

***Anggah-Ungguhing Basa Bali* for Young Generation in Bali, A Challenge in the Future**

I Kadek Widiyana¹

¹I Gusti Bagus Sugriwa Denpasar State Hindu University

¹kadekwidiyana@gmail.com

ABSTRACT

Anggah-ungguhing Basa Bali is a level of language in Balinese, including *basa bali alus*, *basa madya*, *basa kepara* and *basa kasar*. The thing that is a big challenge in the midst of globalization, especially for the younger generation, is the variety of *basa Bali alus*. In the current era, the understanding of *basa Bali alus* among the younger generation in Bali has decreased. This research is a library research that originates from books and previous studies. Through this research found if the supporting factors for the existence of the *anggah-ungguhing basa Bali* include regulations from the government and Balinese cultural traditions that still require the use of *basa Bali alus*, especially in formal languages. The inhibiting factors include, the younger generation perceives the *anggah-ungguhing basa Bali* as difficult, the younger generation prefers communicative languages, the Balinese language is not fully the mother tongue of the Balinese people, and there are leaks in language diglossia. Teaching Balinese at an early age in the family is very important, so that Balinese really becomes the mother tongue for the Balinese people.

Keywords : *Anggah-Ungguhing*, Balinese Language, Speech Levels, Character Building, Mother Tongue

I. Introduction

The Balinese language is the mother language of the Balinese people which not only functions as a means of communication, but more than that Balinese serves as a means of forming character because there are strict rules for its use known as "*Anggah-Ungguhing Basa Bali*". *Anggah-Ungguhing basa Bali* is the levels of speaking in Balinese society, especially in the area Bali Dataran¹. However, the phenomenon that has occurred lately, language levels in Balinese are increasingly being ignored, this is found in both urban and rural areas, especially in the younger

¹ Based on a study of its geographic dialects, Bawa (1983) sorts the variations of the Balinese language in the Province of Bali into two major groups, namely the *Bali Mula* Dialect or the *Bali Aga* Dialect and the *Bali Dataran* Dialect. The Bali Aga dialect is spread in mountainous areas on the island of Bali and in Nusa Penida, while the Bali Dataran dialect is spread in the lowland areas of the island of Bali, the area of influence of Majapahit power, making it more innovative due to the influence of Javanese and Sanskrit languages (Widiyana & Putrayasa, 2023).

generation. Especially in urban areas which have even been badly eroded by the flow of modernization, and it can be said that Balinese is no longer treated as their mother tongue, or first language. This is of course a big challenge for the existence of *angguh-ungguhing basa Bali*, especially in the *basa Bali alus* variety in the younger generation. This research is library research, namely research carried out using literature (library) in the form of books, notes or research reports from previous studies which describe conditions or phenomena related to the condition of *angguh-ungguhing basa Bali* or levels of speaking in Balinese.

II. Discussion

Balinese language is one of the regional languages in Indonesia which has speech levels. Based on the decision of the 1972 Pasamuan Agung in Singaraja, it was determined that the term used to express the level of Balinese language was *angguh-ungguhing basa Bali*. In general, the Balinese language consists of three levels, namely: *basa Bali sor* 'low variety', *basa Bali mider* 'middle variety', and *basa Bali singgih* 'fine variety'. The use of this language level is related to the status of its use; among other things, traditional status in the form of caste or modern status related to the position of the person being spoken to; either in the first person, second person, or what is being discussed or the third person (2018: 62). The existence of these language levels in Balinese is a challenge for Balinese speakers, especially the younger generation who are more dominant in using Indonesian as the national language. The existence of this level of language in Balinese is experiencing challenges in the midst of globalization, although there are also supporting factors for the existence of this level of Balinese.

2.1 Supporting Factors for the Survival of *Angguh-Ungguhing Basa Bali*

Angguh-ungguhing basa Bali or language levels in Balinese is a Balinese language norm which is still maintained by the Balinese and indirectly builds the character of the Balinese people. However, in the midst of globalization, the *angguh-ungguhing basa Bali* has shifted, not operating according to the standard that has been passed down by Balinese ancestors. However, there are several factors that support the survival of the *angguh-ungguhing basa Bali*.

