birth, consisting of three classes:

Brahmana, responsible for religious affairs such as priests and religious scholars; Ksatria, responsible for governance such as kings and officials; and Wesya, responsible for societal welfare such as merchants. Additionally, in the Caturwangsa categorization, the Sudra class, the lower caste responsible for assisting the Tri Wangsa, is also included (Parta et al., 2021; Saputra et al., 2023). This condition reflects that honorifics used among the Wangsa Jaba family or ordinary people are informal or in the standard language form, contrasting with the Tri Wangsa or aristocratic families who utilize refined or polite Balinese language (Suwija, 2018; Temaja & Bayu, 2018; Debi et al., 2023). This honorific system mirrors the social hierarchy and lineage status in Balinese society, where birth status and family caste play significant roles. Moreover, it reflects the high values of honor and respect towards royal families and prevailing social structures in Bali.

In contrast to the Balinese honorific system, in the Japanese language, the manner of addressing individuals is highly complex, reflecting social hierarchy, status, age, gender, and interpersonal relationships among speakers and interlocutors (Kabaya, 2010). This condition illustrates that both Japanese and Balinese honorific systems possess distinct characteristics. This linguistic phenomenon is evident in intercultural marriages between Japanese and Balinese individuals on Bali region. Interlingual marriages with different cultural backgrounds not only create unique individual relationships but also foster rich and intricate cultural exchanges. In today's digital era, many people from various countries marry partners from different cultural backgrounds. Correspondingly, intercultural marriages between Bali and Japan may present unique communication and cultural adaptation challenges, including the use of honorifics.

Previous studies have examined the phenomenon of honorifics, revealing that variations in pronoun forms, including kinship terms, are influenced by factors such as social status, familiarity, emotions, and activities. Additionally, politeness strategies are employed by speakers towards their interlocutors to prevent communication errors, which could lead to conflicts among individuals, families, and speech communities (Trijanto, 2022). Furthermore, a study on the use of honorifics in Makassar movie dialogues in YouTube videos identified Indonesian honorifics with a Makassar dialect (Herisanti, 2021; Rohmadi et al., 2023). In contrast, an investigation by Sartika (2016) on the Manggarai language found that honorifics were based on kinship relations, professional and hierarchical titles, personal names, and pronouns. The determinants included not only differences in profession and status but also social class defined by gender, familiarity, age, and kinship relations. Mixed-marriage interactions, particularly those between different nationalities, are characterized by daily familial interactions marked by tolerance and sympathy towards partners, supported by flexibility and openness to differences. This effort aims to foster harmony in cross-national marital life (Sirait, 2014). These various research findings highlight the nuanced nature of honorifics, while the present study focused on exploring honorifics in Japanese-Balinese intercultural marriages. This research is expected to elucidate the dynamics of honorifics as reflections of social norms and hierarchical relationships within each respective society.

II. METHOD

This research explored the use of honorifics in intercultural marriages between Japanese and Balinese individuals. The method employed was observation incorporating data collection techniques involving attentive listening to directly observe the daily lives of Japanese-Balinese couples and study their interactions, including the use of honorifics in various contexts. Recording and conducting in-depth interviews with intermarried couples, their families, and local community members could provide valuable insights into the use of honorifics and their significance within broader cultural and social contexts. The data utilized was primary data, referring to the information obtained directly from the source (Marzuki, 1986), consisting of dialogues among Japanese-Balinese cross-cultured families residing in the districts of Badung, Gianyar, and Denpasar City, considering the high rate of intercultural marriages in these three districts in Bali. The techniques employed in data analysis were pragmatic equivalence and referential equivalence. The pragmatic equivalence involved analysis techniques using conversation partners as tools (Sudaryanto, 1993), while the referential equivalence employed analysis techniques using references that distinguished actors, recipients, beneficiaries, etc. In data analysis, based on Sudaryanto (1993), once the data were acquired, they were categorized based on the exploration of honorifics and underlying factors. This was followed by data validation through data triangulation, which involved comparing and matching results from various data sources to verify findings. The data analysis results were subsequently presented using an informal presentation method, which refers to presenting norms in formulations using ordinary language that contains detailed results of data analysis (Sudaryanto, 1988).

III. FINDINGS AND DISCUSSION

The findings of this exploratory study provide a deeper understanding of communication dynamics and cultural values within Japanese and Balinese societies through an analysis of honorifics. It was evident that the usage of honorifics varied significantly depending on the situational context in which speakers uttered them to their interlocutors. Additionally, social factors, including the cultures of Japanese and Balinese societies, as well as social hierarchy and power structures, strongly influenced the usage of honorifics. In essence, social class, interpersonal relationships like familial (kinship), friendly, collegial, or societal status, and customary religious rituals played significant roles. Hence, children born from Japanese-Balinese intermarried couples typically inherit the social status of their father. This is because Balinese society adheres to patriarchy, known in the Hindu concept as *purusa*, denoting "the backbone of the

family." This concept asserts that a man's status is inherited through marriage. The role of men as *purusa* confers a particular privilege upon them, and when children are born from such marriages, they indirectly follow the paternal lineage. For women of the *Wangsa Jaba* caste who marry men of the *Tri Wangsa* caste, this union is termed a "*perkawinan naik status*" ("status-elevating marriage"). In this type of marriage, the woman receives a new name, typically connoting fragrance and beauty, such as "*jero sandat*" (frangipani flower) or "*jero cempaka*" (champaka flower). In this context, the women are given the prefix "*jero*" in their names, intending to invite them into the *griya* or *puri* (Balinese royal palace or residence). Below are various honorifics among intermarried couples between Japanese and Balinese individuals.

