

KIAS LANGUAGE ON FAMILY WELFARE PROGRAMME IN SANGKEP OF CREATIVE ECONOMIC EMPOWERMENT AS IMPACT OF MOUNT AGUNG ERUPTION

Nirmala Tari, I Wayan Majuarsa, and Ni Made Christine Dwiyantri

- 1) Akademi Komunitas Manajemen Perhotelan Indonesia
nirmalatari23@yahoo.com
- 2) Akademi Komunitas Manajemen Perhotelan Indonesia
majuarsaakmapindo@gmail.com
- 3) Akademi Komunitas Manajemen Perhotelan Indonesia
christineakmapindo@gmail.com

ABSTRACT

The languages spoken by a member of the Family Welfare Programme appearance are very rich languages, style and word choice used in the role of each statement when *Sangkep*. The primary purpose of *Sangkep*, besides, to discuss the creative idea to empower member. It is also to convey the values of struggling life as well as to maintain the economic impact of mount Agung eruption. Member uses several special languages to provide emphasis as well as invitations to others. Not all types of *kias* language can be found in this study. The *kias* language is discussed in this study, they are simile, metaphor, personification, eponyms, cynicism, sarcasm, satire. *Sangkep* as media to hold the public idea, also convey the contents of togetherness life to the next generation directly. The languages are spoken in *sangkep* show invitation, so as to provide an encouragement to solve every problem. Therefore, member more often uses the *kias* language in conveying the information to be conveyed to others to reach in solving the problems.

Keywords: *kias* language, *sangkep*, economic empowerment.

INTRODUCTION

Bali has many culture and motivation in economic empowerment. Culture of dance performances, gamelan, wayang, the tourism destination is one of reason why tourist come to Bali. The focus of this research about family welfare program in *sangkep* of creative economic empowerment. Lots of foreign tourists who visit in every holiday season and every day, the visit includes tourist curiosity about several aspects, namely: culture, traditions, customs, habits of Balinese citizens, scenery, culinary, and history of the legacy of the previous kingdom has made tourist attraction to generally (Anggayana, & Sari 2018)

This organization stems from family welfare education, which seeks to involve participation and is a women's education program. Subsequently this organization changed to Family Welfare Development which seeks not only to educate women but to foster and build families in the field of mental and physical material and to improve the quality of environment, health, economic growth. Family welfare *sangkep* means meeting in the in a traditional activity that aims to unite the thoughts or ideas among members of the family welfare member to reach an agreement on something that is discussed. In these *sangkep* activities the Balinese language is very often used communicatively by the *sangkep* leader or the *sangkep* member.

In communication using the Balinese language during the *sangkep*, there were many innuendos or meanings behind the sentences uttered by members. These sentences indeed contain profound meanings so that they can enter the intended audience. Sentences are done as a form of politeness, innuendo, or reflection. In *Sangkep* there is cultural meaning inside. This will have a clear impact when they are dealing in the real world of work where the ability to write requires someone to be able to coordinate aspects of listening, speaking and reading skills to the maximum (Lindawati, Asriyani & Anggayana, 2018). Before *sangkep* the members should have reading and writing skill to understand when they meeting together. As one of the productive skills, writing skills are seen as complicated skills to understand (Lindawati, Asriyani,

& Anggayana, 2019). Bali is divided into two, Bali Aga and Bali Dataran. Bali Aga people used to be called as hill villagers because most of them live in the hills; one thing that makes them different is their language (Anggayana, Budasi, Suarnajaya, 2014). Bali Dataran is Balinese as regular.

The creative economy is inseparable from the development of creative industry businesses because developing a creative economy business requires support from the financial industry and the surrounding environment that supports it in the development of the creative economy. Family welfare mothers are required to be able to have a good impact on the surrounding economy as a form of economic improvement for the better. The government also believes that by fostering a creative economy, a region will be able to develop its economy well. In line with these developments, the demands and daily needs of family welfare mothers can be fulfilled.

The creative economy relies more on the creativity, intellectual community, and the potential of the region in developing existing economic potential. The development of the creative economy in a particular place is very dependent on the quality of human resources in developing the creativity of a product. In other words, the development of the creative economy is an alternative economic activity for the community in developing and maximizing their potential in entrepreneurship.

