

CONFIGURATION OF BALINESE AFFIXATION AND CULTURAL VALUES IN SATUA NANG BANGSING TEKEN I BELOG

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ABSTRACT

This research aims to describe the forms of Balinese language affixations and their meanings related to cultural values in the story of 'Nang Bangsing Tekén I Belog'. In Balinese society, there are many folk tales that people call *satua*. Many Balinese *satua* are still alive, including the 'Nang Bangsing Tekén I Belog' story. There are cultural values contained in the Balinese *satua*, it not only conveys the morals contained in the *satua* but also the culture. In Balinese culture, there are 3 types of language levels for a person's caste position and the language culture used in the 'Nang Bangsing Tekén I Belog' is very visible. In this *satua*, there were several words that contained affixations. Conclusively, this research shows that affixation found in the Balinese language is the most common morphological process found in word formation in Balinese. There are 3 types of affixes in Balinese in Balinese, namely suffixes, prefixes, and confixes. The author of the *satua* used *bubu* as a medium to convey the setting of the place which reflects the cultural values of people who live in water areas such as beaches, rivers or swamps. Apart from that, the use of *bubu* as a cultural object of strong language to describe traditional tools to catch fish and also to illustrate the feelings of empathy for the environment can also reflect cultural values that place value on social support by helping to protect aquatic ecosystems.

Keywords: affixation; Balinese *satua*; cultural values

INTRODUCTION

Balinese is included in the agglutination language type, meaning that the Balinese language uses more word formation processes through affixes or what is often called the affixation process. Affixes can be attached to the beginning of the base form (prefix), in the middle of the base form (infix), at the end of the base form (suffix), or prefixes and suffixes attached simultaneously to the base form (confix). A morpheme can change its shape as a result of the meeting of that morpheme with another morpheme.

Indonesian and the languages used in each region in Indonesia have an affixation system, Balinese for example has an affixation system to form new words. According to Ramlan, affixation is the process of adding affixes to

basic words (Ramlan in Simpen, 2008). Affixes are elements that are always placed in a morpheme or base morpheme. The Balinese language has an affixation system that is interesting to research. To examine Balinese language affixation, generative morphology theory can be used.

Cultural science is a science that studies the values contained in a culture. Culture is very important for many people to know because it has meaning contained in the cultural content of each region itself (Hadriyani, 1984). Balinese language, which is a language originating from Bali, has culture contained in it. Every Balinese language is divided into the use of rough language and soft language, there is a culture that exists by looking at the person we are communicating with. So, we have to know what

Balinese language must be used, because in Balinese culture, whoever has a caste means that person will communicate using soft language, unlike people who have no caste, they will use normal Balinese or rough language.

Morphology in this context refers to the study of the form and structure of linguistic elements, such as words and their meaningful parts (morphemes). Morphological analysis involves examining how words are constructed, including prefixes, suffixes, and root words. In a broader sense, it can also include the study of the physical form and structure of other entities.

Sociology focuses on the study of society, social institutions, and human behavior in a social context. Sociological analysis involves examining social structures, relationships, institutions, and the impact of society on individuals and groups. Cultural analysis involves the study of the beliefs, values, practices, symbols, and customs shared by a particular group of people. It explores how culture shapes individual and collective identities, behaviors, and interactions.

Conclusively, morphology and sociocultural could refer to an interdisciplinary approach that examines the interplay between linguistic structures, societal structures, and cultural elements. This approach might be applied in various contexts, such as the study of language use within specific social or cultural groups, the analysis of cultural artifacts, or the examination of how linguistic features reflect and shape social and cultural dynamics.

The data source used in analyzing the phenomenon of Balinese language affixation and the cultural values contained therein is "Satua Nang Bangsing Teken I Belog". The discussion includes affixation at the level of Balinese words. Affixation is part of the study of morphology and cultural values which are also contained in the Balinese language which can be clearly understood by both listeners and readers of "Satua Nang Bangsing Teken I Belog"

METHOD

This research used a qualitative approach by applying descriptive methods. According to Sugiyono (2015: 14) qualitative methods are a research procedure that produces descriptive

data in the form of written or spoken words from people and observable behavior. In this research, the researcher describes data in the form of words that use affixes in the Balinese language entitled Nang Bangsing teken I Belog.

