

## **The Preservation of Balinese Spoken Language at the *Ngaben* and *Potong Gigi* Event**

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### **Abstract**

This study aimed to describe the preservation of Balinese spoken language in the *Ngaben* and *Potong Gigi* events in Nusa Raya Village, Belitang III District, East OKU Regency. The method used in this research was a descriptive qualitative method. Data collection techniques in this study used observation and recording techniques. The results showed that the preservation of Balinese spoken language at the *Ngaben* event consisting of (1) the family domain, (2) the work background domain, (3) the religion domain, (4) the customs domain, while the retention of Balinese spoken language at the *Potong Gigi* event consisted of (1) Sangkep activity / Traditional meeting, (2) the core activities of *Metatah/Potong Gigi* remained very well. Based on the results of the study, it can be concluded that the preservation of Balinese spoken language in the *Ngaben* and *Potong Gigi* event in Nusa Raya Village, Belitang III District still survives well.

**Keywords:** *Balinese spoken language preservation, Ngaben, Potong Gigi*

### **A. Introduction**

Language is a means of communication for humans to convey ideas, thoughts, and feelings to others. Furthermore, language is a system of arbitrary sound symbols used by the community to cooperate, interact, and identify themselves (Aslinda and Syafyahya, 2014: 1). Language plays an important role in human life, especially in human interaction. Language is productive, meaning that it can develop according to the changing times. Therefore, language is the most essential thing in human life (Noermanzah, et al. 2020; Syafryadin, et al. 2019). It is because language especially spoken language is one of the ways to deliver the ideas or messages to other people (Syafryadin, et al. 2020; Ratih, et al. 2020)

During its development, especially local languages are increasingly marginalized and even abandoned. The tendency of parents today who rarely or no longer pass on regional languages to their children is due to several factors such as family environment, association, education, and so on. Therefore, it is necessary to maintain the language and its users (speakers). There are many interesting phenomena related to the relationship between language and its speakers. Such as (1) the number of

language variations based on the speakers' community, (2) the number of supporting speakers (linguistic demographic aspect), (3) several aspects that are related directly to the problem of language rehabilitation, development, and preservation.

Language preservation and shifting are actually like two sides of a coin (Aslinda et al, 2014: 117) because the preservation of language is related to the attitude of a language in its use during new language usage. Language preservation is a language attitude that encourages people to maintain their language and prevents the influence of other languages. The preservation of language is closely related to changes in behavior, both psychological and socio-cultural, especially in the Balinese language community who are scattered in Indonesia due to transmigration. On the other hand, the local language of Bali is a regional wealth and as an image of society, especially Balinese people who maintain the language.

Balinese spoken language is a language that comes from the Austronesian family. It is also related to Javanese. However, the Balinese language consists of several levels namely *Bali aga*, *Bali kawi*, and *Bali tengahan*. Like the Javanese, the Balinese language has the speech level, namely the level of *Halus*, *Madya*, *Andap*, and *Kasar* (Marsono, 2016: 17). The *Halus* is the language used during formal occasions, while *Madya* is used in middle-class communities, and *Kasar* is spoken in low-class communities. The Balinese language is not only found on Bali island but spread throughout Indonesia and as a means of the speakers' communication. The problem of local language extinction has become a very important topic in sociolinguistics, especially language planning. The concept of language planning is the focus of attention so that local languages do not become extinct. According to Brahmono and Rahman (cited in Amri 2018: 16), language preservation is an effort to maintain a certain language amidst the threats of other languages. Language preservation can occur due to several factors such as transmigration, urbanization, and the most important factor, namely loyalty and supporters of a language will still pass on its language to the next generation. There are many interesting phenomena related to language and its speakers, such as (1) the number of language variations based on the speakers' community, (2) the number of supporting speakers (linguistic demographic aspect), (3) several aspects that are related directly to the language preservation. The concept of preserving a language must be the focus of attention so that languages, especially regional languages, do not become extinct.

