

## BALINESE AND MORAL BEHAVIOR

### EXPLORING HOW SPEAKERS' MORALITY IS EXPRESSED IN THEIR LANGUAGE

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**PURPOSE**  
*MORAL issue and language-use were under serious and hot debate among academicians in Indonesia, particularly, in Bali. Native speakers of Balinese used their ancestor language for different purposes. This study on Balinese and moral behavior was mainly concerned with language use. The objectives of the study had been to explore the use of Balinese to indicate the moral behavior of the speakers and to describe how native speakers of Balinese morality are represented in their language.*

**Design/Methodology/Approach:** *This research was not designed for experiment; it was a qualitative design with qualitative data collected by means of recording, interview in depth, observation, and documentation. Subjects of the research were native speakers of Balinese consisting of high school, undergraduate, and graduate students, teachers, and village elders. Further, the researcher being native speaker had also been the resource of data in this research. The focus of the research was on language-use and moral behavior.*

**Findings:** *Upon analysis and interpretation of data we found out that language-use in Balinese was culturally bound. Balinese in speaking their language was governed by social rules; a speaker's moral behavior was easily recognized by the language he/she used.*

**Research Limitations/Implications:** *The research had been concerned mainly with the use of Balinese expression to indicate speaker's moral behavior. No other aspect of language-use was considered in the research.*

**Practical Implications/Values:** *Findings of this research will be of assistance for language teachers and learners in developing and designing their teaching materials for classroom activities.*

**Originality/Value:** *This article has never been sent to any publishers and appeared in any publications. Upon reflection, readers will learn that morality and language are inseparable.*

**Key Words :** *Balinese, Language Use, Moral Behavior, Balinese, and Cultural Bound.*

### Introduction

Balinese or BL for short is one out of hundred local languages in Indonesia which is spoken by its native speakers, NS, also called Balinese, who live in Bali, an island west of Lombok. From historical stand point, BL belongs to Malayo-Polynesian language group, and of Austronesia ancestor. NS, the native speakers of BL, are multilinguistic. They speak not only their mother tongue (BL), but also Indonesian,

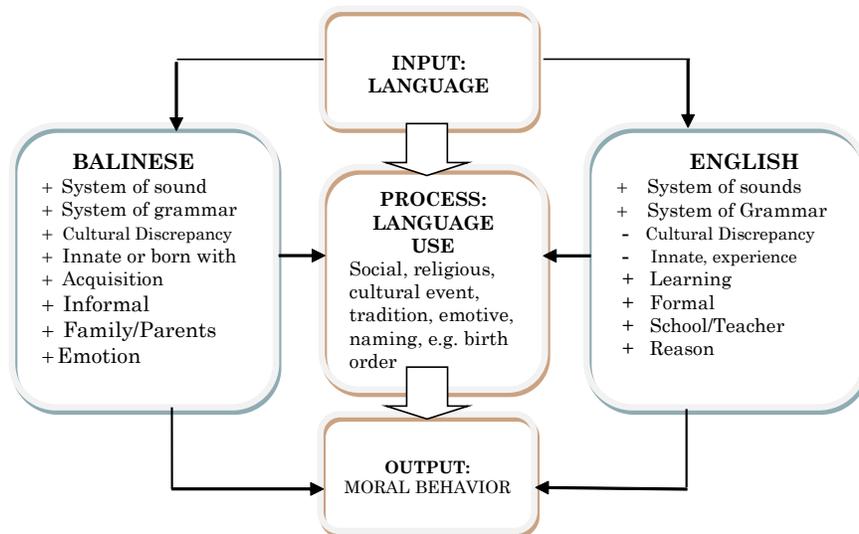
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National Language (NL), and some Foreign Languages (FLs) such as English, French, Spanish, and others. The position and status of Bali as the single most important tourist destinations has made the Island of Bali the world's most crowded Island. People from different parts of the world came and visited Bali; and as a consequence, great changes might have happened. The changes may include the use of language in communication, world view, and moral aspects of life of the local people. There is a claim that local language, BL is in the state of danger and will be facing even more serious challenges in the future. Because, loss of local language entails loss of local identity, culture, and local wisdom. As an indigenous language, BL is used for different purposes. It is the language of religious practice, moral expression, and cultural identity. This is in line with the belief that language, thought, literature, and culture are inseparable (Hum & Ma, 2015; Northrop, 1962). Language shapes its speakers' thoughts; language is a tool of cultural expression; and language is who the speaker is and language has no less importance in the road map of culture. All such claims require support in order to be called scientific statements. This paper has been designed not only to provide data and source of data, data analysis, and results but also to explore the use of BL and moral behavior, the principle implied by the language use, and to understand how BL and their NS behavior are related.

