

Balinese diglossia shown by public signs as language vitality symbol from linguistic landscape perspective

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Abstract - This study is aimed to identify and analyse Balinese diglossia from the perspective of linguistic landscape. Balinese language used in public signs consists of two variations, namely *alus* and *andap*. The use of the two variations resembles the culture of Balinese people. Therefore, this study is also intended to provide a new way to view Balinese culture from seeing the Balinese language through non-interactive public signs because there are patterns on each variation used. Furthermore, the use of Balinese variations on signs can be a measurement to acknowledge its vitality; thus, this study is also aimed to measure Balinese language vitality in general and the vitality of its variations. The data of this study were 12 signs collected from banners, billboards, and information signs found in Bali through observation and documentation method. The data were analysed by using referential identity method with a descriptive-qualitative approach. This study combined the theories of diglossia, context of situation, function of linguistic landscape, Balinese speech levels, and UNESCO vitality level. The result shows that Balinese language signs in public space are able to characterize the diglossia situation of the Balinese people by indicating four features, namely sign makers, participants receiving messages, caste and social status, and domains. The diglossic situation of the Balinese language is indicated by the variation of the Balinese *alus*, which is the high variety, and the Balinese *andap*, which is the low variety. The level of language vitality of Balinese high and low is 4, whereas in general is 5.

Keywords: Balinese language; Balinese culture; diglossia; sociolinguistics; linguistic landscape

1. Introduction

It is not an unfamiliar situation that the ability of young generation starts to decrease in terms of speaking local languages as in the case of Balinese. Balinese language, as one of the regional languages in Indonesia, has a uniqueness, which is language level that is motivated by the social stratification of Balinese society, both from descent and job position. The levels are divided into two broadly, namely *alus* and *andap*. Balinese *alus* is used by the upper class and in formal and high prestige situations, while *andap* is used by the lower class in informal situations. The decrease in ability mentioned is related to the language levels in Balinese.

Past studies have proven that the majority of Balinese people do not fluently speak Balinese *alus* (Nasution et al., 2020; Santika & Winarta, 2023; Sugiantari, 2018). They often talk in Balinese *andap*, or even do code-mixing with Indonesian language. Furthermore, most Balinese parents do not transmit Balinese language to their children as their first language. They usually teach Indonesian to the children. This issue is concerning as Balinese *alus* is part of the socio-cultural life of Balinese people. It has many usages, including language of instruction at schools, formal meetings, and cultural activities. What worrying is that the generation will not be able to speak properly in certain situation due to the *alus* barrier. Sanjiwani (2022) explained that young generation in Bali admits that they only use Balinese *andap* and Indonesian to communicate with friends and families. They do not have sufficient Balinese *alus* vocabularies; thus, they usually use Balinese *andap* to speak in situations where Balinese *alus* should be spoken, which results in they get called rude. The young generation also mentions that they do not understand why they are called rude. This situation clearly depicts that Balinese young generation does not have proper knowledge about the domains of Balinese *alus*. Domain is a typical interaction in a typical setting between typical participants (Holmes & Wilson, 2022).

Regarding the language levels in Balinese, each level has its specific function and domain. Balinese from the tri wangsa group (brahmin, kshatria and vaishya descent) use *andap* language to non-tri wangsa people, while non-tri wangsa people (sudra descent) must use *alus* language when speaking to the tri wangsa group. In terms of occupation, those with lower positions must use *alus* language to those with higher positions, conversely, those with higher positions can use *andap* language to those with lower positions. This is even more pronounced in specific domains of communication such as temple, government, education, and mass media, where the use of a certain level of Balinese is clearly defined, namely *alus* Balinese. Balinese *andap* is not naturally used in these domains due to Balinese attitudes and perceptions towards both varieties of Balinese. The *alus* variety is considered to have high prestige and politeness, hence it is appropriate in formal situations. The *andap* variety is seen as a vernacular that is more appropriate for communicating between family and friends in informal situations.

