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BALINESE SPEECH SYSTEM TOWARDS SPEAKER SOCIAL BEHAVIOR

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Abstract

Purpose of the study: The current study was intended to know the Balinese language had a unique speech system levels referred to *angguh-ungguh basa*, unlike the Indonesian language and the ethical-moral values of the Balinese speech system that positively impacts the social behaviour toward their speakers.

Methodology: The present study was a qualitative study that was applied to the structuralism theory. The data were obtained through library research using the note-taking technique. The data collected were analyzed using the analytical descriptive method.

Main Findings: There were unique Balinese speech system consists of the fifteen ethical-moral values: (1) religious, (2) honest, (3) tolerant, (4) discipline, (5) creative, (6) democratic, (7) wondering, (8) homeland loving, (9) friendship/communicative, (10) peace-loving, (11) awareness, and (12) responsible.

Applications of this study: This study can be useful to the social behavior regarded the way of speaking based on the speech level.

Novelty: The uniqueness was due to the respectful attitude of their speakers to one another.

Keywords: Balinese language, social behavior, unique speech system, *angguh-ungguh basa*, ethical-moral values.

INTRODUCTION

Malaysia is fortunate to be free from severe natural disasters such as earthquakes, volcanic eruptions, and typhoons. However, with heavy rainfall carried by two monsoon winds blowing from the south-west and northeast annually, flood disasters have become a serious issue in the country as the number of occurrences has increased each year, resulting in significant damage and losses. Persistent flooding has always been associated with the East Coast states of Malaysia, especially Terengganu and Kelantan. In 2013, the Kemaman district in Terengganu was one of the worst-hit areas. This numbered prominently among major disasters recorded in Terengganu since 1971. More than 20,000 people were evacuated to relief centers where all roads were closed and communication with outsiders was not possible. The unexpected situation resulted in the district virtually becoming an island after being cut off in all directions ("Flood Situation Worsens", 2013). As a consequence, the immense flood literally paralyzed Kemaman as power lines had to be disconnected for safety ("Kemaman Suffers Worst Flood", 2013) with resultant shortages of food and basic necessities (Majid, et al., 2004; Suwija, 2018).

Following lessons learned from the incident which caused utter chaos in 2013, the Kemaman District Office subsequently initiated a sort of systematic plan to prevent the situation from re-occurring. Since April 2014, a flood disaster committee has been formed and 69 relief centers identified. Preparation of operation has been set up by district authorities to be used in preliminary, actual and post-flood events with special emphasis placed on the worst-case scenarios. This then resulted in the district being awarded a gold standard of flood management team award in 2014. In December of that year, the Prime Minister announced that the Kemaman District's flood management plan would become the model for the Standard Operating Procedure (SOP) in relation to flood management in flood-hit areas. Accordingly, in May 2016, the Kemaman District flood management system won a prize at the World Summit held at the Information Society Forum in Geneva ("Kemaman Wins Award in Geneva", 2016). The system was deployed and launched in Kemaman as it was one of the worst-hit districts during the 2013 flood. Learning from past mistakes, it is envisaged that the system can now be used in other flood-prone states during the year-end monsoon season.

In response to the above scenarios, this paper aims to understand and examine the special and unique factors of the Kemaman District's flood management plan that earned it the Gold Standard benchmark for Malaysia. Does it relate highly to the integration of knowledge via close communication among flood management teams? To achieve this intention, we concentrated our study on the flood knowledge integration perspective by proposing that knowledge integration is strengthened for flood disaster management as a potential solution.

RELATED STUDY

Since 1974, the Balinese Language Congress 'Pesamuhan Agung Bahasa Bali' was held in Singaraja, the Balinese language speech levels are referred to *Angguh-ungguhng Basa Bali*. Prior to that was in 1957, 1970, 1984, the Dutch writer named Kersten, referred to *Sor-Singih Basa Bali* as *Warna-Warna Bahasa Bali* (Balinese language varieties). The Team of the Faculty of Arts, Udayana University (1988/1989) referred to it as *Unda Usuk Basa Bali*. Nonaka (2014),

referred it as *Sor Singgih Basa Bali* (speech level). However, this term was made to be more popular by [Suwija \(2017\)](#) and [Wirawan \(2018\)](#).

