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EQUALITY MARKER IN THE LANGUAGE OF BALI

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Abstract. The language of Bali could be grouped into one of the most elaborate languages of the world since the existence of its speech levels, low and high speech levels, as the language of Java has. Low and high speech levels of the language of Bali are language codes that could be used to show and express social relationship between or among its speakers. This paper focuses on describing, analyzing, and interpreting the use of the low code of the language of Bali in daily communication in the speech community of Pegayaman, Bali. Observational and documentation methods were applied to provide the data for the research. Recoding and field note techniques were executed to provide the data. Recorded in spoken language and the study of novel of Balinese were transcribed into written form to ease the process of analysis. Symmetric use of low code expresses social equality between or among the participants involves in the communication. It also implies social intimacy between or among the speakers of the language of Bali. Regular and patterned use of the low code of the language of Bali is not merely communication strategy, but it is a kind of communication agreement or communication contract between the participants. By using low code during their social and communication activities, the participants shared and express their social equality and intimacy between or among the participants involve in social and communication activities.

Keywords: social equality, social solidarity, intimacy, social agreement, communication agreement

I. Introduction

Speaking and using a stratified language as Javanese and Balinese needs language skill which is different from the skill of using other non-stratified ones. The pattern and the way how to apply the Balinese are far different from the pattern and the way someone uses Indonesian language. Balinese is one of the stratified languages in Indonesia which have speech levels, but Indonesian language does not, as Balinese, Javanese, Sundanese, Sasak, and Madurese (Wajdi, 2015/2016). Speakers of Balinese need a skill how to apply speech levels in Balinese. Low and high speech levels are communication codes which could be used to communicate to each other, both in spoken or written form, both in formal or in informal, both in a formal or informal communication. Speakers of Balinese have to consider how to build social skills to be survival in their community. Social stratification and language stratification exist in the community of Bali is interesting to study in order to look into the social equality, deference, and social hierarchy that could be identified and interpreted. The way how the speakers of Balinese use low and high speech levels as communication codes are interesting to study in order to reveal sociolinguistics variables, namely the study between social hierarchy and the hierarchy of the language that they use. English, as an example, does not have any speech levels like Balinese and Javanese do. Term of address 'you' can be used to address anyone else without exception. Conversely, the



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term of address 'you' will be realized differently by speakers of Balinese (and also Javanese), since they have and have to apply speech levels in their languages. So the speakers of Balinese have to gain two skills or competences, linguistic competence, in which they have to be able to use low and high codes, and social competence, in which they have to treat their interlocutors based on their social relationship. They could not use a single term of address 'you' to address all the people on the same way or manner.

2. Methodology

The data for the research were collected in the form of observation and documents study. The technique of audio recording was applied to gather spoken data by using the following step. The first speaker (under control of the researcher) was obligated to call the second speaker using a cell phone in which recording facility was activated in order to gather spoken dialogue. The recording of spoken data was transcribed into written form and codified according to the speech levels of Javanese. The data was also gathered in the form of a short message facility on a cell phone. The short messages were re-written (transcribed) in order to get a short dialogue done by two speakers. The transcription was then grouped into symmetric use of low code, symmetric use of high code, and asymmetric use of low and high codes. The data also were collected by using document study, namely a story/novel of Bali and it was done by following the next steps: The researcher read the whole text by applying scanning technique. While reading, the researcher made a note on the dialog by marking L (Low code, a dialog in low speech level), H (High, a dialog in high speech level), L-H (a dialog in low code vs. high code). The researcher rewrote (transcribed) the dialog to become data of the research.

