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Exploration of Greeting at Japanese and Balinese Intermarriage

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Abstract— Greetings in Bali is used as a means of interaction, which is determined by the context of the speech situation. The purpose of this study is to find patterns of the use of greeting in intermarriage between Japanese and Balinese in the realm of pragmatic studies. The research method used was observation with data collection techniques by listening, recording and interviewing families of Japanese and Balinese intermarriages. The data used were primary data in the form of dialogues between Japanese and Balinese intermarriage families in Badung Regency, Gianyar Regency and Denpasar Municipality, considering the high rate of intermarriage between nations in these three districts in Bali. The results of the study found that the dynamics of greeting words in the context of intercultural marriage can reveal how language interaction reflects and shapes the way of interacting in social relations based on the context of cross-cultural marriage. Greetings for Balinese women and children generally follow the social status of the father's family. Giving names to women of jaba wangsa group, including foreigners who marry men of tri wangsa group, is called the term marriage rising status by giving the first name Jero, while those who do not use names according to the jaba wangsa group are adjusted to the order of birth of the Japanese women. This condition also occurs for children born as a result of marriage between nations. This research was expected to make an important contribution to the academic literature on cultural, linguistic and cross-cultural studies thus as to provide insight into the importance of tolerance, respect for differences, and the ability to adapt in cross-cultural relations.

greetings, marriage between nations, sociolinguistics

I. INTRODUCTION

Greetings is a word used to greet, reprimand or mention people (Chaer, 2000: 107). Every language, generally has a greeting system that is used as a means of communicating and interacting. The greeting word becomes one of the important components because it is determined by the situation of certain interactions will continue (Kartomiharjo, 1988: 238). By using the greeting spoken by the speaker, communication can be known because it is addressed to whom (Rusbiyantoro, 2011). This means that every language in this world has a type of greeting word that is used to greet speech participants in various interaction contexts (Kridalaksana, 1974). Greeting words can also be used as a medium to communicate with the aim of not only greeting but to reprimand or tell the second party or speech partner (Chaer, 2010). Generally, greetings can be in the form of morphemes, words, or phrases that are used with the aim of communicating and interacting between fellow speakers in social life based on different contexts or speech situations according to the nature of the relationship between speakers (Kridalaksana, 1982: 14).

The greeting system is owned by every language in the world because the use of appropriate greeting words addressed to speech partners is one form of implementation of language politeness (Rusbiyantoro, 2014). The greeting system also applies in Balinese. The greeting of Balinese kinship terms is influenced by the caste system (Aryasuari, 2020). This resulted in the use of the Sor Singgih Basa Bali level. The use of Sor Singgih Basa reflects a person's level of politeness when communicating (Rai, 2018: 1). This language level is used by the Balinese as a means of communication which is directly used as a reference for the level of speakers of the language (Narayana, 1984: 19). Sor Singgih Basa Bali is a level that is closely related to the high and low sense of Balinese language. Sor Singgih Basa Bali is better known as Anggah Ungguhing Basa Bali (Rohmadi et al., 2023). The use of Sor Singgih Basa Bali is very concerned about the position of the speech partner because by knowing a person's identity and status, the speaker can easily choose the use of the right speech level (Tinggen, 1994: 1).

Although it has the concept of *Anggah Ungguhin Basa*, greetings are important to start a communication. In Balinese life, the greeting system is generally seen from the greeting system that applies in the family environment which is closely related to the age of participants, position in the family gender, and direct family relationships (Sudarsana et al., 2019) (Debi et al., 2023). The form of Balinese greeting depends on the situation and social status of the participants, this is because there is still traditional stratification because birth (offspring) which is classified as *Tri wangsa* is a noble system carried by someone from birth consisting of three types, namely *Brahmana*, community groups who are obliged to the religious field such as priests, *Sulinggih*; *Ksatrya* is a group of people who are responsible for government affairs for example, kings, officials; *Wesya* have responsibility for public welfare affairs such as traders; and the classification of *Catur Wangsa* is the *Tri Wangsa* plus the *Sudras*, the lower caste, who have the duty of helping the *Tri Wangsa* (Hardy; Saad; Prayitno, 2016) (Junaidi et al., 2022). This condition reflects that the greeting words used in the *Jaba* group or people are mostly in the form of *Base Andap* or ordinary level languages, in contrast to *Tri Wangsa* or noble families using subtle Balinese words or *kruna alus* (Suwija, 2018; Temaja & Bayu, 2018) (Suprihatin et al., 2023). This greeting system reflects the social hierarchy and hereditary status in Balinese society, where birth status and family caste play an important role. This greeting system also reflects the values of honor and high respect for the royal family and social structure prevailing in Bali (Fauzi et al., 2019) (Ulya et al., 2022b).