The Nang Bangsing teken I Belog story in Balinese was the data source of this study. The friendship between Nang Bangsing and I Belog is depicted in this statue. I Belog is a simple-minded, naive character that Nang Bangsing frequently tricks.

Researchers employed note-taking and documenting approaches as data collection methods. Nang Bangsing teken I Belog, a Balinese language manuscript, can be obtained at the official website basabali.org. The author carefully reads and comprehends the story in order to identify any words that have affixations and the meaning they desire to get over to the reader. This process was conducted by considering some previous studies, namely Gustiani (2022); Septiawan (2022); Harfiandi (2018); Suharmin (2017). The author identified the terms that have affixations after gathering the necessary data, continued by dividing into three categories: suffixes, prefixes, and confix.

The data collection was analyzed using analytical descriptive research. The data analysis technique begins with the theory of the word formation process, especially through the affixation process which was coined by Abdul Chaer (2015) in a piece entitled Nang Bangsing signs I Belog. After knowing the affixation process, the researchers then analyzed the relationship between the affixed words and the culture in Bali. Furthermore, the hermeneutic method is also used whose working principle is interpreting. This is because literary works need to be interpreted because on the one hand, literary works consist of language, on the other hand, in language there are many meanings that are hidden or deliberately hidden (Ratna, 2009: 45).

After the analysis is carried out, the next presentation of the results of the data analysis is based on the data findings that have been carried out in the previous stage. The data that has been collected will be presented in the form of tables and qualitative descriptions according to the theory used so that readers can easily understand it.

DISCUSSION

Affixation can be interpreted as a process of adding suffixes to other forms. The addition can be at the beginning, inserted in the middle, at the end, and also at the beginning and at the end depending on the type of affix (suffix) added to a word. Balinese language affixations consist of prefixes, suffixes, and conflicts.

Prefix

A prefix is a prefix added to the beginning. Or in front of a basic word. Prefixes, like the hallmarks of other affixes, are one of the bound morphemes. A prefix may be. Inflectional, or derivational.

In the sentence 'Nang Bangsing Teken I Belog' there are sentences that contain a prefix including: *Kacrita*, *Mameken*, and *Makasiab*. The following is a table that explains the basic words of prefixes found in a *satua* or story in Balinese and an explanation of the meaning in Indonesian.

No	Base Morpheme	Prefix	Word
1	<i>Crita</i> 'Cerita'	Ka-	<i>Kacrita</i> 'Diceritakan'
2	<i>Peken</i> 'Pasar'	Ma-	<i>Mameken</i> 'Di Pasar'
3	<i>Kasiab</i> 'Kaget'	Ma-	<i>Tamiune</i> 'Kaget'

Suffix

Suffix is an affix found at the end of a word. It means that the affix is only added after writing the word. In the story *Nang Bangsing teken I Belog* Suffix found, namely {-a}, {-na}, {-ne}, and {-ina}. These suffixes are added to the Noun and Verb word classes as follows.

Suffix in Noun Classes

The suffix found in the noun word class is {-ne}. If we look at the basic word categories, the suffix form {-ne} is strongly associated with the noun word class. This can be seen in the table below.