Anggah-ungguh basa in the Balinese language has been inherited since a very long time ago resulting from the differences in the social status of the Balinese people. The social stratifications of the traditional and modern Balinese people have been responsible for the *anggah-ungguh basa Bali*. If it is viewed from their tradition, the Balinese society is made up become four offspring levels referred to *caturkasta* or *catur Wangsa* (social stratification level), including *brahmana*, *ksatria*, *wesia* and *sudra* (ordinary people) ([Teeuw, 1965](#)).

The social stratifications then after each had its own profession, the modern Balinese society consisting of the upper and lower caste was created. The upper caste consisted of those with important positions that might be referred to as the elites or *prakanggé/prayayi*, and the lower caste whose social status or occupation is lower referred to as the *prajana* (ordinary people) group ([Eling et al., 1981](#)). The birthplace socially stratifies the traditional Balinese society '*masyarakat Bali purwa*'. Those who are born in a residence where a Brahmin priest resides (*Griya*) are referred to as *Ida Pedanda*, *Ida Ayu*, *Ida Bagus*; those who are born in a palace (*Puri*) are referred to as *Ida Cokorda*, *Ida Anaké Agung*; those who are born in a residence where some of the noble birth reside (*Jeroan*) are referred to as *Dané Gusti Ayu*, *Dané Gusti Agung*, *Dané Désak*, *Déwa*, *Ngakan*, *Siluh*, *Mekel*; and those who belong to the lower social stratification born in what is known as *Pecangahan*, *Umah* or house are referred to as *I Putu*, *I Wayan*, *I Madé*, *Ni Kadék*, *I Nyoman*, *Ni Komang*, *Miwah Ni Ketut*.

The two groups of offspring above mentioned have caused the Balinese people to be stratified into the upper caste (*Tri Wangsa*) and lower class (*Wangsa Jaba*). The *Tri Wangsa* defines the upper caste or *Sang Singgih* those who the descendants of *Brahmana* (Brahmin) (born in *Griya*), *Ksatria* (born in *Puri*), and *Wesia* (born in *Jero*). The *Wangsa Jaba* (*Sang Sor*) defines the descendants of *Sudra Wangsa*. Furthermore, [Bercovitch \(1991\)](#), stated that the modern social stratifications as far as the Balinese people are concerned, after employed, they would be distinguished into the elites/officials (*Prakanggé* or *Prayayi*) and common people locally referred to as *Parajana*. *Prakanggé/Prayayi* is the upper caste referred to as *Sang Singgih* included the Balinese people who are employed as employers (employer, director, manager, rector, dean, lecture, regent, district head, department head, and so forth), and who are traditionally appointed *Sulinggih*, *Bendesa*, *Jero Gede*, *Pemangku*, *Panyarikan*, *Patengen*, *Kelian* and so forth. The *Prajana* refers to the modern Balinese people who belong to the lower caste (*Sang Sor*), namely the Balinese people employed to do the lower levels of working. They include the assistants to employers, cleaners, drivers, typists, university students, students, laborers, helpers, and so forth.

RESEARCH METHOD

This research is a kind of qualitative research. Like qualitative research, phenomena were interpreted in terms of the meanings people bring naturally. In other words, the phenomena of Balinese speech system toward speaker social behavior in Bali was studied naturally to be discussed. The study being discussed here are (1) the uniqueness of Balinese language-speaking system with its speech levels, and (2) the values of the character education which the unique linguistic system implies. The study is a qualitative study which is used in the structuralist theory.

Research data was collected by combining two methods namely Documentation Method and Linguistic Field Research Method. For Documentation Method, researchers gained data from *Warta Bali* column in *Bali Post* Newspaper. As *Warta Bali* column published articles written in Balinese, there was some conversation consisted of research problems being discussed here. For Linguistic Field Research Method, researchers gained data through daily conversation and interview. Next, as the researchers are also the native speakers of Balinese, exploratory technique and introspection technique was also applied in gaining and analyzing data. For daily conversation, researchers recorded the conversation and then transcribed them to have data. Data gained was finally analyzed using descriptive qualitative method (See [Kurihara, et. al: 2000](#); [Suarta, 2017](#)).