In response to the issues on language use, our explanation will rest on theory of semantics for the understanding of words, phrases, and sentences; psycholinguistics for the acquisition of BL as an indigenous language; literature, and principles of moral for morality (Poulshock, 2006). Linguistic semantics and pragmatic semantics will be especially of benefit and assistance in analyzing the components of the word meaning, componential analysis, and the intended meaning of a sentence or utterance (Kersten, 1974; Ogden & Richard, 1989; Bloom, 2010; Hurford, et al. 2013). Word may be used emotively; figurative language is the domain of literature. Thus, the meaning of figurative expression will be explained from theory of literature. Many words of BL origin are used not directly to refer to the object or resource, but, rather, they are metaphorically applied. In this context, theory of pragmatic semantics will be of assistance to explain the issue. Nevertheless, there is direct link between the symbol (word), the referent (source), and the concept (thought) in the study of word meaning. This referent theory of meaning is quiet in contrast with the earlier one. Briefly, theory of meaning aims to explain the meaning of word, referent theory; the intended meaning, pragmatic semantics; and componential analysis theory of meaning are framed to be the explanation of moral behavior, MB, in this study. Note that the study of utterance meaning is pragmatics, while the study of sentence and word meaning is linguistic semantics. The former is context-dependent, while the later is context-free (Griffiths, 2006). As a tentative theory used to explain the issue, all related concepts are framed in a conceptual framework.



**Figure No. 1: Conceptual Framework**

A brief account of BL as an indigenous complicated language will be of assistance in understanding its uniqueness and discrepancy, e.g., from Indonesian, NL, national and formal language of instruction in education. All languages are rule-governed; there are rules of grammar and rules of sound and these systems, to use Chomsky's phrase, universality in linguistics, are shared by human languages. The uniqueness of BL is that its usage show different classes of the speakers. There are speech levels, called *Anggah-Ungguh* basa language or *Anggah-Ungguh* level (Hum & Ma, 2015). *Anggah-Ungguhing Basa Bali*, *Sor Singgih Bahasa Bali*, *Warna-Warna Bahasa Bali* are different terms attributed to BL as one out of hundreds local languages in the country. The underlying principles behind the use of BL are those of class stratification, caste system, religion, tradition, and literature (Kersten, 1974). To put it another way, BL is both socially and culturally bound. Its NS use the language not only as a means of cultural expression but also to express such messages as religious, honesty, tolerance, discipline, creativity, democratic, curiosity, love of the homeland, friendship and communicative, love peaceful, concern, and responsibility (Hum & Ma, 2015).

Different definitions are addressed to moral behavior. The discrepancies of the concepts are related usually to the use of the terms rather than contents. Essentially, they share something in common. In the field of psychology, moral behavior is understood as an individual personality indicating feeling, interest, preference, motive, and action basic to human nature. Moral behavior is both acquired and learned (Lubow, 1992). Further, they describe moral behavior as the willingness of an individual to perform an action which results goodness and advantages to others without expecting anything in return. This moral altruism is basic to human nature. The importance of language and literature is undeniable. Language plays very important role in moralization and humanization (Warta, 2012). Tiwari (2015) discusses moral language and moral behavior. Their understanding of moral behavior is formal, external, learned, and changeable. In other words, their study focuses on learned moral behavior. In the present study, however, moral behavior is seen as innate to human. Everyone was born with his/her character. This suggests that moral behavior is acquired rather than learned and the acquisition of one's character is accompanied by the acquisition of language. In the field of linguistics, in psycholinguistics in particular, a distinction is made between acquisition and learning. Acquisition is to mother tongue and learning is to second or foreign language. A baby is born with her mother language even while s/he was still in her mother's womb. Every normal born child acquires one language from his/ her mother. Such language which the baby first acquired from his/her mother is called mother tongue. A child starts to learn a new language after he/she begin school. The process of learning is, therefore, formal and involved instruction from teachers; while language acquisition is informal and starts at a very early age as it takes place at home under the responsibility of family members, especially the mother. The acquisition of MT suggests that a child has also been born with moral behavior, because moral behavior and language are innate. Moral behavior (MB) in this article is understood as the use of particular lexicons of BL to demonstrate individual characters as they are implied in Moral Principles, MP, such as honesty, respect, discrepancy, dignity, tolerance, and individual right. This concept of moral behavior has its root from the credo common in the field of linguistics that is, language is rule-governed behavior, language shapes thought, human behavior depends on language (Clifford & Jerit, 2013; Arka, 2015).