TABLE I
EXPLORATION OF HONORIFICS IN JAPANESE-BALINESE INTERCULTURAL MARRIAGES

Contexts of Situation	Honorifics	Locations
Japanese women married to men from the <i>Tri Wangsa</i> caste	- <i>Bu Jero</i> - <i>Jero</i> - <i>Jero Melati</i> , etc.	Balinese royal palace or residence (<i>griya</i> or <i>puri</i>) of the <i>Tri Wangsa</i> caste
Children of Japanese women married to men from the <i>Tri Wangsa</i> caste	- <i>Gung ...</i> - <i>Gung Ayu</i> - <i>Dayu ...</i>	Balinese royal palace or residence (<i>puri</i>)
Japanese women meeting their Japanese friends	- Actual names (e.g., Aiko, Hiromi, etc.)	Outside the Balinese royal palace or residence (<i>puri</i>)
Japanese women married to men from the <i>Wangsa Jaba</i> caste	- Names adjusted based on birth order in Bali (e.g., <i>Komang</i> Hiromi, <i>Putu</i> Aiko, etc.)	At home
Children of Japanese women married to men from the <i>Wangsa Jaba</i> caste	- Names adjusted based on birth order in Bali (e.g., <i>Gede R.</i> , etc.)	At home
Japanese women meeting their Japanese friends	- Actual names typically used; family name for those not well-acquainted and first name for those known well.	Outside the house

Context of Situation (1)

Speaker : Gung Mas (Balinese relative)
 Interlocutor : Jero (Japanese woman)
 Location : Ancestral home
 Situation : Gathering for *Galungan* religious ceremony

Dialogue:

Speaker : *Jero, sudah sembahyang?*
 Interlocutor : *Belum. Nanti saja sama anak-anak.*
 Speaker : *Iya, ajiknya mana?*
 Interlocutor : *Masih di sana.*

(Speaker : Jero, have you prayed yet?
 Interlocutor : Not yet. I'll do it later with the kids.
 Speaker : Okay, where's your husband?
 Interlocutor : He's still over there.)

Analysis:

The dialogue occurred between the speaker, a native Balinese relative of the "*Anak Agung*" caste, and the interlocutor, a native Japanese woman, at the ancestral home during the religious ceremony of *Galungan*. The honorific used by the speaker towards the Japanese woman was "*Jero*." It is a term used to address individuals from a caste outside the *Tri Wangsa* or, in Balinese, known as *pungkusan*. In addition, "*Jero*" is an honorific bestowed upon individuals as an appreciation for being accepted into the *Tri Wangsa* caste, typically used by family members, relatives, or non-palace residents. However, it is usually not used by a Balinese husband towards his Japanese wife; instead, the honorific typically consists of the Japanese wife's given name or the term "*mama*," as commonly used by children towards their mothers. This communication pattern aligns with Manggola (2021), who suggests that married couples from different cultures indirectly possess different attitudes, habits, thought patterns, and cultures. Nevertheless, these disparities can be overcome through mutual understanding. Furthermore, the term "*Jero*" is often accompanied by flower names such as *Jero Puspa*, *Jero Melati*, *Jero Sandat*, and others. Thus, even though a Japanese woman is addressed as "*Jero*" within the family, relatives, or household environment, the variation in forms of honorifics for relatives is influenced by status, familiarity, feelings, and activities (Trijanto, 2022). On the other hand, the use of honorifics changes when the Japanese woman interacts with friends from Japan or locally. The honorific used would be her given name, comprising the family name and given name. For example, if her family name is Kawaguchi and her given name is Aiko, intimate friends from Japan would call her by her name, Aiko, with the suffix "*-san*" added. However, when meeting someone new, the honorific would be the family name, "Kawaguchi," followed by "*san*" as a form of respect in Japanese.

Context of Situation (2)

Speaker : Banjar resident
 Interlocutor : Gung Maki (the father is a man from the *Ksatria* caste, and the mother is a Japanese woman)
 Location : In front of the Banjar
 Situation : Banjar resident asking whether it was a working day or a holiday

Dialogue:

Banjar resident : *Gung Maki, libur niki napi mekarye?*
 Gung Maki : *Nggih, libur.*

(Banjar resident : Gung Maki, is today a working day or a holiday?
 Gung Maki : It's a holiday.)

