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Language Errors in Balinese WhatsApp Messages

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Balinese Language Errors; WhatsApp, Messages, Social Media, Gadget

I Nyoman Suwija, Dewa Ayu Widiastri, I Wayan Suryasa

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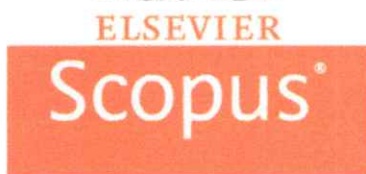
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Language Errors in Balinese WhatsApp Messages

I Nyoman Suwija^{1*}, Dewa Ayu Widiari¹, I Wayan Suryasa²

¹Universitas PGRI Mahadewa Indonesia, Denpasar, Bali, Indonesia

²Institut Teknologi dan Bisnis STIKOM Bali, Denpasar, Bali, Indonesia

¹Email: suwijainyoman1963@gmail.com | Email: dewaayuwidiari1@gmail.com

²Email: iwayansuryasa@gmail.com

*Corresponding Author: I Nyoman Suwija | Email: suwijainyoman1963@gmail.com

Abstract

Balinese is one of the major regional languages in Indonesia because it still exists and is used as a means of communication by the Balinese people. Therefore, it deserves to be preserved and maintained. Balinese is also frequently used by Balinese people on WhatsApp. Observing the large number of short messages used on WhatsApp, the author raises the following questions: (1) How consistent is the use of language in Balinese language WhatsApp messages? (2) What are the grammatical errors in Balinese language WhatsApp messages? (3) What are the wording errors in Balinese-language WhatsApp messages? This study is a qualitative descriptive study. Data collection used a listening method supported by reading and note-taking techniques. Data analysis was conducted using analytical descriptive methods, and the discussion of the research results is presented using formal and informal methods. The results show that quite a number of Balinese speakers are inconsistent in their use of Balinese on WhatsApp, with numerous grammatical errors in Balinese language WhatsApp messages, and a significant number of wording errors in Balinese language WhatsApp messages.

Keywords: Balinese Language Errors; WhatsApp, Messages, Social Media, Gadget.

1. Introduction

Balinese is one of the major regional languages in Indonesia, still used as a means of communication by millions of its inhabitants. As a mother tongue, Balinese still exists today because it is a local cultural asset, central to Balinese culture and plays a vital role in the development of Balinese civilization. As a local culture, Balinese is closely linked to the culture of its people (1).

In this global era, the role of the family as the primary bulwark in preserving Balinese as a mother tongue is beginning to fade, with more and more parents speaking Indonesian with their children and grandchildren from an early age. Balinese is threatened with a narrowing of its function, with Balinese often used only in the context of traditional ceremonies, religious ceremonies, or formal school lessons.

According to UNESCO's 2019 report, a language disappears every two weeks. Concerns among academics, particularly those specializing in Balinese, regarding the issue of its extinction have been frequently raised. Balinese is currently secure but vulnerable, facing a shift in usage, particularly among the younger generation in urban areas. Despite having millions of speakers, a significant number of young people prefer to use a mixed language or Indonesian as their mother tongue.

Recognizing this, the Bali Provincial Government has implemented various breakthroughs by issuing regulations aimed primarily at preserving the Balinese language, script, and literature. The most recent regulation is Bali Governor Regulation Number 80 of 2018 concerning the Protection and Use of the Balinese Language, Text, and Literature, as well as the Implementation of Balinese Language Month. Therefore, since 2019, Bali Language Month has been observed every February. Articles 3 and 4 of this regulation explicitly state that Balinese is a means of communication for the Balinese people and is used in various Balinese traditional activities, Balinese culture, and the Hindu religion (2).

As the title suggests, this study will examine written language, specifically the results of a case study of Balinese WhatsApp messages taken from two WhatsApp groups: the UPMI Bali Lecturer Group and the Widyasabha Badung Group. **Reistanti (2017)** states that writing is a language skill used to communicate with others, directly or indirectly (3). According to **Oktaviani et al. (2018)**, writing instruction aims to train students' skills in developing their ideas through written language (4). Johan, in **Anjarwati et al. (2021)**, argues that writing requires certain requirements for effective sentences (5). These requirements are coherence, economy, unity of ideas, and alignment. Written language activities often involve errors or mistakes due to the specific requirements for writing a language, known as spelling.

Nurwicaksono et al. (2018) cite Corder's opinion that language errors include *lapses*, *errors*, and *mistakes*. *Lapses* are language errors that occur when a speaker switches ways of expressing something before the utterance is fully completed. *Errors* are language errors that occur when a speaker violates a grammatical rule or regulation (breach of code). *Mistakes* are language errors that occur when a speaker does not choose the right word or expression for a particular situation, not due to a lack of mastery of a second language (6).