## **Methodology**

This paper is a conceptual study and it is designed as a qualitative descriptive research. The study focuses on Balinese as it is used by their native speakers to express their moral behavior. The scope of the study has been language use; theory of language includes pragmatics, sociolinguistics, speech acts, and discourse. All these theories of language use are put into practice in analyzing moral facts and its limitation is the analysis of moral expression in Balinese. The study uses Balinese as respondents and their utterances as data of the study. Data, which is qualitative in nature, is collected by means of in-depth interviews, and observation. Sources of data stemmed from different reading materials and stories related to the study. Information from village religious leaders especially Hindu, teachers, village elders were also considered. Qualitative data, fragments of utterance, dialogue, and quotation from stories will be displayed in tables. Analysis and interpretation of the result will lead us to the

conclusions and recommendations. Briefly, the design of the present research, has been verbally described as consisting of all the research processes; it includes the research problems, review of related theories to explain the moral behavior, from these theories research instruments are derived, data collection, data analysis, research findings, discussion, interpretation of findings, and finally drawing the conclusions. In assessing moral behavior, whether an action can be considered good or evil, right or wrong, a moral standard is applied. Such moral standard also called, moral principles (table no. 1) are universal in characteristics. The universality in using the rules of nature is recognized almost in all religions. In Bali, these moral principles are well-maintained and everyone should obey, or social sanction may be addressed as a consequence of breaking the rules (Vipriyanti, 2008). The implementation of the principles is clearly practiced in personal interaction. An NS speaks different BL to express his/her feeling, emotion, diversity, sameness, and respect.

### Findings and Discussions

The analysis of qualitative data took several steps. Upon completion, the recorded data continued to be a part of transcription of data. Transcription of data was carefully sorted out according to the aim of analysis. After that data analysis, data display, and presentation were performed. Data presentation in tables was of help for the researcher. In the first place, it helped organize the data questions posed in the research; secondly, data display easily indicate whether it was in line with questions addressed to the participants of the study; and finally, data display helped the researcher to make data reduction. Presentation of qualitative data in table no. 2 demonstrates data script and source of data, description of data, and interpretation of data. Moral study is possible to be approached from different sides; the present study, however, tries to explain the issue from linguistic approach that is the use of linguistic unit, lexicon, to refer to the NS's moral behavior. MB, Moral Behavior, as it is innate in BL, is assessed. The assessment is based on the Moral Principles (MP) which are considered standard and universal in characteristics. There are four basic MP applied in confirming MB of an NS.

**Table No. 1: Four Fundamental and Universal Moral Principles (MP) which are Relevant to Current Situation and are still practiced in Bali**

Moral Principles	Description
MP 1: Do good; avoid evil	“The good person always think of whatever is true, honorable, just, pure, lovely, gracious; he has the habit of performing the good, acting the good and feeling the good; the good is virtuous and spiritual in his strength; his life is knowledge of the good and practice this in real life; whatever is against this knowledge is evil and should be, therefore, avoided”.
MP 2: Do unto others as you would have	“The good should, in his life, follow the so-called, Golden Rule, as it is expressed in all belief and religions. Do to others whatever you would have them do to you; whatever you wish that men would do to you, do so to them. Do not ever hesitate to put into practice the words of the good for whatever is good will bring good result; it is the law of nature”.
MP 3: The end does not justify the means. them do unto you.	“The principle that having a good end, goal or purpose, does not justify the use of evil means, method, to achieve that end. The rule as such is practiced in major world religions and traditions. Never judge the morality of human acts by considering only the intention that inspires them; nor judge his moral acts from circumstances, environment, social pressure,

