

Factors Influencing the Shift in the Use of Sor-singgih Balinese Language in the Youth Group Yohana Abdi Kerta in Ban Village Kubu Karangasem

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Abstract: *The use of Balinese Basa sor-singgih at the Teruna Yohana Abdi Kerta Group is no longer sustainable because Balinese Basa sor-singgih no longer occupies its position. In formal situations one should use Balinese Basa sor-singgih but in reality they do not use it on the ground. Descriptively, this work describes the factors that influence the shift in the use of sor-singgih Balinese language in the Teruna Yohana Abdi Kerta Group, namely: (1) the factor of the lack of parental involvement. Parents play a very important role in early childhood education in language teaching, for this reason the lack of parental role causes children to be less able to master languages, especially Balinese sor-singgih Basa optimally. (2) educational factor (school). School is the second place to get education, so the presence of teachers in teaching is an important factor in determining the success of children in learning languages. (3) social factors. Association determines the use of communication language that can be understood by the interlocutor. (4) era development factors (globalization). The increasingly modern era has changed a person's speech patterns from sor-singgih in Balinese to Indonesian. (5) excessive prestige factor. An overly high sense of pride in using Balinese Basa sor-singgih causes a feeling of reluctance to learn Balinese language. (6) professional factor. Learning Balinese sor-singgih does not promise job opportunities so there is an interest in learning other languages that provide more job opportunities.*

Keywords: shift, *sor-singgih* Balinese language, Sekaa Taruna.

I. Introduction

Humans are born into the world equipped with their own talents. Talent is an ability possessed by humans and has been innate. In his birth, the mother is the first person known by the child. The child will feel comfort in the mother's arms. Mothers also provide breast milk to their children so that a mother has an important role in forming a child's character. A child has started learning to speak when the child can hear. Through hearing the child will search for the meaning of what he has heard. At the age of infancy, children are just trying to receive stimulation from other people. If there is talk that is heard, the baby will try to join in saying what is heard without knowing its meaning. This is where the baby begins to enter the skill process they have.

The four kinds of skills that normal human beings must have are listening skills, speaking skills, reading skills, and writing skills. Listening skill is the first and main skill that must be mastered by humans because this skill plays an important role in mastering the next skill. Speaking skills can be mastered after the child is able to hear the words of other people. For people who are deaf will not be able to master the language perfectly. Reading skills are taught after children enter kindergarten, but sometimes parents teach their children to read before entering kindergarten. Finally, writing skills are carried out after the child can read and remember the names of the letters he has read. These four skills cannot be learned upside down because in practice they will not work if done backwards. In this discussion, priority is given to speaking skills or language skills.

The first language that parents teach their children is called mother tongue. The mother tongue is generally related to the regional language. The naming of the regional languages is associated with the names of the areas where the languages are used, for example, Javanese is used in Java, Sundanese is used in Sunda and Balinese is used in Bali. Balinese language is a unique language which is interesting but complicated. There are many levels of language commonly used in Bali, such as coarse, *kepara*, middle, and *alus*. Of all the levels of the language has a different allocation of functions so that all must be learned.

Rough language is used when in a situation filled with anger or anger. However, it is distinguished in Buleleng that rough language is considered social language. *Kepara* language is used when in daily social situations which is often called *lumbrah* language. The middle language is a language whose level is in the middle and can be considered polite, but when compared to the *kepara* base, its position is higher and when compared to the *alus* base, the position is lower. *Basa madia* is a language that is not very polite. *Basa alus* is the language with the politest level. In Alus, language is built that is capable of flattering the speech partner and humbling the speaker's heart.

The Balinese language, which has many levels like that, will not be easy to learn because one item has a different name at a different level, so people will have difficulty remembering it. In addition, *alus* bases in particular are only used in certain situations. However, for Balinese people who are still native to Bali, they will teach their children in basic language when they first understand language.

Furthermore, when children get to know the school, they will teach Indonesian as the main language in lessons other than Balinese. When studying Balinese, try to use Balinese as communication between teachers and students. At school they are also taught to use Balinese *Basa sor-singgih* at a certain level of education.

