

Unique Balinese Speaking System as Guidance of Character Media

by I Nyoman Suwija

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I Nyoman Suwija M.Hum., A.Ma.

Study Program of Indonesian and Region Languages Education,
The Faculty of Languages and Art Education,
PGRI Teachers' Training College Bali
E-mail: suwija@yahoo.go.id

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Abstract

Balinese language is one of regional languages in Indonesia that has levels of speaking or *angguh-ungguh basa* so that it called a unique language. The unique of Balinese language is caused by the system of tribute applying by the speaker to the listener that should be respected. Therefore, the result of this study is to describe the values of character education that implicit in unique Balinese speaking system.

This study is qualitative research that dissected by structuralism theory. The source data are obtained by library research that helped by noting technique. The data is obtained and processed by analytic descriptive method.

Based on the result of this study is in the unique Balinese speaking system founded twelve of values character education, namely: (1) religious, (2) honesty, (3) tolerance, (4) discipline, (5) creative, (6) democratic, (7) curiosity, (8) love of the homeland, (9) friendship and communicative, (10) love peaceful, (11) concern, and (12) responsibility.

Keywords: speaking Balinese, character education

1. Introduction

Balinese language is one of the regional languages in Bali that is still alive and thrive as it is still used as a means of communication by tribal communities Bali (Suarjana, 2011: 57). If the condition is associated with the area of Bali as a tourist destination and Bali tourism is cultural tourism, the important role of regional Balinese language can not doubt that as a vehicle Balinese culture. That is, The preservation of cultural tourism of Bali is depend on the retention of language, literacy, Balinese literature.

Based on these ideas, Balinese language have not to be forgotten and should be maintained as best as possible in order to remain sustainable. This is related to the activity of Balinese people who have indigenous organizations such as *desa adat*, *banjar adat*, *seka subak*, *saka santi*, *seka teruna*, *seka gong*, *seka arja* and so on. All the indigenous organizations should use Balinese language in every activity, especially at the time carry out the meeting.

Consider the important of role and function of regional Balinese language, Bali Provincial Government issued regulation No. 3 of 1992 on Development language, Literacy, Balinese literature. Based on the regulation The head office of Bali Provincial Education Department issued a decree No.22/I.19C/Kep/I/1994. The decree confirms that the area of Bali should be included as a mandatory local content subjects from elementary to High school or vocational. This is consistent with idea that the central government efforts to maintain regional language as their mother tongue should be maintained as a national language support, appropriate explanation of Article 36 of the 1945 Constituitions.

Since ancient times to present the regional Balinese language is used as means of communication by the people of Bali in all aspects of life. Balinese language is used ranging from family life and outside family as in market, banjar, pakraman, the tradisional institutions, the various types of traditional performances, as well as a lingua franca in office and school in speaking out official forum.

Related to language preservation efforts Bali, we need studies to the seriousness and depth in order to improve people's understanding of their own culture. Important role in Balinese and its existence as a language that has a unique system and impact on improving the quality of the character of the community led to this study is absolutely necessary.

Based on the understanding of the existence of Bali as the local language, the purpose of this paper is to describe: (1) system speaks a unique area of Bali has a speech levels, and (2) describe the implied value of character education in the unique linguistic system.

This study is a qualitative study dissected the theory of structuralism. The Source of data from a number of literature obtained with library research or research library assisted with recording techniques. The data obtained were processed with descriptive analytical method.

2. Background of Balinese Speaking Level

Since 1974 after the Supreme Pasamuhan Language Bali, Singaraja, the term levels Balinese language called *Anggah-Ungguhing Basa Bali*. Before that, in 1957, 1970, 1984, Dutch writer named J. Kersten, S.V.D called *sor singgih basa Bali* with the term *Warna-Warna*

Bahasa Bali. Faculty Team of Udayana University 1988/1989 call *Unda Usuk Bahasa Bali*, Nengah Tinggen (1984) until now still have called *Sor Singgih Basa Bali*. However, this term was popularized back by Naryana (1983) in his thesis entitled "*Anggah-Ungguhing Basa Bali* in the Community Association of Balinese People".