Unlike the Balinese greeting system, in Japanese, the procedure for calling people is very complex because it reflects social hierarchy, status, age, gender, and interpersonal relationships between speakers and listeners (Kabaya, 2010) (Aziz et al., 2022). This condition illustrates that the greeting system of both Japan and Bali has special characteristics. This linguistic phenomenon can be seen in the context of marriage between Japanese and Balinese people, which occurred on the island of Bali (Ulya et al., 2022a). Marriage between nations with different cultural backgrounds not only creates unique individual relationships, but also brings about rich and complex cultural exchanges (Saddhono et al., 2023). In today's digital era, more and more people from different countries are marrying couples from different cultures. An international marriage between Bali and Japan can present unique challenges in terms of communication and cultural adaptation, including the use of greetings (Saddhono et al., 2022).

Previous research has examined greetings, including the results of research showing that variations in the form of pronouns of people including greeting words relatives are influenced by status, familiarity, feelings, and activities. In addition, politeness strategies are used by speakers to speech partners to avoid communication errors. This miscommunication can cause conflict between individuals, families, and groups of speakers (Trijanto, 2022). In addition, the use of greeting words in Makassar film dialogues on YouTube found Indonesian greeting words with Makassar dialect (Saddhono et al., 2024). In contrast to the results of Saputra et al. research (2016) that the greeting words contained in the Manggarai language appear based on kinship relationships, professional and position greetings, self-name greetings, and pronoun greetings. Influencing factors other than differences in profession and position are differences in social status also determined by differences in sex, differences in familiarity, differences in age / age, and differences in kinship relationships. In marriage interactions between nations closely related to daily family interactions, intermarriages are carried out with an attitude of tolerance and sympathy towards couples supported by factors of flexibility and openness to differences as an effort to establish harmony in the life of mixed marriages between nations (Sirait, 2014). Based on the various results of these studies, it is clear that the differences studied because this study focuses more on exploring greeting words in marriage between Japanese and Balinese. This research is expected to produce the dynamics of greeting words, as a form of reflection of social norms and hierarchical relationships in the society of each country.

II METHOD

This study focused on exploring the words of marriage between Japanese and Balinese peoples. The method used was observation with data collection techniques by listening in order to see firsthand the daily life of mixed Balinese-Japanese couples and study their interactions, including the use of greeting words in various contexts, note taking, and interviewing. In-depth interviews with blended couples, their families, and members of the local community can provide valuable insight into the use of greeting words and their significance in broader cultural and social contexts. The data used is primary data. The primary data in question is data taken directly from data sources (Marzuki, 1986: 55) in the form of dialogue between Japanese and Balinese intermarriage families in Badung Regency, Gianyar Regency and Denpasar Municipality, considering the high rate of intermarriage between nations in these three districts in Bali. The methods used in data analysis are pragmatic equivalents method and referential equivalents method. The pragmatic method is a method in analytical techniques whose tools are speech partners (Sudaryanto, 1993: 29). While the referential method is a method in analytical techniques whose tools are in the form of referents who have the sorting power of actors, sufferers, even recipients, and so on. In data analysis, according to Sudaryanto (1993), after the data was obtained, they were grouped in such a way based on the exploration of greeting words and the factors behind them. Then proceed with data validation through data triangulation, which compares and matches results from different data sources to verify findings. The results of data analysis in this study were presented using informal presentation methods.

The informal method is a way of presenting rules in the form of formulation in ordinary words containing details of the results of data analysis (Sudaryanto, 1988: 29).