Students who have abilities that exceed the standard understand lessons more quickly and remember what is taught more quickly. *Sor-singgih* of language is also easy to remember if you learn it seriously. When students who already have thoughts far ahead, students will begin to be faced with questions, which language should be prioritized to learn? Which language makes it easier to communicate? The question requires a decision from the person concerned. The decisions taken require careful consideration.

The illustration of the incident can be clarified by the following example. For example, A is Balinese *sor-singgih*, B is Indonesian language or social language. If you choose language A, you have to learn three kinds of languages, namely *alus sor*, *alus mider*, and *alus singgih*. Judging from its use, *Basa Alus* is only used in certain situations. If it is used in everyday life, it will be difficult to use and difficult for the other person to understand, especially for people who are fellow *sudras* and are still young. Meanwhile, using language B will be easier to learn because you only learn one language. It can be used in social situations, easy to learn because it has been taught from an early age and other people also easily understand. So that the decisions taken are clear. Language B is the main language and language A is secondary. Language B is fully mastered while language A is only slightly mastered. So that in certain situations where it is necessary to use Balinese *sor-singgih* but most of the applications use Balinese *sor-singgih* mixed with Indonesian and Indonesian. Cases like this are called shifts in the use of language. The use of two languages at the same time is called bilingualism. However, in this case we will discuss the use of two or more languages which should consider the allocation of functions which are often called diglossia but in reality, they are not used.

Method

This research is a type of qualitative research approach because this research in data analysis does not use formula calculations or data in the form of numbers. The research location is in Ban Village, Kubu District, Karangasem. The research subject was Sekaa Taruna Yohana Abdi Kerta with the research object shifting the use of Balinese language *sor-singgih*. Primary data obtained by direct observation of the field. While secondary data is data obtained from other existing sources, such as books as other supports related to the research topic.

In this study the technique of collecting informants used a purposive sampling technique where in this targeted sample the priority was given to informants who really had knowledge of the subject and object to be studied so that based on this technique the people who would be used as informants had been appointed or determined directly by the researcher, namely: the head of Sekaa Teruna Yohana Abdi Kerta, Prajuru Pakraman Village, and community leaders who have knowledge of the subject and object of research. Data collection techniques were carried out by means of interviews, observation, documentation studies. The analysis was carried out qualitatively and was descriptive in nature.

II. Discussion

In general, the use of Balinese *Basa Sor-singgih* has decreased in quantity in places that are in non-caste environments or in urban environments. It can also occur in crowded places frequented by people from various places, such as markets, shops and tourist attractions. However, Balinese language of *sor-singgih* is still heavily used in art performances and art galleries such as drama gong, arja, wayang, and pasamuhan. It's different like in the old days where every *sangkepan* used Balinese *Basa sor-singgih* properly, but now there are already some shifts in the use of Balinese *Basa sor-singgih* in *pesangkepan*. As with Sekaa Teruna Yohana Abdi Kerta who has made the position and function of *Basa sor-singgih* Balinese not in its position. In this case the factors causing the shift in the use of Balinese *Basa sor-singgih* at the Teruna Yohana Abdi Kerta Group were found directly from the results of observations and interviews.

Lack of Parental Role

Parents are the first and foremost place where children receive education. Parents are very influential in shaping children's education from an early age. Whatever is taught by parents will be easier for children to learn because parents teach language to their children when children are filled with deep curiosity. This situation should be used by parents to teach languages that are important in the future, including Balinese, especially Balinese *Basa sor-singgih*. The mastery of *sor-singgih* Balinese language is a cultural heritage that must be preserved, especially in the area of Bali which is the base of *sor-singgih* Balinese language.

The shift in the use of Balinese *sor-singgih* caused by the lack of parents' role in teaching Balinese *sor-singgih* to their children can be seen through direct observation in daily life, especially to residents who have babies and small children. From the very beginning children understand language, parents never teach Balinese *Basa sor-singgih* to their children. Most of the parents are reluctant to teach Balinese *sor-singgih* to their children because their mastery is limited and they consider *sor-singgih* Balinese to be useless in their daily lives, which are only faced with the profession of a farmer every day.