Analysis:

Context of Situation (2) depicts a dialogue between a Banjar resident and a child of a Japanese-Balinese intermarried couple who hailed from the *Ksatria* caste. The honorific used was "*Gung*," an abbreviation of "*Anak Agung*," indicating respect. The register of language employed was *alus mider* (polite and respectful but not overly formal), evident in the choice of words such as "*niki*," meaning "this," and "*mekarye*," denoting "working." The honorifics used in this context for the child of a Japanese-Balinese intercultural marriage adhered to the caste of the Balinese parent. For instance, a boy born to a *Brahmana* caste would be addressed as "*Ida Bagus*," while "*Ida Ayu*" would be used for girls. Similarly, for the *Ksatria* caste, the honorifics for boys are "*Anak Agung Gede*" or "*Anak Agung Ngurah*," while for girls are "*Anak Agung Ayu*," "*Anak Agung Sagung*," "*Anak Agung Mas*," or "*Anak Agung Istri*." Additionally, for the *Wesya* caste, "*Gusti Ngurah*" or "*Dewa Gede*" is used for boys, while "*Gusti Ayu*" or "*Dewa Ayu*" is used for girls. This phenomenon illustrates that the social status and caste position of children from Japanese-Balinese intermarried couples followed the social status of the father, who was typically Balinese, regardless of the mother's origins. This is because Balinese society follows patriarchy, known in Hindu concepts as "*purusa*," which dictates that their father's lineage determines a person's status. The role of men as "*purusa*" confers certain rights, and children born from such marriages indirectly follow the father's lineage (Kemalasari, 2019).

Context of Situation (3)

Speaker : Grandfather
 Interlocutor : Granddaughter (the father is a man from the *Wangsa Jaba* caste, and the mother is a Japanese woman)
 Location : At home
 Situation : Grandfather asking about granddaughter's school departure time

Dialogue:

Grandfather : *Ayu, hari ini tidak sekolah?*
 Granddaughter : *Sekolah, kak, ini sedang siap-siap.*
 Grandfather : *Mau hujan ini, hati-hati ya.*
 Granddaughter : *Iya, kak.*

(Grandfather : Ayu, aren't you going to school today?
 Granddaughter: I'm going to school, grandpa, just getting ready.
 Grandfather : It might rain. Be careful.
 Granddaughter: Okay, grandpa.)

Analysis:

Context of Situation (3) presents a dialogue between the grandfather (referred to as "*Pekak*" in Balinese, shortened to "*kak*" in spoken discourse) and his granddaughter named Ayu. Ayu was born from the marriage between the grandfather's son, named Wayan, and a Japanese woman named Kyoko. She is their first child. Ayu's full name is Putu Ayumi Dewi, a combination of Balinese and Japanese names. Hence, many of her friends called her "Ayu." This honorific indirectly identified Ayu as the first child of a Balinese father from the *Wangsa Jaba* caste group despite being born to a Japanese mother. This aligns with research findings that children born from intercultural marriages tend to follow their father's lineage (Kemalasari, 2019).

Context of Situation (4)

Speaker : Balinese husband
 Interlocutor : Komang, a Japanese woman who married a Balinese man from the *Wangsa Jaba* caste

Location : At home
 Situation : Asking whether their son (Putu) has eaten or not

Dialogue:

Speaker : *Mang, Komang, Putu sube makan?*
 Interlocutor : *Sube, Bli Wayan.*

(Speaker : Mang, Komang, has Putu eaten?
 Interlocutor : Yes, he has, Bli Wayan.)

Analysis:

When a Japanese woman marries a Balinese man, numerous religious ceremonies are conducted by the Japanese woman, as she is considered to be reborn as a Balinese person. Based on observations and interviews, Japanese women do not receive the honorific title "*jero*" when marrying into the *Wangsa Jaba* caste but typically adopt names similar to Balinese ones based on their hierarchical birth order. In this context (4), being the third child, the Japanese woman's name was Komang, followed by her original name. This name change was not widely known but only by relatives, those in the immediate environment, and siblings. The honorific term "*Komang*" is usually used by speakers within the same community or upon hearing relatives and family members using it, thereby indirectly prompting the person to use it too. However, the honorific changed based on the context of the speaking situation; when meeting outsiders and fellow Japanese women, her given name was still used. The data above reflects that to maintain harmony within the family, Japanese women adopt an attitude of tolerance and sympathy towards their partners, supported by flexibility and openness (Sirait, 2014).

Context of Situation (5)

Speaker 1 : Pak Yan (a neighbor from the *Wangsa Jaba* caste)
 Speaker 2 : Bugek (an aunt from the *Ksatria* caste)
 Interlocutor 1 : Tugek (the first child of an intermarried couple)
 Interlocutor 2 : Bu Jero Melati (a Japanese woman married to a man from the *Ksatria* caste)
 Location : In the *Puri* of Tugek and Bu Jero
 Situation : Preparing for a religious ceremony at the place of worship (*Merajan*)

Dialogue:

Speaker 1 : *Bu Jero, dimana ditaruh linggis? Mau pasang penjor di merajan.*
 Interlocutor 2 : *Ada di belakang gudang dekat merajan.*
 Speaker 1 : *Ya...ya...ya*
 Interlocutor 1 : *Pak Yan, silakan diminum kopinya nggih.*
 Speaker 1 : *Nggih tugek, suksma.*

(Speaker 1 : Bu Jero, where did you put the crowbar? I want to set the *penjor* (tall and curved bamboo pole adorned with young coconut leaves) in the *Merajan*.
 Interlocutor 2 : It's behind the warehouse, near the *Merajan*.
 Speaker 1 : Ah, I see.
 Interlocutor 1 : Pak Yan, please have some coffee.
 Speaker 1 : Yes, Tugek, thank you.)