Besides linguistic errors, there are also terms such as deviation, violation, and error. Deviation is a deviation from established norms. Language users deviate because they are unwilling, reluctant, and/or lazy to follow existing norms. This linguistic attitude tends towards the formation and use of preferred terms. Meanwhile, error is a psychological process which in this case, indicates someone making a mistake in applying existing linguistic theories or norms, an error resulting in an incorrect attitude of use (7).

There is an interesting phenomenon currently that can be used as an object of research, namely short messages on social media, especially WhatsApp. Perhaps every person on this earth who is old enough, even children, already has a handheld device that is never forgotten, namely a cellphone. On cellphones that are generally owned, there is a WhatsApp application, both personal and group WA. Observing the daily reality, various written messages in existing WA groups, quite a lot of language errors are found. Therefore, as an academic of Balinese language, script, and literature, the author is interested in researching errors in Balinese WhatsApp messages. The existing messages will be cited as study material and then analyzed for errors expressed or implied in them. Thus, the problems of this research are: (1) How is the consistency of language use in Balinese WhatsApp messages? (2) How are the grammatical errors in Balinese WhatsApp messages? (3) How are the errors in word choice in Balinese WhatsApp messages? The urgency of this research is to describe various language errors in Balinese WhatsApp messages so that it is useful in efforts to increase understanding of Balinese grammar theory, which ultimately leads to the goal of maintaining and preserving the Balinese language.

2. Research Methods

This research is qualitative descriptive research in case studies in the field. Qualitative descriptive research is a type is in the form of numbers or figures, and it can also be in the form of descriptions or descriptions. Bogdan and Taylor in (**Moleong, 2010**) state that qualitative research is research that produces descriptive data in the form of written or spoken words from

people and observable behavior (8). According to Djajasudarma in (Sofyan, 2015), qualitative research is a research procedure that produces descriptive data, both written and oral, that develops in society. Descriptive data is a systematic, factual and accurate picture or painting of data, its properties and its relationship to social phenomena (9).

This research aims to explain or provide a systematic, factual and accurate description of the data studied. Research data sources include primary and secondary data. The primary data is in the form of language errors in WhatsApp messages taken from the reality of Balinese language use in the UPMI Bali Lecturer WhatsApp Group and the Widyasabha Badung WhatsApp Group. Secondary research data is a complement in the form of scientific concepts related to language error analysis and references to measure the presence of language errors in the language objects studied.

The descriptive method is complemented by three methods and techniques: data collection methods, data analysis methods, and presentation methods for data analysis results. Field data collection in this study used the Observation and Listening methods. This is in accordance with Sudaryanto's opinion (Sofyan, 2015) that the Observation and Listening methods employ basic techniques including tapping, conversational engagement, recording, and note-taking.

Data analysis in this study used the Milles & Huberman (2010) model, with three stages. The first stage involves data reduction by summarizing and selecting the main points related to the research object. The second stage involves presenting the data obtained during the study in paragraphs. The third stage involves drawing conclusions and verifying them. Conclusions are established if supported by valid evidence (Sugiyono, 2005). The presentation of the results of the data analysis in this study used formal and informal methods, supported by inductive and deductive techniques (10).

3. Results and Discussion

The results of this study represent the author's findings in the form of a number of cases of errors, deviations, mistakes, and inconsistencies in language use by Balinese speakers in messages on the UPMI Bali Lecturer WhatsApp Group and the Widyasabha Badung WhatsApp Group. WhatsApp is an internet-based instant messaging application that allows users to communicate via data networks. This application was developed to facilitate the exchange of text messages, voice messages, images, videos, documents, and online voice and video calls. This definition aligns with Rahartri (2019) opinion, which states that WhatsApp was designed as a digital communication medium that emphasizes ease of use, speed of message delivery, and cost efficiency. WhatsApp has become the most popular communication application and is widely used across various levels of society, including in educational and social contexts (11).

According to Narti (2017), WhatsApp social media not only functions as a means of personal communication, but has also developed into a collaborative social interaction space that allows for the exchange of information on an individual and group scale. Therefore, the WhatsApp application can be seen as a digital communication medium that plays a very strategic role in shaping the communication patterns of modern society (12).

3.1 Balinese Speaker Inconsistency in Balinese WhatsApp Messages

Balinese speaker consistency refers to a speaker's adherence to the rules, vocabulary, and pronunciation of the Balinese language consistently without the inclusion of other language elements (code-mixing and code-switching). In the context of language learning or cultural preservation, language consistency is crucial for success. For example, consistent speakers consistently apply standard grammar, spelling, and word choice in formal situations. Environmental consistency refers to the success of language acquisition in children or new speakers, which is highly dependent on the consistency of their environment.