This functional separation is in accordance with the concept of diglossia. Diglossia is a phenomenon in society where two different codes, both languages and their variations, have their own clear functions and cannot be mixed up (Wardhaugh, 2005, p. 89). Some previous researchers have proven that the *alus* and *andap* variations of Balinese are real situations of Balinese language diglossia (Dewi et al., 2016; Kresna, 2015; Maharani, 2012; Sukmawati & Saputra, 2021; Suktiningsih, 2019). These studies examined diglossic situations from spoken conversations. These past studies show that Balinese *alus* is used by non-tri wangsa to tri-wangsa people, while Balinese *andap* is used among friends. However, these studies did not relate the application of *alus* and *andap* variations to language domains. Therefore, current study fills the gap by providing the information about domains to solve the issue stated in the beginning.

In accordance with the issue mentioned earlier, spoken conversation around the young generation is more dominated with *andap* variation as it is used as vernacular. Added with the fact that most Balinese parents use Indonesian to talk to their children, there is a little chance that the generation will be familiar with *alus* variation. Therefore, any media outside of spoken conversation can act as a solution of strengthening the existence of *alus* variation.

In Bali, Balinese language signs are found. Unlike the name signs of institutions in Bali where Indonesian is also written in Balinese *aksara* (alphabet), the Balinese signs use specialised Balinese lexicons. Based on the word choice, different lexicons are found to refer to one meaning. These lexicons have differences in the level of language. The topic of discussion of the signs that have lexicons that show this level of language is different. This is an interesting phenomenon to research because Balinese on non-interactive public signs can also represent the allocation of the use of Balinese language levels which is the object of a diglossic situation.

Different from previous studies that centred on the use of Balinese variation in people's oral communication, this study looks at the phenomenon of using Balinese levels as evidence of a diglossic situation from a linguistic landscape perspective. Landry and Bourhis (Landry & Bourhis, 1997, p. 23) state that the linguistic landscape refers to the languages used and visible on public and commercial signs in an area. One of the informative functions of the linguistic landscape is that it is able to show high and low language varieties in a diglossic society. Signs in Bali's public spaces show a diverse use of Balinese, in terms of language and function. This is interesting to study because the phenomenon of Balinese diglossia can not only be studied from interactive communication, but also from non-interactive public signs.

There have been many linguistic landscape studies related to Balinese language. Previous studies only discussed language contestation in public spaces based on signs in an area (Paramarta, 2022; Pidada, 2021; Purnawati et al., 2022; Wulansari, 2020). The focus of the previous research above was to find out the dominance of language use in an area and measure Balinese language policies. No previous research has discussed the situation of Balinese diglossia through public signs. Therefore, this research makes a new contribution to the study of the linguistic landscape in Bali, especially from a sociolinguistic perspective. Furthermore, current study is able to provide a way to learn Balinese language, particularly *alus* variation in terms of domain, through public signs.

Studies on diglossia in public signs have been conducted by international researchers. Krompák (2019) examined Swiss German on public signs in the Swiss city of Kleinbasel in relation to diglossia and local identity. The result shows that public signs in Kleinbasel use Swiss German for the domains of local traditions, geographical affiliation and advertising. There is a difference between visible but limited signs in Swiss German and a diglossia situation that is in principle balanced where Swiss German and standard German are characterised by shared use and shared values. Akbar et al. (2020) examined the linguistic landscape in Kuwait where three different languages were found, namely Kuwaiti vernacular, standard Arabic, and English. These three languages characterise the diglossic situation in Kuwait. The result of this study shows that Kuwaiti vernacular is used the most on public signs, followed by standard Arabic and English in order. Kuwaiti vernacular, which is actually a low variety, has higher prestige than standard Arabic, which is a high variety. Based on the international studies, the use of different codes in signs exhibits the culture of the speech community as well as its perspective towards the codes. The presence of this study will contribute in unveiling these two points in Balinese language.

The study of Balinese diglossia in public signs can also be evidence of the vitality of the Balinese language. The use of Balinese in the community by looking at public signs can be the first step in knowing the status of Balinese language. The existence of Balinese on public signs in an area can represent the existence of Balinese as a means of communication in that area. Research on the vitality of the Balinese language has been conducted previously which measures the vitality of inter-generational Balinese language transmission in Denpasar city (Suastra, 2023). Suastra only analysed the vitality of Balinese language in general. The current study differs from the previous study in that it uses the existing language use domain as a measure of vitality. Furthermore, the vitality of Balinese in this study is explored not only in general, but also more specifically by looking at the vitality of Balinese *alus* and Balinese *andap*. Therefore, this study expands the horizon of Balinese language vitality.