The languages spoken by the family welfare appearance are very rich languages both the style and the word choice used in the role of each moment. They are delivering meaning to convey the values of life as well as to attract the attention of the member. In communication use several particular languages to provide language emphasis as well as invitations to the member. Nowadays, family welfare should learn English. English ability of the local people and their understanding of the culture of Bali is still no satisfactory (Anggayana, Nitiasih, Budasi, 2016).

The impact of the eruption of the Mount Agung that occurred at the end of 2017 still has an impact on several areas in Karangasem. Whatever happens in the community, the organization in the village must continue to run well and can be linked to economic improvement in order to support the family's economy which at that time still has a negative impact to the family. Therefore it is often discussed in research and service on how to advance the area affected by the eruption of the Mount Agung.

Basically, the progress of a nation is largely determined by the quality of education of its population (Anggayani & Osin, 2018). The tourism sector continues to be encouraged because this sector is a mainstay in generating public income and foreign exchange for the country (Suryawati, & Osin, 2019). With the development of a tourism industry will affect the increasing income of the community around attractions and the creation of employment opportunities (Osin, Kusuma, & Suryawati, 2019).

The kias language appears in the Sangkep because the member tries to create an effect by violating or exploiting the language rules. Communication in Sangkep was chosen as the source of data in this study because the present family welfare is popular in increasing economic empowerment. Being an interesting study as research, in addition to preserving the culture, it can also convey the real struggling life. In communication, there is potential. Potential is the ability that has the possibility to be developed, by seeing the lexical meaning (Reimer, 2010)

MATERIALS AND METHOD

Keraf (2006) explain the style of the kias language is the style of language that it is a deviation in the field of meaning, the disclosure is done in kias to given as kias language style. The figurative language style is first formed based on comparison or equation. Comparing something, it is trying to find characteristic that shows the similarity between the two things. Comparison contains two notions, comparisons that belong to a plain or direct language style, and comparisons are included in the style of figurative language.

Variety of figurative styles, as described below (Keraf, 2006: 136).

a) Equations or Similes

The equation or simile is an explicit comparison, which is directly stated something in the same as anything else. For that, it requires an explicit effort shows the similarity, the words: is like, the same, as, and so on (Keraf, 2006: 138). Similes are devices used by poets and lay people to express figurative comparisons (Chiappe, Kennedy, & Chiappe, 2003).

b) Metaphors

Metaphors are a kind of analogy that compares two things directly, but in form which is short. For example: *buaya darat*, *bunga bangsa*. Mafafora as a direct comparison does not use the word: is like, as, and so on, so that the first item is directly related to the second item (Keraf, 2006: 139).

c) Allegory, Parable, Fable

Allegory is a short story that contains a metaphor. This figurative meaning must be drawn from below surface of the story. In allegories, the names of the subjects are abstract, and the purpose is always clear. Allegory can both be related to and differentiated from extended, linguistic metaphor (Crisp, P, 2008). The parable is a short story with the characters usually humans, who always contain a moral theme. The term parables are used to call fictional stories in allegorical scripture, to convey a moral truth or spiritual truth. Fable is a story-shaped metaphor of the animal world, where the animals, even the non-compound beings act as human (Keraf, 2006: 140).

d) Personification

Personification is a kind of figurative style of language that describes inanimate objects or things that are not lifeless as they have human qualities. Personification is special feature of the metaphor, which denotes inanimate objects act, do, speak like a human (Keraf, 2006: 140).

e) Alusi

Alusi is a kind of reference that seeks to suggest the similarity between people, places, or event. Typically, this allusion is an explicit or implicit reference to events, figures, or places in real life, mythology, or in famous literary (Keraf, 2006: 141).

f) Eponyms

Eponyms Is a style in which a person whose name is so often associated with certain traits, so the name is used to express nature (Keraf, 2006: 141).

g) Epithet

An epithet is a kind of reference that expresses a particular trait or trait of a person or something. It is a descriptive phrase that describes or replaces the name a person or an item (Keraf, 2006: 141).

h) Sinekdoke

According to Keraf (2006: 142), sinekdoke is a kind of figurative language that uses part and something to declare the whole or use whole to declare part.

