



Role of *Anggah-Ungguh Kruna* in Balinese Language Sentence Formation



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Abstract

Balinese language, as a large local language in Indonesia still exists, unlike mandatory local content at the level of primary and secondary education. Scrutinizing the importance of Balinese language role for the Balinese tribes, therefore, Balinese local languages should be maintained, nurtured, and preserved. This study was intended to describe the role of the Balinese language in the sentences formation. In order to achieve the goal, the sociolinguistic theory was used in the present study. In collecting data, the observation method and interview method were used. The data collected were analyzed using distributional methods. The formal and informal methods were applied in the presentation of the results of the data analysis. It was supported by an inductive and the deductive techniques. Based on the *anggah-ungguh kruna* as its formation, the Balinese sentence was divided: (1) *alus singgih* sentence, (2) *alus sor* sentence, (3) *alus mider* sentence, (4) *alus madia* sentence, (5) *andap* sentence, and (6) *kasar* sentence.

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1. Introduction

The Balinese language is one of the major languages in Indonesia. Due to it is still used as a communication tool in the intercommunication of the Balinese society. This is a reason why the Balinese language should be maintained, nurtured, and preserved. The local government in Bali has given serious attention to the maintenance of the Balinese language. Due to it is believed that the Balinese language is a mode as well as the roots of the Balinese culture. Wherein, the Balinese culture is Balinese tourism foundation.

Realizing the above case, in 2013 the Governor Regulation No. 20 was issued concerning the affirmation of the Balinese Language as a mandatory local content at the primary and secondary education levels. In April 2018, the Regional Regulation of Bali No. 1 was issued again about Balinese Language, Literacy, and Literature. In term of this greatly strengthens the status of the Balinese language as the mother tongue of the Balinese society that should be preserved. It gives a signal that before learning Indonesian and/or a foreign language, the Balinese children must be the first speaker of the native language from their birth in their respective families. Therefore, they do not lose their identity as a Balinese society (Suwija: 2017, Suryasa & Dewi: 2018).

The government aim is to give serious attention to the existence of Balinese local languages. In order to the Balinese people from their children learn the good and right Balinese language through formal education. Speech skills are the ultimate goal that is very important for someone who studies the language. It is in accordance with Tarigan (1986: 3-4), the opinion stated that speech is the one's ability to pronounce articulation sounds or words to express their thoughts, ideas, and feelings.

Djiwandono (1996: 68), stated that in a speech the one tries to express his/her thoughts and feelings to others verbally. Without trying to reveal him/her self, the others will not know what is being thought and felt. Speech is an active productive language activity required the real initiatives in the language used to be able to express themselves verbally.

Regarding this research is a formal expression that meets the principles of the oral language that is good and right. Everyone basically has oral language skills, but when appointed speech to present in the official forums, many feel unable or not confident. Even worse in the speech of the Balinese language, due to the speech system is a legacy of the Balinese society which is unique. The uniqueness is meant that the Balinese language has vocabularies consists of the value of *alus* (mellow) or *kasar* (rude). It is called *angguh-ungguhing basa Bali* (addressee of Balinese language level) or speech levels of the Balinese language. In term of this has been passed down through generations, well understood by the Balinese society when they have to communicate with Balinese language media.

Since 1974, through Pasamuhan Agung Basa Bali in Singaraja, the speech level of Balinese language is called *Angguh-ungguhing Basa Bali*. Before in 1957, 1970, 1984, Kersten called it in term of the *Warna-Warna Bahasa Bali* (Balinese language varieties). The *Tim Peneliti Fakultas Sastra Universitas Udayana* (The Research Team of the Faculty of Art, Udayana University) (1988/1989), called it as *Unda Usuk Bahasa Bali*. Tinggen (1984), until currently using *Sor Singgih Basa Bali* term. Naryana (1983), called it *Angguh-ungguhing Basa Bali*. Suarjana (2011), still uses *Angguh-ungguhing Basa Bali* term. Suwija (2014), called it *angguh-ungguh basa Bali*.