DISCUSSION

Results of the analyzing data are discussed following section. It consists of the Balinese language speech etiquette, data as examples of the language spoken by the traditional society and it's analyzing, data and examples of the language spoken by the modern society and it's analyzing, and ethical-moral values of Balinese language speech system.

4.1 The Balinese Language Speech Etiquette

The social stratifications mentioned above have caused the speech etiquette to appear. It is included the norms regulating how someone should speak as follows.

- a. *Wangsa Jaba*, if they are speaking to and about things related to *Tri Wangsa* one is obliged to speak the refined Balinese language variety (*Basa Alus*), for example:

1. I Ketut → to Ida Ayu → if I Ketut speaks to Ida Ayu the highest addressee Balinese language '*Bahasa Bali Alus*' is used.

2. I Kiul → to Mahapatih → if I Kiul speaks to Mahapatih the higher addressee Balinese language variety “*Bahasa Bali Alus*” is used.
- b. *Tri Wangsa*, if they are speaking to or about things related to *Wangsa Jaba*, the common addressee Balinese language variety (*Andap*) is used, for example:
1. King Prabu → I Dadab → if King Prabu speaks to I Dadab the common language variety (the *Andap* variety) is used.
 2. Ida Bagus Rai → I Madé → if Ida Bagus speaks to I Made the common language variety (the *Andap* variety) is used.

Example of the language spoken by the traditional society

- a. I Ketut (name) speaks to Ida Ayu (name) using the highest addressee Balinese language.

The following dialog describes I Ketut who belongs to the *Sudra Wangsa* speaks to someone who belongs to the *Tri Wangsa* (Ida Ayu) using the highest addressee Balinese language variety. Ida Ayu speaks the common language variety (*Basa Andap*) to I Madé.

Table 1: Conversation between I Ketut and Ida Ayu

I Ketut	:	" <i>Ampura Ratu, wawu titiang tangkil.</i> " "Excuse me, your Excellency, I come late"
Ida Ayu	:	" <i>Nah, Sing kéngkén Tut.</i> " "Yes, it's ok Tut (nickname of I Ketut)."
I Ketut	:	" <i>Sapunapi, durus makarya péper?</i> " "So, could we write a paper?"
Ida Ayu	:	" <i>Payu, uli tuni iang ngantosin Ketut.</i> " "Of course. I was waiting for you, Ketut."
I Ketut	:	" <i>O ... nggih? Titiang sampun muat buku.</i> " "O ... yes? I bring the book."
Ida Ayu	:	" <i>O ... nah, to suba malu anggon!</i> " "O ... yes, we use it!"
I Ketut	:	" <i>Ngiring wacén riin Ratu!</i> " "Let's read your Excellency!"
Ida Ayu	:	" <i>Nah, Ketu tsuba maca malu!</i> " "Yes, Ketut read it first!"

Regarding the dialogue above, it can be observed that Ida Ayu speaks refer to I Ketut, I Ketut speaks the highest addressee Balinese language variety "*Titiang sampun muat buku*", (I bring the book). The word *muat* (bring) belongs to the highest addressee Balinese variety and is used when someone who belongs to the lower social caste speaks to another belonging to the upper social caste. Meanwhile, when I Ketut asks Ida Ayu, he says "*Ratu sampun makta buku?*" (do you bring a book?). The utterance illustrates the highest addressee Balinese variety, which is used when someone (in term of this, I Ketut) shows his/r respect to the addressee (in term of this, Ida Ayu).

- b. I Dolar speaks (*Basa Alus*) to Gusti Patih.

Unlike the dialogue between I Ketut and Ida Ayu, in term of this example, I Dolar (name), as a servant belonging to the *Sudra Wangsa*, should speak to Gusti Patih (name), who belongs to the *Tri Wangsa* using the refined Balinese language. On the contrary, it is not wrong for Gusti Patih to speak to I Dolar using the plain language (the *Andap* variety).