According to Nursasih & Nahdi (2021), consistency and inconsistency in sociolinguistics refer to the continuous implementation of an activity. Language consistency refers to the consistent use of language within a local community without the inclusion of other elements, while inconsistency refers to the inconsistent use of language within a community, influenced by other linguistic elements. The consistency or inconsistency of language use depends on the situation and conditions within the community (13).

Sumarsono (2013) mengatakan, pemertahan bahasa dapat disebut ketetapan bahasa yang digunakan oleh masyarakat setempat sedangkan pergeseran bahasa disebut dengan ketidaktetapan penggunaan bahasa dalam masyarakat yang telah dimasuki oleh bahasa lain sehingga inkonsistensi atau pergeseran bahasa akan terjadi kalau suatu masyarakat menghendaki untuk menghilangkan identitasnya sebagai kelompok sosiokultural yang dapat diidentifikasi sendiri demi identitas sebagai penciri dari masyarakat tersebut (14).

Sumarsono (2013) stated that language maintenance can be called the permanence of the language used by the local community, while language shift is called the instability of language use in a community that has been entered by another language, so that inconsistency or language shift will occur if a community wants to eliminate its identity as a socio-cultural group that can be identified by itself for the sake of identity as a characteristic of that community (14).

3.1.1 Inconsistencies in Balinese Language in the WhatsApp Group of Lecturers at UPMI Bali

The majority of lecturers at the PGRI Mahadewa Indonesia University in Denpasar, Bali, are Balinese, and therefore frequently use Balinese in campus interactions. Bali Governor Regulation Number 80 of 2018 mandates that Balinese citizens must speak Balinese on Thursdays, the holy days of *Purnama* (Full Moon), and *Tilem* (New Moon). Furthermore, all Balinese traditional, cultural, and Hindu religious activities must use the Balinese language. Consequently, lecturers frequently communicate in Balinese on WhatsApp. Due to their lack of understanding of Balinese grammar, several inconsistencies in Balinese language usage have been identified, as follows:

Data 1. On Thursday, May 7, 2026, Prof. Dr. I Wayan Widana, S.Pd., M.Pd. (Head of the Research and Community Service Agency (LPPM) of PGRI Mahadewa Indonesia University) delivered the following inconsistent message to lecturers:

Bpk/Ibu niki wenten Panduan Penelitian BRIN, bagi yang berminat durusang dibaca dengan cermat. Siapa tahu bisa dijadikan alternatif pengajuan dana hibah alternatif, selain DPPM. ("Mr./Mrs. this is BRIN Research Guidelines, for those interested, please read it carefully. It might be an alternative way to apply for grant funding, besides DPPM.")

The message contains elements of code mixing, namely the use of Balinese and Indonesian. The words "*Bapak/libu*" can be used in both Balinese and Indonesian. The phrase "*niki wenten*" (this exists) is a polite Balinese phrase. It is followed by the Indonesian phrase "BRIN Research Guidelines, for those interested," which is read "*durusang*." The word "*durusang*" (please) is a Balinese phrase of respect or polite language.

Data 2. On Saturday, May 23, 2026, Prof. Dr. Drs. I Wayan Suanda, M.P., wrote a message Happy Tumpek Wariga, the Holy Day in Balinese to the lecturers at the WhatsApp Group of UPMI Bali Lecturers as follows.

"Om Swastyastu, Rahajeng Rahinan Suci TUMPEK WARIGA (Tumpek Bubuh) Payogan Ida Sang Hyang Sangkara Dewanya tumbuh-tumbuhan, kita wajib menghormati serta memuliakan tumbuh-tumbuhan sebab tumbuh-tumbuhan adalah sumber kehidupan, sumber Oksigen, dumogi rahayu sarengsami."

(Om Swastyastu, Happy TUMPEK WARIGA (*Tumpek Bubuh*) Payogan Ida Sang Hyang Sangkara, The God of plants, we must respect and glorify plants because plants are a source of life, a source of oxygen, God bless you all.)

Prof. Message Suanda also marks the presence of sociolinguistic symptoms of mixed codes in the use of Balinese and Indonesian. The greeting message "Om Swastyastu, Rahajeng Rahinan Suci TUMPEK WARIGA (*Tumpek Bubuh*) Payogan Ida Sang Hyang Sangkara" is in the subtle category of Balinese, while the continuation is "Dewanya tumbuh-tumbuhan, kita wajib menghormati serta memuliakan tumbuh-tumbuhan sebab tumbuh-tumbuhan adalah sumber kehidupan, sumber Oksigen" is Indonesian. Followed by the Balinese language, namely "dumogi rahayu sarengsami" which means 'God bless you all'.

Data 3. On June 9, 2026, Dr. I Wayan Sumandya, S.Pd., M.Pd., sent a message to the UPMI Bali Lecturer WhatsApp Group, expressing his gratitude to Prof. I Nyoman Suwija for sharing a photo of Balinese language students winning third place in the Bali New Era Development Guidelines Quiz Competition to welcome Bung Karno Month in 2026 at the Bali Provincial PDIP Regional Leadership Council (DPD), as follows:

Suksma Prof. Sampun dikawal anak anak dapat juara 3. Bisa kami laporkan di SIMKATMAWA dan Pendukung IKU.