3. Result and Discussion

Every time the speakers of the language of Bali would like to talk to another one, he or she has to consider well what language code they have to use, since they have two language codes, low and high codes, in their single language, their mother tongue. The speakers of the language of Bali at least have to choose one of three types of communication based on language codes in their mother tongue. They have to carefully choose a proper code to use to address their interlocutors. The initial question and evaluation are always done to see to whom they want to communicate. As speakers of Balinese, they have to choose one of three patterns namely the use of low and high codes of their mother tongue to communicate properly to each other. The first and the best choice is they use low code of Balinese as means of social and lingual communication among their social community. The second possible choice is that they are to use high code in their mother tongue and the third one is that they have an opportunity to use low and high code asymmetrically. The first way of communicating with each other is that they decide their social dialogue by choosing the first option in which they treat each other by using the basic code in their mother tongue. The second option, they do not do, either the third option is not the best option based on their considerations that will match their social relationships. The first pattern how the speakers choose and determine the communication codes used between them namely low code of speech-level in their mother tongue. Low code in Balinese is a basic code and it is as an integral part of high code or high variation of Balinese. The choice of a code of communication in the form of a low code or a basic code reflects that they have equal social relationships among or between the speakers. Both speakers above, socially own and build equal social relationships. Social equality is also characterized by the familiarity between the two so that they use the basic code of Balinese as a medium of daily communication. The social intimacy indicates that between them there is no social distance that allows directing them to choose to use other communication codes, high speech codes for example. The two also greet each other by name only, without any additional term of address such as '(Ba) pak' or another term of address. Social equality and intimacy among peers encourages them to choose the basic code as a code of social communication in their daily lives. Social Variables: Social Equality (-P) and Social Intimacy (-D) As it was described above that the two speakers of Balinese choose to use the low code of their mother tongue as a medium of social communication during their social life which is

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socially acceptable. Of course, there will be a fundamental question, why they decide to choose and use a low code of their mother tongue as a medium of social communication between them. Why they do so? Is the rational reason that they are unable to use the high code in their mother tongue? Of course, such a conclusion is too early to draw in order to judge that they have social difficulty to choose and use a high code in their language. Social equality becomes the main and proper reason why they always apply the low code of their mother tongue to address to each other during their social life. Social equality in this case is marked by a symbol (-P) 'minus power'. Power (+P) is exercised when a person dominates another one. Power will never be possessed by two or more persons at the same time in a certain community. They are socially equal to each other, that is why they communicate to each other using a low code in their mother tongue. Social variable namely social equality, which is symbolized by minus power (-P), has become a marker of social equality shown by the speakers of Balinese through the use of low code in their language. Social variable of social equality drives and motivates them to use the low code in their mother tongue, the language of Bali. In addition to the social factors of social equality being the main factor and encouraging both participants to use the low-code of the language of Bali, there is one additional social factor that is the social variable of intimacy or lack of social distance built between the two participants. The social distance here is marked by the symbol (+D), plus social distance, which symbolizes that there is a social distance between them. Since the two speakers build a close social relationship, social relations without distance, then it is marked by (-D), minus distance, without social distance. Thus there are two dominant social variables that influence both participants to choose and use the basic code of the language of Bali as their social communication medium, namely the social variables of equality (-K) and familiarity (-J). These two speakers position themselves as members of a socially equitable social community. There is no social difference between the speakers. The similarity and social equality between the two speakers is expressed through the use of appropriate speech-level codes that are appropriately used both in their social life, i.e. low codes in their native language. In addition to social equity, social proximity variables also contribute to low-code choices for use in their lingual communications. Thus, equality and social cohesiveness are the main variables, thus influencing those knobs to choose to use basic variations in their mother tongue. Look at these two speakers also greet each other using only name, without any additional greeting. They simply call and call them by using their respective nicknames. This is a social indicator of how close they are to one another. Among comrades, schoolmates, college friends and people of equal age will usually position themselves as equal and intimate. Social relations based on the principles of equality and familiarity or social closeness will encourage each to use the same communication code. In hierarchical social communities such as social communities and Javanese and Balinese speaking societies, social equality and social familiarity are clearly demonstrated by the use of basic code in the language it embraces. Social intimacy and social closeness in the Javanese community are demonstrated through the use of the basic code in the Javanese language called the level of speech ngoko (Wajdi, 2015/2016). While in the Balinese community, equality and social closeness are realized through the basic code of the Balinese language. Both of these languages, namely Balinese and Javanese, each have a speech stratification, namely the existence of a pair of high and low speech variations. A pair of high and low variations in the Javanese language is clearly marked. Low variation is called ngoko, while the high variation is called krama. This naming is not solely done by researchers and social, because both the term ngoko and krama are known and used by ordinary people. Usually the term used in a field of science, the term is only used limited by experts in the field. On the contrary, Javanese speakers recognize both the term ngoko and krama well. These two terms are not solely the formation of researchers, linguists or social anthropologists. Why is that? The fact that even laypeople of Javanese speakers know these two terms well in their daily lives. Although the Balinese language, the high and low codes are not labeled as Javanese, but a pair of high and low variations also characterizes the Balinese language as a language with speech stratification used by the social community with its social stratification. Friendliness Politeness There is a big and fundamental question of whether the phenomenon of dialogue as exemplified above can be classified as an example of language

