

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

*by* I Nyoman Suwija

---

**Submission date:** 03-Jul-2020 02:15AM (UTC-0700)

**Submission ID:** 1352961924

**File name:** Artikel\_Inter.\_A\_Role\_of\_A-U\_Kruna.pdf (662.89K)

**Word count:** 5001

**Character count:** 27627



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



I Nyoman Suwija<sup>a</sup>

Article history: Received 5 April 2018, Accepted: 30 August 2018, Published: 11 September 2018

### Correspondence Author<sup>a</sup>



### Keywords

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

### 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.

e-ISSN: 2550-7001, p-ISSN: 2550-701X ©Copyright 2018. The Author.

SS Journals Published by Universidad Técnica de Manabí.

This is an open-access article under the CC BY-SA 4.0 license  
(<https://creativecommons.org/licenses/by-sa/4.0/>)

All rights reserved.

### Contents

Abstract.....	21
1. Introduction.....	22
2. Materials and Methods.....	23
3. Results and Discussions.....	23
4. Conclusion.....	29
Acknowledgements.....	30
References.....	31
Biography of Authors.....	32

<sup>a</sup> Indonesian and Local Language Education Studies Program, Faculty of Language and Art Education, IKIP PGRI Bali

## 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.

---

2  
Suwija, I. N. (2018). Role of *angguh-ungguh kruna* in Balinese language sentence formation. *International Journal of Social Sciences and Humanities*, 2(3), 21-32.  
<https://doi.org/10.29332/ijssh.v2n3.187>



### 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><br>Beliau<br>Honorable                | <i>Jero Mangku</i><br>Jero Mangku<br>Mr/s Priest | <i>sampun</i><br>sudah<br>has      | <i>numbas</i><br>membeli<br>bought                              | <i>mobil</i><br>mobil<br>a car |
| 2) | <i>Ida Ayu Rai</i><br>Ida Ayu Rai<br>Ida Ayu Rai  | <i>nénten</i><br>tidak<br>did not                | <i>mireng</i><br>mendengar<br>hear | <i>baos biangnyané</i><br>pembicaraan ibunya<br>her mother talk |                                |
| 3) | <i>Bapak Bupati</i><br>Bapak bupati<br>Mr. Regent | <i>kantun</i><br>masih<br>still                  | <i>madué</i><br>mempunyai<br>has   | <i>oka alit-alit</i><br>anak kecil-kecil<br>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 *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><br><br><i>Saya</i><br>I               | <i>nunasang</i><br><br><i>menanyakan</i><br>ask | <i>antuk linggih</i><br>Jerone?<br><i>status Anda?</i><br>about your status? |   |  |
| 2) | <i>Pak-pak</i><br><i>Pak pak,</i><br><br>Sir, Sir, | <i>dados</i><br><i>mengapa</i><br><br>why       | <i>tiang</i><br><i>saya</i><br><br>am I                                      | <i>ten semprot</i><br><i>tidak</i><br><i>disemprot,</i><br>not sprayed, | <i>Pak?</i><br><i>Pak?</i><br><br>sir? |
| 3) | <i>Tiang</i><br><i>Saya</i><br>I                   | <i>kari</i><br><i>masih</i><br>still            | <i>nyemak</i><br><i>mengambil</i><br>take                                    | <i>motor</i><br><i>motor</i><br>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 *i wawu* '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* '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>I bapa</i><br>Ayah<br>Father       | <i>mara pesan</i><br>baru saja<br>just | <i>majalan</i><br>berangkat<br>left        | <i>lakar</i><br>akan<br>will        | <i>ngebah</i><br>menebang<br>cut | <i>tiing tali</i><br>bambu tali<br>bamboo ropes |
| 2) | <i>Nyén ja</i><br>Siapa sih<br>Who is | <i>adan</i><br>nama<br>the name        | <i>timpal</i><br>temannya<br>of his friend | <i>Wayané?</i><br>Wayan?<br>Wayan?  |                                  |   |
| 3) | <i>Icang</i><br>Saya<br>I             | <i>lakar</i><br>mau<br>want            | <i>ngecét</i><br>mengecet<br>to color      | <i>témbok</i><br>tembok<br>the wall | <i>malu</i><br>dahulu<br>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><br>Kalau sudah<br>When you<br>already | <i>betek basangné</i><br>kenyang perutnya,<br>full of your stomach, | <i>pragat</i><br>selalu<br>always                       | <i>mamelud gaéné</i><br>tidur kerjanya<br>sleep all the time |
| 2) | <i>Depang suba</i><br>Biarkan saja<br>Just leave      | <i>apang</i><br>agar<br>in order to                                 | <i>bangka polonné</i><br>dia mampus<br>him/her self-die |  |