("Thank you, Prof. already, accompanied children, won the third position. We can report this on SIMKATMAWA and IKU Supporters.")

The message also indicates code mixing of Balinese and Indonesian. The beginning of the message, "Suksma Prof. Sampun," is purely polite Balinese, meaning "Thank you, Professor. You've done it." It continues with the Indonesian phrase, "Supported children won the third position. We can report this on SIMKATMAWA and IKU Supporters."

3.1.2 Balinese Language Inconsistencies in the Badung Widyasabha WhatsApp Group

Data 1. Ni Made Yulianti, S.Pd., Secretary of the Badung Widyasabha, delivered the following message to Widyasabha members to collect their pork rations on Monday, June 15, 2026, at the Widyasabha Chairperson's house.

Om Swastyastu atas seijin Manggala Widyasbha tunas titiang Bu Kabid @Nyoman Indra Disbud lan penglingsir widyasbha Badung mangda rauh galah Senin, 15 Juni 2026, jam 10.00 wita, tempat Rerompok Tua Dauh Pempatan Padang Luih Dalung jagi katur ulam bawi, @Nyoman Indra Disbud tunas titiang mangda nyobyahang ring Semeton disbud sane polih ngih Suksma.

(Om Swastyastu, with the permission of Manggala Widyasbha, the Head of Division @Nyoman Indra, the Head of the Culture and Arts Office, and the Head of the Badung Widyasbha, will be present on Monday, June 15, 2026, at 10:00 a.m. WITA, at the location of the Old Dauh Robbers Group, Padang Luih Dalung, and the Ulam Bawi, @Nyoman Indra, the Culture and Arts Office, will be present on Monday, June 15, 2026, at 10:00 a.m. WITA.)

The message above contains several inconsistencies, namely code-mixing. The message begins with a greeting from the Om Swastyastu congregation, followed by Indonesian "atas seijin Manggala Widyasabha". Then it continues with polite Balinese "tunas titiang Bu Kabid @Nyoman Indra Disbud lan penglingsir widyasbha Badung mangda rauh galah Senin, 15 Juni 2026, jam 10.00 wita,". Then it switches code to Indonesian with the word *tempat* 'which should be 'genah or magenah

ring'. It continues again with polite Balinese "Rerompok Tua Dauh Pempatan Padang Luih Dalung jagi katur ulam bawi, @Nyoman Indra Disbud tunas titiang mangda nyobyahang ring Semeton disbud sane polih ngih Suksma".

Data 2. On Wednesday, June 3, 2026, Ni Nyoman Indrawati (Head of History at the Badung Regency Cultural Office) delivered a message to members of the Badung Widyasabha (Regional Widya Sabha) to check the funds received into their respective accounts, as follows:

Om Swastyastu Penglingsir Widya Sabha/Pembina/juri Utsawa Dharmagita, indik honor pembina naler juri sampun ngranjing ring rekening, indayang di cek ngih, matur Suksma. (Om Swastyastu, Dear honor, regarding honorarium for instructors, referee, deposited on the account balance, please kindly check. Thank you.)

In the message, Indrawati, as the author, generally uses polite Balinese, but includes two Indonesian words: the word "Pembina" (guide) and the word "check" (*tureksain*). A closer look at the quote "Om Swastyastu Penglingsir Widya Sabha/Pembina/juri Utsawa Dharmagita" contains code mixing, with the word "Pembina" (Balinese: Penuntun). The word "Pembina" also appears in the following clause: "indik honor pembina naler juri sampun ngranjing ring rekening" account". Another mistake is seen in the Indonesian word for *check*, it should be *tureksain*.

Data 3. On Monday, June 15, 2026, I Made Sukerta, a member of the Badung Widyasabha, responded to the Widyasabha Chairperson's message regarding the provision of pork rations in celebration of the Galungan and Kuningan holidays, as follows:

"Inggi matur suksma Jro Manggala kesarengin angga pengurus Widya Sabha sampun mepaica ulam bawi lan sane tiyosan gumanti wenten anggen uparengga nyanggra rahina suci Galungan."

(Thanks to Jro Manggala, following of Widya Sabha already gave pork meat and others, hopefully being *uparengga* welcoming holy day of Galungan.)

Made Sukerta's message above generally uses polite Balinese. One word that indicates code-mixing is the word "pengurus" (administrator) in the clause "kesarengin angga karyawan Widya Sabha." The word "pengurus" (administrator) is Indonesian, but the Balinese word is *prajuru*.

