Role of Anggah-Unghu Kruna in Balinese Language Sentence Formation

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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-unghu 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.

Keywords

Addressed Level; Anggah-unghu Kruna; Balinese Language Sentence; Sentence Formation; Sociolinguistics;
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.

Dijwandono (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 anggah-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.


The existence of anggah-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 anggah-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 anggah-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
phénoména 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 *anggah-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 *anggah-ungguh lengkara* material (the levels of the Balinese sentence).

Based on the sensed value by the forming element of *anggah-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.

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 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) Dané Beliau Jero Mangku sampun numbas mobil
      Honorable Mr/s Priest has bought a car

   2) Ida Ayu Rai nénten mireng baos biangnyané
      Ida Ayu Rai did not mendengar pembicaraan ibunya

   3) Bapak Bupati kantun madué oka alit-alit
      Bapak bupati still mempunyai anak kecil-kecil
      Mr. Regent has 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 mireng (*kruna alus singgih*), the word baos (*kruna alus singgih*), and the word biangnyané (*kruna alus singgih*). In the example (3), *alus singgih* sentence is formed from the phrase *bapak bupati* (*kruna andap*), the word kantun (*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) Tiang nunasang antuk linggih Jeroné?
      Saya menanyakan status Anda?
      I ask about your status?

   2) Pak-pak dados tiang ten semprot Pak?
      Pak pak, mengapa saya tidak disemprot, Pak?
      Sir, Sir, why am I not sprayed, sir?

   3) Tiang kari nyemak motor
      Saya masih mengambil motor
      I still take 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 mada), tiang ten 'not' (kruna alus mada), 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 mada), 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 demeans 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) 
Ipun
Dia
S/He
kantun
masih
still
nguwug
membongkar
unpacks
balé Bali
Bali's house

2) 
Titiang
Saya
I
sampun
nunas
already
i wawu
eat
before

3) 
Adin titiangé
Adik saya
My younger sister/brother
sampun
padem
has
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 wordunas 'eat' (kruna alus sor), and the word iwawu '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) 
Ngiring iraga
Mari kita
Let's we
sareng-sareng
ikut
join
ngastiti
memuja
in worshiping
Hyang Widhi
Tuhan Yang Maha Esa
God Almighty

2) 
Ida dané sinamian
Hadirin sekalian
Ladies and gentlemen,
ngiring
mari
let's
kawitin
dimulai
start
paruman druéné
rapat kita
our meeting

3) 
Iraga
Kitalah
We
sané patut
yang harus
who should be
ngragegang
melestarikan
preserved
budaya Baliné
budaya Bali
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 *druné* '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!

<p>| | | | | | |</p>
<table>
<thead>
<tr>
<th></th>
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<th></th>
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<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td><em>I bapa</em></td>
<td><em>mara pesan</em></td>
<td><em>majalan</em></td>
<td><em>lakar</em></td>
<td><em>ngebah</em></td>
</tr>
<tr>
<td></td>
<td>Father</td>
<td>just</td>
<td>left</td>
<td>will</td>
<td>cut</td>
</tr>
<tr>
<td></td>
<td><em>Ayah</em></td>
<td><em>baru saja</em></td>
<td><em>berangkat</em></td>
<td><em>akan</em></td>
<td><em>menebang</em></td>
</tr>
</tbody>
</table>

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 *ting* '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!

<p>| | | | | | |</p>
<table>
<thead>
<tr>
<th></th>
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<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td><em>Yén suba</em></td>
<td><em>betek basangné</em></td>
<td><em>pragat</em></td>
<td><em>mamelud gaéné</em></td>
<td></td>
</tr>
<tr>
<td></td>
<td><em>Kalau sudah</em></td>
<td><em>kenyang perutnya,</em></td>
<td><em>selalu</em></td>
<td><em>tidur kerjanya</em></td>
<td></td>
</tr>
<tr>
<td></td>
<td>When you already</td>
<td>full of your stomach,</td>
<td>always</td>
<td>sleep all the time</td>
<td></td>
</tr>
<tr>
<td></td>
<td><em>betek basangné</em></td>
<td><em>kennang perutnya,</em></td>
<td><em>pragat</em></td>
<td><em>mamelud gaéné</em></td>
<td></td>
</tr>
<tr>
<td></td>
<td><em>memelud gaéné</em></td>
<td><em>berangkat</em></td>
<td><em>lakar</em></td>
<td><em>menebang</em></td>
<td></td>
</tr>
</tbody>
</table>

Examples of sentences (1) are formed from the words *Yén suba* 'then' (*kruna kasar*), the word *betek* 'basangné' (*kruna kasar*), the word *kenyang* 'perutnya' (*kruna kasar*), the word *pragat* 'awake' (*kruna kasar*), the word *memelud gaéné* 'to color' (*kruna kasar*), the word *tali* 'ropes' (*kruna mider*). The sentence (2) is formed from the word *repang* 'same' (*kruna kasar*), the word *agar* 'in order to' (*kruna kasar*), the word *bangka polonné* 'die' (*kruna kasar*), and the word *dia mampus* 'mampus'.
Men Cai ngléklék ngaé WC di sanggah? Kamu mengapa membuat WC di tempat suci? Why do you build a toilet in 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' (kruana rough), and the word polonne ' him/her self' (kruna kasar).