1. Regulation From the Government

The Provincial Government of Bali and the District-City Governments in Bali have worked together in preserving Balinese language, script and literature. Several regulations have been issued to strengthen the existence of the Balinese language. The efforts that have been made by the Provincial Government of Bali and the Regency/City Government will certainly not be effective if they are not supported by all Balinese people as speakers of Balinese. The Provincial Government of Bali as the highest policy holder in the area, has issued various legal regulations, in order to preserve the Balinese language (Widiyana, 2022). These regulations include the Governor of Bali Regulation Number 80 of 2018 concerning the Protection and Use of Balinese Language, Script and Literature and the Implementation of the Balinese Language Month, and the Regional Regulation of the Province of Bali Number 1 of 2018 concerning Balinese Language, Script and Literature.

Implementation of the Balinese Language Month as mandated by Governor Regulation Number 80 of 2018, requires every village in the Province of Bali to carry out activities to strengthen the Balinese language such as competitions. Indirectly, these activities have positive implications for the existence of the Balinese language. However, the phenomenon that occurs is that the competition that is held only focuses on competition activities. For example, in the activities of the *Masatua Bali*/ telling folk tales Competition for *Ibu-Ibu PKK*, which tended to be rote and purely for competition, they were not then implemented in daily life.

2. The Existence of Balinese Hindu Cultural Traditions

Cultural traditions in Bali cannot be separated from the Balinese language, especially the language levels which are called *angguh-ungguhing basa Bali*. The tradition of *sangkep* (meetings) in indigenous peoples in Bali, which still exists today with a standard that requires the use of the good and correct Balinese language in accordance with the rules of language levels. The use of the *basa Bali alus* variety in traditional meetings held by elders in Bali still exists today, although there has been a slight shift due to the inclusion of other language vocabulary, especially Indonesian due to a lack of mastery of Balinese vocabulary, or in

linguistic terms it is called code mixing.² In contrast to the implementation of youth meetings (*Pesangkepan Sekaa Truna*), they tend to use Indonesian for the reason that it is easy to understand. Linguistic events, known as code mixing or code switching, very commonly occur in *sangkep sekaa truna-truni*³ (Balinese youth meeting). This is certainly a big challenge for the survival of the *angghah-ungguhing basa Bali* in the future which tends to degrade the standard of the *angghah-ungguhing basa Bali* in indigenous peoples in Bali.

2.2. Factors Inhibiting the Survival of *Angghah-Ungguhing Basa Bali*

The resilience of a language will be related to language attitudes. There are three characteristics of language attitudes put forward by Garvin and Mathiot, including (1) language loyalty which encourages the people of a language to maintain their language; (2) language pride which encourages people to develop their language and use it as a symbol of identity and community unity; (3) awareness of the existence of language norms (awareness of the norm) which encourages people to use their language carefully and politely; and is a factor that has a very big influence on actions, namely activities using language. These three formulations are positive characteristics of language, conversely if the three characteristics of language attitudes weaken or disappear they are negative characteristics (Chaer, 2014: 152). When they are not aware of the existence of language norms, this attitude will appear in all speech acts, they do not feel the need to use language carefully and in an orderly manner following the applicable rules, they are quite satisfied as long as their language is understood by the other person. The lack of awareness of the existence of language norms makes people

² Code mixing is the mixing or use of two or more languages in the communication process. This is usually related to the characteristics of speakers, such as social background, level of education, and religious feelings (Sukmana et al., 2021).

³ *Sekaa teruna teruni* (STT) is a social organization for the development of the younger generation that grows and develops on the basis of social awareness and responsibility. These groups or organizations come from, by, and for the community, especially the younger generation, both men and women in the village/kelurahan area or customary community. Every village in Bali usually has an STT which is an association of young people in the village (Runiari & Sipahutar, 2017).

like that feel disappointed and embarrassed when the language used is chaotic. The steps that must be taken to change negative attitudes are through language education which is carried out on the basis of fostering language rules and norms, in addition to the social and cultural norms that exist in the language community, and whether it is successful or not, will also return to students' learning motivation (Chaer: 2014: 153).

2.2.1 The Difficulty of Using *Anggah-Ungguhing Basa Bali*

Anggah-ungguhing Basa Bali which is the language level in Bali becomes a challenge for the younger generation in Bali. If you look at the phenomena that are happening now, the *Anggah-Ungguhing Basa Bali*, especially among teenagers in Bali, is not getting much attention. The younger generation tends to use *basa Bali kepara* (common language) as well as Indonesian as a social language, including a variety of formal languages, such as at youth group meetings. This is certainly an indicator showing the degradation of the use of the Balinese language. As stated in Aris Susila's research (2021) which was carried out in Denpasar City. There are several factors causing the degradation of the use of the Balinese language, especially among teenagers in Denpasar City, among others, because of rational choices, uniformity of regional culture in the context of the Unitary State of the Republic of Indonesia, the use of *Anggah-Ungguhing Basa Bali* is considered very difficult by teenagers. (I Wayan Arissusila, 2021).