The existence of *angguh-ungguh basa* is accepted long ago and is still in use currently, due to there are *pabinayan linggih* (different positions) of the Balinese societies. The existence of the social stratification for them, unlike the *Balinese Purwa* (traditional) and the *Balinese Anyar* (modern society), has caused the Balinese to speak accordingly *tata linggih* (position structure) which are called *masor singgih basa* or speak accordingly to *angguh-ungguh basa Bali*.

To each Balinese language, the speaker must pay attention to who is invited to speak, who is the speech partner. The lexicon choice in the sentence will be different. When talking about yourself, you have to use *alus sor* sentences, if you speak to the *sang singgih* (honorable person) using *alus singgih* sentence. If speech about own or our family, we have to call it *ipun* (she/he) pronoun, even though (s/he) uses *alus sor* sentence.

This study aims at describing the role of *angguh-ungguh kruna basa Bali* in Balinese sentences formation. Fishman (1986), the sociolinguistic theory is used. According to Fishman (1986), sociolinguistic studies about behavior includes the background, topic, and interaction function. It does not focus attention on linguistic

phenomena only but also focuses on the problem of the language attitudes, real behavior towards language and language users.

Koentjaraningrat (1990), stated that in a language there is a system of the words used is called *kinship*. The kinship system has a close relationship with language social behavior. The Balinese society included two groups, i.e., *triwangsa* and *wangsa jaba* societies. *Triwangsa* is used to refer to three castes (*brahmana*, *ksatria*, and *sudra*) who receive respect through language and may speak the ordinary language to the *wangsa jaba*. Meanwhile, the *wangsa jaba* is the name of the most people who are obliged to speak *Balinese alus* (respect) to the *triwangsa*. This situation is due to the Balinese sentence to be very varied (Ginaya: 2018).

2. Materials and Methods

The qualitative methods are used in the study. Djajasudarma (2006:10), was stated regarding qualitative methods application. It is the procedures that produce descriptive data, both written and oral which develop or there is in the society (in Sofyan, 2015: 263). Sofyan (2015), further stated that related to this method, the data is descriptively produced with the intention is to make a systematic, factual, and accurate description, describing, and data regarding the data, nature, and related to the phenomena.

The descriptive method is equipped with the three methods and techniques, i.e., data collection methods and techniques, data analysis methods and techniques, as well as methods and techniques for presenting the results of the data analysis (Sudaryanto, 1982). The data collection of the study uses the simulations method. This is in accordance with Sudaryanto (1993: 133), opinion that in the *observe method* and the technique is used which included tapping, capable involvement, free observe refer to interview, record, and note taking (in Sofyan: 2015: 263). Furthermore, according to Firdaus (2011: 226), data analysis, using the equivalent method, is a method used to examine or determine diagonal unit identity using determinant that is language outside, regardless of the language in question (Firdaus, 2011: 226). The presentation of data analysis results using formal and informal methods, supported by an inductive and the deductive techniques.

3. Results and Discussions

Balinese language sentence formation is very determined by *angguh-ungguh kruna* or the levels of the Balinese word itself. What is the sentence meant, in this case, is utterance which consists of the subject as the main sentence, followed by the designation or predicate, which is accompanied by the object sentence, and is usually equipped with the necessary information. Thus, the sentence forming element is a clause; the clause is built from phrases in the phrases form and the smallest forming element is *kruna* or word.

The words of the Balinese language as sentence-forming elements are seven types or levels, included: (1) *kruna alus mider*, the words that have subtle-function values (can be used in the *alus singgih* and *alus sor* sentences), (2) *kruna alus madia*, the words that have intermediate subtle-forms for the main elements of *alus madia* sentences, (3) *kruna alus singgih*, the words that have a high sense value and specifically to respect the upper class or high status society, (4) *kruna alus sor*, the words that have a subtle-sense value to demean someone whose social status is attenuated, (5) *kruna andap*, the words that value ordinary sense or disrespectful to mention ordinary people state, (6) *kruna mider*, the Balinese words that does not have an *alus* form, and (7) *kruna kasar*, the Balinese words group that bad sense.