*Ngaben* and *Potong Gigi* are traditional events, Balinese Hindu customs. Although they have experienced transmigration, they are still being implemented and used in the Nusa Raya Village, Belitang III District, East OKU Regency. Although, there is inhabited by various kinds of ethnic groups and various kinds of social and cultural differences, in their communication they use respective regional languages. In this connection, Nababan (cited in Damanik, 2009: 4) the language attitudes of ethnic groups play a role in language transition and efforts to maintain and foster language. The transition has begun there and communication in the environment uses more Indonesian and other languages than the local language. It was also seen at the *Ngaben* and *Potong Gigi* events that the use of the Balinese language was slightly reduced.

Based on the description above, the Balinese language will continue to develop and maintain its original language in the competition for the dominant language which is more dominant, especially at the *Ngaben* dan *Potong Gigi* events which are Balinese traditions, customs, and culture. Therefore, research on the preservation of the Balinese spoken language at the *Ngaben* and *Potong Gigi* event in Nusa Raya Village, Belitang III District, East OKU Regency needs to be conducted.

As the problem above, the research problems are (1) how is the preservation of Balinese spoken language at the *Ngaben* event in Nusa Raya Village, Belitang III District, East OKU Regency ?, (2) how is the Balinese spoken language preservation in *Potong Gigi* event in Nusa Raya Village, Belitang III District, East OKU Regency?

The purpose of this research is to describe, (1) the preservation of Balinese spoken language at the *Ngaben* event in Nusa Raya Village, Belitang III District, East OKU Regency, (2) the preservation of Balinese language at the *Potong Gigi* event in Nusa Raya Village, Belitang III District, Regency East OKU.

## **B. Research Methodology**

The research method is the method used by researchers in solving problems and collecting data. In general, the research method is defined as a scientific way to obtain data with specific purposes and uses (Sugiyono, 2017: 3). The method used in this research is a descriptive qualitative method. The descriptive qualitative method is research that intended to investigate words, circumstances, actions, conditions, and documents, or other things. The purpose of the qualitative method is to obtain data in the form of facts and information about Balinese language preservation in Nusa Raya Village, Belitang III District, East OKU Regency. The instruments used in this research were document analysis, observation checklist.

## **C. Results and Discussion**

The following are the results of the researchers' findings which will be presented as follows, (1) a description of the results of the research findings on the preservation of Balinese language at the *Ngaben* and *Potong Gigi* event in Nusa Raya Village, Belitang III District, East OKU Regency, (2) the analysis of the results of the Balinese spoken preservation data at the *Ngaben* event in Nusa Raya Village, Belitang III District, East OKU Regency, (3) the results of data analysis on the preservation of Balinese spoken language at the *Potong Gigi* event in Nusa Raya Village, Belitang III District, East OKU Regency, (4) inhibiting and supporting factors for maintaining the Balinese spoken language at the *Ngaben* and *Potong Gigi* event in Nusa Raya Village, Belitang III District, East OKU Regency.

The data taken is in the form of recording of conversations carried out by people who are attending the *Ngaben* and *Potong Gigi* event. To see how persistent or not the Balinese spoken language is at these events, the data taken is based on observations, recordings, and notes. The data were taken on November 19-30, 2019 from various contexts of the stories that have been carried out. Researchers recorded secretly and data collection in this study was carried out in the form of conversations in various contexts.

The data that has been collected from the recordings are transcribed and analyzed based on the context of the conversation so that the results of the Balinese language preservation are found at the *Ngaben* and *Potong Gigi* events in Nusa Raya Village, Belitang III District, East OKU Regency. To facilitate research in knowing the preservation of Balinese spoken language, the findings data obtained at the *Ngaben* event are divided based on the context of conversations carried out by the Balinese people can be seen from the point of ((1) the family domain, (2) the work background domain, (3) the religion domain, (4) the customs domain. The data on the preservation

of the Balinese spoken language at the *Potong Gigi* event, namely, (1) Sangkep activity / Traditional meeting, (2) the core activities of the *Potong Gigi* event in Nusa Raya Village, Belitang III District, East OKU Regency.