Awareness of the existence of language norms (awareness of language norms) that encourage people to use their language carefully and politely is a factor that greatly influences actions, namely activities using language (language use) (Garvin and Mathiot, 1968). If it is related to the knowledge of the Balinese young generation about the existence of language norms, especially the levels of Balinese language, they actually know about it. The young generation of Bali is aware of the existence of language levels as part of the language norm in Bali. However, considering that practice is difficult due to environmental influences, the younger generation tends to choose the usual variety of Balinese (*Basa Bali Kepara*) or use the national language, namely Indonesian.

The awareness of the young generation in Bali is also conveyed in the research of Malini, et al (1996). However, the positive attitude of the younger

generation is limited to the use of Balinese in general. The awareness that they have is a positive attitude that the younger generation of Bali has to maintain the Balinese language (Ni Luh Nyoman Seri Malini, Ida Bagus Putra Yadnya, Ni Luh Putu Laksmi, 2013). However, this research relates to language attitudes in the cognitive, affective and conative aspects of the younger generation. In connection with *Sor Singgih/ Anggah-Ungguhing Basa Bali* in the research of Malini et al., there is a tendency that the *basa bali alus* forms such as the word *wilis* 'green' are less known than other types of words. This is understandable because generally in the communication process in Balinese, the use of *alus* forms is indeed more complicated than the usual forms/*basa andap*. The use of *basa bali alus* forms is strongly influenced by the dimensions of time, place, and who the other person is talking to, as well as what is being said (Ni Luh Nyoman Seri Malini, Ida Bagus Putra Yadnya, Ni Luh Putu Laksmi, 2013). This research strengthens the indication that the Balinese variety of *basa Bali alus* is not very well mastered by the younger generation in Bali.

2.2.2 Balinese is dominant in the communicative function

The communicative function of language is certainly one of the main requirements in using that language. For this reason, the variety of Balinese is common (Bahasa Bali Kepar) more dominantly used in conversation in Bali, especially for the younger generation because it is considered easier to understand and understand and becomes the language of association. This makes the Balinese language that is good and correct according to the level of the language, especially the *basa Bali alus* variety, receives less attention. Moreover, in Indonesia, especially in Bali, which is a bilingual and even multilingual society, the existence of the national languages, Indonesian and English, greatly influences the use of Balinese. The use of Indonesian, which is considered easier to understand, makes the younger generation tend to use the National language in their daily conversations and this also carries over to traditional activities. The expansion of the use of the Indonesian language often has an impact on psychological barriers in using the local language which recognizes language levels. With regard to prestige, the upper class or intellectuals often use foreign languages. There is a lot of uncontrolled interference and code mixing in the language community, especially

in the circle of speakers in Bali among the younger generation. The thing that happened to the Balinese language can also be seen in the use of Javanese and Sundanese. Wojowasito (1975) and Widjajakusumah (1980) report a similar incident that occurred in communities speaking different languages (Javanese and Sundanese). Often Indonesian is used to deny the necessity of using the different language levels present in Javanese (Wojowasito report) and Sundanese (Widjajakusumah report). Reports of Danie (1987) and Tallei (1976) regarding the development of regional languages in Minahasa which speakers are starting to abandon because of a desire to use Indonesian, which has a wider range of usage than their regional language (Chaer: 2014: 159-160).

2.2.3 Leaky Diglossia of Language

According to Ferguson (Sumarsono, 2014: 36), diglossia is a special kind of language standardization, in which two varieties of language exist side by side in the entire language community, and each variety of language is given a certain social function. Diglossia relates to the use of low language variety and high language variety in one community group. Diglossia is emphasized in the function of each variety of language. Ferguson uses the term diglossia to express the condition of a society in which there are two variations of a language that coexist and each has a certain role (Chaer, 2014: 92). Function is a very important diglossia criterion. According to Ferguson, in a diglotic society, there are two variations of a language; the first variation is called high dialect (abbreviated T dialect or T variety) and the second is low dialect (abbreviated R dialect). The functional distribution of the T dialect and the R dialect means that there are situations where only the T dialect is suitable for use, and in other situations only the R dialect can be used. The T function is in official or formal situations, while the R function is only in informal or casual situations (Chaer: 2014: 93-94). Referring to this theory, of course the T dialect is a variety of formal languages in Balinese which strongly emphasizes the existence of language levels, especially in the use of *basa alus* varieties, both *basa alus singgih* and *basa alus sor*. However, the R dialect, which is a variety of non-formal languages, is more likely to use ordinary Balinese or *Kepara*, and is often included in the Indonesian vocabulary due to the fact that people in Bali are bilingual and even multilingual. When referring to past traditions

