

CHAPTER I

INTRODUCTION

This chapter presents a background of the study, problem identification, statements of the problem, a limitation of the study, purposes of the study, and significances of the study.

1.1. Background of the Study

Language has been perceived as a means of communication used by people in the society for expressing their ideas, though, and feelings. Hornby (2007) states that language is a vital aspect in communication that enables people to convey their feeling and thought to other people in which it is also added that there are many problems that will appear in humans' activities if there is no language. Specifically, Seken (1992) defines language as a system of arbitrariness, symbols, and vocalization used as a mean of communication in the society. It is also stated that there are various kinds of language used by people while they are communicating based on the environment. People tend to speak a different language based on their regions. It indicates that the different language use is also caused by their geographical factors that emerges language variations.

Talk about language variations, one of common language variations found in the society is dialect. Chaer and Agustina (1995) states that dialect is recognized as a language variation appears in a group of people who live in a particular place, area, or region. Dialect is also described as a regional or social language variety which is different from other varieties exist in the same language in which it is caused by its

different forms, such as; pronunciation, grammar, or vocabulary of speech (Nordquist, 2006: Roach, 2009). It cannot be denied that a different dialect exists in one area or region as what has been occurred in Bali.

In Bali, the local people usually speak Balinese language as their native language or mother tongue in their daily communication but it has many different dialects spoken by Balinese people who live in the different region in Bali. It is supported by Sulaga et al (1996) who argue that Balinese language has a variety of dialects exists in each regions which has its own characteristics. On another side, Bawa and Jendra (2008) show that there are two dialect categories spoken in Bali, such as; Bali Aga dialect and Bali Dataran dialect. Bali Aga dialect is commonly spoke by Balinese people who live in the mountain hills area meanwhile Bali Dataran dialect is commonly spoken by Balinese people from lowland area. In addition, it is believed that Bali Aga dialect is the original dialect of Balinese languages in which it is spoken by the first tribe or community who live in Bali meanwhile Bali Dataran dialect is perceived as Balinese language which has been intervened by other cultures and outsider.

An interesting phenomenon is found by the researcher related to the dialect of Balinese language in Kecicang Islam as one of region in Bali. Kecicang Islam as its name is one of region in Bali in which its population is dominantly by Muslim people therefore it is commonly called as Muslim village or community or known as "*Kampung Muslim*". Balinese language is usually spoken by Kecicang Islam villager in their daily life in which it emerges a dialect that is categorized as Bali Dataran

dialect considering that it is intervened by another culture appear from the outsider who live in that village.

There are some uniqueness related to the dialect spoken by Kecicang Islam villagers when they speak Balinese Language. First of all, when they speak Balinese language, they use vocal {o} in the last of word that is spoken by them which is pronounced [ou] that is mostly the same as Javanese language. Meanwhile Bali Aga dialect commonly uses vocal {a} which is pronounced [ʌ] and Bali Dataran dialect commonly uses vocal {a} which is pronounced [ə]. Second, there are also differences in terms of morphological processes from other dialects, especially when the words that the villagers of Kecicang Islam say will be attached with an affix. Keciang Islam dialect uses {-ane} at the end of several words as suffix. For example, the word *bapa* [bapə] “father”. In Kecicang Islam Balinese dialect says *bapaane* [bapʌne] “his/her father”. But on the other hand, generally, Balinese Language uses the word *bapane* [bapʌne] “his/her father” which is added with {-ne} as suffix. It was also found that Kecicang Islam Balinese dialect use {-nane} as suffix in several words used by Kecicang Islam Villagers. For example, the word *ibo* [ibu] “you” becomes *ibonane* [ibuʌnʌnʒ] “you”. Meanwhile in Bali Dataran generally it will be *ibane* [ibʌnʒ] “you”. Third, the researcher found the other uniqueness from several words that are used by the villagers of Kecicang Islam Village which are very different from other Balinese Language generally. For example, the word *bapo* [bapou] means “uncle”. In general, the word “uncle” is usually translated into the word *maman* [mamʌn]. Then, there is the word *semel* [səməl] means “confident” that usually translated into *juari*

[dʒʊʌŋɪ] in general of Balinese Language. There is also the word *baɔ' or ibao'* [baʊ' or ɪbaʊ'] means “a while ago” that is very different from other Balinese dialect using the word *tuni or ituni* [tonɪ or ɪtonɪ].

