

Developing a Dictionary Model for Balinese Speech Levels: A Study Based on Classification Principles and Semantic Feature Analysis

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Abstract: This study aimed to develop a model for addressing multiple identities of the Balinese lexicon within the *angghah-ungguhing* (speech level) system. The model developed is expected to resolve the multiple identities frequently found in the Balinese speech level dictionaries and similar references. Furthermore, this study was based on the principles of classification, applying the theory of lexical semantic feature differentiation. A qualitative method was used, and the data were collected through document recording and questionnaire methods. The data were then analyzed using the extralingual context method, with a focus on the domain of lexical use. This process facilitated the creation of a matrix for the Balinese lexical semantic differentiation and a work table for vocabulary identification within the speech level system. The two conceptual products effectively addressed the multiple identities of the Balinese words within the speech level system.

Keywords: speech levels; dictionary development model; multiple identities of the Balinese lexicon; a matrix of the Balinese lexical semantic differentiation

1. Introduction

Under Regional Regulation of Bali Province Number 1 Year 2018, the Balinese language is recognized to serve six functions: (a) as a symbol of pride and regional identity, (b) a medium of communication and expression within the family, (c) a vehicle for Balinese culture and the Hindu religion, (d) a medium in traditional villages, sub-villages, and other customary institutions, (e) a contributor to the enrichment of the Indonesian language, and (f) a means of expressing the culture and creativity of its speech community. These functions are closely associated with the essence of the Balinese people

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and their culture. Therefore, the conservation, development, and promotion of the Balinese language are crucial and of great importance. To realize this, the government passed *Peraturan Gubernur Bali Nomor 80 Tahun 2018 tentang Pelindungan dan Penggunaan Bahasa, Aksara, dan Sastra Bali serta Penyelenggaraan Bulan Bahasa Bali* (Regulation of the Governor of Bali Number 80 Year 2018 on the Conservation and Use of the Balinese Language, Script, and Literature, and the Implementation of the Balinese Language Month). This regulation mandates the use of the Balinese script above the Latin script when writing the names of Hindus holy places, traditional institutions, buildings, government institutions, private institutions, streets, tourist facilities, and other public facilities. The concrete implementation of the regulation can be observed in Figure 1.



Figure 1. Public Service Institution Name Board and Street Names are Written Using the Balinese Language and Latin Script (Photo by Nengah Arnawa and I Ketut Ngurah Sulibra)

In Figure 1, there are four name boards, namely three for institutions and one for a street. These boards are written in both the Balinese language and Latin scripts. The Balinese language script follows the pronunciation of the Latin script and has not been translated into Balinese.

Other aspects addressed in Regulation of the Governor of Bali Number 80 Year 2018 include the obligation of the Government to implement *Bulan Bahasa Bali* (Balinese Language Month). This event is mandated to be held annually in February. Several activities are carried out during this period, including festivals, contests, exhibitions, and seminars. One of the activities is presented in Figure 2.



Figure 2. Bali Regional Senior High School Balinese Language Script Writing Contest Held on 4th February 2025 in Pabesan Hall, Universitas PGRI Mahadewa Indonesia (Photo: I Wayan Dede Putra Wiguna).

In Figure 2, students participated in the Balinese language script writing contest during Bulan Bahasa Bali in 2025. The event was attended by 51 students from 12 public and vocational senior high schools (SMA/SMK) in Bali. The contest aimed to conserve the Balinese language, script, and literature through education.

In addition to supervision and development, conservation has been a focus of Regional Regulation of Bali Province Number 1 Year 2018. The regulation states that one of the methods to conserve the Balinese language is through the education sector. To ensure the success of the Balinese language education, several supporting facilities are required, including textbooks on speech levels and a dictionary in Balinese. These references are urgently required, as the Balinese society experiences social stratification, potentially influencing the use of different speech levels, both traditional and modern.

Traditional social stratification is related to caste, which is relatively static, while modern social stratification is related to more dynamic provisions (Culpaper, 2021). In a speech act, both social variables affect the choice of the Balinese language varieties used. In this context, the role of *angguh-ungguhing* in the Balinese language is crucial, as it represents proficiency (Arnawa, 2018; Arnawa, et al., 2022). Therefore, the need for a representative dictionary of *angguh-ungguhing* in the Balinese language is highly anticipated, as the skill of using speech levels remains a challenge for most Balinese speakers, in addition to their literacy skills. A representative dictionary of *angguh-ungguhing* is expected

to serve as the foundation for improving language skills. However, several dictionaries circulating on the market present overlapping classifications of *angguh-ungguhing kruna* (words) in the Balinese language. These classifications affect the efforts made to preserve and develop the Balinese language.

A dictionary is a type of reference book, and many people use it as a place to 'ask' for knowledge. As a reference, it should provide clear and complete information to avoid confusion. For example, the *Anggah-Ungguh* Dictionary of the Balinese language by Suwija (2008), the *Sor-Singih* Dictionary by Tinggen (1994), and the *Anggah-Ungguh* Study Book by Asa (1985) all have overlapping identifications of *angguh-ungguhing*. These overlapping identifications need to be clarified.



Figure 3. Three Covers of the *Sor Singgih* Dictionary of the Balinese Language (Photo: Nengah Arnawa)

Figure 3 presents three Balinese *angguh-ungguhing* dictionaries, with each containing many overlapping word identifications and calcifications. In these dictionaries, hundreds of words have dual identities within the Balinese *angguh-ungguhing* system. This overlap requires further study to address the issue. Furthermore, the dictionaries were used as the primary data sources in this study, namely the *Anggah-Ungguhing* Dictionary of the Balinese language (Suwija, 2008), the *Sor-Singih* Dictionary (Tinggen, 1994), and the *Anggah-Ungguhing* Dictionary (Asa, 1985). These works can be seen as scientific contributions showing that the Balinese language has speech levels.

Suwija (2008) classified Balinese words into seven speech levels, namely *kruna alus singgih* (high respect vocabulary), *kruna alus sor* (low respect vocabulary), *kruna alus mider* (neutral respect vocabulary), *kruna alus madia* (middle respect vocabulary), *kruna andap* (ordinary vocabulary), *kruna kasar* (disrespectful vocabulary), and *kruna mider* (neutral vocabulary). However, the dictionary lacks data or explanations for the Balinese vocabulary classified

as *kruna alus madia*. This absence of supporting data raises the question: Does the Balinese language have vocabulary classified as *alus madia*, or not? This uncertainty needs clarification.