Table 2: Conversation between I Dolar and Gusti Patih

I Dolar	:	" <i>Inggi nawegang titiang Gusti. Duaning nembé puniki semeng pisan Gusti nauhin titiang, wénten karya napi ring puri?</i> " "Forgive me, Gusti. Why did you call me early in the morning, did you have anything to do me at the palace?"
GustiPatih	:	" <i>Cai Dolar. Nak ngudiang padidi men Cai tangkil? Nyaman Ciné I Petruk dija?</i> " "Dolar. Why are you coming alone? Where's your brother, Petruk?"
I Dolar	:	" <i>Sisip tiang Gusti. Manahin titiang ipun sampun dumunan ka puri?</i> " "Please forgive me, Gusti. I think that he has left for the palace?"
GustiPatih	:	" <i>Suba ja orin Cai ia?</i> " "Did you tell him?"
I Dolar	:	" <i>Sampun Gusti.</i> " "Of course, Gusti".
GustiPatih	:	" <i>Tondén teka ia. Lan ajaka ka puri malu! Ditu antosang!</i> "

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I Dolar : "He has not come yet. Let's go to the palace first!"
: "Inggih, titiang ngiring Gusti".
"All right, I am ready, Gusti".

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In the example above, when I Dolar speaks to himself and his brother (I Pétruk), he speaks the highest addressee Balinese language 'Alus Sor' unlike can be seen from "Sisip titiang Gusti. Manahin titiang ipun sampun dumunan ka puri?". The lexicons *manahin* or *ipun, titiang* illustrate the *alusor* variety. Mahapatih (the traditional addressee in the term for the chief minister to the king) speaks the *andap* (common) Balinese language variety to I Dolar, as exemplified by the utterance "Tondén teka ia. Lanajaka ka puri malu!"

c. *Parajana* (an employee or someone belonging to the lower social caste).

If someone is speaking to an employer referred to as *Prakanggé* or *Prayayi* should speak the refined (*Alus*) Balinese language variety.

For example:

1. Driver → Rector → when the driver speaks to the Rector s/he speaks the highest addressee Balinese language variety.
2. Employee → Regent → when an employee speaks to the Regent, s/he speaks the highest addressee Balinese language variety.

d. *Prakanggé* or *prayayi*. It is not wrong if an employer 'Prakanggé or Prayayi' speaks to the *Prajana* (someone belonging to the lower caste) using the *Andap* (the common language variety) or *Madia* (the medium language variety).

For example:

1. Director → nupékon → when a director speaks to his/r employees s/he speaks the common Balinese language variety (the *Andap* variety)
2. Employer → labor → when an employer speaks to labor, s/he speaks the common language variety (the *Andap* variety).

Example of Modern Society's Language

a. The speech between the Rector and his driver

The driver belongs to the lower caste (*Sang Sor*) referred to as *Prajana*. The rector belongs to the upper class (caste) (*Sang Singgih*) referred to as *Prakanggé*. Therefore, the driver speaks the highest addressee Balinese language variety 'Basa Alus' to the Rector, while the Rector speaks the common Balinese language variety 'the *Andap* or *Madia* language variety to the driver. Read the following dialogue.

Table 3: Conversation between Driver and Mr. Rector

Driver	:	"Pak, bñjang durus Bapak jagi ka Bangli?" "Sir, you will go to Bangli tomorrow, won't you?"
Mr. Rector	:	"Payu. Kéngén?" "Yes, of course. Why?"
Driver	:	"Titang nunas jinah anggén ngentosin oli mobil druéné" "I need money for buying lubricating oil"
Mr. Rector	:	"Nah nah. Aji kuda nganti oli?" "All right. How much will it cost?"
Driver	:	"Tigang atus tali Pak." "Three hundred thousand, Sir."
Mr. Rector	:	"Men kéto ya, lantas umbah mobilé nah!" "Then, wash the car, right!"
Driver	:	"Inggih Pak. Nganggén oli plastik?" "Well, sir. The plastic oil is used, isn't it?"
Mr. Rector	:	"Nganggon...!" "Yes, use it!"

It can be seen that the driver speaks the higher addressee Balinese language variety 'Basa Alus' to him, and the rector speaks the common Balinese language variety 'the *Basa Andap* Balinese variety (showing no respect), it is indicated that someone belonging to the lower class (caste) should speak the higher addressee variety to the upper caste or honorable people, whereas it is not wrong if someone coming from the upper class speaks using common Balinese language variety to someone coming from the lower caste.

b. The Speech between the Regent and his secretary

¹ This is another example of the Balinese conversation between the Regent and his Secretary. The secretary speaks the highest addressee language variety and the Regent speaks the common 'Andap' language variety.