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activity that may reflect language politeness or not. Although the level of basic speech as part of the communication code is always used in everyday communication, but often we are directed to an understanding that the level of basic speech in local languages in Indonesia such as Java (see Wajdi, 2015/2016) and Language Bali has a 'rough' taste value which certainly leads to a sense of 'disrespect' when used as a communication code. Apparently this kind of understanding is not entirely accurate because however the existence of low code is an inseparable part of the high code, both in Java (Wajdi, 2015/2016) and in Balinese, as communication medium and social communication code used everyday, Both in written communication and oral communication. As an inseparable part of the high code in a language, in both Javanese and Balinese languages, low-code is one of the characteristics that indicate that a language has a stratification of speech that the emergence of low code co-existence and high speech within one language. Two examples of languages to be addressed here are the speech-level code in Javanese, as the previous Wajdi (2015/2016) review and the Balinese language are being conducted. That these two languages, Javanese and Balinese languages, have variations of high and low speech levels as a couple of codes of communication in social life and everyday life in each community namely Java and Javanese speech community. These two communities, namely the Javanese community and the Balinese community, exist and live in Central and East Java and beyond - both living in the province of Bali and living outside Bali as in the transmigration areas, using a pair of high codes and Low code as a code of daily communication. Both communities also have a social stratification which is often found in the lower social classes called wong cilik or tiyang alit, as lower social classes and priyayi, as upper class in Javanese society, whereas brahmins, as upper social class and sudra, as the lower classes in The people of Bali. It's just that in the Balinese society, this social class is closed, because the brahmin class and the sudra are based on descent and it is expressed also in the system of self-name. In contrast, the social class of Javanese society is an example of an open social class because modern priyayi also arise, not because of heredity but because of achievements in education and or in the social economy. The system of self-denomination in the Javanese society is also not a 'trademark' today that someone comes from the noble class (upper class aka priyayi) or from the lower classes or wong cilik / tyang alit which is often spoofed into the 'ning ratan' class (literally ning Meaning 'in', 'street' / street class). When observed the nomenclature of the Javanese society today is completely abandoned. If it can be found, the percentage is very small or small and insignificant. The names that indicate that someone is a descendant of Javanese nobility are no longer in use. Even in the Dutch colonial period, the name based on the descendants of Javanese nobles dared to be removed and changed to a name not associated with the noble offspring or not. Take for example, the name Ki Hajar Dewantara, Father of Education Indonesia. Originally he was named Raden Mas Suwardi Surya Ningrat. Raden Mas's first name (R.M.) indicates that he is of Javanese nobility. He is a descendant of blue blood, a social class of Javanese society. He is one example of Javanese priyayi in its original meaning. However, the history of Indonesia recorded with gold link that he then changed his name to a name that does not indicate that he is a descendant of Javanese nobility. Name Raden Mas (R.M.) Suwardi Suryaningrat was changed and changed to Ki Hajar Dewantara. According to the researchers, the first name 'Ki' is a first name that reflects the class of ordinary people. The term or name 'Hajar' comes from Arabic meaning 'black stone', or 'move'. We are reminded of the name of the mother of the Prophet Isma a, who married the Prophet Ibrahim a.s, the Hajar from the black slave class. Ki Hajar Dewantara wanted to emphasize that he is a class of ordinary people, his class is mostly like a class of stone scattered everywhere. Ki Hajar is not the name of the gold class, the gemstone is very rare and the price is expensive. Ki Hajar is not a noble who is often associated with the class of the Gods. Balinese society is one of the most ideal examples of how the name is still well preserved. In everyday life, we are still accustomed to witnessing the nickname of someone who is really very thick showing that the person is a Balinese. Especially if we open the telephone directory, then there is no difficulty whatsoever to find the name of the Balinese there. The list of students, from kindergarten to college, is also proof of documents that the Balinese name becomes a great monument how well maintained the name is. In contrast to the Balinese people, the nomenclature system that signifies