Anggah-ungguhing basa Bali in Balinese language that has been handed down from earlier times and still exists to this day originated from the difference in social status Bali tribe. Coating Balinese tradition and modern which is a major cause of the existence of Balinese language stratified (*anggah-ungguhing basa Bali*). When viewed from the layer of Balinese tradition, the people of Bali consists of four levels of descent called *catur kasta* or *catur wangsa*, include: *Brahmana*, *Kesatria*, *Waisia*, and *Sudra Wangsa* (the most).

Then after the respective professions, came the modern Balinese community group made up of the upper class and the lower class. Upper class consists of the people who have important positions that can be called elite or *prakangge/prayayi* and lower classes include those of social status or profession lower and called *parajana group* (most people).

Balinese coating prototype (*tradition*) comes from birth (*descendants*). There were born in *Geria* (*peranda ida, ida ayu, good idea*), look at the castle (*ida Cokorda, ida anaké Agung ida*), born in the viscera (*dané gusti ayu, dané gusti agung, dané désak, déwa ngakan, siluh, mekel*). There is also a group of lower class who was born in *pacanggahan, umah* or home (*i putu, i wayan, i made, ni kadek, i nyoman, ni komang, and ni ketut*).

Based on the two groups of offspring that causes the people of Bali are distinguished on the upper class (*tri wangsa*) and the lower class (*wangsa jaba*).

(1) *Tri Wangsa*

Tri Wangsa means descents that called upper class *sang singgih* are *Brahmana* descents (born in kingdom), *Ksatria* (born in castle), *Wésia* (born in *jero*).

(2) *Wangsa Jaba*

Wangsa Jaba means decent that lower class (*sang sor*) is Balinese people who came from decent *Sudra Wangsa* (born in home).

Furthermore in modern Balinese society after the people have function or their respective professions distinguished elite group or official (*prakanggé* or *prayayi*) and ordinary people or *parajana*.

(3) *Prakanggé/Prayayi*

Prakanggé/prayayi means upper class that called *sang singgih*, it is Balinese people whom believed in the community as official such as agency officials (employer, director, manager, rector, dean, lecture, regent, district of government, head of department, teacher, etc) and local officials (*sulinggih, bendésa, kelian, pemangku, panyarikan, patengen, kelian, and etc*).

(4) *Parajana*

Parajana means modern Balinese people who called lower class (*sang sor*), it is Balinese

people who have a function or lowly profession, serve or work as maid officials such as sweeper, driver, typist letter, employee, artisan tea, student, labor, maid and etc).

3. Manners of Balinese Speaking

Based on difference in social status appear manners of Balinese speaking that such norms or rules Balinese speaking as follows:

(1) *Wangsa Jaba*, when speak to or about *Tri Wangsa* have to use Balinese language politely (*basa alus*), example:

A. I Madé → to Ida Ayu → speaking (politely language)

B. I Dolar → to Patih → speaking (politely language)

(2) *Tri Wangsa*, when speak to or about *Wangsa Jaba*, may be speak *basa andap* (less language) or speak *basa madia* (intermediate language), example:

A. Sang Raja → to I Dadab → speaking (less language)

B. Ida Bagus → to I Madé → speaking (less language)

Example of Speaking of Community Tradition

(1) I Madé Speaks with Ida Ayu

This conversation below state a *sudra wangsa* (I Madé) who speak with *tri wangsa* (Ida Ayu) politely language. Otherwise, Ida Ayu speaks less language to I Madé.

01. I Madé : "Ampura Ratu, wawu titiang tangkil."
02. Ida Ayu : "Nah, Sing kéngkén Dé."
03. I Madé : "Sapunapi, durus makarya péper?"
04. Ida Ayu : "Payu, uli tuni iang ngantos Madé."
05. I Madé : "O... nggih? Titiang sampun muat buku."
06. Ida Ayu : "O... nah, to suba malu anggon!"
07. I Madé : "Ngiring wacén riin Ratu!"
08. Ida Ayu : "Nah, Madé suba malu maca!"...

Translate:

01. I Madé : "Excuse me Mrs, I have just face you"
02. Ida Ayu : "Yes, It doesn't matter De."
03. I Madé : "Do you want to write a paper ?"
04. Ida Ayu : "Of course, I waited you long time."
05. I Madé : "O... really ?I brought the book."