The words above will play a role in forming a Balinese sentence called *lengkara*. *Lengkara* is a linguistic term used refers to sentences in the Balinese language. A sentence is a form of language in the words collection accordingly to their respective benefits which consist of complete meaning. Thus, Balinese language sentence will be formed by the Balinese vocabulary which has a fine-grained sense value, therefore, in learning the Balinese language, there is *angguh-ungguh lengkara* material (the levels of the Balinese sentence).

Based on the sensed value by the forming element of *angguh-ungguh kruna*, the Balinese language is divided into six types, included: (1) *alus singgih* sentence; (2) *alus madia* sentence; (3) *alus sor* sentence; (4) *alus mider* sentence, (5) *andap* sentence; and (6) *kasar* sentences.

1. *Alus Singgih* sentence

Alus Singgih sentence is the Balinese language that is high address sense, is used to respect people of the higher caste. It is generally is formed with words that have an *alus* sense. However, not all the words are formed have an *alus singgih* sense value. *Alus singgih* sentences are formed by the words *alus singgih*, *alus mider*, and *mider*. See the following example of *alus singgih* sentences!

1)	<i>Dané</i> <i>Beliau</i> Honorable	<i>Jero Mangku</i> <i>Jero Mangku</i> Mr/s Priest	<i>sampun</i> <i>sudah</i> has	<i>numbas</i> <i>membeli</i> bought	<i>mobil</i> <i>mobil</i> a car
2)	<i>Ida Ayu Rai</i> <i>Ida Ayu Rai</i> <i>Ida Ayu Rai</i>	<i>nénten</i> <i>tidak</i> did not	<i>mireng</i> <i>mendengar</i> hear	<i>baos biangnyané</i> <i>pembicaraan ibunya</i> her mother talk	
3)	<i>Bapak Bupati</i> <i>Bapak bupati</i> Mr. Regent	<i>kantun</i> <i>masih</i> still	<i>madué</i> <i>mempunyai</i> has	<i>oka alit-alit</i> <i>anak kecil-kecil</i> kids	

In example (1) *alus singgih* sentence is formed by the words “*dane jero mangku*” (*kruna alus singgih*), the word *sampun* (*kruna alus mider*), the word *numbas* (*kruna alus mider*), and the word *mobil* (*kruna alus mider*). In the sentence example (2), *alus singgih* sentence is formed from the noun (name) *Ida Ayu Rai* (*kruna alus singgih*), the word *nénten* (*kruna alus mider*), the word *mireng* (*kruna alus singgih*), the word *baos* (*kruna alus singgih*), and the word *biangnyane* (*kruna alus singgih*). In the example (3), *alus singgih* sentence is formed from the phrase *bapak bupati* (*kruna andap*), the word *kantun* (*kruna alus mider*), the word *madue* (*kruna alus singgih*), the word *oka* (*kruna alus singgih*), and the word *alit-alit* (*kruna alus mider*).

2. *Alus Madia* sentence

Alus madia sentence is the Balinese language that has an *alus* sense value, however, they are still slightly lower because the forming element still words classified as *kruna alus madia* (middle word group). Thus, *alus madia* sentence will be felt by the speakers to have a moderate sense of value. *Alus madia* sentence is many using the *alus madia* words which value is sense middle. It is often added with *alus mider* words, *mider* words, and *andap* words. Look at the example sentences below!

1)	<i>Tiang</i> <i>Saya</i> I	<i>nunasang</i> <i>menanyakan</i> ask	<i>antuk linggih</i> <i>Jerone?</i> <i>status Anda?</i> about your status?		
2)	<i>Pak-pak</i> <i>Pak pak,</i> <i>Sir, Sir,</i>	<i>dados</i> <i>mengapa</i> why	<i>tiang</i> <i>saya</i> am I	<i>ten semprot</i> <i>tidak</i> <i>disemprot,</i> not sprayed,	<i>Pak?</i> <i>Pak?</i> sir?
3)	<i>Tiang</i> <i>Saya</i> I	<i>kari</i> <i>masih</i> still	<i>nyemak</i> <i>mengambil</i> take	<i>motor</i> <i>motor</i> the motorbike	

Example sentences (1) above are derived from the word *tiang* ‘I’ (*kruna alus madia*), the *nunasang* ‘asking’ (*kruna alus mider*), the word *linggih* ‘status’ (*kruna alus mider*), the word *jerone* ‘you’ (*kruna alus singgih*).