Based on the findings of the data above, the following is a description of the data on the findings of the Balinese oral language preservation at the *Ngaben* and *Potong Gigi* event in Nusa Raya Village, Belitang III District, East OKU Regency.

### 1. Analysis Results of Balinese Spoken Language Preservation at the *Ngaben* Event in Nusa Raya Village, Belitang III District, East OKU Regency

The following will describe the results of the analysis on the preservation of the Balinese spoken language at the *Ngaben* event in Nusa Raya Village, Belitang III District, East OKU Regency. To facilitate the research and not to expand the data, the researchers only examined the context of the conversation, such as communication carried out and viewed from family, work background, customs, and religion. The data analysis can be seen as follows.

#### a. Family Domain

The following will describe the results of the data analysis at the *Ngaben* event carried out in the community that occurs in the family domain based on the language used at the *Ngaben* event in Nusa Raya Village, Belitang III District, East OKU Regency. The use of language can be seen when the interlocutor speaks with husband/wife, children, and parents.

This conversation data took place on November 21, 2019. The location of this conversation was at the *Ngaben* event and the family who carried out the *Ngaben* as the subject. The conversation is as follows.

#### 1) Conversation Data

The location of this conversation took place in the kitchen, Ketut (husband) and Made Sawiyah (wife), both have a husband and wife relationship.

##### Context:

Here is between husband and wife. Ketut asked his wife to make a cup of coffee for him.

- Ketut : *De, gaenang tiang kopi manis nah, tapi do liunange yeh ne, anggo gelas ane cenik gen nah!*  
(De, please make me a cup of sweet coffee, but don't use a lot of water, just use a small glass!!)
- Made Sawiyah : *Nah, kopi ane selem ape kopi ane meli mungkus to?*  
(Yes, do you want black coffee or the coffee in a sachet?)
- Ketut : *Ane kopi selem gen ane lebeh jaen, kopi ane mungkus to seng jaen, asane ne kuang jaen*

To determine whether the Balinese language persisted or not in the conversation that occurred above, it can be calculated in the form of a percentage. The following results from the reservation of the Balinese spoken language contained in the conversation are as follows.

$$\sum PB = \frac{86}{95} \times 100 = 90,52\%$$

Based on the conversations above carried out by mothers and children that occur in the family domain, the preservation of the Balinese spoken language is very persistent. The percentage obtained from respondents' answers was 90.52% using Balinese and the rest using Indonesian at 9.48% such as *masak, acara, wadah, piring, siap-siap, baju, and warna*. The word in Indonesian is the same as the Balinese language, so the use of the Balinese language within the family circle at the *Ngaben* event is still used and survives well. When it is within the scope of the Balinese language that is used in children, the results show that it persists.

## 2. Analysis Results of Balinese Spoken Language Preservation at the *Potong Gigi* in Nusa Raya Village, Belitang III District, East OKU Regency

Based on the results of the findings data analysis on the preservation of Balinese spoken language at the *Potong Gigi* event, the research findings are (1) Balinese language preservation at Sangkep or traditional meetings at *Potong Gigi* event, (2) Balinese language preservation in the core activities of *Potong Gigi* event at Nusa Raya Village, Belitang III District, East OKU Regency.

The following is the data on the analysis of the Balinese spoken language reservation at the *Potong Gigi* event.

### a. Sangkep or Traditional Meeting

Based on the results of the analysis that has been carried out, data on the preservation of the Balinese language in *Sangkep* or known as Balinese traditional meeting activities in the community, it was found that there were Balinese people who gathered together to carry out joint deliberations. This is done when doing religious ceremonies or traditional activities. When religious implementation will be carried out by Hindus, researchers find that there is a custom activity that is done in Balinese society and inseparable from the habit that is always practiced in everyday life.

The following describes the results of data analysis on the *Sangkep* / traditional meeting activities at the *Potong Gigi* event in Nusa Raya Village, Belitang III District, East OKU Regency.

#### 1) Conversation Data 1

This conversation happened at the customary gathering place which was held by the chieftain (Nengah Candra) and one of the members of the meeting (Putu Werke).