A different view is expressed by Tinggen (1994), who classified the Balinese words into two broad categories, namely *basa sor* (low variety Balinese) and *basa singgih* (respectful variety Balinese). According to Tinggen, *basa sor* consists of two sub-categories, namely *basa kesamén* (common Balinese) and *basa kasar* (disrespectful Balinese). Furthermore, *basa singgih* consists of four sub-categories, namely *alus singgih* (high respectful Balinese), *alus madia* (middle respectful Balinese), *alus mider* (neutral respectful Balinese), and *alus sor* (low respectful Balinese). However, the dictionary does not provide a comprehensive explanation of the differences between the characteristics of the Balinese vocabulary in the *alus madia* and *alus mider* categories. The dictionary explains that *alus madia* has a middle value and can be used to refer to people of higher, equal, or lower social status.

Alus mider can be used when addressing people of higher or lower social status. However, this explanation does not contribute to the identification of the characteristics of the Balinese vocabulary in the *alus madia* and *alus mider* varieties, which causes doubt. Another view is expressed by Asa (1985), who classified the Balinese vocabulary into four categories, namely *kruna kapara* (general Balinese vocabulary), *kruna alus sor* (low-respectful Balinese vocabulary), *kruna alus mider* (neutral-respectful Balinese vocabulary), *kruna alus singgih* (high-respectful Balinese vocabulary). This textbook does not include the terms *alus madia* or *kasar*. These three sources show there are differing views on the levels of the Balinese words. However, an aspect universally agreed is that the Balinese vocabulary has levels or *angguh-ungguhing* (speech levels). Understanding *angguh-ungguhing* is important in order to prevent miscommunication, as presented.

- A: *Napi antuk linggihé?*
 ask-what conj sit-poss
 'What caste do you belong to?'
 B: *Titiang menék montor.*
 1st-pron pref-akt-ride a motorcycle.
 'I rode a motorcycle'

In the example above, participant A uses the Balinese language variety *alus singgih* with the intention of asking about the social status (caste) of participant B. However, due to participant B lack of understanding of the Balinese *angguh-ungguhing*, the word *linggihé* is interpreted as 'sitting', when, in that context, it

refers to position or caste, such as *sudra* or *jaba*. This shows the importance of understanding *anggah-ungguhing* in the Balinese language.

The categorization of words into specific groups is an application of the classification logic. Sumarsono (2004), Surajiyo et al. (2008), and Poespoprodjo and Gilarso (2021) explain that classification is a thought process aimed at grouping based on similarities and differences in characteristics. Referring to this concept, identifying the *anggah-ungguhing* (speech levels) of the Balinese words should apply the basic principles of classification, including the use of clear, logical, consistent, complete, unique, and comprehensive criteria. When the classification criteria are applied strictly, each word should belong to only one particular group and cannot belong to any other group. However, in the dictionaries written by Suwija (2008) and Tinggen (1994), and the *anggah-ungguhing* textbook by Asa (1985), hundreds of words are found to have multiple identities or are identified as belonging to different groups. For example, the word *titiang* ‘first-person singular pronoun’ is classified as both *alus sor* (low respectful) and *alus singgih* (high respectful), the word *anteng* ‘diligent’ is classified as both *andap* (ordinary) and *alus sor* (low respectful), and the word *balé* ‘hall’ is categorized as both *kesamén* (ordinary) and *alus* (respectful). These overlapping identifications of *anggah-ungguhing* are seen to violate the logical principles of classification. Therefore, it is important to review the classification of *anggah-ungguhing* in the Balinese vocabulary using the principle of lexical semantic features, including the feature of flavor value (Chaer, 2007).

The classification of *anggah-ungguhing* in the Balinese vocabulary should adhere to the principle of semantic differential, as a result of the concept of words as phonological units, meaning each word formed from different phonemes should have different semantic features (Sumarsono, 2007). Therefore, applying the principles of classification and lexical semantic feature differentiation in the creation of dictionaries and textbooks on *anggah-ungguhing* in the Balinese language is considered to be more representative and rational.

The new mindset is to compile and/or revise the *anggah-ungguhing* dictionary of the Balinese vocabulary, which is urgently needed by the wider community. A representative of the *anggah-ungguhing* dictionary of the Balinese vocabulary serves as a vital resource for Balinese culture. As a comprehensive tool, this dictionary can be used by the Balinese language instructors to improve the community’s language skills, or by the teachers to improve the effectiveness of language learning (Ardiyasa, 2012). Authors can also refer to it when conceptualizing and creating works. In summary, a representative dictionary of the Balinese vocabulary is an important instrument to preserve, protect, and develop the Balinese language in accordance with the Regional Regulation of Bali Province Number 1 of 2018. This study is expected to provide practical

guidelines for the preparation and/or revision of the Balinese *angguh-ungguhing* dictionary, helping to eliminate the double identities of words. Furthermore, to increase the effectiveness of use, it is essential to include usage instructions in the form of pragmatic descriptions for each vocabulary level.

According to the description in the background, the primary issue in compiling the Balinese *angguh-ungguhing* dictionary is the failure to assign a single identity to each Balinese vocabulary item. This problem should be addressed immediately to ensure that efforts to preserve and protect the Balinese language are not in vain. In relation to the issue, this study aimed to develop a model for addressing the multiple identities of the Balinese lexicon within the *angguh-ungguhing* (speech levels) system. The model is expected to effectively resolve the multiple identities often found in the Balinese speech level dictionaries and other similar texts.