Examples for sentence (2) above are derived from the word *pak-pak* 'Sir' (*kruna andap*), the word *dados* 'why' (*kruna alus mider*), the word *tiang* 'I' (*kruna alus madia*), *tiang ten* 'not' (*kruna alus madia*), the word *spray* 'spray' (*kruna mider*), and the word *pak* 'ayah' (*kruna andap*). The sentence (3) above is formed from words: 'I' *pole* (*kruna alus madia*), the word *semprot* 'utterance' (*kruna alus mider*), the word *nyemak* 'take' (*kruna alus mider*), and the word *motor* 'motorbike' (*kruna mider*).

3. *Alus Sor* Sentence

Balinese language sentences contain subtle sense values and are often used to humble themselves or demean others because of their lower social status, it is called *alus sor* sentence. It is generally formed by *alus sor*, *alus mider*, *andap*, and *mider* words. Look at the example of *alus sor* sentence below!

1) <i>Ipun</i> <i>Dia</i> S/He	<i>kantun</i> <i>masih</i> still	<i>nguwug</i> <i>membongkar</i> unpacks	<i>balé Bali</i> <i>bale Bali</i> Bali's house
2) <i>Titiang</i> <i>Saya</i> I	<i>sampun</i> <i>sudah</i> have	<i>nunas</i> <i>makan</i> eaten	<i>i wawu</i> <i>tadi</i> before
3) <i>Adin titiangé</i> <i>Adik saya</i> My younger sister/brother	<i>sampun</i> <i>sudah</i> has	<i>padem</i> <i>meninggal</i> died	

The sentence (1) is formed from the word *ipun* 's/he' (*kruna alus sor*), the word *kantun* 'still' (*kruna alus mider*), the word *nguwug* 'unpack' (*kruna andap*) and the word *Bali* (*kruna andap*). The sentence (2) above is formed from the word *titiang* 'I' (*kruna alus sor*), the word *sampun* 'already' (*kruna alus mider*), the word *nunas* 'eat' (*kruna alus sor*), and the word *iwawu* 'before' (*kruna alus mider*). Sentence (3) is formed from the word *adin* 'sister/brother' (*kruna andap*), the word *titiangé* 'my' (*kruna alus sor*), the word *sampun* 'has' (*kruna alus mider*), and the word *padem* 'died' (*kruna alus sor*).

4. *Alus Mider* sentence

Alus mider sentence is used to speak simultaneously by the one who speech with their partner. *Alus mider* sentence is mostly formed with *alus mider* words added *mider* words. Look the following example of *alus mider* sentences below!

1) <i>Ngiring iraga</i> <i>Mari kita</i> Let's we	<i>sareng-sareng</i> <i>ikut</i> join	<i>ngastiti</i> <i>memuja</i> in worshipping	<i>Hyang Widhi</i> <i>Tuhan Yang Maha Esa</i> God Almighty
2) <i>Ida-dané sinamian</i> <i>Hadirin sekalian</i> Ladies and gentlemen,	<i>ngiring</i> <i>mari</i> let's	<i>kawitin</i> <i>dimulai</i> start	<i>paruman druéné</i> <i>rapat kita</i> our meeting
3) <i>Iraga</i> <i>Kitalah</i> We	<i>sané patut</i> <i>yang harus</i> who should be	<i>ngrajegang</i> <i>melestarikan</i> preserved	<i>budaya Baliné</i> <i>budaya Bali</i> Balinese culture