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a person from the upper and lower classes is still used very closely, the name of the Pegayaman Muslim community follows the Balinese name according to the social class corresponding to the social class in accordance with the social conditions of the Pegayaman community. Therefore, the Muslim community of Pegayaman Buleleng and the Muslim community of Saren Jawa Karangasem, it is impossible to adopt the Balinese nomenclature of the upper classes. What can and do adopt Balinese naming from the lower classes, such as Wayan, Made, Nyoman, and Ketut followed by the next names that reflect their beliefs. Balinese nomenclature was then combined with the names indicating that he was Muslim on one side. On the other hand that it is the muslim community in Bali. The first name Wayan, Made, Nyoman, and Ketut are used plus the name from the Arabic, as a marker that he is a Balinese Muslim. Be the name of Wayan Abdullah, Made Nasir, Ketut Jamal and others. No name of Anak Agung Abdullah or Ida Bagus Jamaluddin was found, for example, in the Pegayaman Muslim community and the Muslin Saren Jawa Karangasem community, since the name Anak Agung or Ida Bagus can only be used by someone believed to be from the upper classes of Balinese society. The main question is, is the basic (low) code in Balinese as seen in the above dialogue can be categorized as speech reflecting language politeness? The same questions once researchers do when analyzing low-code speech (ngoko) Java language.

Although the code is low as the base code and as an integral part of the language, but often its existence is considered minor especially by the layman. Although the speakers in their daily lives always need and use the basic code, but the speakers often makes judgments that can be grouped into misconceived terms in labeling the base code. If it is observed once again that both speakers have social relationships built and maintained throughout their lives on the basis of the principle of equality. Thus it is clear that there is no social difference between the two that they show through their social activities and social communication. Social equality is also manifested in the form of social communication and lingual communication using language media. The choice falls on the use of basic code in their native language, Balinese. Certainly, a very basic question is why both speakers make choices on the base code? Why not choose to use high codes for example. Is it because of these two speakers, as already stated above, are unable to use high codes as a medium of communication between them? The answer to the second question, too judgmental is based on the inability of both speakers to use high codes. A more precise answer to the question of why these two speakers use low code is because of the principle of social equality and social closeness that encourages them to use low code. Social equality needs to be symbolized in this conversation (K). The symbol (-K) is read 'minus power', or social relationship without any 'power' shown by either of the two participants. In addition, both participants also apply the principle of social closeness symbolized by (-J) 'minus distance', ie minus social distance, no social distance between the two. Such social proximity strengthens the social relationship between the two so that the choice of the base code as a communication medium is both what they do. Social relationships without power and without social distance that encourages both speakers are using the low code in everyday communication and interaction. Social relationships without power and without social distance can be expressed in other words that both participants have close and close social relationships. The proximity and social familiarity that drives two participants to use the low code in the language used is the low level of speech in Balinese. If it is viewed in terms of language politeness, then the communication of the example of the above dialogue is a reflection of language politeness, which is in this study called politeness of friendliness. The relationship between intimates is manifested in a form of communication that reflects social equality and social closeness in which the use of the basic code in the mother tongue of the speakers. Therefore this analysis identifies that the phenomenon of using low-code in the language of Bali as an example in the above dialogue is a dialogue that reflects the politeness of language use that is politeness of friendliness.