i) Metonimia

Metonimia is a style of language that uses a word to express others thing because they have a very close relationship. The relationship can be an inventor for results invention, owner for possessions, consequences for cause, cause for effect, and so on. Metonimia is a form of sinekdoke (Keraf, 2006: 142).

j) Antonomasia

Antonomasia is also a special form of sinekdoke in the form of use an epithet to replace a name, or an official title, or a position to replace the name of self (Keraf, 2006: 142).

k) Hiplalase

Hiplalase is a kind of language style in which a particular word is used to describe a word, that should be used on a different word. Briefly, it can be said that hiplalase is a reversal and a natural relation between two components idea (Keraf, 2006: 142).

l) The irony, Cynicism, and Sarcasm

Irony or satire means saying something with different meaning or purpose from what is contained in the sequence of his words (Keraf, 2006: 143). Sometimes it is also used another term, cynicism which is interpreted as an allusion in the form of doubts containing ridicule against sincerity. When the irony is changed, there will be a more cynical style, cynicism is a more crude irony of its nature (Keraf, 2006: 143). Sarcasm is a more rough reference of irony and cynicism. It is a reference that contains bitterness. Sarcasm may be ironic, or it may not, but what is clear is that this style will always be hurtful and unpleasant to hear (Keraf, 2006: 143).

m) Satire

Satire is used to laugh at something or reject it. Satire using sarcasm, irony, or parody, to criticize, laugh or reject something (Keraf, 2006: 144).

n) Innuendo

Innuendo is a kind of satire by downplaying the real truth. He stated criticism with indirect suggestions and often does not seem to hurt (Keraf, 2006: 144).

o) Antifrasis

Antifrasis is a kind of irony that manifests the use of a word with the opposite meaning, which may be regarded as an irony of itself, or words used forward off evil, evil spirits, and so on (Keraf, 2006: 144).

p) Paronomation

Paronomation is paraphrasing a metaphor by using sound similarity. It is a word game based on sound resemblance, but there is a big difference in its meaning (Keraf, 2006: 145).

The data in this study is sourced from Family Welfare Programme in Sangkep. Research method in this study is observation with recording techniques and note. In this research, the researcher uses qualitative research approach with interpretative research type. Data analyzed using Language Style theory from Keraf (2006). In addition it also used the theory of Lakoff and Johnson (1980) as supporting theories. The results of the data analysis by informal method. Application of informal methods in the presentation of data analysis results is realized with using words, sentences, and technical terms to formulate and explain each research problems.

FINDING AND DISCUSSION

In finding and discussion will discuss which classified of the kias language, is the simile, metaphor, allegory, parable, fable, personification, allusion, eponymous, epithet, sinekdoke, metonymic, antonomasia, hiplalase, irony, cynicism, sarcasm, satire, innuendo, antiphraisis, paronomastic. Not all types of kias language can be found in this study. The kias language is discussed in this study, they are simile, metaphor, personification, eponyms, cynicism, sarcasm, satire. Everything will be are discussed one by one in the subsections below.

a. Simile

The equation or simile is an explicit comparison, which is directly stated something in the same as anything else. For that, it requires an explicit effort shows the similarity, the words: is like, the same, as, and so on (Keraf, 2006: 138). Simile language can be seen in the utterance.

Data 1: (1) *nak kenapi mriki **care layangan mebucu dadue***

The bold text as the data above uses the simile language, *care layangan mebucu dadue*. In the utterance above, the speakers equate the corner of the kite as the human sad face. Using a simile, the speaker shows how she describes a person's sad face like a corner of the kite,

b. Metaphor

Metaphors are a kind of analogy that compares two things directly, but inform which is short. For example: buaya darat, bunga bangsa. Mafafora as a direct comparison does not use the word: is like, as, and so on, so that the first item is directly related to the second item (Keraf, 2006: 139). Metaphor language can be seen in the utterance:

Data 2: (1) *tiyang leleh megae, dereng sangkep itungang tiyang, pamuputne tiyang **matimun gede***