Analysis:

The context of situation (5) occurred in the *Puri* where Bu Jero Melati and Tugek lived. Pak Yan was a neighbor who often helped in the *Puri* during religious ceremonies. The term "*Puri*" refers to the house of the *Tri Wangsa* lineage, namely the *Ksatria* caste. *Merajan* implies a place of worship for Hindus within each household. *Pak Yan* was an honorific abbreviated from *Bapak Wayan*, identifying a Balinese person from the *Sudra* caste (*Wangsa Jaba*) born as the first child. *Tugek* was also an honorific, abbreviated from "*Ratu Jegeg*" or "beautiful queen," used to address the *Ksatria* caste in Bali. A Japanese woman marrying into the *Ksatria* caste family is also honored with the title "*Ibu Jero*." Nevertheless, in the above context, Tugek still respected Pak Yan by offering coffee and concluding the conversation with "*nggih*," a respectful form of agreement meaning "yes." This demonstrates that the traditional stratification system implemented through honorifics still exists in Balinese society, especially in customary situations. The phenomenon in context (5) illustrates that a child's status in Bali follows that of the father, as does the wife's (the Japanese woman) when she marries into a Balinese family of the *Tri Wangsa* caste. Moreover, Balinese people unfamiliar with Japanese culture do not use the term "*~san*" as an important characteristic of honorifics to address

others. It is one of the honorifics used in Japanese, often employed to show politeness and respect towards someone, especially when speaking to someone unfamiliar, older, or of higher social status (Surya et al., 2020).

Context of Situation (6)

Speaker 1 : Mother (a Japanese woman married to a man from the *Wangsa Jaba* caste)
 Speaker 2 : Father (a husband from the *Wangsa Jaba* caste)
 Interlocutor 1 : Made Hiroshi (the first son of an intermarried couple)
 Interlocutor 2 : Komang Yurina (a daughter)
 Location : At home
 Situation : Asking about tomorrow's activities

Dialogue:

Speaker 1 : *Komang, ben mani megae?*
 Interlocutor 2 : *Megae semengan.*
 Speaker 2 : *Yurina kuliah? Made masuk?*
 Interlocutor 1 : *Iya, besok ada dua mata kuliah.*

(Speaker 1 : Komang, what are your plans for tomorrow?
 Interlocutor 2 : It's just like any other day.
 Speaker 2 : Are you going to campus, Yurina? And, you, Made?
 Interlocutor 1 : Yes, we have two classes tomorrow.)

Analysis:

The dialogue between a husband, a wife, and their two children occurred within the context of a family situation. The wife, married to a man from the *Wangsa Jaba* caste, adopted her husband's social status, thus making her and the children part of the *Wangsa Jaba* caste. Consequently, the children's names followed the caste naming convention based on birth order. The first child is typically named Wayan or Putu, the second is Made or Kadek, the third is Nyoman or Komang, and the fourth is Ketut. This tradition is also observed in women marrying Balinese men, who often adopt diminutive names or those associated with the Balinese community. This process is known as the *Sudhi Wadhani* ceremony, a Hindu ritual for those embracing Hinduism (Daniel, 2017; Hartaka & Gunawan, 2020).

IV. CONCLUSION

The analysis in this descriptive study indicates that the respective cultures and traditions heavily influence the exploration of honorifics in Balinese-Japanese intermarriages. Honorifics are uttered by speakers to their interlocutors and are significantly determined by contextual factors such as location, age, social status, and the position of women upon marrying Balinese men. Social hierarchy and power structures in Japanese and Balinese societies also significantly shape the usage of honorifics. This means that social status, interpersonal relationships within families (kinship), friendships, professional relationships, and status in society or customary religious rituals all play pivotal roles. Children from Balinese-Japanese intermarriages typically inherit the social status of their father's family. Naming conventions for women from the *Wangsa Jaba* caste and foreign individuals marrying into men from the *Tri Wangsa* caste are referred to as "status-elevating marriages." In this concept of marriage, new names are given to women from the *Wangsa Jaba* caste, often connoting fragrances or pleasant scents, such as "jero sandat" (frangipani flower) or "jero cempaka" (champaka flower). In addition, the women from the *Wangsa Jaba* caste married to men of the *Tri Wangsa* caste are given the prefix "jero" to signify their entry into the griya or puri (Balinese royal palace or residence). Balinese-Japanese intermarried couples undergo a complex procedure of cultural adaptation and integration in their daily lives, with the usage of honorifics being one aspect of this process. These couples demonstrate the ability to adopt and incorporate honorifics from each other's cultures, creating a unique blend that reflects flexibility and adaptation in cross-cultural language interactions. Despite cultural differences in the usage of honorifics, couples tend to achieve harmony in their marital relationships by integrating elements from both cultures, creating an inclusive and harmonious communication environment. This can be observed in the combination of Balinese names at the beginning of their children's names, indicating the Bali family's caste affiliation, followed by Japanese names. Moreover, the fusion of traditional Japanese and Balinese names can create a unique combination that represents both cultural aspects of the couples involved.