No.	Base Morpheme	Suffix	Word
1	<i>Adan</i> 'name'	-ne	<i>Adanne</i> 'his/her name''

2	<i>Keneh</i> 'wish'	-ne	<i>Kenehne</i> 'his/her wish''
3	<i>Tamiu</i> 'guest''	-ne	<i>Tamiune</i> 'his/her guest'
4	<i>Umah</i> 'house'	-ne	<i>Umahne</i> 'his/her house'
5	<i>Meme</i> 'mother'	-ne	<i>Memene</i> 'his/her mother'
6	<i>Kurenan</i> 'wife/husband'	-ne	<i>Kurenane</i> 'his/her wife/husband'
7	<i>Kampid</i> 'wings'	-ne	<i>Kampidne</i> 'Its wings'
8	<i>Basang</i> 'belly'	-ne	<i>Basangne</i> 'his/her belly'
9	Jajan 'snack'	-ne	<i>Jajanne</i> 'his/her snack'
10	Bubu 'fishing tools'	-ne	<i>Bubune</i> 'his fishing tool'

Based on the table, the suffix {-ne} has a derivative function where this suffix form is able to change the meaning of the base word itself. The suffix {-ne} functions to form a word that indicates possession, for example, the word *kampid* which lexically means 'wing', but if this basic word has the suffix {-ne} attached to *kampidne*, then the word experiences a change in meaning to become ownership. In Indonesian it means 'its wings'.

Suffix in the Verb Word Classes

The suffixes found in the verb class are {-na}, {-ina}, and {-a}. If we look at the basic word categories, the suffix forms {-na}, {-ina}, and {-a} are associated with the verb class, this can be seen in the table below.

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No.	Base Morpheme	Suffix	Word
1	<i>Tulung</i> 'help'	-ina	<i>Tulungina</i> 'helped'
2	<i>Anggo</i> 'use'	-na	<i>Anggona</i> 'used'
3	<i>Jemak</i> 'take'	-a	<i>Jemaka</i> 'taken'
4	<i>Beneh</i> 'repair'	-ina	<i>Benehina</i> 'repaired'
5	<i>Tingalin</i> 'see'	-a	<i>Tingalina</i> 'seen'
6	<i>Demem</i> 'like'	-ina	<i>Dememina</i> 'liked'
7	<i>Liwat</i> 'trough'	-ina	<i>Liwatina</i> 'passed'
8	<i>Beli</i> 'buy'	-na	<i>Belina</i> 'bought'
9	<i>Antiang</i> 'wait'	-a	<i>Antiangna</i> 'be awaited'
10	<i>Tegak</i> 'sit'	-ina	<i>Tegakina</i> 'occupied'

Based on the table, the suffixes {-na}, {-ina}, and {-a} have a derivative function where this suffix form is able to change the meaning of the base word itself. The suffix {-ina} was found to be more dominantly used in the noun classes in Satua Nang Bangsing teken I Belog. It can be seen that this suffix is most strongly associated with the verb class. The suffixes {-na} and {-a} are also found to be associated with the verb word class. The suffixes {-na}, {-ina}, and {-a} function as verb forms for passive sentences, for example the word *jemak* which lexically means 'take', but if this basic word is attached with the suffix {-ina} becomes *jemakina*, then the meaning of the word changes to become a verb that forms passive sentences which in Indonesian means 'taken'.

Confixes

Confixes, circumfixes, affixes, split affixes, or echoes of prefixes and suffixes are affixes consisting of prefixes and suffixes placed

between basic words. This config will get an initial affix on the base word and a final affix on the base word in a sentence.

In the story or unit 'Nang Bangsing Teken I Belog' there are several sentences that have a confixation, here are the sentences that are confixed in one: Akejapan, Pajalane, Pakeberne, Ngenggalang, Pesautne, Ngubuhin, Kategakin, Padangalane, Dimulihne and Kesugihane. The table below explains the basic words from sentence confixations found in satua and the affixes found in basic words as well as explanations of sentences from Balinese to Indonesian.