in Bali, the *Geria* or *Puri* environment is very strict about maintaining the tradition of speaking according to the *angghah-ungguhing basa Bali*. But what has happened lately, there have been many leaks found in the tradition of speech, which tends to use the national language. Balinese people who are going to face a priest, in ancient times had to and must use *basa bali alus*, and now this tradition has experienced many leaks. People who face the priest are allowed to use Indonesian or mixed languages in the midst of globalization and in a multilingual society. This also has an impact on the survival of the *angghah-ungguhing basa Bali*, which will increasingly be eroded day by day.

2.2.4 The Balinese language is no longer fully the mother tongue of the Balinese people

In general, the Balinese language is the mother tongue of the Balinese people. But the phenomenon that is happening now is that the Balinese language gets less attention in the family environment. As the mother language of the Balinese people, Balinese should be the first language that must be taught by their parents and the first language that is mastered by someone. However, the National language (Indonesian) and International language (English) are slowly replacing Balinese as the mother language of the Balinese people, so that many children in Bali in their childhood are taught Indonesian or English as the first language they know. Only then was the Balinese language introduced when it entered the Elementary School level in formal schools because Balinese was a mandatory local content. Therefore, the pattern of teaching Balinese in schools should not be what it used to be. The pattern of teaching is no longer taught like their mother tongue, because Balinese for some Balinese people is no longer their first language. When referring to the pattern of teaching at the early education level, it should use the mother tongue so that it is easily understood by students, but this has shifted, both in rural and urban environments.

The Balinese variety of *basa Bali alus* in the younger generation seems to have also experienced a shift that leads to decline because in speech it is often replaced by Indonesian. The use of Balinese language is influenced by the language skills of speakers and interlocutors, situations, participants, topics of conversation and interaction functions. Responding to the decline in the existence of the

Balinese language, the Balinese ethnic community needs to foster a love for the Balinese language by using it as a means of communication in the family sphere, to understand more and more the importance of the position and function of the Balinese language as one of the regional languages and part of Balinese culture (P.Sosiawan, I.N. Martha, 2021). The use of Balinese in the family environment is an important concern because it is the family environment that will have a major influence on the first language they will master.

There are many things that make a language survive. For example, you can refer to the research of Sumarsoni (1990) in his research on the maintenance of Loloan Malay in Loloan Negara Village, Bali. The study said that they did not use Balinese but used a kind of Malay called Loloan Malay as the first language. The factors that lead to survival are the first: residential areas are concentrated in one place, there is tolerance from the majority community who want to use the Loloan Malay language in their interactions, the Loloan people have an Islamic attitude that is not accommodative towards Balinese society, culture, and language, there is high loyalty, they assume that Loloan Malay is a symbol of self-identity of the Loloan people, and there is continuity of the transfer of Loloan Malay from the previous generation to the next (Sumarsono in Chaer, 2014: 147). Reflecting on the phenomenon that occurred in Loloan Negara Village, the Balinese language must be instilled in such a way that it truly becomes a symbol of self-identity for the Balinese people, and should be instilled as well as possible starting from the family environment. There must be high loyalty and love from the Balinese people for the Balinese language, in this case the Balinese language is good and true in accordance with the rules of arrogant Balinese language because it is related to language ethics. Language ethics is closely related to the selection of language codes, social norms, and cultural systems that apply in society. Therefore, language ethics will, among other things, 'regulate' (a) what we should say at certain times and circumstances to certain participants (Chaer, 2014: 171-172). How should Balinese speakers be able to put the right choice of words to the other person. The main principle in *angguh-ungguhing basa Bali* is when we respect and respect others, of course other people will respect us.

III. Closing

Cultivating a positive language attitude towards Balinese is very important in the midst of the onslaught of globalization. Instilling character values through angga-ungga Balinese language does not have the intention to foster feudal culture in the past, but the principle of angga-ungga Balinese language is respect for everyone. It is very important to inculcate the Balinese language from an early age in the family environment, so that the Balinese language truly becomes the mother tongue of the Balinese people and can be attached to the younger generation of Bali.

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