Based on the above background, the problem formulations are 1) how is the situation of Balinese language diglossia from the use of Balinese language in public signs? and 2) how is the vitality of Balinese language in general and Balinese *alus* and *andap* variations according to their use in public signs? This study aims to analyse the phenomenon of Balinese language diglossia on the island of Bali. The study also seeks to see the vitality of Balinese from the use of Balinese in the existing genres of public signs. Utilizing the theories of sociolinguistics, such as diglossia, context, and linguistic landscape, as well as Balinese speech levels, it is known that Balinese language in public signs can give information about Balinese diglossia regarding the socio-cultural construction and domain of language use. The genres of public signs discussed in this study resemble the domains where Balinese *alus* and *andap* variations are used separately. Furthermore, the vitality of Balinese *alus* and *andap* variations and Balinese in general show that the language is safe and vital. Further information about the result can be seen on the analysis below.

This research on Balinese language diglossia from a linguistic landscape perspective is important because the varied use of Balinese on public signs can show the cultural and compositional features of Balinese society from the realm of language. In addition, through this study, people can know the use of Balinese in certain domains, so that it can be a practical guideline to be more appropriate in Balinese language in society.

2. Method

This study used the concept of diglossia from Ferguson (1959). Diglossia is a relatively stable linguistic situation where there is a codified and high variety, which is used in written literature and taught in formal educational domains, and which is used as a formal written and spoken language, but not for general purposes (Ferguson in Holmes & Wilson, 2022, p. 33). Based on this statement, it is known that diglossia situations represent ethnolinguistic groups rather than individuals. In more detail, Diglossia has characteristics where in society, there are two variations in the same code where one is considered high and the other is low, each variation has a different function, and no one uses the high variation in daily communication. The difference in variation can be seen from phonological features, morphological complexity, and word choice.

This study applied a theoretical approach from the perspective of linguistic landscape by integrating sociolinguistic theories. The data were qualitative; thus, this study employed qualitative method. In determining high and low variation and supporting the mapping of the domain of Balinese variations that include diglossic situations, this study used Ferguson's (1959) theory of diglossia and Halliday's (1985) context of situation. Ferguson's theory of diglossia as explained above was used to provide evidence that Balinese variations in public signs fulfil the criteria of high and low diglossia situations. Context of situation theory was used to support that Balinese variation in public signs is used by certain participants (tenor) in certain topics/themes (field) and functions (mode) as well.

Additional theories to support the analysis of this research were Landry and Bourhis' (1997) linguistic landscape function theory and Suwija et al.'s (2018) Balinese level theory. The linguistic landscape function theory was used to support the analysis in terms of language functions in public signs. The function was divided into two, namely informative function and symbolic function. The Balinese level theory was used to determine the level category of lingual units on public signs. The levels of Balinese language studied in this research were Balinese *alus* and Balinese *andap*.

Since this study aims to provide information on the vitality of Balinese language from the use of Balinese language variations in public signs, this study also applied the concept of language vitality from UNESCO (2003). Language vitality was the vitality and strength of a language in society. UNESCO (2003, p. 7) provides nine factors to identify the vitality of a language, namely

language transmission between generations, the number of speakers, the proportion of the number of speakers to the total population, the existing language use domain, language use in new domains and media, language learning teaching materials, language attitudes and policies from governments and institutions, ethnolinguistic community attitudes towards language, the number and quality of language documentation.

Based on the vitality statement above, Balinese public signs can be a benchmark for one of the factors identifying the vitality of Balinese language because it is able to show the domain of Balinese language use. Through the analysis of the context of the situation to determine the topic/theme of the Balinese public sign, it can be known the extent of the variety of Balinese *alus* and *andap* in the community in various situations.

The source of data comes from public signs such as billboards and information signs spread across the province of Bali. In order to get richer data, images or photos of public signs in Bali province on the internet and social media were also researched. The data collection method was conducted using observation and image recording techniques for public signs found directly, while the documentation method for public signs from the internet and social media. The collected public sign images were reconfirmed about their existence in the Bali area by looking at the public sign content in the form of writing in the public sign explaining about specific locations in Bali. Finally, the data represented in this study were 12 signs collected from banners, billboards, and information signs found in Bali. These 12 signs were able to project the diglossic situation of Balinese language.