III FINDINGS AND DISCUSSION

The results of this exploratory research provided a deeper understanding of the dynamics of communication and cultural values in Japanese and Balinese society through the study of greeting words vary greatly depending on the context of the situation, the greeting words are spoken by speakers to speech partners. In addition, social factors that have a role include, the culture of Japanese and Balinese society, social hierarchy and power structure in Japanese and Balinese society also greatly determine the use of greeting words. That is, social status, interpersonal relationships, whether between family (kinship) friends, colleagues, and status in society or customary religious rituals also play an important role. Children from Japanese and Balinese intermarriages will follow the social status of the father's family. This is caused by Balinese people adhering to patrialism or in the Hindu concept called *Purusa* "family backbone". This concept teaches that the status of men is inherent as a result of marriage. The role of the man as *Purusa* gives a right to the man, when the child born from the marriage will indirectly follow the father's lineage. Giving names to women of the *Jaba Wangsa* group, including foreigners who marry men of the *Tri Wangsa* group, is called marriage to the status of raise status. This concept of marriage, gave a new name to the *Jaba* woman. Generally, the name connotes fragrant flower, such as *Jero Sandat* (Ylang Ylang Flower) or *Jero Cempaka* (Magnolia Champaca Flower). *Jaba* women married by *Tri Wangsa* men were given the first name *Jero* with the intention of inviting them into the *Griya* or *Puri*. Here are the types of mixed marriage greetings between Japanese and Balinese people:

Context of the Situation	Greeting Words	Location
Japanese women married to the <i>Tri Wangsa</i>	- Bu Jero - Jero - Jero Melati - Etc.	The Gria/ castle where the <i>Tri Wangsa</i> group lived
Japanese girls married into <i>Tri Wangsa</i>	- Gung - Gung Ayu - Dayu....	Gria/ castle
Japanese women meet Japanese friends	- Real name (like Aiko, Hiromi, etc.)	Outside the castle
Japanese women married to <i>Jaba Wangsa</i>	- The name is adjusted to the order of birth in Bali, e.g. Komang Hiromi, Putu Aiko, etc.	At home
Japanese girls married into <i>Jaba Wangsa</i>	- The child's name is also adjusted to the order of birth in Bali - For example, Gede R etc.	At home
Japanese women meet Japanese friends	- The actual name is usually used as a surname for those who do not know well and a small name for those who are already familiar.	Outside the home

Table 1: Exploration of Greeting Words at Japanese and Balinese Intermarriage

Context of the situation (1)

Speaker : Gung mas (Balinese brother-in-law)
 Speech partner : Jero (Japanese female)
 Location : Home where parents come from
 Situation : Come to pray in Galungan day

Dialogue:

Speaker : Jero, sudah sembahyang? (Jero, have you prayed?)
 Speech partner : Belum, nanti saja sama anak-anak. (Not yet, I'll be with the children later.)
 Speaker : Iya, ajiknya mana? (Yes, where is their father?)
 Speech partner : Masih disana. (Still there.)

Analysis:

The dialogue between speakers, namely Balinese native brother-in-law and the caste group “anak agung” greeting Japanese native brother-in-law took place in the parents' home origin, meeting when there was a religious ceremony, namely Galungan holiday. The greeting that brother-in-law gives to Japanese women is “Jero”. The greeting word “Jero” is a word used to call families from groups outside the tri wangsa or in Balinese called by the name of pungkusan. The pungkusan name “jero” is an honorary name given to groups outside the tri wangsa as a form of appreciation for having been included in the tri wangsa group. The word “Jero” is generally spoken by family, relatives and residents outside the castle as a nickname. However, the nickname *Jero* is usually not spoken by Balinese husbands to Japanese wives because the greeting used is usually the Japanese woman's own nickname or the greeting word “mama” as often said by children to their mothers. This pattern of communication is in line with the results of Manggola's (2021) research that based on the results of a couple's research, different cultures indirectly have different attitudes, habits, mindsets and cultures. But it can be overcome by understanding each other with each other. In addition, the greeting word “jero” is often added with flower names such as *Jero Puspa*, *Jero Jasmine*, *Jero Sandat* and others. Therefore, even though this Japanese woman has the greeting word “jero” when in the family, relatives and around the house. This means that variations in the form of greeting words relatives are influenced by status, familiarity, feelings, and activities (Trijanto, 2022). The use of the word greeting will change when Japanese women meet friends from Japan and locally. The greeting word used is the Japanese woman's real name which consists of family name & given name. For example, the surname Kawaguchi Aiko then familiar Japanese friends will call her nickname Aiko by affixing the word *-san* at the end of the name. Unlike the newly known person, the nickname that will be used is the family name “*kawaguchi*” followed by the word *-san* as a form of respect in Japanese.