Example sentences (1) are formed from the words *ngiring* 'let' (*kruna alus mider*), the word *iraga* 'we' (*kruna mider*), the word *sareng-sareng* 'together' (*kruna alus mider*), the word *ngastiti* 'worshipping' (*kruna alus mider*), and the words *Ida Sang Hyang Widhi* 'Supreme God' (*kruna alus singgih*). The sentences (2) above is formed from the words *ida dane* 'ladies and gentlemen' (*kruna alus singgih*), the word *sinamian* 'all' (*kruna alus mider*), the word *ngiring* 'let' (*kruna alus mider*), the word *kawitin* 'start' (*kruna alus mider*), the word *paruman* 'meeting' (*kruna alus mider*), and the word *druéné* 'our' (*kruna alus mider*). The sentences (3) is formed from the word *iraga* 'we' (*kruna mider*), the word *sane* 'who' (*kruna alus mider*), the *patut* 'should' (*kruna alus mider*), the word *ngrajegang* 'preserved' (*kruna andap*), the word *budaya* 'culture' (*kruna andap*), and the word *Baline* 'Bali' (*kruna andap*).

5. *Andap* sentence

The *Andap* sentences are Balinese language sentences which have ordinary sense values, not *rough* nor *smooth*. *Andap* language sentences are used in Balinese conversations between people with the same social status or by people with a higher social status towards the lower. Look the following example of the sentences!

1)	<i>I bapa</i> Ayah Father	<i>mara pesan</i> baru saja just	<i>majalan</i> berangkat left	<i>lakar</i> akan will	<i>ngebah</i> menebang cut	<i>tiing tali</i> bambu tali bamboo ropes
2)	<i>Nyén ja</i> Siapa sih Who is	<i>adan</i> nama the name	<i>timpal</i> temannya of his friend	<i>Wayané?</i> Wayan? Wayan?		
3)	<i>Icang</i> Saya I	<i>lakar</i> mau want	<i>ngecét</i> mengecet to color	<i>témbok</i> tembok the wall	<i>malu</i> dahulu first	

Examples of sentences (1) are formed from the words *I bapa* 'father' (*kruna andap*), the word *mara* 'just' (*kruna andap*), the word *pesan* 'merely' (*kruna andap*), the word *majalan* 'left' (*kruna andap*), the word *lakar* 'will' (*kruna andap*), the word *ngebah* 'cut' (*kruna andap*), the word *tiing* 'bamboo' (*kruna mider*), and the word *tali* 'ropes' (*kruna mider*). The sentence (2) is formed from the word *nyen* 'who' (*kruna andap*), the word *ja* 'is' (*kruna mider*), the word *adan* 'name' (*kruna andap*), the word *timpal* 'friend' (*kruna andap*), and the word *Wayane* 'Wayan/the first nickname for Balinese people' (*kruna mider*). The sentence (3) is formed from the word *icang* 'I' (*kruna andap*), the word *lakar* 'will' (*kruna andap*), the word *ngecét* 'color' (*kruna mider*), the word *témbok* 'wall' (*kruna mider*).

6. *Kasar* sentence

Kasar sentence is a Balinese language sentence has a bad or low sense value. Even, not all the words form up the *kasar* sentences are *kruna kasar*, however, also added to the *andap* words and the *mider* word. Look at the examples of the *kasar* sentences below!

1)	<i>Yén suba</i> Kalau sudah When you already	<i>betek basangné</i> kenyang perutnya, full of your stomach,	<i>pragat</i> selalu always	<i>mamelud gaéné</i> tidur kerjanya sleep all the time
2)	<i>Depang suba</i> Biarkan saja Just leave	<i>apang</i> agar in order to	<i>bangka polonné</i> dia mampus him/her self-die	

3)	<i>Men Cai ngléklék</i>	<i>ngaé</i>	WC	<i>di</i>	<i>sanggah?</i>
	<i>Kamu mengapa</i>	<i>membuat</i>	WC	<i>di</i>	<i>tempat suci?</i>
	Why do you	build	a toilet	in	a holy place?