2. Review of Literature

The study of the Balinese *angguh-ungguhing kruna* (Balinese speech levels) has often been conducted by experts and practitioners. However, many of these studies lack clear classification. Bagus, et al. (1979) classified the Balinese vocabulary into three major groups, namely *alus* 'respectful', *mider* 'neutral', and *kasar* 'impolite'. The use of these three vocabulary varieties is determined by sociolinguistic variables such as topic, situation, and participants. The *alus* vocabulary is used when the conversation topic involves a respected person or thing, the speech event takes place in an official (customary) situation, or the speaker wishes to show respect. The *mider* 'neutral' vocabulary can be used by any person in any context, as it lacks varied forms. Meanwhile, the *kasar* (impolite) vocabulary is generally used by participants who are familiar with one another. Bagus, et al. (1979) classified the *alus* variety into four sub-categories, namely *alus madia*, *alus mider*, *alus sor*, and *alus singgih*. It is also emphasized that the *mider* variety has no other form and can be used in all linguistic situations. Furthermore, the *kasar* (impolite) variety is divided into two categories, *rude polite* and *rude disrespectful*. However, the use of the term *rude polite* to describe a group of Balinese vocabulary varieties is problematic, as it is paradoxical from a pragmatic standpoint. In the study of pragmatics, the principle of politeness involves giving respect or social advantage to the speaker, contradicting the meaning of *kasar*, which has a disrespectful connotation. When the term 'rude' (impolite) is intended to describe a variety used in intimate relationships, it would be more appropriate to refer to this as the *andap* (common) variety. This hypothesis requires further empirical and descriptive investigation.

In some dictionaries, there is a lack of clarity in identifying words. Hundreds of Balinese words are identified as both *kruna andap* and *kruna alus*

sor, including *abén*, *alis*, *kayeh*, and others. Double identifications are also found in words classified as the *andap* variety but simultaneously identified as *kruna kasar*, e.g., *cicing*, *nelik*, *nengéng*, and others. This confusion arises from the failure to separate the concepts of semantic features and pragmatic force.

Based on lexical semantic features, the vocabulary identified as the *andap* variety is pragmatically likely to be used for expressing hatred or anger, such as the words *cicing*, *nelik*, *nengéng*. However, such usage cannot be interpreted as dual-identity words, as the principle of identifying semantic features is context-free, while the study of pragmatic force is always context-bound. These ambiguities seem to arise from the multiplicity of criteria in the process of classifying the Balinese *angguh-ungguhing* vocabulary. To address these ambiguities, it is necessary to re-examine the classifications by applying consistent classification principles based on the feature theory and lexical semantic differentiation.

Suwija (2018) restructured the classification of the Balinese vocabulary proposed earlier. Based on this restructuring, the Balinese *angguh-ungguh kruna* is classified into two broad categories, namely *kruna nenten alus* (disrespectful vocabulary) and *kruna alus* (respectful vocabulary). In more detail, Suwija explained that *kruna nenten alus* consists of rough (impolite) vocabulary, *mider* (neutral vocabulary), and *andap* (common vocabulary), while *kruna alus* consists of *kruna alus singgih* (high respectful vocabulary), *kruna alus sor* (low respectful vocabulary), *kruna alus mider* (neutral respectful vocabulary), and *kruna alus madia* (middle respectful vocabulary). Furthermore, *kruna mider* has only one form, which allows it to be used when speaking in either the *kruna alus singgih*, *kruna alus mider*, *kruna alus sor* varieties, or when speaking in the *kruna nenten alus* varieties such as *kruna andap* and *kruna kasar*. The problem arises when *kruna mider* can be used in both *alus* (respectful) and *ntenen alus* (disrespectful) Balinese. Why is the vocabulary identified as part of the *ntenen alus kruna* group? Why is it not classified as *kruna alus*? Both questions need to be addressed to avoid ambiguity in categorization. This ambiguity can be resolved by consistently applying classification principles.

Tinggen (1994) also classified the Balinese vocabulary into two major groups, namely the *singgih* and the *sor* varieties. In this broad categorization, compared to Suwija (2018), there seemed to be a parallel view. The vocabulary of the *singgih* variety, in Tinggen's classification, is identical to the *kruna alus* terminology proposed by Suwija, while the vocabulary of the *sor* variety in Tinggen's classification is identical to the *kruna nenten alus* terminology proposed by Suwija. However, the striking difference between the views of the two practitioners lies in the subclassification of the *sor variety*. According to Tinggen, the *sor variety* consists of two sub-categories, namely the *kesamén*

variety (general) and the *kasar* variety. The *kesamen* variety can be identified with *kruna andap* in Suwija's classification. The category of impolite *kruna* in Tinggen's classification is not found in Suwija's classification, as the *mider krana* in Suwija's classification is also not found in Tinggen's. These differences in classification and identification need to be reviewed to resolve the ambiguities.

Asa (1985) published a Balinese *sor-singgi* textbook and stated that the Balinese vocabulary consists of four categories, namely the *kepara* (common), paired with the *kasar*, the *alus*, the *sor*, the *alus mider*, and the *alus singgi* varieties. There are two aspects of this book that need re-examination. First, the classification that pairs the *kepara* variety with the *kasar* variety. This pairing can be questioned: Are the lexical semantic features of the vocabulary in the *kepara* variety the same as those of the *kasar* variety? Second, Asa's (1985) classification lacks categories for the *mider* and *alus madia* varieties. The absence of these categories raises the question, are *kruna mider* and *alus madia* identified as part of the *alus mider* variety? Both questions are fundamental. To resolve this, a reassessment by tracing the lexical semantic features of the Balinese vocabulary is required.

Nurjaya, et al. (2013) classified the Balinese vocabulary into two, namely words that have *sor-singgi* (word level) and words that do not have *sor-singgi*. According to this classification, vocabulary that does not have *sor-singgi* is called *kruna andap* (common vocabulary). Vocabulary with the *sor-singgi* form is divided into two, namely vocabulary with a complete *sor-singgi* form, and incomplete polite vocabulary. It is also explained that the Balinese vocabulary with a complete *sor-singgi* form consists of the *alus sor* form (low respectful variety) and the *alus singgi* form (high respectful variety). Meanwhile, the Balinese vocabulary considered incomplete polite has only one polite form, called *alus mider* (neutral respectful variety).

Referring to this classification, this study team divided the Balinese vocabulary into four groups, namely *kruna alus singgi*, *alus mider*, *alus sor*, and *kruna andap*. This classification differs from those proposed by Suwija (2018) and Bagus (1979). These differences in classification need further study to show the descriptive-empirical facts of the Balinese language. In addition to the differences in classification, many lexical items overlap in their identification. For example, the word *alis* 'eyebrow' is identified as both *kruna andap* and *alus sor*, while the word *tolih* 'turn one's head' is identified as *kruna andap*, *alus sor*, *alus singgi*, and *kasar*. These compound classifications contradict the principle of unique classification, meaning a single entity (in this case a word) should belong to only one specific category. The overlapping classifications of the Balinese vocabulary need significant attention to avoid confusing the Balinese language learning process.