The utterance above use metaphorical language in bold text, *matimun gede*. Speakers use the analogy of "*matimun gede*" to describe *semangka* in Balinese refers to *bangke* dead. Speakers compare supposes with watermelons. Indeed "*matimun gede*" and "dead" have different connotations. "*matimun gede*" have a positive connotation, the big watermelons. Meanwhile, "dead" has a negative connotation, already lost her life or no longer live.

c. Personification

Personification is a kind of figurative style of language that describes inanimate objects or things that are not lifeless as they have human qualities. Personification is special feature of the metaphor, which denotes inanimate objects act, do, speak like a human (Keraf, 2006: 140). The language of personification can be seen in the utterance:

Data 3: (1) *Ngabe keneh jak liu niki keweh, **beh tiyang ngemaang ide**. Kadenange tiyang nuegin isin gumi. Kadang tiyang males ngomong pang ten pelih **care ngenjekin ikut cicinge, mebalik nyaplok.***

The utterance above uses speech in a very related language style. One of her speech uses the style of personification language. It can be seen in the bold print of *beh tiyang ngemaang ide*, a person who in good act, speak, and idea his/her life. This is only experienced by humans and this does not apply to animal. Meanwhile, in the context above the word "*ngenjekin ikut cicinge*" a person who in the good act, speak, idea his/her life. The process of becoming a good act, speaker, idea is presented as *ikut cicinge* "dog tail". In this case, speakers assume that giving a good act, speak, idea person is hard, a process of becoming good will experience many temptations as well as dog tail that step on the dog tail. In the process of step on the dog tail is certainly will bite us. By stepping on the dog's tail, the dog will strike back. So, instead of doing things like this it is better, she does not do anything, even though the idea is good to convey.

d. Eponyms

Eponyms Is a style in which a person whose name is so often associated with certain traits, so the name is used to express nature (Keraf, 2006: 141). The style of the eponymous language can be seen in the utterance:

Data 4: *irage harus care **hanoman** wanen kel nyemak keputusan pang nyidaang sukses*

The utterances above use the Eponim language in the bold sentence, *hanoman*. Speakers using "hanoman" to describe monkey-tailed humans that have a courageous and always curious. Hanoman has been widely known among the people in Bali. It describes a leader in leading a group/society can unite vision and mission to achieve a common goal toward a prosperous society, harmonious and peaceful in life.

e. Cynicism

Cynicism which is interpreted as an allusion in the form of doubts containing ridicule against sincerity. When the irony is changed, there will be a more cynical style cynicism is a more crude irony of its nature (Keraf, 2006: 143). The style of cynicism can be seen in the utterance:

Data 5: *hidup punang bes ajum, **padine misi nguntul, ane puyung nyeleg.***

The text above use cynicism in the bold text. This is sarcasm in derision that contains ridicule against life. Life should not be arrogant; a smart person will not show too smart. Like a paddy with contents, the paddy will bow. Conversely, when the contents of the rice are empty, the rice will stand tall like a person who does not know but arrogant to show him/herself.

f. Sarcasm

Sarcasm is a more rough reference of irony and cynicism. It is a reference that contains bitterness. Sarcasm may be ironic, or it may not, but what is clear is that this style will always be hurtful and unpleasant to hear (Keraf, 2006: 143). The style of sarcasm can be seen in the utterance:

Data 6: *awak care **dongkang ngedotang bulan***

The utterance above uses sarcasm in bold text. Sarcasm is a reference that contains bitterness. It means that we must be aware of the ability or strength of each human. If not enough to reach the very high target in selling Canang Sari, you can act as your ability. If not enough ability to reach 1,000 selling Canang sari a day, just do it, rather than saying it with inappropriate expectation with the ability itself. Meaning, we must measure ourselves with our ability, do not impose or overthink about what we can not accomplish.

g. Satire

Irony or satire means saying something with different meaning or purpose from what is contained in the sequence of his words (Keraf, 2006: 143). The satire style can be seen in the utterance:

Data 7: *Buka **katake matindik, salah genah ragane mriki***

The utterance uses satire language that is to make some laugh at something or reject it. In this case, *katak* refers to the frog as animals. This frog has a hole in its ear, whereas visually the frog has no ears. This indicates that frogs do not deserve to perforate and beautify themselves by punching ears. This reflects on someone who looks inappropriate and is not suitable in attending an activity in the forum. We could say the appearance is not appropriate.