As this study was a qualitative one, the main research instrument was the researcher to collect and classify the data found. Other instruments employed were smartphone, laptop, social media, and online news portal as these helped the researcher to collect and analyse the data. Furthermore, as this study intended to capture the essence of ecological validity, a list of questions was used as a guidance in interviewing session to confirm the findings.

The public signs were analysed through the referential method (Sugiyono, 2019) with a descriptive-qualitative approach. The analysis in this study was presented in an informal method in the form of description. The Balinese language used in public signs was analysed to find out the variety used and the context behind the use of a particular variety. Through context analysis, the domain that uses a particular variety of Balinese is known because the context analyses the topic, setting, participants, and purpose of language use.

Interviews to elicit the findings were conducted after the research results were finalised. Elicitation of findings was important to do in order to achieve ecological validity. Ecological validity is research that accurately reflects social actors using language in the social environment. Therefore, the findings of this study should be able to provide a definite picture of the Balinese language communication situation in Bali. The informants interviewed in this study were community members who are part of and/or have been involved in the domains found in the data analysis.

3. Results and Discussion

The situation of diglossia in Balinese society from the use of Balinese language in public space signs shows a very clear functional separation between Balinese *alus* as a high variety and Balinese *andap* as a low variety. Balinese language signs in public spaces are influenced by 4 things, namely 1) the sign-maker, 2) the recipient of the message on the sign, 3) caste and social status, and 4) domain. These four things do not simultaneously indicate the high or low varieties of the diglossic situation on signs in public spaces. However, from the observation, one of the four factors above can be a tool to identify the diglossic situation. It was also found that in certain domains, the *alus* and *andap* varieties of Balinese are used together. However, there are different purposes of using these two varieties. Therefore, the functional separation of the *alus* and *andap* varieties in Balinese is not only based on the domain, but also the attitude and purpose of the speakers.

3.1 Balinese *Alus* as High Variation

Balinese *alus* as a high variety is shown on public signs in Bali made by certain groups of people. The brahmin and ksatria groups who are part of the *tri wangsa* in Balinese society are the *singguh* or upper groups who have a certain Balinese vocabulary (Suwija et al., 2018). This is also shown in the language on banners and billboards in Bali.



Figure 1 Balinese *Alus* Variation influenced by Caste System

The word *palebun* itself in figure 1 has shown that the Balinese language used is the *alus* variation and is used by certain castes. According to the *Anggah-Ungguh Kruna* dictionary from Suwija et al. (2018), the word *palebun* is an *alus singguh* variation of the word *ngaben* which is a variation of *andap* which means a Hindu cremation ceremony in Bali. The word *palebun* is only used for the brahmin and ksatria castes which are the upper class.

The word that more specifically shows that figure 1 refers to the upper class is the word *griya* which means a place to live. Based on social status in Bali, the word *griya* is a house for the brahmin caste. No Balinese outside the brahmin caste refers to their private home as *griya* in Balinese. The presence of high variety words in figure 1 indicates that the party making the sign is from the *tri wangsa* (brahmin) caste. Based on the context of the situation, the participants in this sign are the brahmin family as the organiser of the cremation ceremony and other general public outside the organising family. The topic is the cremation ceremony. In accordance with the informative function of the linguistic landscape where the language in the sign raises communication expectations, it can be assumed that the Balinese language used at the cremation ceremony is Balinese *alus*. Therefore, guests or people who come to the event must use Balinese *alus*, especially if they are not from the brahmin caste.

The high variety of Balinese on public signs is also indicated by the sign-maker and social stratification in terms of job position. In figure 2 of the fried food business above, it is known that the banner attached has the logo of *Sukla Satyagraha*, a movement for Balinese people to preserve the sanctity of Bali through *sukla* culinary (clean/halal version of Hinduism). The Balinese vocabulary on the banner is also an *alus* variation. The sentence *ngiring matumbasan ring warung sukla* means 'let's shop at a halal shop' in Indonesian. The word *ngiring* is *alus singguh* from the word *mai* in the *andap* variation as an invitation. The word *matumbasan* is *alus mider* from the

word *meblanja* in *andap* variation which means 'shopping'. The word *ring* is *alus mider* from the word *di* in *andap* which is the preposition 'in/on/at' in English.