##### Context :

Putu Werke asked about the facilities and infrastructure needed at the *Potong Gigi* event.

- Putu Werke : Engken *masalah* anggo *acara* benjang Bli?  
(How about the event later sir?)
- Nengah Candra : Jani lakar nentuen apo gen ne kel anggo  
(Today we will discuss what will be needed)
- Putu Werke : Kene *pak*, tiang sane metakon banten apo gen lakar ane  
*butuhen*?  
(Sir, I asked what kind of offerings are needed?)

The results obtained from the reservation of the Balinese language in the conversation are as follows:

$$\sum PB = \frac{63}{74} \times 100 = 85,13\%$$

In the above conversation, it was found that the use of the Balinese language was 85.13%. The use of Balinese is more dominant in the conversation and the remaining 14.87% use Indonesian as in the words *pak, masalah, and acara*.

From all the research results that have been obtained in the preservation of the Balinese spoken language at the *Ngaben* and *Potong Gigi* events that have been carried out, it is found that the use of the Balinese spoken language still survives well. In addition to the results of the analysis of recorded data from conversations which are the benchmarks in preserving the Balinese spoken language at the *Ngaben* and *Potong Gigi* event in Nusa Raya Village, Belitang III District, East OKU Regency.

In the *Potong Gigi* event, some cultures and customs support the preservation of the Balinese spoken language such as performing traditional ceremonies of *Padasewanam/sungkem, Ngelawar, Mepeed dan Memenjor*. The cultures and customs are supporting factors for the maintenance of the Balinese spoken language in Nusa Raya Village, Belitang III District, East OKU Regency. As we know that culture and customs are a tradition from a place in the various activities of a local community. The Balinese tribal community residing in Nusa Raya Village, Belitang III District, East OKU Regency are still using Balinese ancestral customs which are ingrained in the Balinese people. With the strong Balinese culture and customs brought by Balinese as immigrants, they still use Balinese customs. The culture and customs in maintaining the Balinese spoken language in the *Potong Gigi* in Nusa Raya Village, Belitang III District, East OKU Regency are as follows.

#### 1) *Padasewanam/sungkem* Ceremony

The Balinese people before carrying out the *Potong Gigi* ceremony perform the *Padasewanam/sungkem* ceremony. *Sungkem* is intended to apologize for all the mistakes of the child against his parents and as evidence, as gratitude for all forms of guidance from childhood until reaching the period of *grehasta* or marriage. In this study, there is a *Padasewanam/Sungkem* ceremony hold by a person before performing the *Potong Gigi* ceremony. In the *Sungkeman* which is carried out during the *Potong Gigi* ceremony, it has the purpose and objective, namely to start a new life after carrying out the *Potong Gigi* process. The strong and deeply rooted culture and customs is a supporter of the Balinese oral language preservation because the Balinese tribal people living in the village always use these cultures and customs in every event so that the use of the Balinese spoken language does not become extinct and still exists in its survival. The ceremony at the *Sungkem/ Padasewanam* is as follows.

In this case, the parents as a glorified person will sit down and then a child will kiss the hands, kiss the feet under the knees of the parents and wash the parents' feet. In the *sungkem* chants a mantra for the Balinese *Guru Puja*. The steps are as follows.

This *Guru Puja* is done when a child clasps his hands in his chest (*Panganjali* attitude) and says the following *Guru Puja*.

**“Om guru brahma, guru wisnu, guru dewa maheswara, guru shaksat param  
bhrahma, tasmei sri guruwe namah”**

The meaning:

I adore you in the forms of Brahma, Vishnu, and Shiva and to the teachers who bestow prosperity and happiness.

The *Padasewanam/Sungkem* Rituals on the Javanese tribe of Bali are still preserved and cannot be kept away from the community even though in a changed situation and will even continue to be maintained.