3)	<i>Men Cai ngléklék</i> Kamu mengapa Why do you	<i>ngae</i> membuat build	WC WC a toilet	<i>di</i> <i>di</i> in	<i>sanggah?</i> <i>tempat suci?</i> 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 *nglekkek* '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>Ida pedanda</i> <i>Ida pedanda</i>	<i>sampun munggah</i> <i>sudah naik</i> has been up	<i>jagi</i> <i>akan</i> will	<i>ngastawayang</i> <i>menghaturkan</i> being mantra	<i>wangi druene</i> <i>sajian kita</i> our offerings
b)	<i>Dane jero mangku</i> <i>Dane jero mangku</i> <i>Dane jero mangku</i>	<i>sampun puput</i> <i>sudah selesai</i> has finished	<i>ngastawayang</i> <i>menghaturkan</i> his mantra	<i>aturan druene</i> <i>sajian kita</i> For our offerings	
c)	<i>Gusti Ayu Aryati</i> <i>Gusti Ayu Aryati</i> <i>Gustu Ayu Aryati</i>	<i>sampun naur</i> <i>sudah</i> <i>membayar</i> has paid	<i>buku s</i> <i>buku</i> the book	<i>ane katurang</i> <i>yang diberikan</i> given	<i>dibi?</i> <i>kemarin?</i> yesterday?

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

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

Suwija, I. N. (2018). Role of angga-ungguh krana in Balinese language sentence formation. *International Journal of Social Sciences and Humanities*, 2(3), 21-32.  
<https://doi.org/10.29332/ijssh.v2n3.187>



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 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>Dumunipun</i> <i>Dahulu dia</i>  In the past he	<i>dados klian,</i> <i>menjadi klian,</i>  became <i>klian,</i>	<i>mangkin</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>  It is certainly	<i>hanya lantaran</i>  only because	<i>perkenan</i> <i>anugerah-Nya</i> the God's giving	<i>kita semua</i>  we can all	<i>dapat meraih</i> <i>kesehatan</i> 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>mangkin</i> <i>kawitin</i> <i>paruman</i> <i>druene</i>	<i>antuk nguncarang</i> <i>Om Swastyastu!</i>
<i>Hadirin</i> <i>sekalian</i>	<i>yang sangat saya</i> <i>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 kamanggala</i>	<i>olih sang maraga guru wisesa</i>	
	<i>Yang harus</i>	<i>melestarikan bahasa Bali</i>	<i>hanya kita sekalian dipipimpin</i>	<i>oleh para pejabat setempat</i>	
	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)	<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>
	You	go home, yeah,	I can't	go	today
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 haven't	been able to return	the money,	don't be angry!
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>
	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)	<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>
	Yes, dog,	why	only me	I ask	pay the debt there?
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>
	You basically,	Don't know shame,	every time come	You don't bring	nothing
c)	<i>Nyen</i>	<i>men kal pelihang</i>	<i>sajawaning</i>	<i>Luh Rai</i>	<i>nas kelenge totonan?</i>
	<i>Siapa</i>	<i>men patut</i>	<i>kecuali</i>	<i>Luh Rai</i>	<i>bangsat itu?</i>

Suwija, I. N. (2018). Role of angga-ungguh krana in Balinese language sentence formation. *International Journal of Social Sciences and Humanities*, 2(3), 21-32.  
<https://doi.org/10.29332/ijssh.v2n3.187>

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.

#### <sup>1</sup> Acknowledgments


The author would like to thank the reviewer of the journal for their consideration to enclose the study in the scope of the journal. The author as well as thanks to the editor of the journal for their support, valuable time, and advice.