	<p>duress or emergency, which supply their context; for there are acts which, in and of themselves, independently of circumstances and intentions, are always gravely illicit by reason of their object. One may not do evil so that good may result from it. Also because, the foreseeable consequences are part of those circumstances of the act, which, while capable of lessening the gravity of an evil act, nonetheless cannot alter its moral species”.</p>
<p>MP 4: Follow what nature intends.</p>	<p>“The principle, also law of nature, tell us: follow what is natural for human beings and the rest of creation; do not violate the nature of things e.g., our innate sense of what is fair and honorable; avoid the action against the natural principle; protect all things from destruction for they have the rights to live and equality to exist. Negative impact of air pollution made by human beings could be viewed as an act against the law of nature; the natural law is innate and present in the heart of human beings; it is established by reason, universe in its principles and its power extends to all human beings. Natural law is the expression of dignity; it is the basis of human fundamental rights and duties. There exist a true law, right reason which is in conformity with nature; it is diffused among all beings; it is immutable and eternal; its orders summon to duty; its prohibitions turn away from offense; to replace it with a contrary law is a sacrilege; failure to apply even one of its provisions is forbidden; no one can abrogate it entirely”.</p>

(Source: Hoban, 2012).

It has been argued earlier that BL is complicated in its uses; different factors affect the NS speech productions. These include the social predicate and stratification of the NS in Bali society. The so-called, cast system is still maintained and practiced in social interaction among members of Bali society. NS of BL has been stratified into Brahmana, Ksatria, and Sudra, which denotes priest family, king, and common people respectively. A person from Brahmana, Upper-Class (UC), Ksatria, Middle-Class (MC), and Sudra, Lower-Class (LC) uses different form of speech in their interaction. In other words, this discrepancy in cast system is represented in the use of lexicon. Table no. 2 displays the points. BL, NL, and FL in data script, the last two NL and FL are presented as comparative data briefly accounted from the stand points of participants and the use of lexicons before they are interpreted to discover the MP implied. A full and better understanding of BL and NS behavior is approached by means of comparing BL, NL, and FL.

**Table No. 2: Data Script, Source, Description, and Interpretation of Data**

S. No.	Data Script	Description of Data		Interpretation
		Participants	Lexicons	
1.	(a) Nunas antuk linggih? (Arka, 2005) (b) Dari kasta mana? (c) from cast what What is your social class?	Strangers, unknown status	Nunas, boleh minta, asking for one class	Showing respect, honorable