### **3. Balinese Spoken Language Preservation at the *Ngaben* Event in Nusa Raya Village, Belitang III District, East OKU Regency**

The use of language in the community is influenced by the utilization of language patterns and language choices when interacting and communicating with the surrounding community, this is related to every interaction made by the speaking community. The language use related to communication is called the linguistic domain. In the use of language or the choice of language utilized by the community in an area or an event, there is a multilingual or bilingual society because it is related to the background in the conversation, the social context, the topic of conversation, the function and meaning of the communication and the participants. If someone communicates and interacts with family, friends, relatives and the wider community with different backgrounds, the language used can also be different.

The Balinese people in Nusa Raya Village, Belitang III District, East OKU Regency at the *Ngaben* event, when communicating with the community both with older and younger people interacting with different work backgrounds and social status, the language used will have an effect when communicating and interacting. The use of language in the community will affect the use of the Balinese spoken language used by the Balinese, for example, the use of the majority language used in the community such as the Javanese or Indonesian language. Even though the common language is used more, the Balinese spoken language at the *Ngaben* event in Nusa Raya Village, Belitang III District is still maintained. The Balinese people continue to use the local language in their family environment, every activity, and in their lives because the Balinese people value their local language more, proud to use the local language, and have norms and also awareness of the Balinese spoken language. Even though the Balinese are immigrants who are not influenced by other languages, Balinese spoken language is still used and maintained in its survival, such as in this *Ngaben and Potong Gigi* event. The persistence of the Balinese spoken language amidst the language of the majority of the population of Nusa Raya Village, Belitang III District, East OKU Regency is due to an attitude of love or having a sense of pride in the Balinese spoken language itself. It is also encouraged because of family, customs, and religious factors that always use the Balinese spoken language and have been taught since childhood and become the mother tongue. It also relates to attitude, awareness of language norms concerning pride in the language.

Based on the results of research that has been conducted on Balinese spoken language preservation at the *Ngaben* event, it was found that the maintenance can be seen from four domains which consist of (1) preserving the Balinese spoken language in the family domain, (2) preserving Balinese spoken language in the work background domain, (3) preserving Balinese spoken language in the religious domain, (4) preserving Balinese spoken language in the domain of customs. The results show that the Balinese spoken language still survives well and is still highly used. Also, the maintenance of the Balinese spoken language survives and can be maintained. But, in the background of one's work domain, it can cause language retention inhibition and over time will cause the extinction of a language.

From the conversations on the preservation of Balinese spoken language, it is seen from the results of the conversation, namely, (1) in the family domain at the *Ngaben* event which is carried out by husband/wife, children, and parents, a percentage of 90.37% is obtained, the of Balinese in The *Ngaben* program can be seen from the family domain where the preserved Balinese spoken language is more dominant if compared to other languages. In family relationships, users of the Balinese spoken

language can familiarize and maintain the Balinese language through communication between families. Tamrin (2014: Vol 20) argues that in the family domain, the communication relationship between various family members involves communicating with husband/wife, father/mother, and grandfather/grandmother. Therefore, the family domain supports the maintenance of the Balinese spoken language because it reflects family relationships in communication that occurs at the *Ngaben* event. (2) In the domain of work background, based on the analysis of conversation data that occurred in the community at the *Ngaben* event, the overall percentage of Balinese oral language maintenance was 43.15% and it does not well survived. Also, the influence of other languages used when someone speaks such as differences in one's work can affect the language used. The higher a person's job, such as a job in an office or an employee who demands to use other languages such as Indonesian, can affect and make the Balinese language not survive properly.

According to Alwasilah (cited in Yuniarti et al, 2007: 41) suggests that a person can master a language aside from his mother tongue, so it can be said to be bilingual. The use of Indonesian at the *Ngaben* event in this area shows that there is bilingualism and also the use of other languages. Therefore, one of the factors that can make a local language not survive is the presence of bilingualism in communication. (3) In the religious domain, the results of conversation data obtained are 95.64%, this shows that the use of the Balinese spoken language survives well. It proves that when religious events take place, the community Balinese tribes still use the Balinese spoken language well. The continuous use of the Balinese spoken language causes the survival of the Balinese spoken language.