CONCLUSIONS AND RECOMMENDATIONS

Family welfare program in *sangkep* is a regular meeting program every week was done in Banjar Dinas Abianjero, Desa Ababi, Karangasem, Bali to hold the public attention, idea, and solving problem in the forum. The kias language is discussed in this study, they are simile, metaphor, personification, eponyms, cynicism, sarcasm, satire.

Discussing a problem in forum activities. Communication uses language and is offensive by using language to refer to something that is not conveyed indirect language. However, it is expressed through languages that need to be understood more deeply. With right language will produce excellent communication. If you use the wrong language then the language will also damage all good relationships that have been maintained before. We cannot avoid using the languages mentioned above in organizational forums that have different language styles. It is done not escape from the intent and meaning that must be conveyed immediately to the speakers although the eruption of Mount Agung was giving very hard to survive in the economic field as good people must help each other to grow the economy through excellent communication.

REFERENCES

Anggayana, I. W. A., & Sari, N. L. K. J. P. (2018). Kemampuan Berbicara Bahasa Inggris Mahasiswa Akomodasi Perhotelan: sebuah Kajian Fonologi. *Jurnal Manajemen Pelayanan Hotel*, 1(1), 8-14.

- Anggayana, I. W. A., Budasi, I. G., Lin, D. A., & Suarnajaya, I. W. (2014). Affixation of bugbug dialect: A Descriptive Study. *Jurnal Pendidikan Bahasa Inggris undiksha*, 1(1).
- Anggayana, I. W. A., Nitiasih, D. P. K., Budasi, D. I. G., & APPLIN, M. E. D. (2016). Developing English For Specific Purposes Course Materials for Art Shop Attendants and Street Vendors. *Jurnal Pendidikan Bahasa Inggris Indonesia*, 4(1).
- Anggayani, N. W., & Osin, R. F. (2018). Pengaruh Service Performance Terhadap Nilai Sekolah Kepuasan Dan Loyalitas Pelajar Pada Smk Pariwisata Triatma Jaya Tabanan. *Jurnal Manajemen Pelayanan Hotel*, 1(1), 28-35.
- Chiappe, D. L., Kennedy, J. M., & Chiappe, P. (2003). Aptness is more important than comprehensibility in preference for metaphors and similes. *Poetics*, 31(1), 51-68.
- Crisp, P. (2008). Between extended metaphor and allegory: is blending enough? *Language and Literature*, 17(4), 291-308.
- Keraf. 2006. *Diksi dan Gaya Bahasa*. Jakarta: PT Gramedia Pustaka Utama.
- Lakoff, G. dan Mark Johnson. 1980. *Metaphor We Live By*. Chicago: The University of Chicago Press.
- Lindawati, N. P., Asriyani, R., & Anggayana, I. W. A. (2018). Kemampuan Menulis Karangan Dialog Melalui Model Pembelajaran Kooperatif Tipe Think-Pair-Share Pada Mahasiswa Jurusan Tata Hidangan Di Akademi Komunitas Manajemen Perhotelan Indonesia. *Sintesa*.
- Lindawati, N. P., Asriyani, R., & Anggayana, I. W. A. (2019). Model Kooperatif Think-Pair-Share Dalam Meningkatkan Kemampuan Menulis Karangan Dialog Bahasa Inggris Mahasiswa Akademi Komunitas Manajemen Perhotelan Indonesia. *Litera: Jurnal Litera Bahasa Dan Sastra*, 4(1).
- Osin, R. F., Kusuma, I. R. W., & Suryawati, D. A. (2019). Strategi Pengembangan Objek Wisata Kampung Tradisional Bena Kabupaten Ngada-Flores Nusa Tenggara Timur (NTT). *Jurnal Ekonomi dan Pariwisata*, 14(1).
- Reimer, Nick. (2010). *Introducing Semantics*. Oxford: Oxford University Press.
- Suryawati, D. A., & Osin, R. F. (2019). Analisis Menu untuk Menentukan Strategi Bauran Pemasaran pada Bunut Café di Hotel White Rose Legian Kuta. *Jurnal Manajemen Pelayanan Hotel*, 3(1), 29-35.