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S. No.	Data Script	Description of Data		Interpretation
		Participants	Lexicons	
2.	(a) Ampure <i>Ratu</i> , wawu tiang tangkil (Hum & Ma, 2015) (b) Maaf, <i>Gusti</i> saya terlambat datang (c) Sorry, I late Sorry, I have been late to come	Jabe-menak: Bottom-Up interaction	Ratu, titiang, tangkil, nama, saya, datang, nama,saya, I, come	Indicating politeness, respect
3.	(a) <i>Nah</i> sing kenken, mai dini negak (b) Tidak apa-apa, mari silahkan duduk (c) No what, come please sit down It is okay, come and sit down	Menak-jabe: Up-Down interaction	Mai, negak, mari, dudukk, come, sit	Common, powerful
4.	(a) Sampunapi, durus makarya banten (b) Gemana, jadi membuat banten (c) How, we shall make offering Shall we make offering?	Jabe-menak: Bottom-UP interaction	Makarya, membuat, make	Politeness, respect
5.	(a) <i>Payu</i> sube makelo iyang ngantosin (b) Jadi sudah lama saya menunggu (c) Yes already long I wait Yes, I have been long waiting for you	Menak-jabe: Up-Down interaction	Payu, iyang, ngantosin, tunggu, wait	Polite, equality, respect
6.	(a) <i>Iya</i> tusing nawang caranne ngejuk kedis, keto I Krishna mesaut tur nunjukin ke kedis dare (Brata, 2010) (b) Dia tidak bisa menangkap burung, sembari menunjuk kearah burung (c) He know not to catch bird, he point to pigeon He does not know how to catch a bird, Krishna says pointing to a pigeon.	Krishna-followers: Up-Down interaction	Iya, tusing nawang, kedis, dia, kedis, (s)he, bird	Polite, respect, wise, figurative use of language; bird refers to King of Kansa, factual statement
7.	(a) Dewa sanget wijaksana (b) Dewa sangat bijaksana (c) God very wise God, you're very wise	Radha-Krishna	Dewa, wijaksa ne, nama, bijaksana, wise	Factual use of language
8.	(a) Dewa yakti wikan jadme tiosan dados seneng makasami (b) Dewa, kamu begitu bijak rakyat (c) Dewa very wise people become happy Dewa, your personality and behavior has made others happy and pleasant	Rada-Krishna	Wikan, seneng, bijak, senang, wise, happy	Cause people happy, honest
9.	(a) <i>Cai</i> belog sajan (b) Kamu sangat bodoh (c) You very stupid You are very stupid	Krishna-Kansa' follower	Cai, belog, kamu, bodoh, you, foolish	Statement of fact, pragmatic use of language
10.	(a) <i>Iye</i> mantu becik (b) Dia menantu sangat baik (c) She wife good very She is a faithful wife	Krishna-follower	Becik, mantu, baik, istri, good, wife	Respect, equality, pragmatic language use

S. No.	Data Script	Description of Data		Interpretation
		Participants	Lexicons	
11.	(a) <i>Iye</i> teka lakar nangkep kedis (b) Dia datang menangkap burung (c) He come will capture bird He comes to capture the bird	Krishna-follower	Nangkep, kedis, tangkap, burung, bird, catch	Figurative language use, respect
12.	(a) <i>Iye</i> sube buduh (b) Dia sudah gila (c) He already crazy He is crazy	Krishna-follower	Buduh, iye, gila, crazy	Factual statement
13.	(a) <i>Iye</i> harus mati (b) Dia tidak boleh hidup (c) He (Krishna) must die Krishna must be killed to die	Kansa-follower	Mati, iye, tidak boleh hidup, be killed	Pragmatic use of expression, evil deed
14.	(a) <i>Tangkep</i> lan abe iye mai (b) Tangkap (Krishna) dan bawa kemari (c) Capture he and bring here Kidnap and bring him here	Kansa-follower	Tangkep, abe, iye, tangkap, kidnap	Evil deed
15.	(a) Ibu Yashoda nangis (b) Ibu Yashonda menangis sedih (c) Mother Yashonda cry Yashoda is crying	Krishna-mother	Nangis, menangis, crying	Pragmatic use of expression, impact of an action
16.	(a) Kansa <i>ento</i> jahat tusing ngelah moral (b) Kansa jahat tidak bermoral (c) Kansa cruel have no moral Kansa is cruel and immoral	Krishna-follower	Jahat, tusing ngelah, jahat, cruel, immoral	Figurative use of language, factual
17.	(a) <i>Matiang</i> iye makejang (b) Bunuh mereka semuanya (c) Kill they all Kill them all	Kansa-followers	Matiang, iye, bunuh, kill	Cause S.O. died, evil deed, figurative use
18.	(a) Dewa sayang sareng panjak (b) Dewa menyayangi semua orang (c) God love all people Krishna loves all beings	Radha-Krishna	Sayang, sareng, panjak	Factual statement
19.	(a) <i>Cai parekan</i> ane jele; Icing lakar ngukum cai manut buke munyin caine. Cai sube nawang Icing mula anak angkara, demen nyuang ane tuara pagelahan icange muah ngalopin ane tuara pamula-mulaan icange (Brata, 2010) (b) Kamu orang tidak berguna, aku ini orangnya suka marah, suka mengambil barang yang bukan milikku; oleh karena itu akan menghukum kamu (c) "You are not good follower. I will use your words to condemn you. You know	Up-down interaction	Cai, parekan, jele, angkare, kamu, you	Impolite, power