Context of the situation (2)

Speaker : Banjar citizen
Speech partner : Gung Maki (Father of the warrior caste and Mother of Japan)
Location : Front of Banjar
Situation : Banjar residents ask if it is a day of work or a holiday

Dialogue:

Banjar residents : Gung Maki, libur *niki* napi *mekarye*? (Gung Maki, It's holiday or work?)
Gung maki : *Nggih*, libur. (Yes, holiday.)

Analysis:

The context of situation (2) is a dialogue between one of the Banjar residents and a child from a marriage between Japanese and Balinese who came from the warrior class. The greeting word used is “gung” which stands for the word “anak agung”. The choice of the level of speech used is *Alus Mider* in the choice of the word “niki” which contains the meaning “niki” and the word *mekarye* i.e., “work”. The greeting word used in the context of the situation of children marrying between Japanese people and Balinese people who come from the *Tri Wangsa* group, the greeting word follows the caste group. For example, when a boy is from the *Brahmana* class, the greeting words are *Ida Bagus* and *Ida Ayu* for girls. While the *Ksatriya* group is a greeting for men, namely *Anak Agung Gede*; *Anak Agung Ngurah* and woman as *Anak Agung Ayu*, *Anak Agung Sagung*, *Anak Agung Mas* and *Anak Agung Istri*. In addition, for the *Wesya* group, the name used is *Gusti Ngurah*, *Dewa Gede* for men and *Gusti Ayu*, *Dewa Ayu* is used when greeting girls. This phenomenon provides an illustration that the social status and class position for children from mixed Japanese and Balinese marriages will follow the social status of the father's family, namely Balinese men when the mother is a woman from Japan or not. This is caused by Balinese people adhering to patriarchy or in the Hindu concept called *Purusa*. This concept teaches that the inherent status of men is due to marriage. The role of men as *Purusa* gives a right to men, when children born from the marriage will indirectly follow the father's lineage (Kemalasari, 2019).

Context of the situation (3)

Speaker : Grandpa
Speech partner : Grandson (Father of the “ordinary” *jaba* caste group and Japanese mother)
Location : at home
Situation : grandparents ask grandchildren when to go to school

Dialogue:

Grandpa : Ayu, hari ini tidak sekolah? (Ayu, are you not going to school today?)
Grandson (Ayu) : Sekolah, *kak* (singkatan dari *pekak*) ini sedang siap-siap. (Going to school, *kak* (short for *pekak* (grandfather)) I am getting ready.
Grandpa : mau hujan ini, hati hati ya. (It's going to rain, be careful)
Grandchild : Iya, *kak*. (Alright, grandpa.)

Analysis:

The context of situation (3) is a dialogue between *pekak* (grandfather in Balinese) abbreviated to “kak” in oral speech with a granddaughter named Ayu, the result of the marriage of a grandfather's son named Wayan to a Japanese woman named Kyoko. Ayu is the first child of this couple. Ayu's full name is Putu Ayumi dewi. The name Ayu is a collaboration of Balinese names and Japanese names, so many friends greet her with "Ayu". This greeting word has indirectly identified that Ayu is the first child of Balinese people who come from the *jaba* caste (ordinary groups) even though it was born to a mother from Japan. This condition is in accordance with the results of research that children born from marriages between nations, will indirectly follow the father's lineage (Kemalasari, 2019).

Context of the situation (4)

Speaker : Balinese male husband
 Speech partner : Komang, Japanese woman who married a Balinese man of *Jaba Wangsa* group
 Location : At home
 Situation : Asking his son (Putu) has eaten or not

Dialogue:

Speaker : Mang, Komang, Putu *sube makan?* (Mang, Komang, has putu eaten?)
 Speech partner : *Sube*, Bli Wayan. (Already, Bli Wayan.)