Table 3: Conversation between Driver and Mr. Rector

Secretary	:	" <i>Ampura Pak, bénjang titiang nénten ngranjing. Titiang ngodalin</i> " "Forgive me, Sir, tomorrow I will be absent from the office. I have a ceremony."
Regent	:	" <i>O... keto? Odalandija?</i> " "Will you? Where is the ceremony?"
Secretary	:	" <i>Ring pura kawitan titiangé nika Pak.</i> " "At my Kawitan temple, Sir."
Regent	:	" <i>Dija to?</i> " "Where is it?"
Secretary	:	" <i>Ring Karangasem.</i> " "In Karangasem."
Regent	:	" <i>Yé dadi joh?</i> " "How far is it?"
Secretary	:	" <i>Inggih Pak. Doh nika ring Blatung</i> " "Yes, sir. It is far; it is at Blatung"

It is illustrated that LuhRai (the regent's secretary name), the *Parajana* should speak the highest addressee language variety when she speaks to the Regent, his employer; on the contrary, it is not wrong for the regent, *Prakanggé*, to speak the common language variety (the *Andap* language variety) to her.

4.2 Ethical-Moral Values of Balinese Language Speech System

The discussion of the ethical-moral values in a life phenomenon cannot be separated from the character, ethics, morality, tradition, habit, and what is bad and what is good. It cannot be separated from the desire of being stated to behave properly either. If it is related to the Balinese language speech system with its varieties '*angguh-ungguh basa*', the people will be motivated to speak the Balinese language well and pragmatism.

It can be stated that the Balinese language speech system is unique. It is stated to be unique as, if it is compared to the other languages in general and the particular Indonesian language, the Balinese language speech system has its specialty. Therefore, [Dediu et al., \(2017\)](#), referred to it as Balinese language color, meaning that the Balinese lexical items vary. As an illustration, the Balinese lexicons for *mati* or *meninggal* (die) are *padem, seda, mantuk, lina, ndewata, lebar, pejah, and bangka*.

They cannot be used as what one likes, it is meant, they cannot be easily exchanged for one another. The reason is that the words *seda, lina, mantuk, lebar, and ndewata* are used if those who are dead are honorable persons, the word *padem* is used to express being humble and the word *bangka* is used to show that the speaker gets angry and annoyed, and the word *mati* is used to express no special feeling.

The measurements used to analyze that the Balinese language speech system consists of the ethic-moral values are 18 items of the character education proposed by [Ekerdt \(1986\)](#). They are (1) religious, (2) tolerant, (3) honest, (4) discipline, (5) working hard, (6) creative, (7) independent, (8) democratic, (9) intelligent and curious, (10) nationality, (11) homeland, (12) appreciating achievement, (13) brotherhood and communicative, (14) patriotic and loving peace, (15) fond of reading and loving knowledge, (16) environmental awareness, (17) social awareness, and (18) responsible. The brief description of those values is as follows.

a. The Religious Attitude

The religious attitude refers to [Spinner et al., \(1977\)](#), the faithful attitude implementing the religious teachings which they adhere to, being tolerant to and living harmoniously with those who belong to different religions. If it is related to the 2013 Curriculum implementation, that it is stated that what is meant by K-I-1 (Competence) is "Being grateful for the existence of the Balinese language as a blessing from the Almighty God "*Tuhan Yang Maha Esa*", the Balinese language speakers should refer to the Balinese language etiquette, defines that the religious character has been implemented since a very long time ago.

Many people generally, the young people and children in particular state that the Balinese language is difficult and complicated. However, the fact shows that its speakers still appreciate the Balinese language as a blessing from the Almighty God. It is still maintained and used as a means of communication. As well, it is also taught as a subject consisting of the local content informal education starting from elementary school to senior high school/vocational high level.

b. The Attitude of Being Tolerant



Jackman (1977), Zou & Kumar (2011), the attitude of being tolerant is the attitude which appreciates different religions, ethnic groups, languages, races, opinions, behaviors, and actions done by those who are different. The Balinese language speakers are highly tolerant, as reflected by their ability to adjust themselves to those whom they speak to. If the addressees are not-Balinese people or if they talk about public affairs they will certainly speak the national language. If they speak to those who also belong to the Balinese ethnic group or if what they speak about are traditional and religious things, they will certainly speak the Balinese language.