It is understandable if parents have reasons like that, but see us as Balinese Hindus in particular. Communities are often faced with various types of *yadnya*, starting from the level of lowly humiliation to main. From Dewa Yadnya to Bhuta Yadnya. In completing a ceremony, it takes the executors of the work, namely, Jero Mangku, Ida Bawati, Ida Peranda, Ida Srimpu, Ida Pandita. In inviting to complete the ceremony (*ngulem, mendak*) the *muput karya* should use *sor-singgih* Balinese as a basis for respect for those invited. In conditions like these, the role of *sor-singgih* Basa Bali is urgently needed.

Parents feel indifferent to such events. So that in *Ngulem*, the stakeholders dare to use Balinese language to Para. Then, if during the ceremony a performer in the form of Ida Peranda is needed, the *madue Karya* asks for help from someone who can *sor-singgih* in Balinese to invite him. Even though they are often confronted with people who deserve respect, parents are still reluctant to teach their children Balinese *sor-singgih*. In addition to the inability of parents to teach, but also because of the lack of interest. So that their children have to learn on their own in understanding Balinese language *sor-singgih*. It would be a shame if the opportunity for children to acquire language knowledge from an early age, especially *sor-singgih* in Balinese, was not taken advantage of by most parents.

Benson, et al (2003: 32) revealed that there are various ways parents express their affection for their children, one of which is by showing affection verbally. Teaching children through words is by getting used to advising children and teaching something. For example, if a child is saying goodbye to leave the house for some reason, he should ask permission from his parents by saying "*bapa meme, mangkin tiang luas*" while kissing his parents' hand. Then when you come home you have to say "*om swastyastu*" while kissing the hands of your parents too. Habits like this really support communication between families. At least the child will feel the love of his parents as well as the child's devotion will be felt by his parents. However, the presence of parents in Kaliaga Traditional Village did not do that. Children go or go home as if they don't care. leave not delivered with the words go home not picked up by anyone. Everything is empty, there is no affection poured out. this is where there are so many roles of parents who cannot be applied to their children.

Education (School)

Soyomukti (2008: 5) reveals that education is a series of processes of empowering individual potentials and competencies to become quality human beings that last a lifetime. This process is carried out not only to prepare students to be able to explore, discover, and forge their potential, but also to develop it without losing their individual characteristics. For this reason, the education system must be designed in such a way and the goals of education must be clearly stated so that educators and students have competent human resources and can compete in a globalized world.

Suprijanto (2009: 18) reveals the key to success in adult education is having specific goals regarding clear behavior and performance and moving towards these goals consistently. A participant in adult education will make progress in what areas he succeeds well and in what areas he fails. A highly desirable situation in adult education is one in which adults are able to assess their own work using criteria or standards designed especially for that job.

Nasution (2010: 17) reveals that the goals of education are often very general in nature, such as: being a good human being, being responsible, fearing God almighty, serving the community, and so on. Such general aims are very vague, and therefore open to all kinds of interpretations. We do not know clearly what is meant by "good, responsible, pious, or serving the community. The blurring of the interpretation of educational goals causes education to not be able to go according to plan. One of them is learning the local language at school. Regional languages are the wealth of the nation but their existence in schools only has a small-time limit. Language is a tool for translating religion. Indonesia is a religious country, so if language becomes extinct, religion will also become extinct. Like Balinese, which is the language for translating the contents of various literature, both in the form of books and papyrus.

Bawa and Pastika (2002: 286) reveal that linguistically a regional language cannot be developed as befits an active language because the priority for its development is placed on the state as a regional and political unit. Regional languages fail to be developed as a socio-cultural unit that has the characteristics of a country because regional languages are developed with a local competence, not national or international competence. The inability of regional languages to occupy seats at the national level is caused by standardization of Indonesian as the only official language, language of instruction, and language of unity. As a result, Indonesian becomes an ideological object of the national language. The establishment of Indonesian as the national language has a very influential impact on the development of regional languages, especially Balinese language, where Balinese, which occupies local positions, is only used as the third language in school teaching after Indonesian and foreign languages.