Analysis:

Japanese women who marry Balinese men when carrying out marriages, so the religious ceremonies carried out by Japanese women are numerous. This is because they are considered like being born again into Balinese. Based on observations and interviews, when marrying a man from the *Jaba Wangsa* class, Japanese women are not entitled to the name “jero” but usually have a name like a Balinese based on their birth rate. In context (4) because of the third child, the Japanese woman's name is Komang followed by her real name. This name change is not known by many people, only relatives, people in the surrounding environment and relatives. The greeting word Komang is generally spoken by speakers when they are in the same area or hear relatives and family use the greeting word Komang, then indirectly the person follows the greeting word "Komang". However, the greeting word changes depending on the context of the speech situation, when meeting outsiders and fellow Japanese women, the nickname he has is still used. The data above reflects that to establish harmony in the family, Japanese women undergo an attitude of tolerance and sympathy towards their partners supported by factors of flexibility and openness (Sirait, 2014).

Context of the situation (5)

Speaker 1 : Pak yan (Neighbor of the ordinary class "jaba wangsa")
 Speaker 2 : Bugek (Auntie of the warrior class)
 Speech partner 1 : Tugek (First child of inter-national marriage)
 Speech partner 2 : Bu jero melati (Japanese woman married in the castle of the knight class)
 Location : in Puri where Tugek and bu jero live
 Situation : Preparing for religious ceremonies in places of worship (Merajan)

Dialogue:

Speaker 1 : Bu jero, dimana ditaruh linggis, mau pasang penjor di merajan. (Bu jero, where is the crowbar placed, want to install *penjor* (decorate bamboo for ceremony) in *merajan* (worship place at home))
 Speech partner 2 : ada di belakang gudang dekat *merajan*. (there is behind the warehouse near *merajan*)
 Speaker 1 : yaya...yaaa (Alright..alright)
 Speech partner 1 : pak yan, silakan diminum kopinya *nggih*. (Mr. Yan, please have the coffee)
 Speaker 1 : *nggih* Tugek, Suksma. (alright, Tugek, thank you)

Analysis:

The context of situation (5) occurred in the castle where Bu Jero Melati and Tugek lived. Pak Yan is a neighbour who often helps in the castle when there are religious ceremonies. The word *Puri* is a term that refers to the house where the *Tri Wangsa* group lives, namely *Ksatriya*. And *merajan* contains the meaning of a place of worship that is in each dwelling place for Hindus. Pak Yan is a greeting word abbreviated from the word *bapak* and Wayan as the identity of Balinese people from the *Sudra* caste group (*Jaba Wangsa*) who were born as the first child. While Tugek is also an abbreviated greeting word from *Ratu Jegeg* “beautiful queen” as a greeting word addressed to the girl of *Ksatriya* class in Bali. In addition, a Japanese woman who married into a *Ksatriya* family was rewarded by being given the honorific name of being “Ibu Jero”. However, in the context above, Tugek still respects Mr. Yan which is shown when offering coffee drinks and the speech spoken ends with the word “nggih” which contains a form of respect meaning “yes”. This proves that the traditional stratification system implemented by greetings still exists among people in Bali, especially in

the context of customary situations. The phenomenon in context (5) gives an illustration that in Bali the status of children follows the father as well as wives (Japanese women) who marry Balinese men with the *Tri Wangsa* group. In addition, Balinese people who do not understand Japanese culture do not use the word *-san* as one of the important characters of honorific to greet people. The word *-san* at the end of a Japanese name. "San" (さん) is one of the greeting words used in Japanese. This greeting word is often used to show politeness and appreciation towards someone, especially when we speak to people we don't know well, older people, or people who have a higher social position (Surya; Marnita & Usman, 2020).

Context of the situation (6)

Speaker 1 : Mama (Japanese female "wife" married to jaba wangsa)
 Speaker 2 : Papa (Balinese husband of jaba wangsa group)
 Speech partner 1 : Made Hiroshi (First son from an inter-national marriage)
 Speech partner 2 : Komang Yurina (daughter)
 Location : at home
 Situation : ask for tomorrow's activities

Dialog :

Speaker 2 : Komang, ben mani megae? (Komang, are you working tomorrow?)
 Speaker 1 : Megae semengan. (Morning shift work.)
 Speaker 2 : Yurina kuliah? Made masuk? (Did Yurina go to college? did Made go to school?)
 Speech partner 1 : iya, besok ada dua mata kuliah. (yes, tomorrow there are two subjects.)
 Speech partner 2 :