Examples for sentence (1) is formed from the word *yen/yening* 'when' (*kruna andap*), the word *suba* 'already' (*kruna andap*), the word *betek* 'full' (*kruna kasar*), the word *basangne* 'him/her stomach' (*kruna andap*), the word *pragat* 'always' (*kruna andap*), the word *memelud* 'sleep' (*kruna kasar*), and the word *gaenne* 'his/her do' (*kruna andap*). The sentence (2) is formed from the word *depang* 'let' (*kruna andap*), the word *suba* 'already' (*kruna andap*), the word *apang* 'agar' (*kruna andap*), the word *bangka* 'mati' (*kruna rough*), and the word *'polonne'* him/her self' (*kruna kasar*). The sentence (3) is formed from the following words. The word *men* 'if' (*kruna andap*), the word *cai* 'you' (*kruna andap*), the word *nglekklék* 'eat' (*kruna kasar*), the word *di* 'in' (*kruna andap*), the word *sanggah* 'holy place' (*kruna andap*), the word *ngae* 'build' (*kruna andap*), and the word WC 'toilet' (*kruna mider*).

Observing the above sentence examples, it can be ascertained that the characteristics of Balinese language sentences formation can be used, included *alus singgih* sentences, *alus sor* sentences, *alus mider* sentences, *alus madia* sentences, *andap* sentences, or *kasar* sentences are pronouns.

- 1) If the speaking partner is the upper class (*sang singgih*) unlike *Ida, Dane, Ida-dane, Gusti Ayu*, etc. Then, it can be ascertained that used *alus singgih* sentence. Examples:

a)	<i>Ida pedanda</i>	<i>sampun munggah</i>	<i>jagi</i>	<i>ngastawayang</i>	<i>wangi druene</i>
	<i>Ida pedanda</i>	<i>sudah naik</i>	<i>akan</i>	<i>menghaturkan</i>	<i>sajian kita</i>
	Ida pedanda	has been up	will	being mantra	our offerings
b)	<i>Dane jero mangku</i>	<i>sampun puput</i>	<i>ngastawayang</i>	<i>aturan druene</i>	
	<i>Dane jero mangku</i>	<i>sudah selesai</i>	<i>menghaturkan</i>	<i>sajian kita</i>	
	Dane jero mangku	has finished	his mantra	For our offerings	
c)	<i>Gusti Ayu Aryati</i>	<i>sampun naur</i>	<i>buku s</i>	<i>ane katurang</i>	<i>dibi?</i>
	<i>Gusti Ayu Aryati</i>	<i>sudah</i>	<i>buku</i>	<i>yang diberikan</i>	<i>kemarin?</i>
	Gustu Ayu Aryati	has paid	the book	given	yesterday?

- 2) If the speaking partner is the upper class (*sang singgih*) and talking about the ordinary people (*sang sor*), unlike *titiang, ipun, adinipune, memen titiange*, then it is used *alus sor* sentence. Examples:

a)	<i>Nawegang Ratu,</i>	<i>rahinane dibi</i>	<i>titiang nenten</i>	<i>prasida tangkil,</i>	<i>duaning buntut titiange sakit pisan</i>
	<i>Maafkan Ratu,</i>	<i>hari kemarin</i>	<i>saya tidak</i>	<i>sempat menghadap,</i>	<i>karena kaki saya sakit sekali</i>
	Forgive the Queen,	yesterday	I did not	have time to pray,	because my legs very hurt
b)	<i>Sane mangkin</i>	<i>Luh Rai</i>	<i>durung prasida</i>	<i>naur utangnyane</i>	<i>duaning ipun durung kocap polih gaji</i>
	<i>Sekarang</i>	<i>Luh Rai</i>	<i>belum mampu</i>	<i>membayar</i>	<i>karena belum katanya</i>