06. Ida Ayu: "O... yes, it can use!"
07. I Madé: "Let's read Mrs.!"
08. Ida Ayu: "Yes, Made can read first!"...

It this conversation aboce can be seen that when speak himself, I Madé has to use *alus sor* (polite that means humble himself), such "*Titang sampun muat buku.*" It means 'I brought the book'. The word *muat* 'brought' this word included *alus sor*. Meanwhile, When I Madé asked Ida Ayu, He said, "*Ratu sampun makta buku?*" It means 'Did you bring the book?'. This sentence included *alus singgih* (polite mean that respect) because about Ida Ayu brought the book. The word *makta* is form *alus singgih* the word *muat*.

(2) I Dolar Speaks with Gusti Patih

The same with the example above, but here I Dolar as a servant from *Sudra Wangsa*, He has to speak polite to the lord Gusti Patih as *Tri Wangsa*. Otherwise, Gusti Patih is justified to speak ordinary (*andap*) to I Dolar.

01. I Dolar : "Inggih nawegang titiang Gusti. Duaning nembé puniki semeng pisan Gusti nauhin sikian titiang, wénten karya napi ring purti?"

02. Gusti Patih : "Cai Dolar. Nak ngudiang padidi men Cai tangkil? Nyaman Ciné I Pétruk dija?"

03. I Dolar : "Sisip tiang Gusti. Manahin titiang ipun sampun dumunan ka puri?"

04. Gusti Patih : "Suba ja orin Cai ia?"

05. I Dolar : "Sampun Gusti".

06. Gusti Patih : "Tondén teka ia. Lan ajaka ka puri malu!"

07. I Dolar : "Inggih, titiang ngiring Gusti".

Translate:

01. I Dolar : "forgive me my Lord, Because for this time early in the morning Gusti call me, what I can do for you ?"

02. Gusti Patih : "Dolar. Why do you face me alone? Where is your brother, Petruk?"

03. I Dolar : "I don't know, My lord . I think he goes to palace first?"

04. Gusti Patih : "Did you tell him ?"

05. I Dolar : "Of course my lord".

06. Gusti Patih : "he doesn't come yet. Let's go to the palace"

07. I Dolar : "Oke. I'm ready my lord."

From the example above, when I Dolar speaks about himself and hisbrother (I Pétruk),

He speaks polite *alus sor* such “*Sisip titiang Gusti. Manahin titiang ipun sampun dumunan ka puri?*” the word *manahin* and *ipun*, *titiang* the world included *alus sor*. The lord speaks *andap* to I Dolar, such as “*Tondén teka ia. Lan ajaka ka puri malu?*”

(3) **Parajana** (employee or person who lowly social status), when speaking at the official superiors called *prakanggé* or *prayayi* should speak politely, example:

Driver → to Rector → speaking (politely language)

B. Employee → to Regent → speaking (politely language)

(4) **Prakanggé** or **prayayi**, when speaking to *parajana* (lower class), justified speaking *andap* (loose respect) or speak *madia* (intermediate), example:

Director → to nupékon → speaking (less language)

Employer → to worker → speaking (less language).

Examples of Modern Language of Society

(1) A Driver Speaks with A Rector

It is presented the example of a driver talks to a Rector. A driver is a lower class (*sang sor*) called *parajana*. A Rector is as upper class (*sang singgih*) called *prakanggé*. Therefore, the driver spoke *basa alus* (politely language) to the Rector, while the rector spoke *andap* or *madia* (loose respect) to the driver. Read the following dialog below.

01. Sopir : “*Pak, bénjang durus Bapak jagi ka Bangli?*”
02. Pak Réktor : “*Payu. Kéngkén?*”
03. Sopir : “*Titiang nunas jinah anggén ngentosin olinmobil druéné*”
04. Pak Réktor : “*Nah nah. Aji kuda nganti oli?*”
05. Sopir : “*Tigangatus tali Pak.*”
06. Pak Réktor : “*Men kéto ya, lantash umbah mobilé nah!*”
07. Sopir : “*Inggi Pak. Nganggén oli plastik?*”
08. Pak Réktor : “*Nganggon...!*”

Translate:

01. Driver : “Sir, Could you go to Bangli?”
02. Rector : “Of course. Why?”
03. Driver : “I ask for change the car oil”
04. Rector : “Yes. How much is it?”
05. Driver : “Three hundred thousand rupiah, Sir”.