Analysis:

The dialogue that occurs between husband and wife and both children occurs in the context of the situation (5). Married to a Balinese man of the *Jaba Wangsa* group so that the position of the wife follows the social status of the husband becomes *Jaba Wangsa* which indirectly the names of the children also follow the name according to the status of *Jaba Wangsa* according to the order of birth, namely the first child begins with the name Wayan or Putu, the second child is identical to Made, Kadek, the third child begins with the name Nyoman, Komang and the fourth child is called Ketut. This condition also occurs in women who marry Balinese men. Generally, their names are called by small names or get names according to the Balinese group. This program is called the *Sudhi Wadhani* ceremony as part of Hindu law, that is, a ceremony for someone who will embrace Hinduism (Lestari, 2014: 20; Hartaka & Gunawan, 2020).

V. CONCLUSION

The results of the analysis in this descriptive study show that the exploration of greeting words in Balinese and Japanese mixed marriages is strongly influenced by their respective cultures and traditions. The greeting word is spoken by the speaker to the speech partner. is largely determined by the context of the situation and social factors among them, location, age, social status and position of women when married to Balinese men. The social hierarchy and power structure in Japanese and Balinese society also largely determine the use of greeting words. That is, social status, interpersonal relationships, whether between family (kinship) friends, colleagues, and status in society or customary religious rituals also play an important role. Children from mixed Japanese and Balinese marriages will follow the social status of the father's family. Giving names to women of the jaba wangsa group, including foreigners who marry men of the tri wangsa group, is called marriage to the status of promotion. This concept of marriage, gave a new name to the jaba woman. Generally the name connotes fragrant and fragrant, such as Jero Sandat (Ylang Ylang flower) or Jero Cempaka (Magnolia Champaca flower). Jaba women married by Tri Wangsa men were given the first name jero with the intention of inviting them into the Griya or Puri. Balinese-Japanese couples undergo a complex process of cultural adaptation and integration in their daily lives, and the use of greeting words is one aspect of this process. Japanese and Balinese couples demonstrate the ability to adopt and combine greeting words from their partner's culture, creating a unique mix that reflects flexibility and adaptability in intercultural language interaction. Despite cultural differences in the use of greetings, couples tend to achieve harmony in their marital relationship by combining elements from both cultures, creating an inclusive and harmonious communication environment. This condition can be seen from the combination of Balinese names at the beginning of children's names as a characteristic of Balinese families entering the Tri Wangsa caste group or Javanese Wangsa followed by Japanese names. The fusion of traditional Japanese and Balinese names can create a unique combination and represent both cultural aspects of both couples.

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4 messages

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Wed, Jan 31, 2024 at 8:11 AM

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Cc: aldids@student.uns.ac.id

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**3. Bukti Artikel Diterima “*TPLS
Editor's Decision - <TPLS24-
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TPLS Editor's Decision - <TPLS24-033001> (Accept)

3 messages

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To: agungdianjepang@unmas.ac.id

Thu, Apr 11, 2024 at 1:31 PM

Dear author,

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Three publication procedures are expected to be completed: 1 paper charge payment, 2 paper revision, and 3 copyright transfer.

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A.A AYU DIAN ANDRIYANI <agungdianjepang@unmas.ac.id>

Tue, Apr 16, 2024 at 9:35 AM

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Rahmat Gaho <rahmatgaho27des@gmail.com>