Now	Luh Rai	Hasn't been able to pay	<i>hutangnya</i> her debt	because	<i>mendapat gaji</i> she hasn't got a salary
c) <i>Padalem titiang</i>	<i>Beli Wayan,</i>	<i>adinipune padem</i>	<i>nyeburang dewek</i>	<i>ring</i>	<i>rumah sakit Kapal</i>
<i>Kasihannya saya pada</i> My a pity for	<i>Beli Wayan,</i> <i>Beli Wayan,</i>	<i>adiknya meninggal</i> his brother died	<i>menyeburkan dirinya</i> jumping him/her self	<i>di</i> at	<i>rumah sakit Kapal</i> Kapal Hospital

- 3) If the speaking partner is using *alus sor* language to the one who deserves respect and calls him/herself with *tiang* 'I' pronoun definitely the sentence used *alus madia* sentence. Examples:

a) <i>Ampun tiang</i> <i>Sudah saya</i> I already	<i>sane ngwehinipun surat</i> <i>yang memberikan surat</i> gave the letter	<i>di kalih rahina</i> <i>dua hari yang lalu</i> two days ago		
b) <i>Niki</i> <i>Ini</i> I	<i>tiang pegawe negeri tugas</i> <i>saya pegawai negeri tugas</i> am my official civil service	<i>ring</i> <i>di</i> at	<i>Kantor Bupati Badung</i> <i>Kantor Bupati Badung</i> the Badung Regent's Office	
c) <i>Dumun ipun</i> <i>Dahulu dia</i> In the past he	<i>dados klian,</i> <i>menjadi klian,</i> became <i>klian,</i>	<i>mungkin</i> <i>sekarang</i> now	<i>ampun tiang</i> <i>sudah saya</i> I have	<i>sane ngentosin</i> <i>yang</i> <i>menggantikan</i> replaced it

- 4) The speaker at an official meeting as *customs* or Hindu religion use *iraga* or *druene* 'we' pronouns, it is certain that the language used *alus mider* sentence.

a) <i>Sampun majanten</i>	<i>wantah sangkaning</i>	<i>asung kerta wara</i> <i>nugrahan-Ida</i>	<i>iraga sareng sami</i>	<i>prasida mangguhin</i> <i>karahajengan</i>
<i>Sudah pasti</i>	<i>hanya lantaran</i>	<i>perkenan</i> <i>anugerah-Nya</i>	<i>kita semua</i>	<i>dapat meraih</i> <i>kesehatan</i>
It is certainly	only because	the God's giving	we can all	achieve health
b) <i>Ida-dane sinamian</i>	<i>sane banget</i> <i>wangiang titiang,</i>	<i>duaning puniki</i> <i>sampun nepek kadi</i> <i>panemaya,</i>	<i>ngiring</i> <i>mungkin</i> <i>kawitin</i> <i>paruman</i> <i>druene</i>	<i>antuk nguncarang</i> <i>Om Swastyastu!</i>
<i>Hadirin sekalian</i>	<i>yang sangat saya hormati,</i>	<i>karena ini sudah</i> <i>sampai pada</i> <i>saatnya</i>	<i>mari</i> <i>sekarang</i> <i>dimulai</i> <i>pertemuan</i> <i>kita</i>	<i>dengan</i> <i>mengucapkan Om</i> <i>Swastyastu!</i>
Ladies and	I really respect	Due to the time has	Let's now	by saying Om

	Gentlemen,		to begin,	begin our meeting	Swastyastu!
c)	<i>Sane patut</i>	<i>ngrajegang basa Baline</i>	<i>wantah iraga sareng sami kamanggihala</i>	<i>olih sang maraga guru wisesa</i>	
	<i>Yang harus</i>	<i>melestarikan bahasa Bali</i>	<i>hanya kita sekalian dipimpin</i>	<i>oleh para pejabat setempat</i>	
	<i>Only those</i>	<i>who have to preserve the Balinese language</i>	<i>only we all</i>	<i>are led by the local officials</i>	

5) If the speakers use the pronoun *andap* level, unlike *icang*, *iang*, *ia*, *I made*, it can be ascertained that the sentence that will be used is a basic sentence like in the following example.