If the child speaks with his/her parent(s) or those who are older, then he/she will speak the highest addressee language variety. If someone belonging to the upper caste group speaks with someone belonging to the *Wangsa Jaba* (the lower caste group) but a regent, for example, he/she will speak the common Balinese variety, it is to show that he/she shows tolerance.

c. The Attitude of Being Honest

In the present article, the attitude of being honest means the attitude which is based on the attempt made to make oneself always trusted in what one says and do and how one behaves. The Balinese people, for example, commonly use polite words to show respect to a high official. This shows that the speaker always shows honesty whenever and wherever he/she speaks; he/she does his/her best to follow the norms applied to *Anggah-ungguhing Basa Bali*.

For example, *Ida Pedanda nenten rauh rahine mangkin duaning kantuns ungan*, meaning that Ida Pedanda (the Hindu priest) will not come today due he is being sick. This utterance shows respect as the one who is spoken about is a *Sulinggih* (a Hindu priest). It is not possible to change the sentence into "*Ida Pedanda sing nyidang teka jani sawireh enu gelem*" (this illustrates the common language variety '*Antap*' that is used when someone speaks to another coming from the lower caste group). Thus, in term of this honesty is needed to have by every for the Balinese language speakers.

d. The Attitude of Being Creative

It is being creative means having the desire of creating a new thing or the desire of doing the same thing differently. As an illustration, someone who is a teacher is supposed to lead a group of people to recite *Tri sandhya* (prayer) and to sing *Kramaning Sembang* (spiritual hymn) as part of the full moon '*Purnama*' activities at school. He is required to look for references, therefore, he can speak the Balinese language well when he leads the activities. A community leader who is supposed to be an orator '*Juru Raos*' in the traditional activity when a young man proposes for his prospective wife should know how to speak and where to find a relevant source. If he successfully becomes the orator, then he will be getting more creative when there is a new challenge related to becoming an orator.

e. The Attitude of Discipline

Bower & Knutson (1996), the discipline defines an attitude to show fidelity to customs and manners and different provisions and regulations. The *anggah-ungguh system* of the Balinese language has standard norms that should always be faithfully followed by the Balinese language speakers. It has been a tradition from generation to generation that the Balinese people speakers will be faithful to the applicable norms although they are not written. As an illustration, someone, who happens to be a nobleman, a traditional leader, or an official, when talking to the public, will always speak the common Balinese language variety.

f. The Attitude of Being Democratic

Romano (2012), democratic refers to the way of thinking, the way of behaving, and the way of acting which consider that everybody has the same rights and obligations. Everybody has the same right and obligation to speak the Balinese language. As an illustration, the writer, I Nyoman Suwija, was born in a family of farmers; therefore, he belongs to, what is referred to the lower caste group. When he talks to someone who belongs to the upper caste level (*Anak Agung, Cokorda* or *Ida Ayu, Ida Bagus*) he feels obliged to speak the highest addressee Balinese language variety '*Bahasa Bali Alus*'. However, at the campus, where the writer as a lecturer, he belongs to the upper class, meaning that the student possibly speaks to him as refers to the upper caste. When the student was born at a palace, for which he is referred to as *Cokorda* or *Ida Bagus*, he should speak the highest addressee Balinese language to show respect. This proves that the Balinese language contributes to the formation of the democratic character which appreciates human rights and obligations.

g. The Attitude of Loving the Homeland

In this article what is meant by the homeland is the earth where we were born, meaning that loving the homeland means the way of thinking, behaving and acting which show fidelity, awareness and high appreciation of language, physical environment, culture, economy, and politics. Meir et al., (2017), the homeland has and acknowledges that it has the mother tongue, national language, and foreign languages. As far as what we can see in Bali is concerned, the Balinese language has been used as a formal means for communication by the Balinese people in the traditional and religious activities they perform. Therefore, the Balinese language has been included as a subject with the local content starting from elementary school to high school/vocational school level, defining that the Balinese people should love the Balinese language as their mother tongue. Furthermore, it is believed that it has been the foundation of the Balinese culture (Hull & Reveli, 1989; Reisinger & Turner, 1997). If everybody wishes that the culture, which is used as the foundation of the tourism sector, is



strong and well maintained, the Balinese people should love the language of their homeland, namely the Balinese language.