Figure 2 Balinese Alus Variation influenced by Social Stratification of Sign Maker

The use of high variety in the fried food banner above is influenced by the social stratification of the sign maker. Organisations that have political figures are required to maintain prestige and reputation. Since the banner has a large movement logo, the words in the banner can represent the image of the *Sukla Satyagraha* movement. The prestige is shown by the use of high variety Balinese which is considered prestige. The use of this high variety is also influenced by the recipient of the message. A business when serving customers must use polite language as a sign of respect. The sentences in the banner aim to promote the merchandise and invite people to shop at the store. Therefore, the entrepreneur positions himself lower and this is evidenced by the use of high varieties. This is also in accordance with the results of Kresna's research (2015) where traders in the market use high varieties, namely Balinese *alus* to customers.



Figure 3 Balinese Alus Variation influence by Social Stratification of Sign Maker

Social stratification in terms of position can also be seen in the banner in figure 3 above. Therefore, this banner aims to promote himself. The verbal sign on the banner reads *eling ring bhisama, magehin dresta Bali* which means 'remember the religious norms, strengthen the Balinese manners'. The words in the banner are Balinese *alus* words. The words *eling* and *dresta* are variations of *alus mider* Balinese.

The high variation used in sign figure 3 is based on the position held in the community. Head of traditional village is the highest position in the village. As the holder of the highest

position, his reputation and prestige must be maintained; thus, the words in the banner must also reflect this. Moreover, the purpose of this banner is self-promotion, so a good and polite image must be shown.

The variation of Balinese *alus* on public signs is also shown by banners made by parties in certain domains. Domain is an environment where a certain interaction occurs in a certain setting and participants (Holmes & Wilson, 2022). Based on Figure 4 above, which is a banner at a workshop in Denpasar, it is known that the domain is education. The words in the banner in the picture also use Balinese *alus*. The word *ngripta* comes from the root word *kripta* which means to create. In educational domains such as workshops, the language used is Balinese *alus*. This is supported by the use of Balinese *alus* in Balinese language textbooks in schools. This is also in line with Ferguson's concept of diglossia which states that high varieties are taught and used in the formal education domain. Schools and workshop events are formal educational situations; therefore, it is natural that the language used in the banner above is Balinese *alus*.



Figure 2 Balinese Alus Variation influenced by Domain

The participants in figure 4 above are the Bali Provincial government as the workshop organiser and the general participants. Since there are government parties, the use of Balinese *alus* aims to increase the value, status, and positive image of the government. In addition, the use of high varieties in the workshop provides information reflecting the vitality of the Balinese language in the educational domain.



Figure 5 Balinese Alus Variation influenced by Domain

Figure 5 shows the use of Balinese *alus* in the religious domain in Bali. The sign was found at Er Jeruk Temple in Sukawati, Gianyar. The verbal signs in the picture use words that are classified as *alus* or a high variety of Balinese. The clause *tan kalugra ngranjing* is an *alus* variation of *sing dadi masuk* in *andap* variation which means 'not allowed to enter' referring to the requirements of people who want to enter Er Jeruk Temple. The clause *sang sane ngraja swala* is an *alus* variation of *ane sebel/cuntaka* in *andap* variation meaning a menstruating woman. The clause *sane madue kalayu sekaran* is an *alus* variation of *ane ngelah nyame mati* in *andap* variation meaning a person who is spiritually unclean due to the loss of a family member. The clause *tan mabusana adat* in the *alus* variation which means *sing nganggo baju adat* in the *andap* variation means people who do not wear special clothes for Hindu prayers.

The sign field relates to the norms that exist in religious areas in Bali. The participants shown in figure 5 are temple administrators and visitors. This temple is openly visited by every Hindu. There is no limit to the class or group of Hindu people who can visit to pray at the temple. Therefore, the sign uses a variation of Balinese *alus* because the visitors range from the upper class of society to the lower class in terms of caste.



Figure 6 Balinese Alus Variation influenced by Participant Receiving Message

The high variety of Balinese is also shown on the banner in figure 6 above. The sentence *Rahajeng Nyanggra Warsa Anyar Nyepi Caka 1945 Dumogi Melarapan antuk Astiti Bhakti Majeng Ring Ida Sang Hyang Widhi Wasa* is in Balinese *alus*. This is influenced by the meaning of the message, which is a greeting on the holy day of Hinduism and a prayer to God. The Balinese *alus* language on the banner is also influenced by the religious domain. Since it contains prayers addressed to God, the words in the banner should be polite, hence the use of Balinese *alus*.