3.2 Grammatical Errors in Balinese WhatsApp Messages

The language errors observed on WhatsApp media are short Balinese messages in written form, so that the grammatical errors can be easily analyzed. As a benchmark in analyzing grammatical errors in WhatsApp messages from the UPMI Bali Lecturer Group and the Widyasabha Badung WhatsApp Group, the Monograph Book (Suwija, 2026) entitled Terampil Menulis Sasuai Ejaan Bali Latin is used (15).

3.2.1 Writing errors in UPMI Bali Lecturers' WhatsApp messages

Data 1. Message from Dr. Drs. I Wayan Sudiarsa, M.Sc., Deputy Chancellor II of PGRI Mahadewa University, on June 1, 2026 made an announcement to the lecturers who were willing to join in visiting the funeral home, as follows.

Om swastyastu majeng ring bapak/ibu dosen UPMI Bali. Civitas akademika jagi melayat ke rumah duka rahina buda 3 juni 26. Bapak/ ibu dosen sane jagi nyarengan mangde ledang ngumpul ring kampus galah jam 10.00 sampun memargi matur suksema.

(Dear UPMI Bali lecturer. The academic community paid tribute on Wednesday, 3, June 26. The lecturers who will follow, please gathered in the time 10 am to go. Thank you.)

The message, delivered in polite Balinese, appears to contain several grammatical errors, as follows:

1. The Hindu greeting "*Om swastyastu*" is misspelled; it should be written "*Om Swastyastu*." There is a capitalization error in the word "*Swastyastu*."
2. The clause "*Majeng ring bapak/ibu dosen*" is also misspelled; it should be written "*Majeng ring Bapak/Ibu dosen*." The phrase "*Bapak/Ibu dosen*" is a greeting and therefore must begin with a capital letter.
3. The phrase "*Rahina buda*" also contains a capitalization error at the beginning of the word "*Buda*," as "*Buda*," meaning "*Wednesday*," is the day of the week in Balinese.
4. The date "*3 juni 26*" is also misspelled, capitalizing the month of June and is inappropriately written that way; the year 2026 is shortened to "*26*."
5. The clause "*sampun memargi matur suksma*" contains a punctuation error. It should be *sampun mamargi, matur suksma*. The word *margi* should be followed by a comma.
6. The spelling of the word *memargi* (walking) in the clause "*sampun memargi matur suksma*" is incorrect. The correct spelling is *mamargi* because *ma-* is a Balinese prefix.

Data 2. Drs. Dewa Putu Juwana, M.Pd., on Tuesday, June 2, 2026, conveyed a message requesting permission and understanding because he could not attend the funeral home visit at the time of the planned event.

Yth Bapak Ketua Yayasan, Bapak Rektor. dan Bapak Ibu sami sane mangkin tty nenten preside nyarengin melayat seantukan tty odalan ring mrajan di kampung (Buda Manis Julungwangi/14 Galungan) Suksma.

(To the Chairman of the Foundation, the Rector, and the Ladies and Gentlemen, please allow me to attend the funeral home visit at the funeral home in the village (Buda Manis Julungwangi/14 Galungan) Suksma.)

Based on the Balinese Latin spelling, reveals the message contains several grammatical errors, as follows:

1. The sentence "*Yth Bapak Ketua Yayasan, Bapak Rektor. dan Bapak Ibu sami*" is incomplete. The sentence lacks a punctuation mark (.) after the abbreviation *Yth* (Yth.) and at the end of the sentence.
2. The sentence "*tty nenten preside nyarengin melayat*" contains a grammatical error in the abbreviation (*tty*) for the word *titiang*, meaning "I." The word "*preside*" is also misspelled; it should be "*prasida*," because "*pra-*" is *pangater*, or the correct prefix "*pra-*" should end with the vowel "a," not "e."
3. The clause "*seantukan tty odalan ring mrajan*" also contains errors: the word "*seantukan*" should be "*santukan*" (because), and the word "*mrajan*" should be "*merajan*" (family temple).
4. The clause "*Buda Manis Julungwangi/14 Galungan) Suksma*" is also spelled as a grammatical error, specifically in the phrase *Buda Manis*. The correct spelling is *Buda Umanis*. The word *Suksma* (thank you) should not be capitalized because it is not preceded by a period (.).

3.2.2 Grammatical Errors in WhatsApp Messages of Widiasabha Badung Members

Data 1. On June 12, 2026, I Wayan Sudiasa wrote a short message to the Widiasabha Badung WhatsApp Group, wishing Hindus a Happy Sugian Jawa Day as follows:

OM swastyastu, Ratu Ida Dane Pangelingsir tty sareng sami. Rahajeng SUGIAN BALI dumogi kenak tur Rahajeng ring satunggil Jero, Geriya, Puri lan Wisma. OM santih,santih,santih OM.