a)	<i>Beli</i>	<i>gen malu mulih nah,</i>	<i>icang sing</i>	<i>nyidang milu</i>	<i>dinane jani</i>
	<i>Kakak saja</i>	<i>dahulu pulang ya,</i>	<i>saya tidak bisa</i>	<i>ikut</i>	<i>hari ini</i>
	<i>You</i>	<i>go home, yeah,</i>	<i>I can't</i>	<i>go</i>	<i>today</i>
b)	<i>Luh Rai,</i>	<i>tiang tonden</i>	<i>nyidang ngulihang</i>	<i>pipise,</i>	<i>eda malu ngopak nah!</i>
	<i>Luh Rai,</i>	<i>saya belum</i>	<i>mampu mengembalikan</i>	<i>uangnya,</i>	<i>jangan marah ya!</i>
	<i>Luh Rai,</i>	<i>I haven't</i>	<i>been able to return</i>	<i>the money,</i>	<i>don't be angry!</i>
c)	<i>Anak ia dogen</i>	<i>negak ditu</i>	<i>uli tuni,</i>	<i>nyen men</i>	<i>nyemak pipise?</i>
	<i>Orang dia saja</i>	<i>duduk di sana</i>	<i>dari tadi,</i>	<i>siapa yang</i>	<i>mengambil uang?</i>
	<i>The person he just</i>	<i>sat there</i>	<i>before,</i>	<i>who took</i>	<i>the money?</i>

6) If the pronouns used in the language belong to rough level pronouns, unlike *ake*, *iba*, *bangsate*, *naskeleng*, it must be a sentence formed by a rough sentence. For example:

a)	<i>Ih Cicing,</i>	<i>ngudiang</i>	<i>ake dogen</i>	<i>orin iba</i>	<i>mayah utange ditu?</i>
	<i>Ih anjing,</i>	<i>mengapa</i>	<i>aku saja</i>	<i>kamu surah</i>	<i>membayar hutang di situ?</i>
	<i>Yes, dog,</i>	<i>why</i>	<i>only me</i>	<i>I ask</i>	<i>pay the debt there?</i>
b)	<i>Dasar Iba</i>	<i>jlema pongah ngentut,</i>	<i>sabilang mai</i>	<i>sing ja ngaba</i>	<i>apa-apa</i>
	<i>Dasar kamu</i>	<i>orang tak tau malu,</i>	<i>setiap ke mari</i>	<i>tidak membawa</i>	<i>apa-apa</i>
	<i>You basically,</i>	<i>Don't know shame,</i>	<i>every time come</i>	<i>You don't bring</i>	<i>nothing</i>
c)	<i>Nyen Siapa</i>	<i>men kal pelihang men patut</i>	<i>sajawaning kecuali</i>	<i>Luh Rai</i> <i>Luh Rai</i>	<i>nas kelenge totonan?</i> <i>bangsat itu?</i>

Who *disalahkan* should be blamed except Luh Rai that's bastard?

(1) *alus singgih* sentence, (2) *alus sor* sentence, (3) *alus mider* sentence, (4) *alus madia* sentence, (5) *andap* sentence, dan (6) *kasar* sentence.

4. Conclusion

The Balinese speech system is known to be complicated and unique because the Balinese language has a rude-smooth form called *sor-singgih* or *angguh-ungguh basa*. Balinese language sentence as a broader speech also has *angguh-ungguh* form. Based on the formation of *angguh-ungguh kruna*, Balinese language sentence is divided: (1) *alus singgih* sentence; (2) *alus madia* sentence; (3) *alus sor* sentence; (4) *alus mider* sentence, (5) *andap* sentence; and (6) *kasar* sentences. In the sentences formation, it is impossible for a sentence level to be formed by words that feel the same of the sensed value. The appearance of the word level as a sentence element will complement each other. That is, *alus singgih* sentence is impossible for all the words forming *alus singgih* words, etc. If it is closely looked, the level of the Balinese sentence can be seen from the pronoun (person) as the subject in the sentence. If the subject of the sentence included the *sang singgih* (upper class/caste), automatically the sentence is *alus singgih*, and so on.

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