4. Conclusion

Social Relations as Social Agreement

In essence, there is no one community that does not recognize what is termed as social class practiced in social relationships among social members in the community. Social class can be a closed social class and an open social class. The Balinese are essentially an example of a society that has social classes grouped into a closed social class. The upper class, brahma, and lower class, sudra, as a social class based on descent cannot be accessible to everyone. In Balinese society, this social class is still well maintained which is practiced and documented in a person's rule or naming. First names of Balinese like Anak Agung, Ida Bagus, Cokorda are examples of names indicating that the name's owner is of Balinese of upper class descent. While initial names such as Wayan, Made / Kadek, Nyoman and Ketut as a marker that the person concerned comes from the descendants of the lower classes (jaba) Balinese people. The name cannot be used indiscriminately, especially the name of the upper class can not be used freely by the person who does not come from the upper class. The Pegayaman Muslim community that adopts Balinese name is fully aware that what they are doing must be in harmony with the social norms that apply to Balinese society in general. Therefore, the Pegayaman Muslim community can only adopt a Balinese name that is socially acceptable. Thus only a name commonly used by the lower classes of Balinese society which are then adopted by the Pegayaman Muslim community. On the contrary, the Javanese society in general who knows the upper social class (priyayi) and the lower social class (wong cilik or tiyang alit) is an open social class. In the initial and narrow sense, priyayi can also mean Javanese based on blue blood. However, the subsequent development that the source of social class of Javanese society extends to three sources (Wajdi, 2014) that is descent, education, and wealth. The descendants of blue blood will give birth to a generation of blue blood marked with the name Raden. However, the understanding of the upper class based on the bloodline of the blue blood has been abandoned. Raden is an initial name but today it is not the main marker anymore in Javanese society and part preserved by the current Javanese society. A person who is not of the blue blood can enter into a high class (new prijaji) in the Javanese society because the person has a high education compared to an uneducated person. A teacher, though not of blue blood, can be incorporated into a new social class or a new priyayi, due to educational attainment. Pegayaman Community, recognizes social classes that are more similar to Javanese society in general, because it is impossible social class in Pegayaman like social class of Bali society. Educational background, age, and wealth makes a respected person in his community. Thus not because of the lineage, but because of social achievement that makes a person grouped into the upper class. The social age variable is also a recognizable factor in how social class within a community is applied. Age or seniority can be a criterion for determining as an upper class when dealing with someone younger. Lingual and Social Agreement The community of Pegayaman has a proven linguistics flexibility that is by adopting the language of Bali with its speech levels as a medium of daily communication, both internal community in Pegayaman and Pegayaman external community. They are also able to do social accommodation by adopting the Balinese names in a wise manner. This social ability becomes a 'trade mark' because after the initial name by following the Balinese name, then added by the next name that reflects at the same time indicates the initial identity of members of the community Pegayaman. The Pegayaman Muslim community is also capable of sorting out and choosing acceptable names which are socially acceptable. Politeness as a Social and Communication Agreement The ability to practice social accommodation, i.e. social adaptation by adopting the names according to the naming that characterizes Balinese society and the lingual accommodation that is the ability to use the language of Bali as the language of everyday communication is the linguistics skill which is controlled by every member of Pegayaman Muslim community. The use of low-level or low code observed shows a regular and steady pattern. The regularity of the patterns indicates that the use of speech-level codes is not merely a communication strategy, but rather the communication agreement of participants involved in speech events. The communication agreement indicates that there is a relationship of the participants involved, there is a speech code used by participants, there is a context of the use of speech-level code, and the effect of the effect on the speaking partner in the use of the speech code. Of course, the effects posed there are positive, not negative and destructive. If the low code used by each participant is negative, then surely the communication pattern using low code in Balinese language will be evaluated and there will be

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no continuous repetition. In fact, participants constantly use low code as a medium of daily communication. That is an indicator that the use of the low-level of the language of Bali shows that there is a language politeness there. The politeness that needs to be formulated by the phenomenon of the use of low code is a reflection of politeness in language use, called friendliness politeness. The patterned use of the low code in the language of Bali shows that the phenomenon is not merely a communication strategy or politeness strategy but it is, as one of the most important thing to state here, a communication agreement. Internal social relations within the Pegayaman community as well as external relations of the Pegayaman community are not merely social strategies but, according to the results of this research analysis, is a social agreement which is practiced in the Pegayaman community, both internally indoctrinated by the Pegayaman community and externally. Social relations among young people characterized by social relations patterns of intimacy and social closeness are the first social relation pattern practiced in everyday social life. They also have a social relationship based on mutual respect between one another, which is based on social distance factors from one another. This is the second pattern of social relations built by the Pegayaman community. Third, they also have an asymmetric pattern of social relationships, ie patterns of unequal social relationships with one another. This social credibility is because there is a power factor possessed by one member of the community when dealing with other community members, both internal and external to the Pegayaman community. The most universal and easily observable power is due to age differences. Parents who are socially older when dealing with young people or much younger people, these parents have socially power over the young. If there are three patterns of social relationships based on familiarity or social closeness, social respect, and social hierarchy, then the three patterns of social relations become social variables that affect the communication patterns using the Balinese language. Social relations on the basis of social proximity encourage the participants to communicate with each other using the basic variations of Balinese. The highly patterned social relationship and lingual communication relationship is not merely a social strategy and communication strategy, but a social agreement and communication agreement within the community. This is the social contract and communication contract practiced in the Pegayaman community. Because social relationships and lingual relationships are a contract or agreement, there are rights and obligations that must be met by each participant involved in social events and communications events. Suggestions Every society has unique characteristics that may not be a generalization to the characteristics of other societies. Research and researchers in Indonesia are often emphasized to use the theoretical framework in the research to be undertaken. Often the adopted theoretical framework limits the results of the research so that the results seem to follow exactly as the theoretical framework is adopted. If it is returned to the characteristics of society and research data, the nature of this research should apply the theoretical framework by (1) adopting a theory, (2) adapting the theoretical framework in accordance with the characteristics of society and existing data, (3) reinterpreting the theory, (4) modifying (framework) theory, and (5) formulating new theory. These steps were done by considering that generalizing the characteristics of a community and generalizing research data taken from a community is likely to be avoided.

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