(OM swastyastu, dear honour all, happy SUGIAN BALI, hopefully all be healthy. OM santih, santih, santih OM.)

The message contains several grammatical errors, including:

1. *OM swastyastu* should be written instead of *OM Swastyastu*. This Balinese Hindu greeting should begin with a capital letter S.
2. In the clause "*Ratu Ida Dane Pangelingsir tty sareng sami*," there is a mistake in the word *Pangelingsir*. The correct one is *Panglingsir*.
3. In the clause "*dumogi kenak tur Rahajeng ring satunggil Jero, Geriya, Puri lan Wisma*," there are typos in the words *Rahajeng*, *Jero*, *Geria*, *Puri*, and *Wisma*. All five words begin with incorrect capital letters.
4. In the closing greeting of Balinese Hindus, "*OM santih, santih, santih OM*," there is also a typo. The words "*santih*" should all begin with capital letters, and there should be a space after the comma (.). Therefore, the correct spelling is *OM Santih, Santih, Santih, OM*.

Data 2. Drs. I Putu Sudiana on Wednesday, May 20, 2026, delivered a message of apology to the Head of the History Division, Badung Regency Cultural Office via WhatsApp Group as follows.

Om swastiastu, sinampura Buk Kabid sareng manggala Widyasabha Kab Badung, benjang titiang ijin nenten prasadha nyarengin riantukan wenten pemargi Bandesa Adat ring kantor camat Abiansemal benjang, sekadi kriya patra sane kahaturang olih panglingsir Pak Md Sukerta. Mogi antar rahayu. Om Santhi santhi santhi Om.

(Om swastiastu, I do apologize to the head of Widyasabha Badung, I tomorrow permit can not follow the plan cause some event in Bandesa Adat office in Abiansemal, the task comes from Md Sukerta. Good luck. Om Santhi santhi santhi Om.)

The message contains several grammatical errors, as follows:

1. The Hindu greeting "*Om swastiastu*" at the beginning of the message is incorrectly spelled; the correct form is "*Om Swastyastu*."
2. The word "*manggala*" (chairman) followed by the name of the Widyasabha of Badung Regency is incorrect; it should begin with a capital letter, *Manggala* (chairman).
3. The abbreviation "*Kab*" (Regency) in the clause "*manggala Widyasabha Kab Badung*" is incorrect; it should be followed by a period (.) *Kab. (Regency)*.
4. The word "*ijin*" (permission) in the clause "*benjang titiang ijin nenten prasadha*" is incorrect; the correct form is "*izin*" (using z, not j).
5. The phrase "*Bendesa Adat*" (Customary Village) in the clause "*wenten pemargi Bandesa Adat*" is incorrect; it does not need to begin with a capital letter; the correct form is "*bendesa adat*" (customary village).
6. The words "*kantor*" and "*camat*" are misspelled in the clause "*ring kantor camat Abiansemal*" and should be capitalized, "*Kantor Camat Abiansemal*."
7. The word "*kahaturang*" in the clause "*sane kahaturang olih panglingsir*" is incorrect; the correct form is "*katurang*."
8. The abbreviation of the name Md (Made) in "*panglingsir Pak Md Sukerta*" is incorrect; it should be accompanied by a period (.) *Pak Md. Sukerta*.

9. The Hindu closing greeting "*Om Santhi santhi santhi Om*" is incorrect; the correct form is "*Om Santih, Santih, Santih, Om.*"

3.3 Diction Errors (Word Choice) in Balinese WhatsApp Messages

One of the criteria for appropriate language is attention to diction. Diction is the ability to choose appropriate, harmonious, and logical words to express ideas so that the message can be understood well by the reader or listener. Good word choice must meet two main requirements: accuracy (meaning according to the author's intent) and appropriateness (context, situation, and language). Diction refers to the process of choosing the right words to convey an idea effectively. This is relevant not only in the world of literature or writing, but also in everyday communication. The use of appropriate diction ensures that the intended message is understood well by the recipient (15).

3.3.1 Diction Errors in UPMI Bali Lecturers WhatsApp Messages

Data 1. Dr. Drs. I Wayan Sudiarsa, M.Si., Deputy Chancellor II UPMI Bali wrote a message to civil servant lecturers and *Serdos* Recipient Foundation Lecturers on Wednesday, April 29, 2026 as follows.

Osa. Melarapan antuk upakara mepemdem ibunda Gusti Ayu Made Puspawati, S.Pd., M.Si. tityang matur pekeling ring semeton Suka Duka Civitas Akademika UPMI Bali, sane jagi arse nyarengan melayat ring Jro sang pilatre, mangde ledang ngerahuin ring kampus rahina Sukra, 24 April 26 galah jam 10. mupul ring kampus jagi sareng memargi ring jro Satriapi pejeng. matur suksma uratian nyane OcccO.