Tue, Apr 16, 2024 at 10:04 AM

To: "A.A AYU DIAN ANDRIYANI" <agungdianjepang@unmas.ac.id>

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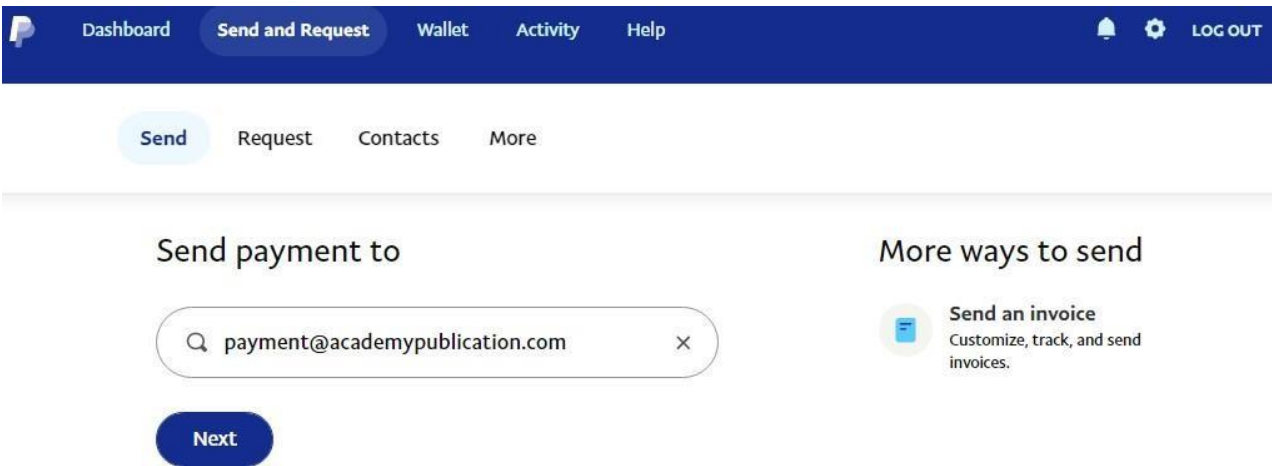
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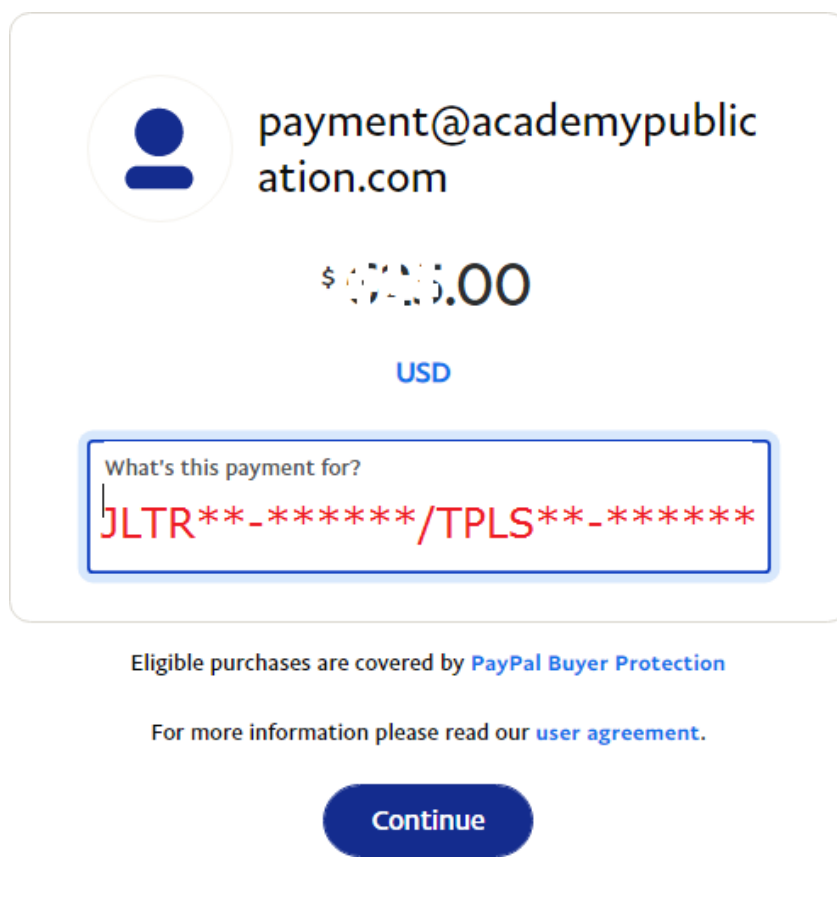


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Affiliation:

Linguistics Department, Warmadewa University, Denpasar, Indonesia

Email:

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081362941120

4. Bukti Pembayaran Artikel

answer - <TPLS24-033001> (Accept)

A.A AYU DIAN ANDRIYANI <agungdianjepang@unmas.ac.id>
To: tpls <tpls@academypublication.com>

Thu, Apr 18, 2024 at 9:53 AM

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Authors: Anak Agung Ayu Dian Andriyani, Ida Ayu Putri Gita Ardiantari, Kundharu Sadhono.

