Role of Anggah-Ungguh Kruna in Balinese Language Sentence Formation

I Nyoman Suwija

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.

Keywords

Addressed Level; Anggah-ungguh Kruna; Balinese Language Sentence; Sentence Formation; Sociolinguistics;

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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.

Djwandono (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 anggah-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.


The existence of anggah-ungguh basa is accepted long ago and is still in use currently, due to there are pabinaing 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 anggah-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 anggah-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 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 wangsaja 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 wangsaja jaba. Meanwhile, the wangsaja 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 anggah-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 anggah-ungguh lengkara material (the levels of the Balinese sentence).

Based on the sensed value by the forming element of anggah-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 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) Dané Jero Mangku sampun numbas mobil
      Beliau Jero Mangku sudah membeli mobil
      Honorable Mr/s Priest has bought a car

   2) Ida Ayu Rai nenten mireng baos biangnyane
      Ida Ayu Rai tidak mendengar pembicaraan ibunya
      Ida Ayu Rai did not hear her mother talk

   3) Bapak Bupati kantun madué oka alit-alit
      Bapak bupati masih mempunyai anak kecil-kecil
      Mr. Regent still has 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 mider*). In the sentence example (2), *alus singgih* sentence is formed from the noun (name) Ida Ayu Rai (*kruna alus singgih*), the word nenten (*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) Tiang nunasang antuk linggih Jeroné?
      Saya menanyakan status Anda?
      I ask about your status?

   2) Pak-pak dados tiang ten semprot Pak?
      Pak pak, mengapa saya tidak disemprot, Pak?
      Sir, Sir, why am I not sprayed, sir?

   3) Tiang kari nyemak motor
      Saya masih mengambil motor
      I still take 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), *tang 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: *titiang (kruna alus madia)*, the word *nunas ‘eat’* (kruna alus sor), the word *iwawu ‘before’* (kruna alus mider). Sentence (3) is formed from the word *adin ‘sister/brother’* (kruna andap), the word *titiange ‘my’* (kruna alus sor), the word *sampun ‘has’* (kruna alus mider), and the word *padem ‘died’* (kruna alus sor).

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) *Ipun D/s* still unpack Bali’s house

2) *Titiang Saya already eaten before*

3) *Adin titiangé My younger sister/brother has 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 *titiange ‘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) *Ngiring iraga Mari kita* who should be preserved Balinese culture

2) *Ida-dané sinamian Hadirin sekalian* let’s start our meeting

3) *Iraga Kitalah* who should be preserved Balinese culture

Example sentences (1) are formed from the words *ngiring* ‘let’ (*kruna alus mider*), the word *iraga* ‘we’ (*kruna alus mider*), the word *sareng-sareng* ‘together’ (*kruna alus mider*), the word *ngastiti* ‘worshiping’ (*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 bapa* *mara pesan* *majalan* *lakar* *ngebah* *ting tali*
   *Ayah* *baru saja* *berangkat* *akan* *menebang* *bambu tali*
   *Father* *just* *left* *will* *cut* *bamboo ropes*

2) *Nyén ja* *adan* *timpal* *Wayané?*
   *Siapa sih* *nama* *temannya* *Wayan?*
   *Who is* *the name* *of his friend* *Wayan?*

3) *Icang* *lakar* *ngecét* *témbok* *malu*
   *Saya* *mau* *mencet* *tembok* *dahulu*
   *I* *want* *to color* *the wall* *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 *nyén* ‘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) *Yén suba* *betek basangné* *pragat* *mamelud gaéné*
   *Kalau sudah* *kenyang perutnya, sahala* *tidur kerjanya*
   *When you* *full of your stomach, always* *sleep all the time*

2) *Depang suba* *apang* *bangka polonné*
   *Biarkan saja* *agar* *dia mampus*
   *Just leave* *in order to* *him/her self-die*
3) Men Cai nglek^ paced ngaea WC di sanggah?
Kamu mengapa membuat WC di tempat suci?
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 gaenn e 'his/her do' (kruna andap), the word pragat ' always' (kruna andap), the word memelud 'sleep' (kruna kasar), and the word gaenn e 'his/her do' (kruna andap).

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 karas 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) Ida pedanda sampun munggah jagi ngastawayang wangi druene
      Ida pedanda sudah naik akan menghaturkan sajian kita
      Ida pedanda has been up will being mantra our offerings
   b) Dane jero mangku sampun puput ngastawayang aturan druene
      Dane jero mangku sudah selesai menghaturkan sajian kita
      Dane jero mangku has finished his mantra For our offerings
   c) Gusti Ayu Aryati sampun naur buku s ane katurang dibi?
      Gusti Ayu Aryati sudah buku yang diberikan kemarin?
      Gusti 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, adipun, memen titiange, then it is used alus sor sentence. Examples:

   a) Nawegang Ratu, rahnane dibi titiang nenten prasida tangkil, duaning buntut tитиane sakit pisan
      Maaakan Ratu, hari kemarin saya tidak sempat menghadap, karena kaki saya sakit sekali
      Forgive the Queen, yesterday I did not have time to pray, because my legs very hurt
   b) Sane mangkin Luh Rai durung prasida naur utangyane membayar duaning ipun durung kocap polih gajih belum katanya
      Sekarang Luh Rai belum mampu karena
Now | Luh Rai | Hasn’t been able to pay | hutangnya | her debt | because | mendapat gaji | she hasn’t got a salary
---|---|---|---|---|---|---|---
c) Padalem titiang | Beli Wayan, | adinipune padem neyburang dewek | ring | rumah sakit Kapal
Kasihan saya pada | Beli Wayan, | adiknya menyebrankan dirinya di rumah sakit Kapal My a pity for | Beli Wayan, | his brother died jumping at | at 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) Ampun tiang Sane ngwehinipun surat di kalih rahina Sudah saya yang memberikan surat dua hari yang lalu I already gave the letter two days ago

b) Niki tiang pegawe negeri tugas ring I am my official civil service at Kantor Bupati Badung Kantor Bupati Badung

I saya pegawai negeri tugas di Kantor Bupati Badung at the Badung Regent’s Office

c) Dumun ipun dados klian, mangkin ampun tiang sane ngentosin Dahulu dia menjadi klian, sekarang sudah saya yang menggantikan In the past he became klian, now I have 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) Sampun majanten wantah asung kerta wara iraga sareng prasida mangguhin Sangkaning nugrahan-Ida sami karahajengan Sudah pasti hanya lantaran perkenan kita semua dapat meraih kesehatan
It is certainly only because the God’s giving we can all achieve health

b) Ida-dane sinamian sane banget duaning puniki antuk nguncarang wangi krian titiang sampun nepek kadi Om Swastyastu! panemaya, mango kawitin paruman druene

Hadirin sekalian yang sangat saya memakai karena ini sudah sampai pada Om Swastyastu! hormati, dimulai pertemuan kita

Ladies and I really respect Due to the time has Let's now by saying Om
Gentlemen, to begin, begin our meeting Swastyastu!

c) Sane patut ngraเจเจง basa Balinese wantah iraga sareng sami kamanggala olih sang maraga guru wisesa

Yang harus melestarikan bahasa Bali hanya kita sekalian dipipimpin oleh para pejabat setempat

Only those who have to preserve the Balinese language only we all are led by the local officials

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

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

Who 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 anggah-ungguh basa. Balinese language sentence as a broader speech also has anggah-ungguh form. Based on the formation of anggah-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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