## References

- Djajasudarma, F. Fatimah. 2006. *Metode Linguistik Ancangan Metode Penelitian dan Kajian*.  
Djiwandono, M. S. (1996). *Tes bahasa dalam pengajaran*. ITB Bandung.
- Firdaus, W. (2011). Kata-Kata Serapan Bahasa Aceh Dari Bahasa Arab: Analisis Morfofonemis. *Sosiohumaniora*, 13(2), 223.
- GINAYA, G. (2018). The Balinese calendar system: From its epistemological perspective to axiological practices. *International Journal of Linguistics, Literature and Culture (IJLLC)*, 4(3), 24-37.
- Koentjaraningrat, R. M. (1990). Pokok-pokok Antropologi Sosial. *PT Dian Rakyat*. Jakarta.
- Naryana, I. B. U. (1983). Anggah-ungguhing basa Bali dan peranannya sebagai alat komunikasi bagi masyarakat suku Bali. *Denpasar: Faculty of Letters, Unud*.
- Ramlan, M. (1981). Sintaksis. Yogyakarta, UP Karyono 1987. *Morfologi Suatu Tinjauan Deskriptif*.
- Sofyan, A. N. (2015). Frasa Direktif yang Berunsur Di, Dari, Dan Untuk Dalam Bahasa Indonesia: Kajian Sintaktis dan Semantis. *Sosiohumaniora*, 17(3), 255-263.
- Suarjana, P. I. N. (2011). Sor Singgih Bahasa Bali (ke-bali-an Manusia Bali Dalam Dharma Peparikan, Pidarta, Sambrama Wecana dan Dharma Wecana).
- Sudaryanto, T. (1982). *Metode Linguistik: Kedudukan, Aneka Isinya, dan Faktor Penentu Wujudnya*. Yogyakarta: Fak. Sastra dan Kebudayaan, Universitas Gajah Mada.
- Sudaryanto, T. (1993). Agribisnis komoditas hortikultura.
- Suryasa, I. W., & Dewi, A. A. S. C. (2018). Language maintenance of Balinese vocabulary in agriculture. *International Journal of Linguistics, Literature and Culture*, 4(4), 38-43.
- Suwija, I. N. (2014). *Tata titi mabaos Bali*. Pelawa Sari.
- Suwija, I. N. (2017). Identification of Anggah-ungguh Kruna Balinese language. *International Journal of Linguistics, Literature and Culture (IJLLC)*, 3(6), 14-21.
- Tarigan, H. G., & Tarigan, D. (1986). *Telaah buku tekst bahasa Indonesia*. Angkasa.
- Tinggen, I. N. (1984). *Tata Bahasa Bali Ringkes*.
- Tinggen, I. N. (1995). *Sor singgih basa Bali: istilah Indonesia-Bali*. Rhika Dewata.



**Biography of Author**

	<p>Dr. Drs. I Nyoman Suwija, M.Hum., A.Ma. was born December 31<sup>st</sup>, 1963. He is Hindu as a civil servant of Kopertis of Region VIII. He is a Senior Lecturer in IKIP PGRI Bali, in 1987, he had finished his Bachelor Academic of Language and Balinese Literature at the University of Udayana. He also had completed his master in 2003 and doctor of the 2008 degree of the cultural studies at the same university.</p> <p><i>Email: <a href="mailto:inyoman.suwija63@gmail.com">inyoman.suwija63@gmail.com</a></i></p>
---	---

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

## ORIGINALITY REPORT

15%

SIMILARITY INDEX

14%

INTERNET SOURCES

9%

PUBLICATIONS

1%

STUDENT PAPERS

## PRIMARY SOURCES

1

[www.sciencescholar.us](http://www.sciencescholar.us)

Internet Source

7%

2

[giapjournals.com](http://giapjournals.com)

Internet Source

2%

3

[sloap.org](http://sloap.org)

Internet Source

2%

4

[jurnal.unpad.ac.id](http://jurnal.unpad.ac.id)

Internet Source

2%

5

I Made Agus Wirawan, Ida Bagus Made Ludy Paryatna. "The Development of an Android-Based Anggah-Ungguhing Balinese Language Dictionary", International Journal of Interactive Mobile Technologies (iJIM), 2018

Publication

1%

6

I Made Agus Wirawan, Ida Bagus Made Ludy Paryatna. "Implementation of the String Matching Method on Anggah-Ungguhing Balinese Language Dictionary", International

1%

- |    |   |      |
|----|---|------|
| 7  | <a href="http://www.macrothink.org">www.macrothink.org</a><br>Internet Source   | <1 % |
| 8  | <a href="http://jurnalmahasiswa.unesa.ac.id">jurnalmahasiswa.unesa.ac.id</a><br>Internet Source   | <1 % |
| 9  | <a href="http://newbooks.mannlib.cornell.edu">newbooks.mannlib.cornell.edu</a><br>Internet Source   | <1 % |
| 10 | <a href="http://mafiadoc.com">mafiadoc.com</a><br>Internet Source   | <1 % |
| 11 | <a href="http://repository.unair.ac.id">repository.unair.ac.id</a><br>Internet Source   | <1 % |
| 12 | "Proceeding of The 4th International Seminar on Linguistics (ISOL-4)", Walter de Gruyter GmbH, 2019<br>Publication  | <1 % |
| 13 | Nyoman Suwija, Made Suarta, Nyoman Suparsa, Anak Agung Gde Alit Geria, Wayan Suryasa. "BALINESE SPEECH SYSTEM TOWARDS SPEAKER SOCIAL BEHAVIOR", Humanities & Social Sciences Reviews, 2019<br>Publication | <1 % |
-

Exclude quotes Off

Exclude matches Off

Exclude bibliography Off



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

## GRADEMARK REPORT

FINAL GRADE

/0

GENERAL COMMENTS

Instructor

PAGE 1

PAGE 2

PAGE 3

PAGE 4

PAGE 5

PAGE 6

PAGE 7

PAGE 8

PAGE 9

PAGE 10

PAGE 11

PAGE 12