REFERENCES

- [1] Aditya, F. (2020, April). Moderation of Language in a Different Family Environment (Language Moderation in The Multi-Ethnic Family Circumstances). In *Icrhd: Journal of International Conference on Religion, Humanity and Development (Vol. 1, No. 1, pp. 143-154)*. <http://conference.iainptk.ac.id/index.php/icrhd/article/view/9>

- [2] Ardyan, A. W. (2015). *Pemakaian Kata Sapaan Pada Tutur Sapa Kalangan Pedagang Pasar Lawang Kecamatan Mojosongo Kabupaten Boyolali*. [The Use of Greetings in Greetings Among Lawang Market Traders, Mojosongo District, Boyolali Regency] (Doctoral Dissertation, Widya Dharma University).
- [3] Aryasuari, I. G. A. P. I. (2020). Satuan Lingual Dan Sistem Sapaan Istilah Keekerabatan Bahasa Bali Kasta Ksatri Di Jero Tengah Kabupaten Tabanan. [Lingual Units and Greeting Systems for Kinship Terms in the Balinese Ksatri Caste in Central Jero, Tabanan Regency.] *Widya Accarya*, 11(1), 34-40. <https://doi.org/10.46650/wa.11.1.830.34-40>
- [4] Asturi Rofi'ah, V., & Markhamah, M. (2020). *Sapaan Dan Variasi Bahasa Yang Digunakan Oleh Pedagang Dan Pembeli Di Pasar Nglangon, Sragen* [Greetings and Language Variations Used by Traders and Buyers at Nglangon Market, Sragen] (Doctoral Dissertation, Muhammadiyah University of Surakarta).
- [5] Astuti, S. P. (2018). Tegur Sapa Penjual Dan Pembeli Di Pasar Tradisional Surya Kusuma Semarang [Greet sellers and buyers at the Surya Kusuma Traditional Market, Semarang]. *Nusa: Jurnal Ilmu Bahasa Dan Sastra*, 13(1), 147-155. <https://doi.org/10.14710/nusa.13.1.147-155>
- [6] Boriri, A. (2022). Sistem Sapaan Keekerabatan Dalam Bahasa Galela Pada Masyarakat Kecamatan Galela Barat Kabupaten Halmahera Utara [Kinship Greeting System in the Galela Language in the Community of West Galela District, North Halmahera Regency]. *Kredo: Jurnal Ilmiah Bahasa Dan Sastra*, 5(2), 517-528. <https://doi.org/10.24176/kredo.v5i2.6783>
- [7] Chaer, A. (2010). *Kesantunan Berbahasa* [Language Politeness]. Yogyakarta: Rineka Cipta.
- [8] Debi, F., Saputra, A. D., & Saddhono, K. (2023). Discourse on Artistic Evidence and the Five Canons of Rhetoric in the 2022 National Education Day Speech. *Journal of Pragmatics and Discourse Research*, 3(2), 137-149. <https://doi.org/10.51817/jpdr.v3i2.327>
- [9] Ertinawati, Y. (2020). Analisis Variasi Kata Sapaan Antara Penjual Dan Pembeli Di Pasar Induk Cikurubuk Tasikmalaya Ditinjau Dari Perspektif Pragmatik [Analysis of Variations in Greetings Between Sellers and Buyers at the Cikurubuk Tasikmalaya Main Market Viewed from a Pragmatic Perspective]. *Literasi: Jurnal Ilmiah Pendidikan Bahasa, Sastra Indonesia Dan Daerah*, 10(Volume 10), 126-139. <https://doi.org/10.23969/Literasi.V10i2.3027>
- [10] Ertinawati, Y., & Nurjamilah, A. S. (2020). Analisis Variasi Kata Sapaan Antara Penjual Dan Pembeli Di Pasar Induk Cikurubuk Tasikmalaya Ditinjau Dari Perspektif Pragmatik [Analysis of Variations in Greetings Between Sellers and Buyers at the Cikurubuk Tasikmalaya Main Market Viewed from a Pragmatic Perspective]. *Literasi: Jurnal Ilmiah Pendidikan Bahasa, Sastra Indonesia Dan Daerah*, 10(2), 126-139. <https://doi.org/10.23969/literasi.v10i2.3027>
- [11] Fitriani, Y., Rahayu, N., & Wulandari, C. (2017). Bahasa Pedagang Ikan Di Pasar Panorama Bengkulu (Kajian Sosiolinguistik) [Language of Fish Traders in Bengkulu Panorama Market (Sociolinguistic Study).] *Jurnal Ilmiah Korpus*, 1(1), 118-131. <https://doi.org/10.33369/jik.v1i1.3287>
- [12] Hartaka, I. M., & Gunawijaya, I. W. T. (2020). Legalitas Upacara Sudhi Wadhani Dalam Hukum Hindu [Legality of the Sudhi Wadhani Ceremony in Hindu Law.] *PARIKSA: Jurnal Hukum Agama Hindu*, 1(1), 8-17.
- [13] Herisantia, J. (2021). *Penggunaan Kata Sapaan Bahasa Indonesia Dialek Makassar Dalam Dialog Film Makassar Di Youtube* [Use of Indonesian Greetings in the Makassar Dialect in Makassar Film Dialogue on YouTube] (Doctoral Dissertation, Hasanuddin University).
- [14] Julyana, A. (2014). *Faktor Penyebab Dan Penyesuaian Pernikahan Ant Ar Bangsa* (Jepang Dan Indonesia) [Factors causing and adjusting marriages between nations (Japan and Indonesia)] (Doctoral Dissertation, Unsada).
- [15] Kabaya, Hiroshii. (2010). *Keigo Komyunikeeshon* [Keigo Komyunikeeshon]. Tokyo: Asakura.
- [16] Kamajaya, I. K. A. A. (2014). *Struktur Semantik Pronomina Persona Dalam Sistem Sapaan Bahasa Bali* [Semantic Structure of Persona Pronouns in the Balinese Greeting System] (Doctoral Dissertation, Udayana University).
- [17] Kartomiharjo, Soeseno. (1988). *Bahasa Cermin Kehidupan Masyarakat* [Language is the Mirror of Community Life]. Jakarta: Depdikbud.
- [18] Kemalasari, N. P. Y. (2019). Pertimbangan Hakim Dalam Menentukan Hak Asuh Anak Akibat Perceraian Agama Hindu Di Bali [Judge's Considerations in Determining Child Custody Due to Hindu Divorce in Bali]. *Jurnal Aktual Justice*, 4(2), 156-176. <https://doi.org/10.47329/aktualjustice.v4i2.546>
- [19] Kridalaksana, Harimurti. (1974). "Second Participant in Indonesia Address" dalam *language sciences*. Agustus, 1974.
- [20] Kridalaksana, Harimurti. (1992). *Kamus Linguistik. Edisi ke-3* [Linguistic Dictionary. 3rd Edition.] Jakarta: Gramedia.
- [21] Lubis, I. S., Santi, R. S., & Angin, T. B. B. (2022). Variasi Bahasa Sapaan Jual Beli Pedagang Di Pasar Sangumpul Bonang Padangsidempuan Kajian Sosiolinguistik [Variations in the Language of Greetings for Buying and Selling Traders at the Sangumpul Bonang Market, Padangsidempuan Sociolinguistic Studies]. *Jurnal Education and Development*, 10(3), 457-464.
- [22] Manggola, A. (2021). Pola Komunikasi Antarbudaya Pasangan Suami-Istri Beda Suku (Antara Suku Pekal Dengan Suku Jawa Di Bengkulu Utara) [Intercultural Communication Patterns of Husband and Wife Couples of Different Tribes (Between the Pekal Tribe and the Javanese Tribe in North Bengkulu)]. *JOPPAS: Journal of Public Policy and Administration Silampari*, 3(1), 26-39. <https://doi.org/10.31539/joppas.v3i1.3257>
- [23] Marnita, R. (2022). Kakak: Kata Sapaan Netral Dalam Komunikasi Transaksi Online Di Whatsapp (Kakak: A Neutral Address Term In Online Transaction Communication On Whatsapp) [Brother: A Neutral Address Term In Online Transaction Communication On Whatsapp]. *Indonesian Language Education and Literature*, 8(1), 187. <https://doi.org/10.24235/leal.v8i1.9326>
- [24] Marzuki. (1986). *Metodologi Riset* [Research Methodology.] Yogyakarta: UII Press.
- [25] McDaniel, J. (2017). Religious change and experimentation in Indonesian Hinduism. *International Journal of Dharma Studies*, 5(1), 1-14. <https://doi.org/10.1186/s40613-017-0056-x>
- [26] Mufidah, U. (2018). *Kata Sapaan Pada Pedagang Pasar Buah Di Berastagi Kabupaten Karo* [Greetings for Fruit Market Traders in Berastagi, Karo Regency] (Doctoral Dissertation).
- [27] Narayana, Ida Bagus. (1984). *Majalah Widya Pustaka Denpasar: Unud* [Widya Pustaka Denpasar Magazine: Unud].
- [28] Padmini, N. W. A. (2015). *Kata Sapaan Dalam Bahasa Bali* [Greetings in Balinese]. Skripsi, 1(311411045).