06. Rector : "Alright, then wash the car!"
07. Driver : "Yes Sir. Use plastic oil?"
08. Rector : "Of course...!"

Thus the driver Rector spoke *basa alus* to him, then Rector is simple to speak *basa andap* (loose respect). It shows that a lower class have to speak politely or salute to those upper class or classes of respectable, otherwise the upper class who spoke to the lower classes justified *andap* language (loose respect).

(2) A Personal Secretary Speaks with A Regent

It is more example of Balinese language conversation between a regent shared his personal secretary. Attend *alus* language from a secretary to a regent, then a regent talks *andap* or *madia* language to his secretary.

01. Sékpri : "Ampura Pak, bénjang titiang nénten ngranjing. Titiang ngodalin"
02. Pak Bupati : "O... keto? Odalan dija?"
03. Sékpri : "Ring pura kawitan titiangé nika Pak."
04. Pak Bupati : "Dija to?"
05. Sékpri : "Ring Karangasem."
06. Pak Bupati : "Yé dadi joh?"
07. Sékpri : "Inggih Pak. Doh nika ring Blatung"

Translate:

01. Sékpri : "I'm sorry Sir, I can not go to the office. I have a ceremony".
02. Pak Bupati : "O... where is your ceremony?"
03. Sékpri : "At Kawitan temple, Sir."
04. Pak Bupati : "Where is it?"
05. Sékpri : "At Karangasem."
06. Pak Bupati : "It's far away, isn't it?"
07. Sékpri : "Yes, sir. At Blatung"

This example shows Luh Rai as *parajana* (personal secretary's regent should speak politely when he talked to his boss, Mr. regent. Otherwise, a regent (*prakanggé*), he justified to speak loose respect (*andap*) to Luh Rai.

4. Character Education of Unique Speaking System

Talk about character education in a phenomenon of life, there is a study of the moral, ethics, morals, traditions, customs, and the trait of good and bad. There are also assessments require

good behavior. If this system is associated with a unique Balinese language, It would be able to observe that there is a positive impact or benefit goodness that will arise when a tribe of Bali is able to speak the language that is good and true transform.

The author deliberately said unique Balinese language system. The unique word is meant that have a special speaking system when compared with other languages, especially in Indonesian. This is precisely what causes J. Kersten said *Warna-warna bahasa Bali*. That is, the vocabulary of colorful Balinese language. For example, call the dead / dying, Balinese people can call with a number of words. The word dead or dying is much enough that had by Balinese language, such as *padem*, *seda*, *mantuk*, *lina*, *ndewata*, *lebar*, *pejah*, and *bangka*.

The usage of these words are quite systematically, It is meant that between one word with another is not easily interchangeable. It is caused there is a special word used to respect (*seda*, *lina*, *mantuk*, *lebar*, *ndewata*); there is a special word used grovel or their family (*padem*), there are the usual tastes value (*mati*), and there are specifically for use in a moment of anger, hate, and or berate (*bangka*).

Widiyanto (2013) says that benchmarks that used to analyze the possibility of educational value related characters in the speaking system of Balinese people is grain of character education commonly known as 18 grains of character education, namely: (1) religious, (2) honesty, (3) tolerance, (4) discipline, (5) tough and work hard, (6) creative, (7) independent (8) democratic, (9) the intelligence and curiosity, (10) the national spirit, (11) love of the homeland, (12) respect achievement, (13) friendly and communicative, (14) patriotic and love peace, (15) love to read and love of science, (16) care about the environment, (17) social care, and (18) responsibility.

Based on the fact that the unique speaking system, it can be revealed by some of the impact of the formation of the character to the people of the tribe Bali as follows.