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S. No.	Data Script	Description of Data		Interpretation
		Participants	Lexicons	
	I am a hard man, taking what is not mine and reaping what have not planted” (Brata, 2010)			
20.	(a) Santukan <i>Ida</i> ledang macingak ring kaulan Idane sane nista dama, Ngawit saking mangkin sakacan jadmene pacang majarang titian bagia (Brata, 2010) (b) Karena dia dengan senang hati memperhatikan rayat maka sejak hari ini rakyat semua merasa bahadia (c) “Because he has remember me, his lowly servant, from now on all people will call me happy” (Brata, 2010)	Bottom-Up interaction	Santukan, ida, macingak, memperhatikan, kan remember	Respect, love, tolerance, politeness, humble
21.	(a) Titiang sampun muat buku (Hum & Ma, 2015) (b) Saya sudah membuat buku (c) I already make book I have already written book	Bottom-Up relationship	Titiang, sampun, sudah, already	Respect, politeness
22.	(a) <i>Ratu</i> sampun makte buku? (b) Anda sudah bawa buku? (c) You have bring book? Have you brought the book?	Bottom-Up relationship	Ratu, makte, bawa, bring	Politeness, respect
23.	(a) Sisip titiang <i>Gusti</i> Manahan titiang ipun sampun dumunan ke puri? (Hum & Ma, 2015) (b) Maaf <i>Gusti</i> , saya pikir dia sudah duluan datang ke rumah (c) Sorry Sir, I think he already first come to home Sorry, I thought he had returned home earlier	Bottom-Up interaction	Titiang, gusti, puri, rumah, house	Politeness, respect

Note: (a) = BL = Balinese; (b) = NL = National Language; (c) = FL = Foreign Language

It was stated in the previous part of the article that the study aims to understand MB of BL, NS; the use of lexicon to demonstrate the NS behavior and to discover the patterns of language use and principles of moral implied. Based on data and its analysis, the following findings can be inferred:

1. (a). */Nunas antuk linggih?/* ‘What is your position?’ is a question addressed to a participant in a dialogue whose social status is unknown. There is no clear-cut discrepancy in status of class between addresser (NS1) to address the addressee (NS2) or participant spoken about (NS3) (Brata, 2010; Arka, 2005). The answer varies; It might be (a) */Tiang/Tiang anak Jaba/* ‘I am a common (by status) person’ (NS2), or */Tiang menak/* ‘I am a *menak* (by status) person’. Note that the lexicon */menak/* has been used to denote social status that is, the person is from middle or high class). Knowing the social status of the participants, in a dialogue, NS1 the addresser, NS2 the addressee, and NS3 the person spoken about, allow us to select appropriate lexicon in BL. To put it another way, the selection of cultural word depends on NS’s position in society. Semantic analysis of */Tiang/* in (a) */Tiang anak Jaba/*, ‘I am a person from LC’, the expected answer of the question, (a) */Nunas antuk linggih/* is a polite form expressing respect, social class, humble, and stranger, etc. The components and their meaning as

such suggest that the addresser (NS1) is a person with humble and respected character. By the same token, the linguistic expression (a) /Nunas, antuk linggih/ is semantically sharing the ideas of good moral behavior. The componential analysis of the words /nunas, antuk, linggih/ bear similar meanings. In summary, it can be argued that the MB of the NS, as it is suggested by the language use, is good. This is also approved by the MP 1, Moral Principles, as it is implied by the Moral Theory, (see MP1, table no. 1). Thus, the pattern of interaction is as follows:

$$1 \text{ (a) Titiang anak Jaba: } \frac{\text{NS1 (LC) (ALS)}}{\text{NP}} + \frac{\text{NS2 (LC) (ALS)}}{\text{VP}}$$

Where/titiang/as the realization of NS, Native Speaker, is a person from Lower Class, LC is followed by native speaker of a lower class, and polite (ALS). Unlike English, where a sentence is verbal in the sense that the predicate is always filled by VP, verb phrase; in BL a sentence may be nominal. The predicate is non-verbal. It can be filled by any word-classes. Compare to (b) we have the following:

1 (b) Saya anak orang biasa, meaning I am a person from lower social status. There is a big difference between /saya/ in 1 (b) and /titiang/ in (a) semantically. The meaning of /saya/ can be simply understood from the grammatical structure; semantically it is under the concern of linguistic semantics, as it has been argued previously in this paper. It may mean S (subject)-S(tatement), Subject-Statement (S-Sta).