h. The Attitude of Being Curious

Litman & Pezzo (2007), the attitude of being curious refers to the attitude in which attempts are made to know things which are learned, viewed, and listened to more deeply and widely. The Balinese people, especially those who have been involved in the traditional and religious activities in the villages where they live, are certainly motivated to be able to speak the Balinese language well. The unique and complicated Balinese language speech system will certainly be able to motivate the Balinese people to improve their knowledge of and skills in the Balinese language. If they cannot speak the highest addressee Balinese language variety, they will be getting embarrassed. It is this which has caused the books the writer has written entitled “Tata Titi Mabaos Bali” and “Mapidarta Basa Bali” sell well.

i. The Attitude of Making Friends/Being Communicative

The attitude of making friends/being communicative refers to the attitude which shows being happy to speak, close friends, and work together with other people. The Balinese language is a means of communication among the Balinese people, meaning that being able to speak the Balinese means being able to interact with other people using the Balinese language. Thus, the speech levels ‘Anggah-Angguh Basa’ in the Balinese language reflect the character of being happy to make friends and to communicate with other people.

j. The Attitude of Being Aware

FØrde (1998), awareness means being aware of environmental and social affairs. Environmental awareness means always making attempts to avoid the surrounding environment from being degraded and to improve the degraded environment, and social awareness means giving assistance to those who need it. Being able to speak the Balinese language highly contributes to social solidarity in society. An orator ‘Juru Bicara’ in a wedding, for example, is used to doing what he is supposed to do free of charge. The assistance given to those who are performing traditional and religious rituals is free of charge, meaning that what he does is voluntary performed ‘Meyadnya’. Those who feel that they have been assisted will probably do something as compensation; however, the form of the compensation they give will probably be different from what they have received. This also means that their social sense will be getting better. Thus, the Balinese language, which is stated to be unique and complicated, will be able to enhance social awareness. They will be aware that being aware of what has culturally been inherited by their ancestors is important.

k. The Attitude of Loving Peace

Loving peace means that we should speak and behave in, unlike the way the other people will be made to be happy and safe by our existence. The expression “Bahasa Menunjukkan Bangsa” (Language Shows Nation) means that someone who is used to speaking politely with another reflects that he/she is so kind and respects the addressee. If the Balinese people can always speak politely to show respect to one another, they will be able to create a peaceful life. *Santi-jagathita*, that means happiness, is the final goal of life on earth. It has caused the Balinese people to start speaking by saying *Om Swastyastu* (welcome), meaning proposing for safety and to end it by saying *Om Santih Santih Santih* (goodbye), the essential for proposing for eternal peace.

l. The Attitude of Being Responsible

The attitude of being responsible Lewis (2001), for what is done is one of the objectives of the national education. Someone is stated to be responsible if he/she carries out his/her duties and obligations for herself/himself, his/her society, social and cultural environment, country and the Almighty God. Being able to speak the Balinese language based on the rules referred to *anggah-ungguh basa Bali* shows the responsibility of someone with a higher social status in society. Those who are supposed to lead the traditional organizations included *seka teruna*, *subak yeh*, *subak abian*, *sekaa gong*, *banjar adat*, *desa adat*, and *seka dadia* morally responsible for maintaining the Balinese language.

CONCLUSION

In-depth analyzing, the Balinese language speech system, Isen (1987), stated to be unique, can be concluded that the uniqueness it has positively affected the social behavior of the Balinese people. The twelve positive ethic-moral attitudes were found. They are (1) the attitude of being religious, (2) the attitude of being tolerant, (3) the attitude of being honest, (4) the attitude of being creative, (5) the attitude of discipline, (6) the attitude of being democratic, (7) the attitude of loving the homeland, (8) the attitude of being curious, (9) the attitude of being happy to make friends/be communicative, (10) the attitude of loving peace, (11) the attitude of being aware, and (12) the attitude of being responsible. In related with the conclusions mentioned above, it is suggested to the Balinese people to be getting more proud and play an active role in maintaining the Balinese as a unique cultural heritage consisting of the positive ethic-moral values.

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