School is the second place for children to receive education. According to regulations set by the government, everyone is required to have at least nine years of education. The application of these regulations can be successful for children who have sufficient economy. Unlike the case with the people in Kaliaga Pakraman Village. Economic factors become something that is very influential on the education achieved. The average economic level in Kaliaga Pakraman Village is at a low to moderate level. This is because

the profession as a farmer accompanied by inadequate education makes the village's economy develop slowly. In addition, transportation to this village is not guaranteed.

Children starting to enter elementary school must cover a distance of 3.5 km in steep slope conditions. Going to school in the morning is still enthusiastic but when I go home it is very tiring. The distance to schools that are far away makes students' concentration of learning very disturbed. This affects the mastery of the material being taught, one of which is the understanding of the Balinese language, especially *Sor-singgih* Balinese language.

The Drafting Team (2008: 9) revealed that the time allotment for structured formal learning really determines the level of success of learning. In this regard, scrutiny and assessment of time units and learning activities, units or certain learning materials need to be carried out by the teacher. Teachers play a very important role in determining the success of students. Given the time allocation for Balinese language lessons at school is very limited. The time of 90 minutes per week and some even get only 45 minutes per week really supports the decline of Basa Bali. One semester at school only has 24 weeks, which means there are 24 opportunities to get Balinese lessons if counted normally. However, when viewed from the presence of very many holidays, it reduces the time for Balinese language lessons at school.

Balinese language lessons have quite a lot of sub-sub-lessons so that the Balinese *sor-singgih* sub-lessons only have very little time so that the mastery of Balinese *sor-singgih* cannot be optimal. Besides that, Balinese language learning at school is sometimes taught by teachers outside the Balinese language field, namely religion and even experience, there are also chemistry teachers who hold Balinese. Such incidents will affect the teacher's ability to master the lesson. In delivering the material, they cannot use Balinese language (but use Indonesian and Indonesian) because that is not their area of expertise. The main influence lies in students who are increasingly distanced from mastering Balinese. The great opportunity to get Balinese language lessons, especially *sor-singgih* Balinese language at school, has disappeared only because educators do not master Balinese language learning.

Students are not able to master the material if the material is rarely or never taught. Children who still need guidance and guidance in learning, but the guidance that is obtained improperly will only cause children to become more confused. Education at school is a provision for children to interact in society later. All theory obtained at school can be useful if it has been implemented in everyday life both in the family, school, certain organizations including the Youth Group, and most importantly able to be applied in social life. However, seeing events like the above causes schools to be blamed as one of the factors influencing the shift in the use of Balinese language *sor-singgih*.

Association

Social factors in today's era greatly affect a person's character. A child who begins to enter the world of school is the first step for children to find new acquaintances, new friends and new experiences. The world of children, who initially only knew their family, suddenly found new friends, so children had to adapt to a new environment. One person is able to interact with other people if both parties are able to understand each other, resulting in smooth communication. In communicating, it is necessary to have a language that is mastered by both parties. For this reason, the language used must be mutually understandable.

In general, children will feel comfortable if they are able to get along with children of the same age. Equal age levels cause children to easily understand each other because at the same age they have the same desires. If the children are one heart, then the interaction will be harmonious. In association, children do not consider what language is used, what is important is only being able to connect in communicating. As the saying goes, people get used to it. Likewise, the language that is mastered by children is the language that is commonly used. The language used by youths who take shelter in Sekaa Teruna Yohana Abdi Kerta is ordinary language or Bahasa Indonesia and Bahasa Indonesia because the everyday language in their interactions is Basa Kepara and Indonesian. Balinese *sor-singgih* is rarely used and is only used by one or two people so that those who master Balinese *sor-singgih* feel inferior because they are outnumbered by those who master only Basa Kepara, as a result the use of Balinese *sor-singgih* is buried by Basa Kepara and Indonesian.

Kartya and Erangan revealed that the existence of Balinese language in the Teruna Yohana Abdi Kerta Group was almost non-existent due to their very low mastery of the language. Erangan also added that it is not enough in terms of mastery alone, but in mastering the language, especially *sor-singgih* Basa Balinese, you also have to get used to it, in other words, getting used to it is the most important thing, (interview, 01 April 2013). Theory without practice is of no use, practice without theory is also useless, for this reason theory and practice must be balanced.