Although, the Balinese language spoken by the villagers of Kecicang Islam is categorized as Bali Dataran dialect but it is still found that there are many differences found between a common Bali Dataran dialect and the dialect of Kecicang Islam particularly if it is viewed from the morphological aspect of the spoken language. This condition emerges a problem where the outsiders who come to that village face a difficulty in understanding the communication of Kecicang Islam villagers. The Balinese language spoken in the dialect of Kecicang Islam is difficult to be understood by the new comers even they are Balinese people in which it can lead to misunderstanding and communication error.

Several studies related to Baline language spoken in Bali Dataran dialect particularly the studies that focus on morphological area such as; affixation system has been conducted. Riasa (2018) also conducted a study about Bali Dataran dialect spoken in Lemukih village. The study is focused on analyzing focuses the affixation system of that dialect by concerning on the derivational and inflectional affixes. Suardika et al (2018) studies the Balinese language spoken in Bali Dataran dialect occurs in Tegallinggah village. From all those studies, there is no specific study that analyses the Balinese language spoken in Kecicang Islam dialect since it has a unique phenomenon as one of Bali Dataran dialect. Therefore, this study is intended to be conducted in order to find out the affixation system of Balinese language spoken in

Kecicang Islam dialect considering that from morphological aspect the words spoken in Kecicang dialect is different from other Bali Dataran dialects.

1.2.Problem Identification

People tend to speak different language due to their different region or geography in which it emerges language variations, such as; dialect. The uniqueness and differences of language spoken in a dialect can lead a misunderstanding or misinterpretation while it is used to communicate with other people from other regions. Kecicang Islam dialect is hard to be understood by other villagers used other dialect in Bali. There are many differences in pronunciation, intonation, even many words that are different from the other Balinese language. If the villagers of Kecicang Islam village speak to other villagers with their own dialects surely other villagers will difficult to understand.

1.3.Limitation of the Study

This study focuses on the analysing the affixation system of Balinese language spoken in Kecicang Islam dialect which are classified as derivational and inflectional affixes.

1.4.Statements of the Problem

Based on the background of the study above, the statements of problem of this research can be stated as follows.

- 1) What are the types of affixes used in Kecicang Islam dialect?

- 2) What are the types of affixes in Kecicang Islam dialect belonging to derivational and inflectional affixes?

1.5. Purposes of the Study

Referring to the statements of the problem above, the purposes of this study can be formulated as follows.

- 1) To find out the types of affixes existing in Kecicang Islam dialect.
- 2) To find out the types of affixes in Kecicang islam dialect belonging to derivational and inflectional affixes.

1.6. Significances of the Study

1.6.1. Theoretical Significance

Theoretically, the result of this study is expected to be significant for giving information and deeper understanding about morphological process which occurs in Balinese dialect, especially the morphological processes in Kecicang Islam Balinese dialect.

1.6.2. Practical Significance

Practically, the result of this study is expected to give significant value for:

a. Readers

Readers in general will know about the dialect with the affixes which are used by the villagers in Kecicang Islam village and they will also be able to increase their knowledge about the dialects which exist in Bali especially Kecicang Islam Balinese dialect.

b. Government

Government will be able to use the result of this study as an authentic file or document about Keciang Islam Balinese dialect. The result of this study can also be used as one of documentary evidences of Balinese Language which becomes one of the local languages in Indonesia.

c. The Students and the Lecturers of English Language Education (ELE)

The result of this study can give contribution to the lecturers of ELE in teaching the same field of research. The result of this study can also guide the students of English Language Education in learning processes about morphological process of dialects in Balinese Language.

d. Other researchers

Other researchers are able to use the result of this study as reference for their further study related to the analysis of dialect especially when the subject of their study is about Balinese dialect.