The sentence (3) is formed from the word men 'if' (kruna andap), the word cai 'you' (kruna andap), the word nglekklek '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:

<table>
<thead>
<tr>
<th>a)</th>
<th>Ida pedanda</th>
<th>sampun munggah</th>
<th>jagi</th>
<th>ngastawayang</th>
<th>wangi druene</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ida pedanda</td>
<td>sudah naik</td>
<td>akan</td>
<td>menghaturkan</td>
<td>sajian kita</td>
<td></td>
</tr>
<tr>
<td>Ida pedanda</td>
<td>has been up</td>
<td>will</td>
<td>being mantra</td>
<td>our offerings</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>b)</th>
<th>Dane jero mangku</th>
<th>sampun puput</th>
<th>ngastawayang</th>
<th>aturan druene</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dane jero mangku</td>
<td>sudah selesai</td>
<td>menghaturkan</td>
<td>sajian kita</td>
<td></td>
</tr>
<tr>
<td>Dane jero mangku</td>
<td>has finished</td>
<td>his mantra</td>
<td>For our offerings</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>c)</th>
<th>Gusti Ayu Aryati</th>
<th>sampun naur</th>
<th>buku s</th>
<th>ane katurang</th>
<th>dib?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gusti Ayu Aryati</td>
<td>sudah membayar</td>
<td>buku</td>
<td>yang diberikan</td>
<td>kemarin?</td>
<td></td>
</tr>
<tr>
<td>Gustu Ayu Aryati</td>
<td>has paid</td>
<td>the book</td>
<td>given</td>
<td>yesterday?</td>
<td></td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>a)</th>
<th>Nawegang Ratu, rahinane dibi</th>
<th>titiang nenten</th>
<th>prasida tangkil,</th>
<th>duaning buntut titiange sakit pisan</th>
</tr>
</thead>
<tbody>
<tr>
<td>Maaftan Ratu, hari kemarin</td>
<td>saya tidak</td>
<td>sempat menghadap,</td>
<td>karena kaki saya sakit sekali</td>
<td></td>
</tr>
<tr>
<td>Forgive the Queen,</td>
<td>yesterday</td>
<td>have time to pray,</td>
<td>my legs very hurt</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>b)</th>
<th>Sane mangkin Luh Rai</th>
<th>durung prasida</th>
<th>naur utangnyane membar</th>
<th>duaning ipun durung kocap polih gajih</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sekarang Luh Rai</td>
<td>belum mampu</td>
<td>karena</td>
<td>belum katanya</td>
<td></td>
</tr>
</tbody>
</table>

Now Luh Rai hasn’t been able to pay hutangnya her debt because mendapat gaji she hasn’t got a salary

c) Padalem titiang Beli Wayan, adinipune padem neyburang dewek ring rumah sakit Kapal
Kasihan saya pada Beli Wayan, adiknya menyeburkan dirinya di rumah sakit Kapal
My a pity for Beli Wayan, his brother died jumping him/her self at Kapal 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) Ampun tiang sudah saya tiang sanget, I already gave the letter dua hari yang lalu

b) Niki saya pegawai negeri tugas ring Kantor Bupati Badung
di Kantor Bupati Badung

In the past he became kelian, now I have 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) Sampun majanten wantah asun kerta wara iraga sareng prasida mangguhin
Sudah pasti sangkaning nugrahan-Ida sami karahajengan
It is certainly only because the God’s giving we can all

b) Ida-dane sineamian sampan nepek kadi antuk nguncarang Om Swastyastu!
sane banget panemaya,
duaning puniki the God’s giving

Hadirin sekalian yang sangat saya mengucapkan Om Swastyastu!
sekalian hormati, karena ini sudah dimulai pertemuan kita

Ladies and I really respect Due to the time has Let’s now by saying Om
Gentlemen, to begin, begin our meeting Swastyastu!

c) Sane patut ngrajegang basa Baline wantah iraga sareng sami kamanggala  olih sang maraga guru wisesa

Yang harus melestarikan bahasa Bali hanya kita sekaih dipipimpin oleh para pejabat setempat

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) Beli gen malu mulih nah, icang sing nyidang milu dinane jani
    Kakak saja dahulu pulang ya, saya tidak bisa ikut hari ini
    You go home, yeah, I can’t go today

b) Luh Rai, tiang tonden nyidang ngulihang pipise, eda malu ngopak nah!
    Luh Rai, saya belum mampu uangnya, jangan marah ya!
    Luh Rai, I haven’t been able to return the money, don’t be angry!

c) Anak ia dogen negak ditu uli tuni, nyemak pipise? nyemak pipise?
    Orang dia saja duduk di sana dari tadi, siapa yang mengambil uang?
    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) Ih Cicing, ngudiang ake dogen aku saja orin iba kamu surah mayah utange ditu? membayar hutang di situ?
    Ih anjing, mengapa only me I ask pay the debt there?
    Yes, dog, why

b) Dasar Iba jlema pongah sabilang mai sing ja ngaba apa-apa
    ngentut, orang tak tau malu, setiap ke mari tidak membawa apa-apa
    Dasar kamu You basically, Don’t know shame, every time You don’t bring nothing

    c) Nyen Luh Rai nas kelenge totonan? Siapa yang mengambil uang?
    Siapa men kal pelihang Luh Rai bangsat itu?
    men patut sajawaning kecuali

Who 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 anggah-ungguh basa. Balinese language sentence as a broader speech also has anggah-ungguh form. Based on the formation of anggah-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.

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.
https://doi.org/10.29332/ijssh.v2n3.187
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