No.	Base Morpheme	Confixes	Word
1	<i>Kejep</i> 'Bentar'	a-, -an	<i>Akejapan</i> 'Sebentar'
2	<i>Jalan</i> 'Jalan'	pa-, -ne	<i>Pajalane</i> 'Jalannya'
3	<i>Keber</i> 'Terbang'	pa-, -ne	<i>Pakeberne</i> 'Terbangnya'
4	<i>Enggal</i> 'Cepat'	ng-, -ang	<i>Ngenggalang</i> 'Dipercepat'
5	<i>Saut</i> 'Kata'	pe -, -ne	<i>Pesautne</i> 'Katanya'
6	<i>Ubuh</i> 'Rawat'	ng-, -in	<i>Ngubuhin</i> 'Dirawat'
7	<i>Tegak</i> 'Duduk'	ka-,in	<i>Kategakin</i> 'Diduduki'
8	<i>Dangal</i> 'Makan'	pa-,ne	<i>Pedangalane</i> 'Makananya'
9	<i>Mulih</i> 'Pulang'	di-, -ne	<i>Dimulihne</i> 'Dipulangnya'
10	<i>Sugih</i> 'Kaya'	ka-, -ne	<i>Kesugihane</i> 'Kekayaannya'

The affixation process contained in the Satua Nang Bangsing teken I Belog consists of the prefixes {ka-} and {ma}, the suffixes {-a}, {-na}, {-ne}, and {-ina}, as well as the confixes {a-, -an}, {pa-, -ne}, {ng-, -ang}, {ng-, -in}, {ka-, -ne}, and {ka-, -in}. The process of word formation is of course inseparable from the Balinese cultural values that the author

wants to convey indirectly to the people who read the text.

In Nang Bangsing's signature I Belog, the author used suffix more dominantly, this can be seen from the data found that there are 20 suffixes in the noun class and suffixes in the verb class. In this unit, the storyline is conveyed using passive sentences. The writer chose the passive sentence structure to describe and highlight the protagonist in this unit, namely I Belog. Passive Voice reflects how language is used to convey messages and describe reality. The use of passive sentences can also reflect certain cultural norms related to language use, especially in the Balinese language entitled Nang Bangsing signs I Belog.

The author also describes the location in the story through the *bubu* as an object. *Bubu* is a type of fishing tool that is commonly known among fishermen. *Bubu* was classified as passive fishing gear where fish or other marine animals are stimulated by bait to enter the *bubu*. Through this *Bubu* object, the author wants to convey that this unit has a setting on the coast or close to water such as a river, lake or swamp. *Bubu* is closely related to traditional Balinese cultural tools used for catching fish by the Balinese people. Compared to fishing rods, nets, potash, and stun guns, the author prefers traps as traditional tools. *Bubu* can reflect appreciation for the protection of water ecosystems. Using *Bubu* as a cultural object with strong language to describe feelings of empathy for the environment can also reflect cultural values that place value on social support. The use of this object can show cultural values that view *bubu* as a culture whose existence must be maintained.

This Satua is a literary work whose theme is the Law of Karma Pala (everything you do will get the appropriate results). The author's notion of ideas in illustrating the distinctions between Nang Bangsing and I Belog characters indicates the element of reality that is beneficial for education. The conflict of the characterization of the two characters, where the author's idea that he wants to highlight lies. The problems highlighted originate from the causes and effects of the behavior of the two figures. Behavior such as jealousy, and cheating, as supported by the character Nang Bangsing. As a result, he met destruction in his

life. On the other hand, although the character I Belog is portrayed as a fool, he is honest and obedient. As a result of his behavior, he found happiness in his life.

CONCLUSION

The affixations found in the Balinese language entitled Nang Bangsing sign I Belog are in the form of prefixes, suffixes and infixes. The affixation process functions as a derivative of the base word which changes the meaning of the word itself.

The use of affixations in the unit influences the writer's language style in describing aspects in the unit. In this unit, the suffixes {-na}, {-ina}, and {-a} can change the meaning of an active verb into a passive verb. The author wants to highlight the character I Belog who has a kind, innocent and honest character by using passive sentences. The use of passive sentences to describe aspects of the story has a strong cultural influence on language to reflect cultural values that place moral values on cultural education.

The author also used *bubu* objects as a medium to convey the setting of the place in this unit, which reflects the cultural values of people who live in water areas such as beaches, rivers or swamps. Apart from that, the use of *Bubu* as a cultural object of strong language to describe feelings of empathy for the environment can also reflect cultural values that place value on social support by helping to protect aquatic ecosystems.

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