1 (c) I am a commoner: NP + VP; where Noun Phrase (NP) I is followed by VP am a commoner. The presence of BE (am) in (c) is compulsory or it is not acceptable, because the sentence is not correct grammatically. In (a) BE is optional; it may be present or absent. BL and NL are Malayo-Polynesian Language, of Austronesia family; and English is that of Indo-European Family. The diversity is actually, in culture, rather than grammar. Grammer only tells us how the system works; it does not inform the reader the message and meaning of language function. I distinguish, earlier in this article, between linguistic meaning or grammatical meaning, pragmatic (intended) meaning, and cultural meaning. The last two meanings, cultural meaning in particular, requires an extra effort to understand. Supports from other related disciplines such as cultural studies, literature, and of course macro linguistics and philosophy of language is a necessity. Componential analysis of /titiang/, as it is suggested by theorists of semantics, for examples, (Ogden and Richards, 1989; Hurford et al., 2013) consists of some features. Some of the semantic features are (1<sup>st</sup> person Singular, low class person, humble, respect, high register) to some extent influence the pragmatic structure (Prag-str) and meaning of an utterance (Arka, 2005). The Prag-Str of an utterance will provide the intended meaning that is the meaning of the speaker. The use of high register /titiang/ to indicate *politeness*, in BL is also intended by the speaker to show his/her *respect* to the addressee.

2 (a) is a dialogue (the complete discourse is deduced) of two different persons. The indication is the discrepancy of lexicons used. The application of honorific words, /ampure, Ratu/ for example, has been an indication that the addresser (using /ampure/) is coming from LC; and the addressee indicated by /Ratu/ is a NS of HC. A full dialogue may help us better understand the points. (a) /Ampure tiang Ratu, napi wenten orti? Nah tusing kenken, mai cai negak dini/; (b) /Maaf, Ratu memanggil saya? Tidak apa, mari kamu duduk di sini/; (c) /Sorry, are calling me, Ratu?/. /Ratu/ is an expression used to address that the addressee is of a UC (Upper Class) person; simply, Ratu is somewhat equivalent to queen. For NS of BL, dialogue of such kind is not difficult to understand. See also script 22, 21, 19, 18. Non-Native speaker of BL, however, may require some efforts to identify the persons involved in the dialogue and the meaning of the expression related to their moral behaviors. The syntactic structure and pragmatic structure of the discourse will be of assistance. (i) Synt-Str: HR + HC/UC; (ii) Prag – Str: HR. There are some lexicons in BL referring NAME or TITLE attached to noble persons, these include /Ratu Gusti, Ida, parekan/ (see table no. 2, scripts 2 (a), (b); 18 (a); 19 (a); 21 (a); 22 (a)). These honorific words in BL very frequently put together to form a word-group, called opening phrase to start a dialogue providing that the speaker and other participants do not know each other. For example: /Nunas antuk linggih?;/Ampure tiang, nunas antuk linggih?/ are phrases, polite word-groups used as

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opening question to know the stratification of one's status in a given society in Bali. Simply the phrase means, May I have your position? If we are to put it into pattern, the structure looks: (i) OPPPH = (HNRF)1(NNS + ATK + LGH); (ii) OPPH = (HNRF)2 (APR + TTG + NNS + ATK + LGH). The structure (i) reads, Rewrite Opening Phrase (OPPH) as consisting of Honorific word (HNRF)1 followed Nunas (NNS) Antuk (ATK) Linggih (LGH). Similarly structure (ii) reads, Opening phrase (OPPH) consists of Honorific word (HNRF)2 followed by Apure (APR) Titiang (TTG) Nunas (NNS) Antuk (ATK) Linggih (LGH).