- [29] Parta, I. B. M. W., Suarka, I. N., Cika, I. W., & Suastika, I. M. (2021). Ideological Struggle From Stratification Of Catur Wangsa And Catur Warna In Poetry Geguritan Chandra Bhairawa. *Vidyottama Sanatana: International Journal of Hindu Science and Religious Studies*, 5(2), 169-177. <https://doi.org/10.25078/ijhsrs.v5i2.3028>
- [30] Pratiwi, N. K. O., Suartini, N. N., & Adnyani, K. E. K. (2019). Analisis Penggunaan Campur Kode Pada Wanita Jepang Dalam Perkawinan Campuran Jepang-Bali Di Desa Ubud [Analysis of the Use of Code Mixing among Japanese Women in Mixed Japanese-Balinese Marriages in Ubud Village]. *Jurnal Pendidikan Bahasa Jepang Undiksha*, 5(3), 437-445. <https://doi.org/10.23887/jpbj.v3i2.21388>
- [31] Rohmadi, M., Sudaryanto, M., Susanto, D. A., Saddhono, K., & Saputra, A. D. (2023). Sociopragmatic study of Javanese oral discourse in big city communities as an effort to maintain indigenous language Article. *Research Journal in Advanced Humanities*, 3(1), 29-35. <https://doi.org/10.58256/rjah.v4i4.1290>
- [32] Rusbiyanto, W. (2011). Penggunaan Kata Sapaan Dalam Bahasa Melayu Kutai. *Parole: Journal of Linguistics and Education*, 2(1 April), 59-76. [Rusbiyanto, W. (2011). Use of Greeting Words in Kutai Malay. *Parole: Journal of Linguistics and Education*, 2(1 April), 59-76].
- [33] Saddhono, K. S., Istanti, W., Kusmiatun, A., Kusumaningsih, D., Sukmono, I. K., & Saputra, A. D. (2024). Internationalization of Indonesian culinary in learning Indonesian as a foreign language (BIPA): A case of American students. *Research Journal in Advanced Humanities*, 5(1), 63-78. <https://doi.org/10.58256/rjah.v4i4.1315>
- [34] Saputra, A. D., Ginting, D. O. B., Pramadhanti, D. F., Mufitah, N., & Saddhono, K. (2023). Indonesian language learning based on ecological intelligence: A case of Bengawan Solo Nature School. *Research Journal in Advanced Humanities*, 4(3), 124-138. <https://doi.org/10.58256/rjah.v4i3.1276>
- [35] Sartika, M. A. (2016). Sapaan Dalam Bahasa Manggarai Di Provinsi Nusa Tenggara Timur [Greetings in Manggarai Language in East Nusa Tenggara Province]. *Sintesis*, 10(2), 91-112.
- [36] Savitri, P. W., & Dewi, A. S. S. S. (2019). Translation Variation of Speech Level in Balinese Into Indonesian and English. *International Journal of Linguistics and Discourse Analytics*, 1(1), 1-7. <https://doi.org/10.52232/ijolida.v1i1.1>
- [37] Sirait, M. (2014). *Pola Komunikasi Pernikahan Antar Bangsa* (Studi Kasus: Komunikasi Pernikahan Campuran Di Cikarang) (Doctoral Dissertation, Universitas Mercu Buana Jakarta-Menteng). Membina Rumah Tangga Yang Dapat Bertahan Sampai Sekarang. Hal Itu Karena Telah Terjadi Kesadaran Untuk Saling Melakukan Penyesuaian Dalam Pernikahan. [Inter-Nation Marriage Communication Patterns (Case Study: Mixed Marriage Communication in Cikarang) (Doctoral Dissertation, Mercu Buana University Jakarta-Menteng). Building a Household That Can Survive Until Now. This is because there has been an awareness of making mutual adjustments in marriage].
- [38] Sudaryanto. (1988). *Metode linguistik bagian kedua* [Linguistic methods part two]. Yogyakarta: Gajah Mada University Press.
- [39] Sudaryanto. (1993). *Metode dan aneka teknik analisis bahasa*. [Methods and various techniques of language analysis.] Yogyakarta: Duta Wacana University Press.
- [40] Surya, M. A., Marnita, R., & Usman, F. (2020). Honorifik Bahasa Jepang (Keigo) dalam Surat Elektronik di Perusahaan Jepang [Japanese Honorifics (Keigo) in Electronic Letters in Japanese Companies]. *LINGUA: Jurnal Bahasa, Sastra, dan Pengajarannya*, 17(2), 232-244. <https://doi.org/10.30957/lingua.v17i2.667>
- [41] Suryani, Y., Afkar, T., & Hanik, S. U. (2020). Variasi Sapaan Pedagang Buah-Buahan Di Madura [Variations in Greetings for Fruit Traders in Madura]. *Stilistika: Jurnal Pendidikan Bahasa Dan Sastra*, 13(1), 1-11. <https://doi.org/10.30651/st.v13i1.3658>
- [42] Suwija, I. N. (2018). Sistem Sapaan Bahasa Bali Menurut Hubungan Kekerabatan. [Balinese Greeting System According to Kinship Relations]. *Sosiohumaniora*, 20(2), 115-121. <https://doi.org/10.24198/sosiohumaniora.v20i2.16731>
- [43] Temaja, I., & Bayu, G. B. W. (2018). Sapaan Kekerabatan Dalam Bahasa Bali. [Kinship Greetings in Balinese]. *Metalingua: Jurnal Penelitian Bahasa*, 16(2).
- [44] Tinggen, I Nengah. (1994). *Sor Singgih Bahasa Bali* [Sor Singgih Balinese]. Denpasar: Rhika Dewata.
- [45] Trijanto, S. (2022). *Pemilihan Dan Pergeseran Kosakata Dari Ragam Ngoko Ke Kromo Dan Sebaliknya Dalam Kata Sapaan Kerabat Bahasa Jawa Isolek* (Analisis Sosiolinguistik) [Selection and Shifting of Vocabulary from Ngoko to Kromo Varieties and Vice Versa in Isolec Javanese Relative Greetings (Sociolinguistic Analysis)] (Doctoral Dissertation, Hasanuddin University).