Suwendi (2016) identified seven varieties of the Balinese vocabulary, namely *kasar*, *andap*, *mider*, *alus sor*, *alus madia*, *alus mider*, and *alus singgih*. These classifications are often accepted among the Balinese language scholars. However, the classification includes a concept that may cause confusion for readers, namely the concept of *alus madia*. According to Suwendi (2016), the vocabulary of the *alus madia* variety has a flavor value between *alus sor* and *alus singgih*, which Suwija (2008) refers to as *alus mider*. In contrast, Mastini (2019) and Bagus, et al. (1979) claimed the *alus madia* vocabulary has a 'taste' value that is neither too subtle nor rough, with its range of use lying between the *andap* and *alus sor* varieties, and not extending to the *alus singgih* variety, as confirmed by Suwendi. These conceptual differences need to be re-examined by relying on lexical semantic features to accurately describe the nature of the Balinese vocabulary in the *alus madia* variety.

From a different perspective, the study of the Balinese *anggah-ungguhing* was conducted by Pramatinah (2021) and Suandi & Indriani (2016). Pramatinah (2021) examined the use of the Balinese *anggah-ungguhing* from the perspective of communication among the Balinese women from different social backgrounds resulting from inter-caste marriages. The results showed that the Balinese women in inter-caste marriages constantly adjusted the choice of language varieties. These linguistic needs require a stable language corpus without overlaps. On the other hand, Suandi & Indriani (2021) studied the Balinese *anggah-ungguhing* from the perspective of nonverbal communication. One of the important points is that there is harmony between verbal and nonverbal communication when using the Balinese *anggah-ungguhing*. This means nonverbal communication accompanies the use of the Balinese *anggah-ungguhing* and helps emphasize the meaning of the conversation, thereby preventing misunderstandings arising from the overlapping identity of the Balinese vocabulary.

Overlapping classifications and differing concepts about the categorization of the Balinese vocabulary are believed to cause difficulties in the learning process. The Balinese language teachers lack a clear reference when teaching the Balinese *anggah-ungguhing*, and students experience cognitive difficulties in understanding the material. Therefore, the issue of overlapping classifications and conceptual differences in the Balinese *anggah-ungguhing* needs to be resolved urgently. This conceptual study is expected to serve as a reference for rewriting dictionaries and textbooks on the Balinese *anggah-ungguhing*, ensuring that each word has one clear identity.

3. Method and Theory

3.1 Method

This study used a qualitative method based on the philosophy of rationalism. The focus on rationalism was driven by the objective to establish the identity of each word in the *angguh-ungguhing kruna* system of the Balinese language according to the rules of logic. In this design, empirical data were needed to verify the truth of the logical analysis (Muhadjir, 2017).

The primary data sources were the *Angguh-Ungguhing Basa Bali* dictionary (Suwija, 2008), the book *Sor-Singgih Basa Bali* (Tinggen, 1994), and the textbook *Sor-Singgih Basa Bali* (Asa, 1985). Since the primary data sources were documents, the note-taking technique was applied during data collection (Sudaryanto, 1993; Djajasudarma, 1993; Mahsun, 2005). In relation to the main objective of re-examining the classification of *angguh-ungguhing kruna basa Bali*, the primary data comprised cards or lists of words with multiple identities, as shown in Table 1:

Table 1. Example of Dual Identity Balinese Word Cards or Lists

No.	Words	Categories in <i>Angguh-Ungguhing</i>					Source
		<i>Kasar</i>	<i>Andap</i>	<i>Aso</i>	<i>Ami</i>	<i>Asi</i>	
1.	<i>titiang</i> 'me' <i>1st-pron</i> 'saya'			√		√	Asa (1985)
2.	<i>gisi</i> hold		√	√			
3.	<i>raris</i> please			√		√	
4.	<i>suar</i> Light			√	√	√	
5.	<i>ayang</i> lawar			√	√	√	
6.	<i>abén</i> cremation		√	√			Suwija (2008)
7.	<i>anteng</i> diligent		√	√			
8.	<i>alis</i> Eyebrows		√	√			
9.	<i>cicing</i> dog	√	√				
10.	<i>dengéng</i> See	√	√				

Description:

Aso : *Alus sor* (low-respectful style)

Ami : *Alus mider* (neutral-respectful style)

Asi : *Alus singgih* (high-respectful style)

Andap : common/general style

Kasar : disrespectful style

Triangulation was carried out by distributing questionnaires to several key participants selected using purposive sampling (Marzuki, 1996). This was conducted to ensure the analyzed data met the criteria of transferability, dependability, and confirmability, as required in qualitative studies (Sugiyono, 2012; Strauss & Corbin, 2003). The participants were eight, consisting of three academics (lecturers) specializing in the Balinese language, three modern Balinese literature writers, one palm leaf manuscript (*lontar*) reader, and one community leader. When there were differences of opinion among the respondents, the identity of the word was determined based on its mode, namely the highest response was taken as the word's identity. This method was an application of the principle of descriptive statistics (Dwiyanto, 2023).

The collected and validated data were analyzed using the extralingual equivalent method (Mahsun, 2005). The application of the extralingual equivalent method was based on the idea that the classification of the Balinese *angguh-ungguhing kruna* was related to social variables of the speaker and the addressee. For example, *kruna alus sor* (low-respectful vocabulary) is used to represent the speaker as feeling lower or condescending, while *kruna alus singgih* (high-respectful vocabulary) is used to represent speakers of high social status (Bagus, 1979). Since the determining variable is a gradation of social range, the categorization of the Balinese vocabulary also applies the principle of differentiation of lexical semantic features (Sumarsono, 2007). In this study, the differentiation of lexical semantic features rests on the perceived sense value (adjectival semantics) of native Balinese speakers. Furthermore, the perceived flavor value of each lexical item is coded in a pivoting manner, which relates one category to another (Strauss & Corbin, 2003).