The sign in figure 6 is made by the government shown by the image of three Balinese politicians so there is a function to increase the positive image of the *alus* language used. The recipient of the message from the writing on the billboard is the Hindu community. Since the Balinese Hindu community is usually Balinese, therefore Balinese language is used. This is in accordance with the symbolic function of the linguistic landscape which is to show the vitality of ethnolinguistic groups.

Based on the pictures of public signs that use the high variety of Balinese *alus* above, it can also be seen that the social background of the sign-maker plays a major role in the use of language. The signs in pictures 2, 3, 4, and 6 are closely related to political organisations and government institutions. This means that the high variety of Balinese is used in the government domain.

3.2 Balinese *Andap* as Low Variation

Balinese *andap* as a low variety is shown by the use of Balinese in the scope of friendship. This shows that Balinese *andap* is a variety used in everyday communication. From the three pictures in figure 7, the words in the banners are mostly the same. The words used are Balinese *andap*. Balinese *andap* is used in everyday friendship environment. This is evidenced by the making of the banner by the friends of the groom who got married in the figure. The word *cang* means 'me'. The word *nganten* means 'married'. The word *jani* means 'now'. These three words

explain that the billboards above have an information message that the grooms are finally getting married after being constantly asked when to get married. The use of Balinese *andap* in the sentences in the signs above is also a congratulation and a form of familiarity from a friendship environment. The similarity of vocabulary in the three billboards above also shows that Balinese *andap* words are words that are used daily by Balinese people, both by non-*tri wangsa* groups and fellow *tri wangsa* groups. This is in line with the concept of diglossia where low-variety languages are used daily in communication.

Based on Figure 8 below, it can be seen that there are *andap* Balinese verbal markers that belong to the low variety. Expression *ingetang ning!!! Buin pidan je ngawag ngutang luu, ditu meme kal melali mulih* has the meaning 'remember my son! Whenever you litter, at that time Mom will come home'.

There is the word *ingetang* which is an *andap* variation of *elingang* in Balinese *alus*, the word *ditu* which is Balinese *andap* from the word *drika* in Balinese *alus*, and the word *mulih* from Balinese *andap* which has *alus* variations namely the words *mantuk* and *budal*.



Figure 7 Balinese Andap Variation as Vernacular



Figure 8 Balinese Andap Variation to Express Negative Emotion

So, from the lexicon element, it is clear that the sentence in Figure 8 is Balinese *andap*. The use of the *andap* variation is also influenced by context adjustment where the sentence above uses family nicknames, namely *ning*, which stands for *cening* for children, and *meme* which means mother.

Since the constructed context is family, the use of the low variety shows the familiarity between families. This situation is also supported by the use of *andap* variation in *sudra* families and families in *tri wangsa*. In addition, the use of *andap* in figure 8 is also supported by the upper to lower social status where the mother speaks to her child. The word *meme* here does mean 'mother', but the reference is connotative. This is influenced by the image of the *celuluk* (masked entity) in the public sign. In the Balinese folktale *Calonarang*, *celuluk* is the subordinate of the *leak* queen, *Rangda*, named *Walu Nata Dirah*, a woman. Physiologically, *celuluk*, *leak*, and *Rangda* are women because they have breasts. Therefore, *meme* is a suitable term for these three entities.

The above public sign was made by ZRBali, a hotel, which is located close to Umeanyar beach, Buleleng, where the sign is shown in Figure 8. Since it was made by a private party, unlike the high variety public signs made by governments and political organisations, the use of low variety does not aim to carry prestige and reputation. This sign is aimed at visitors to Umeanyar beach to always maintain cleanliness by not littering the beach area. This shows the use of Balinese in the tourism domain. The use of Balinese language *andap* in the sign above functions to show low variety.

Based on the pictures of public signs that use low variety, it can be seen that the writings contain elements of negative emotions such as anger and annoyance. These emotions can be known based on the construction of the context of the situation of each public sign. Therefore, the low variety of *andap* Balinese tends to be used to convey negative emotions compared to the high variety of Balinese.