Anak Agung Ayu Dian Andriyani, S.S., M.Hum is a lecturer in the Japanese Literature Study Program at the Faculty of Foreign Languages, Universitas Mahasaraswati Denpasar. One of the guiding principles that she always adheres to in her work is "learning abundantly and extensively." This motto drives her to continually produce various types of publications, which have been featured in nationally indexed (SINTA) journals and reputable international journals. She has actively participated as a speaker in national and international seminars and as a guest lecturer, focusing on the patterns of interaction in applying Japanese hospitality, particularly within the tourism domain. Her extensive experience as a Japanese-speaking Guest Relation Officer at a prominent travel agency in Bali for 10 years, from 2005 to 2015, has provided her with valuable insights and inspiration for her work in the tourism domain. Her research projects have been funded by both institutional and government bodies, including the Ministry of Research, Technology, and Higher Education. Likewise, she has had the opportunity to conduct comparative research as part of the Sandwich-like PKPI program at Shizuoka Bunka Geijutsu (SUAC) Shizuoka, directly observing the hospitality practices in the Japanese business domain. Furthermore, her research collaboration with LPDP (Indonesia Endowment Fund for Education Agency), Universitas Jenderal Soedirman, HPI (Association of Indonesian Translators) of Bali, Kadisparda (Bali Government Tourism Office) Province of Bali and Bangli region, focused on formulating Special Tourism Governance as a Strategy for Engaging Local Communities and Developing Bali's Tourism Resources through the Cultivation of Tourism Hospitality Based on the Values of Tri Hita Karana. Email: agungdianjepang@unmas.ac.id