Referring to the coding model, this study used three main codes, namely [-] confirming a low taste value, [0] a middle or neutral taste value, and [+] a high taste value. The application of the pivoting code was carried out as follows. Code [-/-] was used to identify words perceived as having an impolite taste value, [0] the vocabulary of the *andap* variety (commonplace), and [+/-] the taste value of *alus sor* (low respectful). Furthermore, [+] was used to express the taste value of *alus mider* (neutral respectful), [+/+] the taste value of *alus singgih* (high respectful), and $\geq 0 \leq +/-$ the vocabulary with the taste value of *alus madia* (middle respectful). The *kruna mider* variety was not assigned any code (unmarked) because, functionally, this vocabulary could be used in all varieties of the Balinese language. Based on the similarity of the codes, representing the perceived value of the native speakers' taste, the identity of each word in the Balinese *angguh-ungguhing* system was determined.

3.2 Theory

Language is a social fact that cannot be separated from societal variables. As a result, language and social class are interrelated (Wardhaugh, 1986; Sumarsono, 2007; Jendra, 2007; Indrawan-Jendra, 2010). The relationship between language and social variables includes two key factors, namely speech levels and politeness principles. Toyomura, et al. (2020) explain that speech levels are necessary as humans can be found in various environments and social situations, with listeners from different social stratifications. The linguistic situation needs to address what is needed to regulate and maintain speech levels in diverse social and environmental contexts. This social language phenomenon occurs worldwide. For example, in Korean, imperative speech acts are distinguished based on speech level or respect to realize interpersonal relations. The choice of conversational form is directly related to the context of interaction. For Koreans, choosing imperative forms confirms not only politeness or social status, but also serves as an essential resource for implementing interaction formats (Kim, 2023).

Pragmatically, the use of speech levels in speech acts embodies the principle of language politeness. Language politeness is represented by speech variants corresponding to social variable variants. The relationship between social variable variants and language variety variants impacts the effectiveness and balance of communication. This concept assumes politeness should be conveyed through appropriate rhetorical choices (Zheng, 2015). The concept of sociolinguistics and pragmatics is relevant to the study of the *anggah-ungguhing* in the Balinese language (speech levels).

Bagus (1979) described how the *anggah-ungguhing* of the Balinese language is closely related to the caste system in the social structure of Hindu society in Bali. The relationship between *anggah-ungguhing* and social stratification results in *tataning mabaosan* (manner of speaking). In addition to its relation to caste, the *anggah-ungguhing* of the Balinese language is also related to modern social stratification (Suwija, 2017). Social strata such as age, profession, and rank are dynamic social variables marked in language (Culpaper, 2021; Scherer & Giles, 1979). This means social stratification markers are also reflected in language use. In the Balinese language, these markers are systematized through *anggah-ungguhing*.

Linguistic markers are expected to be stable due to the connection with relatively static social markers. Several experts, Ibrahim (1993), Scherer & Giles (1979), and Spencer-Oatey (2000), stated that the regularity of social marker is symbolized by consistent and stable linguistic markers. However, in some *anggah-ungguhing* Balinese dictionaries, widely used as guides for *tataning mabaosan*, hundreds of dual-identity or inconsistent vocabulary entries can be

found. To address this issue, a reassessment of the *anggah-ungguhing* of the Balinese language is crucial.

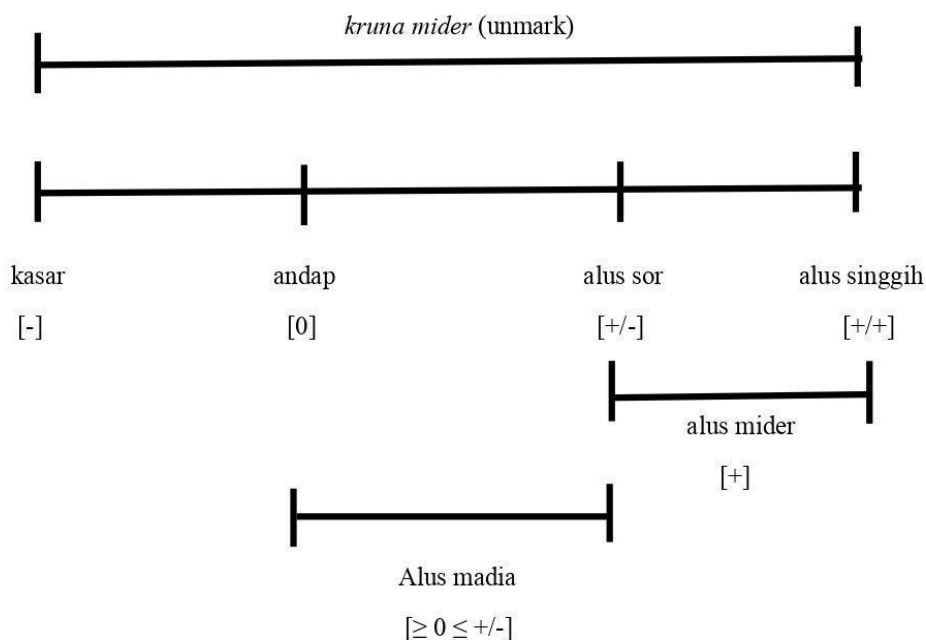
This review was based on two basic concepts, namely the concept of classification and lexical semantic features, to produce a dictionary and/or textbook of the *anggah-ungguhing* of the Balinese language with a single, and consistent identity. Classification is a cognitive activity used to analyze and group diverse items into small categories based on similarities and differences. In this context, it involves the grouping of Balinese vocabulary based on its *anggah-ungguhing*. To achieve a systematic and consistent grouping of the varieties of Balinese vocabulary, it is necessary to apply the principles of classification. Specifically, the classification should be complete, truly separate one variety from another, use the same criteria, and correspond to the purpose of the classification (Poespoprodjo & Gilarso, 2021).

In line with the objective of this study to produce a single identity for the Balinese vocabulary, the principle of universal classification was applied. This was based on the specific terms of its constituents (Surajiyo, et al., 2008). The specific terms used referred to the varieties of the Balinese vocabulary based on their *anggah-ungguhing*, namely rough, *andap* (common), *mider* (neutral), *alus sor* (low-respectful variety), *alus madia* (middle-respectful variety), *alus mider* (respectful variety), and *alus singgih* (high-respectful variety), each assigned to different codes.