(*Osa. Gusti Ayu Made Puspawati, S.Pd., M.Si. I announce UPMI Bali Academic Community that follows the late, please come to campus on 24 April 2026 at 10 am to go there. Thanks for the attention.*)

The above message in polite Balinese by the Vice Rector III of UPMI Bali contains several errors in word choice, as follows:

1. The message, which begins with the abbreviation "*Osa*," is inappropriate because it does not have the same meaning as the Balinese Hindu greeting, "*Om Swastyastu*."
2. The word "*upakara*" in the clause "*Melarapan antuk upakara mepemdem ibunda Gusti Ayu...*" is incorrect because "*upakara*" means *means/offerings*, while the intended meaning is a *upacara*, which is *parikrama* in Balinese.
3. In the same clause, there is also an error in the word "*ibunda*" because "*ibunda*" is an Indonesian word, while "*biangnyane*" is the Balinese word.
4. The word "*melayat*" in the clause "*sane arsa jagi nyarengan melayat ring Jro sang pilatre*" is incorrect because "*melayat*" is an Indonesian word. The Balinese word is *majenukan*.
5. The choice of the word *mupul* in the clause "*jam 10. mupul ring kampus jagi sareng memargi*" is incorrect, the correct one is *mapupul* 'gather'.
6. In the same clause there is also an error in the choice of the word *memargi* 'walk', the correct one is *lunga* 'go/depart'.
7. Choice of abbreviation "*OcccO*." at the end of the message is also wrong because it does not have the same meaning as *Om Santih, Santih, Santih, Om*.

Data 2. On Friday, May 15 2026 Dr. Drs. I Wayan Sudiarsa, M.Si. wrote a message to the PGRI Mahadewa University lecturers to participate in prayers on the Holy Day of *Tilem Sasih Jesta* as follows.

Osa. Rahajeng wengi niki semeton sami. Atur pekeling tityang mantuke ring Bapak Ketua yayasan, Bpk Rektor, Bpk/Ibu pejabat, Dosen, pegawai serta civitas akademika UPMI Bali.

Pineges atur pekeling tityang rahine benjang waraspati tilem sasih sadha mangde ledang rauh ring pura widya aksara, jagi iring tityang nunas ice melarapan muspa mangde sareng sinamian icene kerahajengan lan kerahayuan suksma.

(*Osa*. Good afternoon, all arrange to hold Mr. Chairman of the foundation, Mr. Chancellor, Mr./Mrs. officials, lecturers, staff and the academic community of UPMI Bali. Please come tomorrow, on Thursday, *tilem sasih sadha* in Pura Widya Aksara, become accompaniment let we pray to have a healthy and happiness.)

Based on observations, the message contains several diction errors (word choice), including the following:

1. In the clause "*Osa. Rahajeng wengi niki semeton sami*" there are three errors in word choice: the abbreviation "*Osa*" should be "*Om Swastyastu*." The greeting "*Rahajeng wengi*" (Good afternoon) is unnecessary because the greeting "*Om Swastyastu*" already exists; and the word "*alus madia niki*" should be "*alus mider puniki*" (this).
2. In the clause "*Atur pekeling tityang mantuke ring*" there is one diction error: the word "*alus sor*" (*mantuke*) should be "*alus singgih*" (*majeng*) "to".
3. In the clause "*Dosen, pegawai serta civitas akademika*" there is a diction error in the word "*serta*" (Indonesian Language), which should be "*miwah*" "to."
4. In the clause "*icene kerahajengan lan kerahayuan*" there is an error in the choice of the conjunction *lan* it should be *miwah* 'and'.

3.3.2 Diction Errors in WhatsApp Messages of Widyasabha Badung Members

Data 1. Drs. I Wayan Sudiana, on Wednesday, May 20, 2026, conveyed the following apology to the Head of the History Division of the Badung Regency Culture Office via WhatsApp Group:

Om swastiastu, sinampura Buk Kabid sareng manggala Widyasabha Kab Badung, benjang titiang ijin nenten prasadha nyarengin riantukan wenten pemargi Bandesa Adat ring kantor camat Abiansemal benjang, sekadi kriya patra sane kahaturang olih panglingsir Pak Md Sukerta. Mogi antar rahayu. Om Santhi santhi santhi Om.

(*Om swastiastu*, I am sorry to the head of section along with the member of Widyasabha Badung Regency, I permit can not follow to go for Bandesa Adat in the office of Abiansemal tomorrow, as seem as Md Sukerta announced. Have a good healthy. *Om santhi santhi santhi Om*.)