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best regard

agung dian

On Tue, Apr 16, 2024 at 9:01AM A.A AYU DIAN ANDRIYANI <agungdianjepang@unmas.ac.id>

wrote:

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[13] Hartaka, I. M., & Gunawijaya, I. W. T. (2020). Legalitas Upacara Sudhi Wadhani Dalam Hukum Hindu. *PARIKSA: Jurnal Hukum Agama Hindu*, 1(1). Page numbers?

[14] [15] Two same references, please delete one.

[26] 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://royalliteglobal.com/advanced-humanities/article/view/1276> Retrieval time?

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We could provide opportunities for immediate feedback by using project-based learning (Miguel & Carney, 2022).

When there are **three or more authors**, use the first author's last name/surname plus "et al."

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The use of project-based learning "provided opportunities for immediate feedback" (Miguel & Carney, 2022, p. 5).

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Honorifics are expressions used to greet, address, or refer to individuals (Chaer, 2000:107). **should be (Chaer, 2000, p. 107)**

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Exploration of Honorifics in Japanese-Balinese Intercultural Marriages

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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 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.

Keywords: *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 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 (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; Ksatrya, responsible for governance such as kings and officials; and Wesya, responsible for societal welfare such as merchants. Additionally, in the Catur Wangsa 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.

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

Table 1: Exploration of Honorifics in Japanese-Balinese Intercultural Marriages

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 napa 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*" are used for boys, while "*Gusti Ayu*" or "*Dewa Ayu*" are 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).

V. 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" (champak 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.

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2.

[2] Ardyan, A. W. (2015). Pemakaian Kata Sapaan Pada Tutar Sapa Kalangan Pedagang Pasar Lawang Kecamatan Mojosongo Kabupaten Boyolali (Doctoral Dissertation, Universitas Widya Dharma). [Ardyan, AW (2015). The Use of Greetings in Greetings Among Lawang Market Traders, Mojosongo District, Boyolali Regency (Doctoral Dissertation, Widya Dharma University).]

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Exploration of Honorifics in Japanese-Balinese Intercultural Marriages

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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 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.

Keywords: *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 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 (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 Catur Wangsa 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 (Triyanto, 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.

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

Table 1: Exploration of Honorifics in Japanese-Balinese Intercultural Marriages

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*" are used for boys, while "*Gusti Ayu*" or "*Dewa Ayu*" are 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).

V. 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" (champakaka 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.

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Dr. 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



Prof. Dr. 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

revised paper

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Anak Agung Ayu Dian Andriyani
Faculty of Foreign Language, Universitas Mahasaraswati Denpasar, Indonesia
Email: agungdianjepang@unmas.ac.id

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

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

May 21, 2024

Dear Anak Agung Ayu Dian Andriyani, Ida Ayu Putri Gita Ardiantari, and Kundharu Saddhono,

We are pleased to inform you that your following paper has been formally accepted for publication in *Theory and Practice in Language Studies* (TPLS, ISSN 1799-2591).

Paper ID: TPLS24-033001
Paper Title: Exploration of Honorifics in Japanese-Balinese Intercultural Marriages
Authors: Anak Agung Ayu Dian Andriyani, Ida Ayu Putri Gita Ardiantari, and Kundharu Saddhono
Journal Title: *Theory and Practice in Language Studies* (TPLS, 1799-2591)

The paper has been scheduled to the Volume 14, Number 7, to be published in July of 2024.

Thank you for your contribution to the Journal and we are looking forward to your future participation!

Sincerely,

Mr. Feng Liu
Managing Editor
Theory and Practice in Language Studies
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Publication schedule of the July Issue

1 message

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2. The journal is indexed in Scopus.

SJR 2023=0.26 Q2

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TPLS was accepted for inclusion in Scopus in March 2021.

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Year	The number of papers published by TPLS	The number of papers indexed in Scopus (at January 1, 2024)
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2022	322	322
2023	213 (one paper was not indexed due to plagiarism)	212
2020	217	217
2019	219	219

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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
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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 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

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 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 (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 Catur Wangsa 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 1
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.

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