Labeling the Balinese vocabulary with a single identity is a necessity for the dictionary and/or textbook of the *anggah-ungguhing* of the Balinese language to serve as a reference and resource. It is necessary to establish the basic criteria of classification, namely the pragmatic function of each vocabulary in the context of speech. These basic criteria are used as a reference in identifying each group of the Balinese vocabulary. For example, *kruna mider* is a single form of the Balinese vocabulary that can be used in all speech situations, namely *kasar*, *andap*, *alus sor*, *alus madia*, *alus mider*, and *alus singgih*. Since the *mider* variety vocabulary can be used in all situations, this vocabulary group is called unmarked. With clear pragmatic boundaries, each Balinese word has only one identity in *anggah-ungguhing*. The single identity becomes one of the basic principles of classification (Sumarsono, 2004). The single identity of each Balinese word serves as the foundation for equalization and differentiation. Words with the same identity are grouped collectively, while words with different identities are placed in separate groups.

In relation to the classification of the *anggah-ungguhing* of the Balinese vocabulary, the principle of equalization and distinction is based on componential analysis, which is part of lexical semantic analysis (Chaer, 1990; Chaer, 2007; Frawley, 1992; Parera, 1990; Sumarsono, 2007). The basic principle

of componential analysis is that each word or lexical element consists of several components collectively forming the meaning and pragmatic function of the word. The description of the lexical components determines the identities of the Balinese words in the *angguh-ungguhing* system. The procedure of componential analysis is carried out in three stages, namely determining a set of words intuitively thought to be related, finding analogies among the set of words, and characterizing lexical components based on binary significant contrast analogies. The results of componential analysis were related to the principle of semantic scale measurement (Ullmann, 1977). The expert explained that the semantic differential was an end-to-end scale. The scale is adjectival and consists of three groups, namely good - bad, hard - soft, and active - passive. In relation to this *angguh-ungguhing* study, the relevant adjectival variable is the good - bad group. The good adjectival representation is classified into the *alus* variety of Balinese vocabulary, while the rough variety of the Balinese vocabulary is the bad adjectival representation. The medium adjectival is represented by the *andap* variety. Conceptually, the perception of good and bad adjectives is derived from the concept of emotive connotation. The concepts of componential analysis and adjectival semantic difference are outlined in the following matrix.



Matrix 1. Line of Semantic Differentiation of the Balinese Lexical Items (adopted from Ullmann, 1977)

Matrix 1 is modified into Table 2 to facilitate the classification and identification of the Balinese lexical items.

Table 2. The Balinese Vocabulary Identification Work Table

<i>kruna mider (unmarked)</i>			
1, 2, 3, etc.			
<i>Kasar</i> [-]	<i>Andap</i> [0]	<i>Alus sor</i> [+/-]	<i>Alus singgih</i> [+/+]
4, 5, 6, etc.	7, 8, 9, etc.	10, 11, 12, etc.	13, 14, 15 etc.
		<i>Alus mider</i> [+]	
		16, 17, 18 etc.	
	<i>Alus madia</i> [$\geq 0 \leq +/-$]		
	19, 20, 21 etc.		

Based on Matrix 1, the completion of Table 2 is based on the semantic differentiation of the Balinese adjectives identified with the basic criteria, presented as follows.

Table 3. Differentiation of Semantic Features of the Balinese Vocabulary

No.	Differentiation of Adjectival Semantic Features	Basic Criteria
1.	<i>Kruna mider</i>	Singular words that can be used in all linguistic situations: rude, neutral, or respectful.
2.	<i>Kruna kasar</i>	Words containing disrespectful values, swearing and cursing
3.	<i>Kruna andap</i>	Words that are neutral or ordinary, commonplace, cannot be used for respectful language needs; nor are they commonly used in abusive language situations.
4.	<i>Kruna alus sor</i>	Low-respect value words used in situations and linguistic needs requiring the speakers to be humble in front of the addressees who are honored or respected
5.	<i>Kruna alus singgih</i>	High-respect words used in situations and linguistic needs to glorify or uphold the speaker.
6.	<i>Kruna alus mider</i>	Respectful words that can be used in situations and linguistic needs from the low-respectful variety to high-respectful variety.
7.	<i>Kruna alus madia</i>	Middle-respectful words that can be used to meet the situation and linguistic needs from the neutral or ordinary or common variety to low-respectful variety.

Sources: Processed from Bagus (1979), Tinggen (1994), and Suwija (2018)

4. Results and Discussion

4.1 Document Recording Result

Based on the document recording of dictionaries and textbooks of the *angguh-ungguhing* of the Balinese language, a number of dual-identity vocabulary data were obtained. In the book *Pelajahan Sor-Singgih Basa Bali* (Balinese Speech Ranking Lesson) compiled by Asa (1985), 102 words were found. In the *Angguh-Ungguhing Basa Bali* dictionary compiled by Suwija (2008), 124 words were found, and in *Sor-Singgih Basa Bali* compiled by Tinggen (1994), 34 words with multiple identities were found. Therefore, the overall data on double-identity vocabulary found in the three sources total 260 words. For analysis, some examples of dual-identity vocabulary data from each source are presented in Table 4. In detail, the dual-identity vocabulary data can be downloaded from the link <https://drive.google.com/file/d/1tg7iY7F6y5dKFO3T8nHA2oScHhFD30jz/view?usp=sharing>

Table 4. Examples of the Dual Identity Vocabulary Data in the *Angguh-Ungguhing Kruna Basa Bali* System

No.	Words	Categories of <i>Angguh-Ungguhing</i>					Source
		<i>Rude</i>	<i>Kepara/ Andap/ Kesamen</i>	<i>Aso</i>	<i>Ami</i>	<i>Asi</i>	
1.	<i>titiang</i> 'me' 1 st -pron 'me'			√		√	Asa (1985)
2.	<i>suar</i> light			√	√	√	
3.	<i>jatah</i> satay			√	√	√	
4.	<i>sawah</i> rice fields			√	√	√	
5.	<i>metén</i> bed room		√	√			
6.	<i>sanggah</i> family temple		√	√			
7.	<i>luas</i> go		√	√			
8.	<i>nénten</i> nothing			√	√	√	
9.	<i>ungkur</i> in the back			√	√	√	
10.	<i>gelis</i> fast			√	√	√	