The message contains several errors in word choice, including the following:

1. The use of the word *sinampura* (sorry) in the first line of the message is incorrect; it should be *ampura*.
2. The word *sareng* (join) in the clause "*Buk Kabid sareng manggala Widyasabha*" is incorrect; it should be *miwah* (and).
3. The word *ijin* (permission) in the clause "*benjang titiang ijin nenten prasadha nyarengin*" is incorrect because "*ijin*" is Indonesian; it should be without the word *izin*.
4. The word *pemargi* (journey) in the clause "*riantukan wenten pemargi Bandesa Adat*" is incorrect; it should be *parikrama* (event).
5. The term *kria patra* (event) in the clause "*sekadi kriya patra sane kahaturang*" is incorrect because "*kria patra*" means *paper*, while the intended meaning is a letter, in Balinese, "*rerepi*" or "*sualapatra*"

Data 2. On Wednesday, June 3, 2026, Bagus Sapta Tenaya, the Chairman of the Widyasabha Badung (Vice President of the Badung Regency), wrote a thank-you

message in Balinese to I Made Sukerta, who represented him at the Badung Regency Bali Arts Festival, as follows:

OM Swastyasthu. Matur Agung suksma haturang titiang ring panglingsir Widya Sabha @~madesukerta767 sampun ledang ugi maka.panyeledii Widya Sabha Badung ring acara PKB Kab. Badung. Rahayu

(OM Swastyasthu. Thanks to the honour of Widya Sabha @~madesukerta767 already come here selected on Widya Sabha Badung on the PKB Badung Regency, God bless you all)

The message contains several word choices as follows.

1. The word "haturang" in the clause "Matur Agung suksma haturang titiang" is inappropriate because it already contains the word "matur."
2. The word "maka" in the clause "sampun ledang ugi maka.panyeledii" is inappropriate because "maka-" is a Balinese prefix. The correct word there is *pinaka*, which means "as."
3. In the same clause, the use of *panyeledii* (heir) is incorrect because Made Sukerta is acting as a temporary representative; the correct word is *ngangganin*.
4. The use of the word *acara* (event) in the clause "ring acara PKB Kab. Badung" is incorrect because *acara* is an Indonesian word, while *parikrama* is used in Balinese.

Data 3. On Tuesday, June 16, 2026, I Wayan Sudiasa, Member of Widyasabha Badung wrote the following message congratulating Galungan Penampahan Day.

OM swastyastu, Rahajeng Semeng, lan Rahajeng Rahina "PENAMPAHAN GALUNGAN" Ratu Ida Dane Pangelingsir miwah Semeton sareng sami. Dumogi kenak tur Rahajeng ring satunggil Wisma. OM santih, santih, santih OM.

(Dear all, good morning and happy "PENAMPAHAN GALUNGAN" Ratu Ida Dane Pangelingsir and all brothers. Hopefully is always be healthy. OM santih, santih, santih OM.)

The message contains the following wording errors.

1. The clause "OM Swastyastu, Rahajeng Semeng, Rahajeng Rahina PENAMPAHAN GALUNGAN..." is redundant in its word choice: *Rahajeng semeng*, meaning "Good morning," as the greetings "Om Swastyastu" and "Happy Penampahan Galungan Holy Day" are already included.
2. The second wording error in the clause is the word "*rahina*" (day), which should be "*rahinan*" (holy day).
3. The third wording error in the clause is the word "*Penampahan Galungan*." The correct word is "*Penampahan Galungan*." "*Penampahan*" comes from the word "*nampah*" (to slaughter), while "*penampahan*" comes from the word "*nampa*" (to welcome).
4. The clause "*Ratu Ida Dane Pangelingsir miwah Semeton sareng sami...*" is redundant in its wording. The effective sentence is *Idadane panglingsir sareng sami* 'All elders'.
5. In the clause "*Dumogi kenak tur Rahajeng ring satunggil Wisma...*" there are three diction errors: the word *rahajeng* should be *Rahayu* 'safe'; the correct word *satunggil* is *soang-soang*; and the word *wisma* should be *jroan* 'house'.

4. Conclusion

Based on the results of the case study, which included scientific findings on the use of Balinese via WhatsApp by lecturers at PGRI Mahadewa University and members of the Badung Regency Widyasabha, it can be concluded that many Balinese speakers are inconsistent in their language,

often engaging in code-mixing and/or code-switching, both from Balinese to Indonesian and vice versa, from Indonesian to Balinese.

Judging from the format of short messages in Balinese, many lecturers at PGRI Mahadewa University and members of the Badung Regency Widyasabha are also careless in writing Balinese words. Nearly every message contains errors or deviations from the rules of grammar. This indicates a poor habit and possibly a lack of understanding of the writing rules in the Balinese Latin Spelling Guidelines.

Judging from the diction or word choices used by Balinese speakers, particularly lecturers at UPMI Bali and members of the Badung Widyasabha, many inappropriate word choices also lead to redundancy and inconsistencies in the intended meaning. This is caused by bad habits and a lack of attention, and possibly also because they do not understand the Balinese language's tiered speech system, which is named *angguh-ungguh basa Bali*.

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