(1) Religious Character

The religious character is the attitude and behavior of the submissive in implementing the teachings of their religion, the practice of religion tolerant of others, and living in harmony with other faiths. If related to the implementation of Curriculum 2013, which sets KI-1 (Competence), which reads "Grateful for the existence of language Bali as a gift of Almighty God ", the Balinese language speakers and heed The good and right manners of Balinese language, it had implemented a religious character. Many people who say the Balinese language systems are complex and difficult, especially for young children. But the reality of the matter, Balinese speaker still respect as a gift from God and continues to be used and taught in formal education from primary to university.

(2) Honesty Character

The meaning of the character of honesty is behavior based on an attempt to make himself as a person who always believed in words, actions, and work. Speaking politely in form of respect to certain officials, for example, even though it is being away in the third person, the Balinese people use respective words. This indicates that the speaker heart honesty whenever, wherever

he would speak to the greatest extent possible according to the rules of right *angguh-ungguhing basa Bali*.

For example: *Ida Pedanda nenten rauh rahinane mangkin duaning Ida kantun sungkan*. It means 'The Priest cannot come today because he was sick.' This sentence included respective sentence because of speaking a *sulinggih* (Hindus priest). This sentence would not be changed to "*Ida Pedanda sing nyidang teka jani sawireh Ida enu gelem*" (This is *andap* sentence) devoted to the lower classes. So it is needed honesty in the conscience of every language speakers.

(3) Tolerance Character

Tolerance is meant that attitude and action that respects differences in religion, language, ethnicity, opinions, attitudes, and actions of others who differ with him. Balinese language speakers have a very good tolerance. This is reflected from his desire adjust to the interlocutor. If he was going to talk to people instead of the tribe of Bali or talking in the realm of official, national language would be selected. If talking on the inter tribal custom and religious realm definitely used the language areas of Bali. A child talks on the parent will pick the subtle language (respect). A patrician spoke on *wangsa jaba* which served regent for example, it will appear tolerance subtle use of language.

(4) Discipline Character

Discipline is that actions that demonstrate behavior that is orderly and obedient to the various rules and regulations. *Angguh-ungguh basa Bali* system has norms or standards applicable standard and always adhered to the nature of the discipline by the speakers of the language areas of Bali. Balinese speakers will comply with all the provisions which may not be written, more a tradition passed on from generation to decline. As an example of discipline in speaking the language of Bali. Someone who was speaking Balinese to many people, although he was a descendant of king of Bali, he was a custom officer or official, he will obey the principle or discipline using subtle Balinese language level.

(5) Creative Character

The definition of creative character is a willingness to think and do something to generate a new way or the result of something that has been owned. Demands to be able to or have good and correct Balinese language skills in society, such a gentlemen who is the teacher is given the task to lead the praying *Trisandhya* and *Kramaning Sembah* at *Purnama* activities in school, they are required to be creative to find references that can speak good in Balinese language when conduct the worship event. A leader who was asked to become *juru raos* (speaker) in a ceremony making a proposal of marriage. Inevitably they will figure out how I got to speech and where I should look for examples of speech text. If they manage to find and managed to become a successful speaker, they will be more creative every new challenges related to the speaker.

(6) Democratic Character

The definition of Democratic is way of thinking, behaviour, and acting the same rights and

obligations judging himself and others. Balinese language has the same rights and obligations. Example, the writer (I Nyoman Suwija) was born in a farming family that includes the lower levels of society by Kersten called lower classes. When I have to speak Bali to gentility example (*Anak Agung, Cokorda*) or hereditary Brahmin (*Ida Ayu, Ida Bagus*), then I feel obliged to speak politely. Otherwise, I am a lecturer on campus so that I am categorized upper class, while the lower class is my students. For example, there are students who were born in the castle or in Geria (Cokorda or Ida Bagus), when they should greet me, so that they who have to speak politely (respective). This is proof Balinese language have an impact on the formation of a democratic character, which respects the rights and obligations of mankind.

(7) Curiosity Character

Curiosity is the attitude and actions are always to find out more in depth and extends about something that is learned, seen, and heard. Every member of the tribe of Bali especially those who have started dabbling in the customs and religious activities in the village, definitely willingness and motivation to improve their knowledge and Balinese language skill. Speaking system is a unique and intricate Balinese people will successfully motivate a character instinct to improve learning and training in Balinese language. Curiosity is increasing because it will be a shame if you do not speak the language of Bali proficient smooth. This is precisely what led to my writing entitled *Tata Titi Mabaos Bali dan Mapidarta Basa Bali Alus* enough demand in the market.