No.	Words	Categories of Anggah-Ungguhing					Source
		Rude	Kepara/ Andap/ Kesamen	Aso	Ami	Asi	
11.	abén cremation		√	√			Suwija (2008)
12.	anteng diligent		√	√			
13.	gelungan mahkota-suff-noun crown		√	√			
14.	kanténan kanten-stem-suff-noun 'bestfriend'		√	√			
15.	kurenan keluarga-suff-adv husband and wife		√	√			
16.	madu honey		√	√			
17.	pabuan puan, carana		√	√			
18.	cicing dog	√	√				
19.	nelik pref-act-delik glare	√	√				
				Alus			
20.	atma spirit		√	√			Tinggen (1994)
21.	giwang earring		√	√			
22.	radio radio		√	√			
23.	pasasur thirty-five		√	√			
24.	yuta million		√	√			
25.	nem bangsit six two hundred and one thousand two hundred		√	√			

Sources: Asa (1985), Suwija (2008), Tinggen (1994)

Description:

Kepara : Common/general style

Aso : *alus sor* (low-respectful variety)

Ami : *alus mider* (respectful-neutral variety)

Asi : *alus singgih* (high respectful variety)

4.2 Discussion

The multiplicity of vocabulary identities in the *angguh-ungguhing* system of the Balinese language as listed in Table 4, showed there was a denial of the basic principles of classification. The multiplicity of word identities is believed to confuse individuals wishing to improve their Balinese skills. Therefore, it is necessary to re-identify by applying the concept of differentiation of lexical semantic features (Ullmann, 1977; Sumarsono, 2007; Bakenova, et.al, 2023; Nwachi, 2020) combined with the logic of classification (Sumarsono, 2004; Surajiyo, et al., 2008; Poespoprodjo & Gilarso, 2021).

The basic principle of classification is that each entity can only belong to one group. Referring to this principle, in the context of the current study, each Balinese word can only belong to one group in the *angguh-ungguhing* system. Therefore, the word *titiang* 'me' in Table 4 cannot be identified as both *alus sor* (low-respectful) and *alus singgih* (high respectful) varieties simultaneously. Related to this lingual fact, in Balinese, there are the words *tiang* and *titian*, both meaning 'me' (first person singular). Phonologically, the two words are formed from different phonemes.

The word *tiang* consists of four phonemes, while the word *titiang* consists of six phonemes. Associated with the concept of a word as a phonological unit, any word formed from different phonemes should imply different semantic features. Referring to this concept, there are differences in semantic features between the words *tiang* and *titiang*. Furthermore, based on the responses given by the respondents, *titiang* was identified as an *alus sor* variety, while *tiang* was identified as an *alus singgih* variety. The semantic features of the pronouns *titiang* and *tiang* can be visualized in the following matrix.

$$titiang / I \begin{bmatrix} +\text{first singular pronoun} \\ +\text{respect} \\ -\text{high} \end{bmatrix}$$

$$tiang / I \begin{bmatrix} +\text{first singular pronoun} \\ +\text{respect} \\ +\text{very high} \end{bmatrix}$$

Matrix 2. Differences in Semantic Features of the Words *titiang* and *tiang*
(Adapted from: Huddleston, 2016; Belfarhi, 2013)

Referring to matrix 2, the pronouns *titiang* and *tiang* have different semantic features. The difference is that the pronoun *titiang* has the semantic feature [-high], while the pronoun *tiang* has the semantic feature [+very high]. Referring to this difference, the pronouns *titiang* and *tiang* are identified at different levels of speech.

The problem of multiple identifications also occurs with the word *jatah* 'satay'. According to Table 4, *jatah* is given three identities, namely *alus sor* variety (low-respectful), *alus mider* (respectful), and *alus singgih* (high respectful). Referring to matrix 1, developed from the concept of adjectival semantic differentiation (Sumarsono, 2007; Ulmann, 1977) and combined with the views of Bagus (1979), Tinggen (1994), and Suwija (2018), the semantic feature [+respectful], which can be used to meet the situational needs of the language varieties from *alus sor* (low-respectful) to *alus singgih* (high respectful), belongs to the *alus mider* (respectful) variety. Based on this concept, the word *jatah* has a single identity, belonging to the *kruna alus mider*. This analysis was supported by empirical data obtained from the respondents, where the word *jatah* was classified in the *alus mider* vocabulary group.

Another example of dual-identity word data is *abén*, identified by Suwija (2008) as a variety of *andap* and *alus sor*. According to the concept of adjectival semantic differentiation, words that can be used to meet the linguistic needs from the *andap* (common) to *alus sor* (low respectful) situation belong to the *alus madia* (middle respectful) variety. *Atma* was also found, which Tinggen (1994) identified as the *kesamén* (common) variety, as well as the *alus* variety. In this case, Tinggen (1994) does not make a subclassification of *kruna alus*. Conceptually, words that can be used in all situations, namely *alus*, *adap*, and even *kasar* are identified as *kruna mider* varieties. This characteristic is possessed by the word *atma*.

- | | | | | |
|---|---------------------------|------------|-------------|----------------|
| (1) Manut | panca sradha, | atma | pinaka | roh |
| Suci | | | | |
| conj-according | the teachings of hinduism | spirit | conj-as | the |
| holy spirit | | | | |
| sané | ngwinang | manusané | maurip. | |
| conj-that | act-causes | humans-det | pref-life | |
| 'According to the teachings of <i>panca sradha</i> , <i>atma</i> is the holy spirit that makes humans live' | | | | |
| (2) Nang, | atma | kéngkén | to uyak | nanah getih di |
| betén | | | | |
| father, | kind of spirit | question | det smeared | pus blood |
| prep under | | | | |

kayu meduriné?

meduri-det tree?

‘Father, how is that spirit festering and mixed with blood under the meduri tree?’

- (3) Cai *nyatulin* *acepan waké.*
 2nd-pron pref-act-block ideals-poss 1st-pron
 ‘You are blocking my ideals’.
 Né jani muncuk keris waké lakar ngabut
 det now tip of the keris-det 1st-pron-poss will pref-act-
 uproot
 atman cainé.
 the spirit 2nd-pron-poss
 ‘Now the tip of my *keris* will uproot your soul’

Sentence (1) shows the context of the use of *atma* in a context that requires the *alus* variety, sentence (2) shows the *andap* situation, and sentence (3) shows that the context is an impolite situation.