The study proposes these two patterns of oral interaction in BL because they are simple, hence easier to remember and understand. For the NS of BL, especially for the young people such structures will be of assistance. For Non-Native speakers of BL understanding the patterns of interaction is highly suggested, or they are not accepted as being involved in the process of dialogue. As it has been argued that language is rule-governed behavior; speaking Balinese is governed by the rules of local culture.

There are some discrepancies in expression when the UC speaks to LC; speaker from high class tends to use low register or common form of expression. (S)/he does not have to follow the rules of speech level. The addresser from high-class will be free to select the lexicon and use it without much care. Evidences from data scripts 3(a); 5-6(a); 9-14(a); 16-17(a); 19(a) show that the dialogue is between the UC/HC and LC. The use of LR (Lower Register) by UC (Upper Class) characterizes the interaction. 3(a) /*Nah* sing kenken, mai dini negak, 5(a) *Payu* sube makelo iyang ngantosin, 9(a) *Cai* belong sajan, 16(a) Kansa *ento* jahat tusing ngelah moral, 19(a) *Cai parekan* ane jele/ are among those expressions addressed by addressers (UC) to addressees (LC). The application of Phrase Markers (PhrMkr) such as /nah, mai, payu, iyang, cai/ which are lower register suggest that the speakers are coming from LC. If we are to formulate the patterns of interaction, it looks: PhrMkr (LR) = UC. Or the reverse is UC = PhrMkr (LR) true. If we have to realize the Patterns, then our expressions would be similar to those of 3(a); 5-6(a) etc. From these evidences, it can be argued that the final finding of the study is 3(a); 5-6(a); 9-14(a); 16-17(a); 19(a) confirm that the interaction patters between UC and LC are different. Such discrepancies are marked by the use of PhrMkrs.

## Conclusion and Suggestion

The study presents 23 data scripts of Balinese together with their accounts and data description. The data have been interpreted in order to understand or more precisely to examine the native speaker's moral behavior as it is implied by the linguistic expression; for confirmation refer to the 4 moral principles (see table no. 1). Analysis of data, discussion, and interpretation of results led to the conclusion that, Balinese is a unique and complicated local language; its uses vary from everyday use to religious, traditions, moral, and its uses are highly-culture bound. There are sufficient evidences to support the claims. In addition, the native speakers of Balinese use their language also to reflect their personal details and personality, theory of language use and theory of literature, (Clifford, and Jerit, 2013; Deville, 2011). The complexity of Balinese and the innateness of the speakers' moral behaviors and how they are expressed through linguistic expressions are patterned into two structures: grammatical structures or syntactic structure (NS1 (LC) (ALS) + NS2(LC)(ALS) and pragmatic structure or mental structure. The latter structure is embedded in the mind of native speaker of Balinese. /*Ampure tiang nunas antuk linggih?*/ 'Sorry, your position, please?' /'With great honor and respect', I beg your position'. In the mind of the speaker man is equally good, and therefore, should be respected. The mental structure will be: (X) MB = HR(AMPURE) + NAME + etc. The realization of this mental structure is what the speaker means to say, the intended meaning of what is being said. There are also some differences in structures between UC-LC patterns on interaction. These discrepancies become challenges for NS of BL, especially for the young.

Many Balinese, the young in particular, do not have the ability to function in their ancestor language; they are even reluctant to speak in Balinese. This condition may endanger the existence of local language. Therefore, native speakers of vernaculars, especially the old, are highly suggested that they should represent the model of language used in their family. The problem of local language is no longer a local

issue; it is national and even becoming international issue because, the implication of the issue is serious.

## Practical Implication

Practical implication of this study will be clear if we have a quick review on the focus of the study. The study is concerned with local language use and moral behavior of their native speakers. This study explicitly suggests that moral behavior is embedded in the language we use. On the other hand, a claim is also addressed to moral behavior that one can learn to be good person by learning process. In this context, character building is fundamental and is made possible through mother language. The contribution of the study is to help teacher develop better curriculum and material development in character education (Bloom, 2010).

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