(8) Love of the homeland Character

Homeland should be interpreted as the birthplace of the land. So the love of homeland means a way of thinking, behavior, and action the show loyalty, caring, and high appreciation of the language, physical environment, social, cultural, economic, and political. This country has and acknowledges the mother tongue, the national language, and foreign languages. Especially for Bali, Bali language is an official language in the traditional Balinese tribe and religion, Balinese language has become a local content subjects in elementary school to vocational/high school. This means that the population of Bali have to love the Balinese language as a mother tongue (language homeland) Balinese people. Balinese language has been believed to be Bali's cultural roots. If you want a culture that became the foundation of the tourism sector firm-sustainable, the people of Bali have to love his homeland language is the language of Bali.

(9) Friendship/Communicative Character

Friendship/communicative is an action that shows a sense of love to talk, hang out, and in collaboration with others. Balinese language is a communication tool intra-tribal Balinese society. So Balinese speaking activities is ability to interact with Balinese language. Thus the conditions of regional languages which have *angguh-ungguh basa* that can reflect the character or the character of friendship and communicative.

(10) Love Peaceful Character

Love peaceful means attitude words, and actions that cause others to feel happy and safe on the presence of himself. There is a phrase that says "Language Shows Nation". It is precisely understood that a subtle language that is familiar to others reflect the subtlety of his conscience to honor his interlocutor. If Balinese people always speak of mutual respect to each other, it will be a very positive impact and be able to create a peaceful life. *Santi-jagathita* is meaningful happiness and peaceful is the ultimate goal of life in this world. That is caused the Balinese who started talking greeting *Om wastyastu* and the end of the conversation say *Om Santih Santih Santih Om*. Regards *Om Swastyastu* is meaningful for safety and *Om Santih Santih Santih Om* is meaningful ask for peace in the heart, peace in the world, and peace always.

(11) Concern Character

Concern encompasses environmental care and social care. Care for the environment means attitudes and actions which seeks to prevent damage to the surrounding natural environment, and develop measures to improve the environmental damage that has occurred. While social care means attitudes and actions that always want to help other people and communities.

Balinese language skills are very useful to promote social solidarity in society. *Juru raos* (Spokesman) in marriage for example, He was already accustomed to perform without pay. The assistance is given to those who are traditional and religious have donated work voluntarily without hope of money, even used *mayadnya*. Another person who was ever helped when got the job, It will be improved its social sense, at some point it will aid received shortchanged, perhaps in another form. Thus, Balinese language called unique, it will be able to improve the character of social care for those who realize the importance of awareness of heritage form *keberanan* teachings and cultural heritage language is good and right.

(12) Responsibility Character

Responsibility is one of the national education goals. Responsibility means the attitude and behavior of a person to carry out the duties and obligations that should be made to the self, society, the environment (natural, social, and cultural), the State, and Almighty of God. It is able to speak Bali appropriate rules of conduct called *angguh-ungguh basa Bali* is the responsibility a person who has a higher social status in society. Those elders in a traditional organization like *seka teruna*, *subak yeh*, *subak abian*, *seka gong*, *banjar adat*, *desa adat*, dan *seka dadia* for example, all have a sense of moral responsibility for the use of local languages exist Bali.

5. Conclusion and Suggestion

After an exhaustive review of the existence of unique Balinese language system and known complex, it is concluded that the unique of speaking system have a positive impact on the formation of character of the tribal communities of Bali. Based on the result of the study, it is founded twelve value guidance characters, namely: (1) religious, (2) honesty, (3) tolerance, (4) discipline, (5) creative, (6) democratic, (7) curiosity, (8) love of the homeland, (9) friendship and communicative, (10) love peaceful, (11) concern, and (12) responsibility.

In this regard, it is suggested that the communities of Bali can improve pride and active in the conservation of Balinese languages as unique cultural heritage and contains the values guiding the character of the nation.

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