A particularly interesting example of dual-identity vocabulary is the word *cicing* ‘dog’. Suwija (2008) classifies *cicing* to both the rough (impolite) variety and *andap* (common) varieties. However, referring to the views of Bagus (1979), Tinggen (1994), and even Suwija (2018), there is no terminology used to classify words that can simultaneously apply to both rough/impolite and *andap* language situations and needs, as listed in Table 3. Therefore, *cicing*, which belongs to the noun class, can be classified into the *andap* ‘normal’ variety, and its *alus mider* form is *asu*. When used to curse in a derogatory way, *cicing* undergoes a decrease in a connotative value (pejorative), taking on a reflected meaning. Assigning a figurative meaning does not change the identity of the word, it only shifts its contextual interpretation. The shift in meaning belongs to the realm of pragmatics.

Referring to the classification theory and the analysis of adjectival semantic differentiation, and supported by the respondents’ answers gathered through the distributed questionnaires, the examples of multiple-identity vocabulary in the *angguh-ungguhing* system of the Balinese language, as listed in Table 4, can be reassigned a single identity, as presented in Table 5.

Table 5. Examples of the Single-identity Vocabulary in *the Anggah-Ungguhing Kruna Basa Bali System*

No.	Words	Categories of <i>Anggah-Ungguhing</i>						
		<i>Rude</i>	<i>Kepara Andap/ Kesamen</i>	<i>Mider</i>	<i>Ama</i>	<i>Aso</i>	<i>Ami</i>	<i>Asi</i>
1.	<i>titiang</i> 1 st -pron Me					√		
2.	<i>suar</i> Light							√
3.	<i>jatah</i> satay						√	
4.	<i>sawah</i> rice field						√	
5.	<i>metén</i> bed room		√					
6.	<i>sanggah</i> family temple		√					
7.	<i>luas</i> go		√					
8.	<i>nénten</i> neg nothing							√
9.	<i>ungkur</i> back						√	
10.	<i>gelis</i> fast						√	
11.	<i>abén</i> cremation				√			
12.	<i>anteng</i> diligenr						√	
13.	<i>gelungan</i> mahkota-suff-noun Crown				√			
14.	<i>kanténan</i> kanten-stem-suff-noun Best friends				√			
15.	<i>kurenan</i> keluarga-suff-adv Husband and wife				√			
16.	<i>madu</i> Honey				√			
17.	<i>pabuan</i> puan, cerana				√			
18.	<i>cicing</i> 'dog'		√					

No.	Words	Categories of <i>Anggah-Ungguhing</i>						
		<i>Rude</i>	<i>Kepara Andap/ Kesamen</i>	<i>Mider</i>	<i>Ama</i>	<i>Aso</i>	<i>Ami</i>	<i>Asi</i>
19.	<i>nelik</i> pref-act-delik glare	√						
20.	<i>atma</i> spirit			√				
21.	<i>giwang</i> earrings		√					
22.	<i>radio</i> radio			√				
23.	<i>pasasur</i> thirty-five			√				
24.	<i>yuta</i> millions			√				
25.	<i>nem bangsit</i> six two hundred and one thousand two hundred			√				

Source: Quoted from the Results of the Re-identification of the *Anggah-Ungguhing* of the Balinese Words.

Description:

Kepara : common/general style

Mider : neutral variety

Ama : *alus madia* (middle-respectful variety)

Aso : *alus sor* (low-respectful variety)

Ami : *alus mider* (respectful-neutral variety)

Asi : *alus singgih* (high respectful variety)

According to Table 5, the application of the lexical semantic differentiation theory proves highly effective in avoiding multiple identities within the *anggah-ungguhing* system of the Balinese language. Assigning a single identity to each lexical item not only eliminates confusion but also shows consistency in applying the principles of classification. When these two theories are combined and used as a reference for compiling the Balinese *anggah-ungguhing* dictionary, classification inconsistencies can be avoided, resulting in a more reliable reference to support the preservation and development of the Balinese language.

Linguistically, language is an arbitrary-conventional sign system (Sumarsono, 2004; Arnawa, 2008), meaning that it is based on social agreement among its users. Therefore, the assignment of lexical semantic features in the *anggah-ungguhing* system is a product of collective linguistic convention. Bagus et al. (1979) explained that changes in lexical semantic features, from *andap* to more respectful forms can be achieved by modifying the phonological structure

of a word. These phonological changes, reflecting the principle that a word is a phonological unit, result in shifts in semantic value. For example, altering the phoneme /u/ to /a/ or /ə/ transforms *gugu* ‘believe’ [*andap*] into *gəga* ‘believe’ [*alus mider*], or *musuh* ‘enemy’ [*andap*] into *məsəh* ‘enemy’ [*alus mider*].

In addition to substitution, phoneme addition can be used to create adjectival semantic differentiation. For example, inserting the consonant /r/ in *paum* ‘meeting’ [*andap*] produces *parum* ‘meeting’ [*alus mider*]. This strategy of phoneme replacement or addition is useful in preventing the assignment of multiple identities within the Balinese *angguh-ungguhing kruna* system. Therefore, applying the principles of classification and lexical semantic differentiation, alongside phonological modification, allows for the resolution of double-identity vocabulary issues in the Balinese *angguh-ungguhing* system by assigning each word a single, consistent identity. A more comprehensive list of the results of this single-identity analysis can be downloaded from https://drive.google.com/file/d/1rHU4Qa2wNhARoK2V_zqY5fSYuEe5qd0H/view?usp=sharing

5. Conclusion

This study concludes that applying the lexical semantic feature differentiation model is significantly effective in resolving the issue of multiple word identities in the *angguh-ungguhing* Balinese dictionary. The consistent application of this model aligns with the fundamental principles of classification in identifying vocabulary within the *angguh-ungguhing system* of the Balinese language.

The *angguh-ungguhing* Balinese dictionary and related books were urgently needed to support the protection and development of the Balinese language, as mandated by the Bali Provincial Regulation Number 1 of 2018. These resources served as essential learning tools for improving Balinese language proficiency. Therefore, consistent criteria should be applied during the vocabulary identification process to ensure each word was assigned a single and clear identity.

Through the application of semantic feature differentiation theory, a Balinese lexical semantic differentiation matrix was formulated, which then developed into a practical vocabulary identification worktable. These two conceptual tools can assist in classifying Balinese vocabulary within the *angguh-ungguhing* system. The implementation of this approach is expected to yield vocabulary entries with clear, unambiguous identities, in accordance with classification principles. As a follow-up to these findings, future applied studies should focus on developing a comprehensive learning handbook for the Balinese *angguh-ungguhing* language system.

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