Age Development (Globalization)

Soyomukti (2008: 17) reveals that globalization as a big giant must be properly understood by the public, especially those who are trying to understand the relationship of globalization in everyday life. Globalization is the dependence between nations and countries around the world on trade relations, investment, travel, tourism, popular culture and other forms of interaction so that the boundaries

of a country are becoming increasingly narrow. Globalization is the fading of national boundaries so that migration flows from other countries are free to enter other countries. These transfers, whether in the form of goods, people, or money, are always accompanied by the person's culture of origin.

The culture brought by the people in a country will slowly influence the culture of the local community so that cultural acculturation occurs. In this case the community must move quickly and smartly so as not to be carried away by deviant cultural currents. Society is required to have a mature mind to sort and choose a culture that is still worth preserving. A culture that develops without a filter by the community will cause rapid cultural change. The changes that occur cover all sectors of life, including the way people speak, from being ordinary to being extraordinary, then what is extraordinary becomes extraordinary outside. It is said to be normal because initially people are used to using their own regional language, namely *sor-singgih* in Balinese language in interactions at certain times. It is said to be extraordinary because quickly people are able to be influenced and pronounce the language they have just heard. It is said to be ordinary outside because people spontaneously get used to speaking outside with other people using the language they have just learned.

The development of the era which is heavily influenced by technology, in which in fact no one speaks Balinese, while humans are required not to stutter technology so that they inevitably have to learn it. Unintentionally, over time, people get used to using their new language and shift the position of Balinese *Basa sor-singgih* to the umpteenth number. By making the para language Indonesian and even English the main language, it has indirectly obliterated Balinese identity. With the development of communication technology in the form of mobile phones, television, and the internet, these days cannot be separated from human hands. This makes it easier for global influences to control humans, especially in mastering language as the main language of interest. It is undeniable that this situation has pushed the *sor-singgih* Balinese language into extinction. Sekaa Teruna Yohana Abdi Kerta also cannot be separated from the onslaught of globalization, so that the shift in the use of *sor-singgih* Balinese to Sekaa Teruna Yohana Abdi Kerta is increasingly evident.

Excessive prestige

Supatra (2006:99) reveals that Balinese people rarely want or feel proud to sell land to other Balinese or to other families. Whether because of a background of bad feelings, or something else, what is clear is that all of this has caused a lot of land that was previously owned by Balinese to be controlled by outsiders. The incident described by Supatra is the same as the use of *sor-singgih* Balinese language by Balinese people. The Balinese are prouder to use another language (Indonesian) compared to their mother tongue, namely Balinese *Basa sor-singgih*. Even though there are still those who use base language but that's only a small part. This happened because of a sense of prestige that is very binding on Balinese youth, especially those who live in urban areas. However, the Balinese language of people who live in rural areas has also begun to be eroded by the increasing sense of prestige.

A sense of prestige is created because of a sense of wanting to show off, wanting to look cool, wanting to be called slang and so on which is owned by Sekaa Teruna Yohana Abdi Kerta. Sometimes the feeling of wanting to look different from other people when communicating with other people causes many teenagers in Pakraman Kaliaga Village to abandon the use of Balinese *Basa sor-singgih*. The era that is increasingly tempting for most people has provoked the way people welcome the coming of the new era with a stunning appearance and way of speaking. Not just talking to friends of the same age, but teenagers at the Yohana Abdi Kerta Teruna Youth Group have changed the use of Balinese *Basa sor-singgih* into para-basic and even Indonesian interspersed with English in speaking even though in formal situations the use of Balinese *sor-singgih* is required to be used.

Most of the youth disappointed in language. Indeed, there are still one or two people who are still actively using Balinese *sor-singgih* but most of the others have not appreciated the dignity of using Balinese *sor-singgih* as found during initial observations on *wraspati umanis wuku Dungulan* on 30 August 2012 at a routine *sangkepan* which is held every six months. At the event, watch:

Kanggoang de nganggon basa alus, asanne dini sing ada ane duweg mebasa alus.