Figure 9 Balinese *Andap* in Balinese *Alus* Banner

In addition to the above findings on the use of Balinese *andap* in public signs, there is also the use of Balinese *andap* in a context similar to Balinese *alus* as analysed above. Figure 9 is dominated by the use of Balinese *alus*, but there is one word that is not part of the *alus* variety, namely the word *ngaben*. Through the use of the word *ngaben*, which means a Hindu cremation ceremony, it is known that those who organise the ceremony and those who are funeralized are not part of the *tri-wangsa* family. The word *ngaben* is used by non-*tri wangsa* people. Compared to figure 1 which uses the word *palebun* for the *tri-wangsa* group, figure 9 uses the word *ngaben*. Therefore, the use of the word *ngaben* informs the participants. The dominance of *alus* variation in figure 8 shows that for religious ceremonies which are part of the religious domain, *alus* variation is still closely used.

Figure 10 shows the government/political domain because the public sign comes from a political party with a happy holiday greeting. The Balinese language used in the public sign is Balinese *andap*. *Jele melah nyame gelah* has the literal meaning of ‘bad or good, siblings we are’, which can be interpreted as whether a person is good or bad, we are still family. The domain of figure 10 is similar to figure 3 and 6 which are both political billboards and holiday greetings. However, figure 10 uses Balinese *andap*, while pictures 2 and 5 use Balinese *alus*. The difference in the use of this variation is based on the purpose of the candidate from the political party, which is to look familiar and friendly. Balinese *andap* is used as a social language and this has been proven by Figure 7. With the aim of getting a friendly public perception, Balinese *andap* is used. Based on the findings in figure 10, it is known that Balinese *andap*, although used in public signs whose domain is dominated by Balinese *alus*, still aims to exhibit close relationships.

3.3 Ecological Validity of Balinese Language on Public Signs

After analysing the use of Balinese *alus* and *andap* variations on public signs found, the discussion was brought to the informants for elicitation. Based on the results of the interviews, the above findings are stated to be in accordance with the reality in the field. For figure 1 and 9 which are both about cremation ceremonies, informants from the Brahmin (*tri wangsa*) and *Sudra* (non-*tri wangsa*) groups were interviewed. They stated that the words *palebon* and *ngaben* represent the group organising the ceremony and the people being cremated. Regarding the dominance of Balinese *alus* in figure 9, they stated that the purpose of the public sign is to provide information of a formal ambience. Formal announcements must use Balinese *alus* to sound polite.

Figure 3 and 6 which are political billboards and holiday greetings use the *alus* variation. The informants interviewed for this were random informants and people who have been in politics and used similar billboards for promotion. The interview results show that the use of Balinese *alus* in the billboards of self-promotion of candidates for government seats aims to honour Balinese people and show a polite and educated image. Whereas in figure 10, which uses Balinese *andap*, usually the candidate wants to be closer to the community.

The analysis in figure 2 which is a sign of inviting transactions was elicited by informants who are merchants in Badung traditional market, Denpasar. Balinese *alus* is used to call or invite people passing by to shop. Usually the merchant will say *mriki* which means 'come here' to people who pass by the merchant's kiosk. *Mriki* is a Balinese *alus* word.

The analysis in figure 4 and 5 was elicited by informants involved in the domain, namely people who have participated in Balinese language scientific forums and members of Pura Er Jeruk. The informants stated that it is true that the Balinese language used in Balinese forums is the *alus* variety to uphold politeness. In religious domains such as in temples, the Balinese language used is also the *alus* variety to speak from the general public to the *pemangku* (Hindu priest) and vice versa, from the *pemangku* to the general public, when leading prayers.

Figure 7 and 8 using the *andap* variety were elicited by random informants (general public). The interview results show that the *andap* variation is often used to make jokes or entertainment as in figure 7. Usually, people who put up signs like figure 7 have a very close social relationship and are usually done by the younger generation. The *andap* variation in figure 8 does show that Umeanyar Beach is more frequented by local residents because they often visit in the afternoon. This is also proven by the news editor in the digital newspaper on the *koranbuleleng.com* website (2021). Related to negative emotions, informants stated that *andap* variation is more pronounced than *alus* variation when showing negative emotions, such as anger.

Based on the elicitation results, the analysis of Balinese *alus* and *andap* variations in this study has been able to represent the communication situation that occurs in the Balinese community.