Ida Ayu Putri Gita Ardiantari, S.S., M.Hum. is an English lecturer at Faculty of Foreign Languages, Universitas Mahasaraswati Denpasar. She completed her undergraduate education in English Literature at Udayana University and his master studies at the same university in the Linguistics Study Program. Currently, she is the co-chief editor in Elysian Journal, an English Linguistic, Literature, and Translation Journal in Faculty of Foreign Languages, Universitas Mahasaraswati Denpasar. She loves to learn many things related to language, art and culture. She interests to linguistic, applied linguistic and discourse study. She loves to teach English as foreign language and for specific purpose. She presented her research in several reputable international journals indexed by Scopus and national journals accredited by Sinta as well as various national and international proceedings. She joined some community services related to social humanities especially in facilitating foreign language learning. She also got several Intellectual Property Rights for her community service activities. She has two textbooks published by an ISSN publisher and several unpublished teaching modules to support his activities as a lecturer. Email: idaayupugitaa@unmas.ac.id



Kundharu Saddhono, S.S., M.Hum., C.Ed., CISHR. is a lecturer in Indonesian Language Education at the Faculty of Teacher Training and Education, Universitas Sebelas Maret, Surakarta. He was born in Magelang on February 6, 1976. He completed his undergraduate and master's degrees in Linguistics at Universitas Sebelas Maret and his Ph.D. in Education at Universitas Gadjah Mada, Yogyakarta. Additionally, he holds certifications in editing and social humanities research, namely Certified Editor (C.Ed.) and Certified International Social-Humanities Researcher (CISHR). Currently, he is ranked as the top language expert in Indonesia according to the AD Scientific Index for Language and Literature. As of early 2023, he has over 100 Scopus-indexed publications. He is actively involved in the Indonesian Language and Literature Lecturers Association (ADOBSI) in the Division of Argumentation and Scientific Publication and as an Affiliate Teacher and Advocate for Indonesian Language for Foreign Speakers (APPBIPA) specializing in Publications and Publishing. These two activities focused on the Indonesian Language for Foreign Speakers (BIPA). Hence, through his work in BIPA, he has traveled extensively to teach and conduct research in countries such as the United States, Japan, India, Thailand, Turkey, Vietnam, Cambodia, the Philippines, Saudi Arabia, and others. His professorial inauguration highlighted the topic of Indonesian Language towards an International Language from a Sociolinguistic Perspective. In support of this effort, he continues to conduct research, community service, and visiting lectures in the field of BIPA in collaboration with various universities worldwide, including Yale University (USA), Kokushikan University (Japan), The Australian National University (Australia), Thammasat University and Fatoni University (Thailand), University of Social Sciences and Humanities, Vietnam National University (VNU-USSH), Jawaharlal Nehru University (India), and others. Email: kundharu_s@staff.uns.ac.id

Exploration of Honorifics in Japanese-Balinese Intercultural Marriage

ORIGINALITY REPORT

4%

SIMILARITY INDEX

3%

INTERNET SOURCES

1%

PUBLICATIONS

2%

STUDENT PAPERS

PRIMARY SOURCES

1

Submitted to Abilene Christian University

Student Paper

1%

2

Submitted to Indiana State University

Student Paper

1%

3

Submitted to Swinburne University of Technology

Student Paper

1%

4

proceedings.uinsaizu.ac.id

Internet Source

<1%

5

ejournal.unmas.ac.id

Internet Source

<1%

6

www.academypublication.com

Internet Source

<1%

7

Submitted to Curtin University of Technology

Student Paper

<1%

8

Wahyudi Rahmat, Refa Lina Tiawati, Edwar Kemal, Ricci Gemarni Tatalia, Harizqi Azri, Yosi Wulandari. "How Do the Young People Picture

<1%

Out Their Use, Activeness, and Connectivity on Social Media? A Discourse Analysis Approach", Journal of Communication Inquiry, 2023

Publication

9

digilib.unimed.ac.id

Internet Source

<1 %

10

jurnal.umk.ac.id

Internet Source

<1 %

11

journal.unika.ac.id

Internet Source

<1 %

Exclude quotes On

Exclude matches Off

Exclude bibliography On