Kanggoin, don't use polite language, I don't think there is anyone here who speaks good language.

Hearing the conversation caused a great sense of shock. The existence of *sor-singgih Basa Bali* really doesn't get a place in the Yohana Abdi Kerta Youth Group. Moreover, these words came out of the mouth of the leader. This is influenced by an excessive sense of pride in using Balinese *Basa sor-singgih*. People who use Balinese *sor-singgih* are considered to be showing off, are considered as pretentious, even though people who use Balinese *sor-singgih* are people who are trying to maintain the sustainability of using Balinese *sor-singgih*. Like the term *briuk siu*, who has more quantity in deciding something then that will be a mutual agreement even though the decision is not right or wrong. According to observations in the field, most of those present at *sangkepan* used the *Kepara* language mixed with Indonesian and English. Learning Indonesian and English is not wrong, there is no problem

in using it in society, it's just that you have to consider the time allocation when using it. When can it be used and when can it not be used. But these considerations are rarely realized.

Profession

The final factor influencing the shift in the use of Balinese *Basa sor-singgih* at the Teruna Yohana Abdi Kerta Group is the professional factor. In this modern era, it is very difficult to make money, it is also difficult to find a job. People should think about a bright future. Life in the village is getting less and less promising. Life by raising cattle is not able to make money quickly. Most teenagers start to think about sweating it out in urban areas, starting from working in projects, in the household, or in offices for those who have adequate education. In connection with looking for work in the city, teenagers are faced with a new world, with a new language. The bosses where he works almost all use Indonesian in communicating. Even though there are those who use Balinese language, it is only limited to Indonesian language, not *sor-singgih* Balinese language. Like it or not, workers have to adapt to the surrounding environment even though they have to change the use of everyday language.

This event when viewed in terms of standard education down. For teenagers who are able to continue to high school or vocational high school levels, they also take advantage of the opportunity to choose a language that can support life in the future. If you choose Balinese language, the job opportunity is only as a Balinese language teacher. There are very few opportunities to become a Balinese language teacher, and the chances of becoming a civil servant are even narrower if you rely only on your abilities. In addition to being a teacher, the condition is to have a bachelor's degree and to achieve this requires a lot of funds. For the youth of Kaliaga Pakraman Village, working faster and earning more money is the main thing. SMK is the right choice for him, especially those majoring in English. Vocational high school graduates are able to equip themselves with competent language knowledge so they are ready to explore the world of work such as hospitality, tourism and even the most lucrative is cruise ships. Besides being able to work, you can also travel abroad. A foreign language is dollars, the Balinese language and Balinese language can't afford to give dollars. Then learning a foreign language guarantees life more. That is the opinion of most of the youth who are exploring the world of education, including Sekaa Teruna Yohana Abdi Kerta.

III. Conclusion

Each region has a different language as well as the area of Bali which has Balinese language. Language is a communication tool used by humans to convey the contents of ideas or thoughts to others. The Balinese language has language levels called *sor-singgih* Balinese language. The existence of Balinese *Basa sor-singgih* causes difficulties in learning it, resulting in a feeling of reluctance to learn Balinese, especially Balinese *Basa Sor-singgih*. In formal situations in Bali, Balinese language *sor-singgih* should always be used to communicate. However, it is not found in the Yohana Abdi Kerta, Kaliaga Traditional Village, Ban Village Kubu Karangasem.

The use of Balinese language *sor-singgih* at the Teruna Sekaa Yohana Abdi Kerta Pakraman Kaliaga, Ban Village Kubu Karangasem is still far from the standardized use of Balinese *Basa sor-singgih*. At the Youth Group, the use of Balinese *Basa sor-singgih* was supposed to be used in certain situations but in reality, was not able to use it so that there was a shift in the use of Balinese *Basa sor-singgih*. Factors that influence the shift in the use of Balinese language *sor-singgih* at the Sekaa Teruna Yohana Abdi Kerta, Kaliaga Pakraman, Ban Village Kubu Karangasem. After conducting observations and interviews, several factors were found to influence this shift, which can be divided into: lack of role of parents, education (school), association, development of the era (globalization), excessive prestige, and profession.

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