3.4 Vitality Level of Balinese in General and its Variations

The above signs have shown that Balinese is used in various domains, such as religion, education, government/politics, tourism, family, and friendship. These various domains that use Balinese are able to provide initial information related to the vitality of the Balinese language. As Landry and Bourhis (1997) said that language on public signs can indicate communication opportunities with the language available on the sign, therefore, Balinese found on public signs in an area indicates that Balinese is spoken in that place.

Although the Balinese language used on public signs is different, i.e. some use the *alus* variety as the high variety and the *andap* variety as the low variety, the use of these two variations has provided clear evidence that Balinese is still used and spoken in the community. Balinese language on public signs found above also has various purposes. The purposes of Balinese on public signs are to inform activities, promote individuals and organisations, give appeals and prohibitions, give congratulations, and prayers.

Table 1 Language Vitality Grading System from Existing Language Domains by UNESCO (2003)

Degree of Endangerment	Grade	Domains and Functions
Universal Use	5	The language is used in all domains and for all functions
Multilingual Parity	4	Two or more languages may be used in most social domains and for most functions.
Dwindling Domains	3	The language is in home domains and for many functions, but the dominant language begins to penetrate even home domains.
Limited or Formal Domains	2	The language is used in limited social domains and for several functions.
Highly Limited Domains	1	The language is used only in a very restricted domains and for a very few functions.
Extinct	0	The language is not used in any domain and for any function

According to UNESCO (2003, p. 9), language is said to have the highest value, namely 5 (universal use), if the language of an ethnolinguistic group is used for the purpose of interaction, showing identity, thinking, being creative, and as entertainment and is used in all domains. Based on the public signs presented above, Balinese has been used for interaction purposes from pictures 5, 6, 7, and 10, showing identity from pictures 1, 2, 3, and 9, thinking from picture 4, being creative from picture 8, and as entertainment from picture 7. In terms of domains, Balinese is found in public signs in the genres of religion, education, government/politics, tourism, family, and friendship. Therefore, the vitality score for Balinese is 5.

After knowing the vitality of Balinese in general, this study also measured the vitality of Balinese *alus* and *andap*. The vitality of these two variations is important to know the realistic condition of each variation. Both variations are the cultural heritage and identity of the Balinese people, therefore, knowing the language vitality of each variation can be a reference for the government and the community to make a preservation effort or other extensive efforts so that both variations are still used in the community.

The vitality value of the *alus* and *andap* variations is 4. This value is based on not all domains and purposes of language use as described by UNESCO using each variation. The *alus* variety is not used in the domain of friendship, for creative purposes, and as entertainment. The *andap* variety is not used in the domain of education and thinking purposes. Therefore, there are other languages or variations that fill other domains which in this context are Balinese variations.

4. Conclusion

This study has shown how Balinese language signs in public spaces are able to characterise the diglossic situation of Balinese society by showing 4 things, namely the sign-maker, message-receiving participants, caste and social status, and domain. The situation of Balinese language diglossia is shown by the variety of Balinese *alus* which is the high variety and Balinese *andap* which is the low variety. The use of the high variety in the public sign, Balinese *alus*, is bound by social stratification based on descent (caste) as well as high job positions. The public sign is also able to show the domain of the *high* variety, namely religion, government/politics, and education. The public sign of Balinese *andap* as a low variety also successfully symbolises the phenomenon of diglossia. The low variety of Balinese is shown on public signs by the use of everyday vocabulary in friendship and family environments and expressions that show negative emotions.

The use of Balinese in public signs can be a representation of the vitality of the Balinese language. The presence of Balinese on public signs of certain genres creates communication opportunities in the domain and location area of public signs. The *alus* variety has a vitality score of 4, as well as the *andap* variety. The value of 4 is given because not all domains use only one specific variation. However, the *alus* and *andap* variations complement each other which then makes the vitality value of Balinese language in general higher. Due to the variety of Balinese

domains found with varied language functions, therefore the vitality of Balinese has a value of 5 based on UNESCO's vitality measure (2003).

This study was limited to only analyse the *alus* and *andap* variations as a whole. In Balinese language, *alus* variation also has different sub-types. Therefore, future study can conduct research in similar topic, but makes the discussion is more specific about the sub-types of the variations analysed in this study.

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