Furthermore, (4) in the domain of customs, based on the analysis of the conversation data, it was found 86.31%. It indicates the existence of well-preserved Balinese spoken language at the *Ngaben* event. In these customary activities, it is related to activities at the *Ngaben* event that have been carried out. Balinese society is known as a society that is very thick with the traditions that are carried out, the language used tends to be in a relaxed situation so that they have an attitude that the language is polite and more dominant in using the local language.

#### **4. Balinese Spoken Language Preservation at the *Potong Gigi* Event in Nusa Raya Village, Belitang III District, East OKU Regency**

The use of the Balinese spoken language at the *Potong Gigi* event which consists of *Sangkep* / traditional meetings and the core activities affects the usage of the language. The use of the Balinese spoken language still survives very well. It can be seen in the conversations that have been conducted that when the Balinese people interact and communicate with fellow Balinese, they always use the local language. This proves that when they carry out activities in religious activity and association, the language used is the Balinese language.

Based on the results of data analysis on the preservation of Balinese spoken language at the *Potong Gigi* ceremony in Nusa Raya Village, Belitang III District, East OKU Regency, it was found that *Potong Gigi* event consisted of (1) Balinese language preservation at *Sangkep* or traditional meetings at *Potong Gigi* event, (2) Balinese language preservation in the core activities of *Potong Gigi* event Overall survived well. In maintaining the Balinese language in *Sangkep* / traditional meetings carried out, it was found that the use of the Balinese spoken language in the overall conversation data was 90.12%. The *Sangkep* or traditional meeting is an activity that is usually carried out in *Potong Gigi* event. In Balinese life, there are activities such as traditional activities

such as *Sangkep* / traditional meetings. Balinese people are generally better known for their consistent community and always carry out these traditional activities.

In the *Sangkep* / traditional meeting at the *Potong Gigi* event, it forces for language preservation, especially the Balinese spoken language in Nusa Raya Village, Belitang III District, East OKU Regency. This *Sangkep* / Traditional meeting activity had a positive impact on the preservation of the Balinese spoken language. In this case, it can be seen that the use of language carried out at the *Potong Gigi* event, especially in the *Sangkep* / traditional meeting activities, shows that the use of the Balinese spoken language is still used properly. The maintenance of the Balinese spoken language, in this case, can also be seen in everyday life by always using the Balinese spoken language and it is also seen that the Balinese spoken language is always used when at religious events such as this *Potong Gigi* event. Meanwhile, the results of the analysis obtained in the core activities at the *Potong Gigi* event found that in the situations and conditions of the use of the Balinese spoken language in all conversations used was 95.60%. With these results, it is said that the preservation of the Balinese spoken language at the *Potong Gigi* ceremony in Nusa Raya Village, Belitang III District, East OKU Regency can survive well.

In this study, the results of data analysis show that the use of Balinese is more dominant and can survive well in the family realm at the *Ngaben* event. This language loyalty arises because of the pride in using Balinese in the family, for example talking to husband/wife, talking to children and parents. The use of the Balinese spoken language when communicating can support the survival of the Balinese spoken language. According to Weinreich (quoted by Aslinda and Syafyahya, 2014: 103), it is stated that language loyalty is a person's activity to invite others to participate in fighting for their language so that it is appointed as the official language in a language society. In this case, the importance of loyalty in using the Balinese spoken language because it is one of the most important factors in maintaining the Balinese spoken language so that the local language will be maintained and can be passed on to the next generation.

The existence of language loyalty in the use of the Balinese language at the time of the *Ngaben* event makes Balinese people feel proud to use this language. The preservation of the Balinese language through the loyalty of the use of this language can make one's identity at the event. This study also found factors that support the use of Balinese spoken language at the *Ngaben* and *Potong Gigi* in Nusa Raya Village, Belitang III District, East OKU Regency, namely family factors. In the family factor, the Balinese spoken language is very dominant in the *Ngaben* event. It because the Balinese spoken language is the mother tongue for Balinese people in particular. Since childhood, they have been taught the spoken Balinese language. In the use of the Balinese spoken language, it can be seen that the frequency of the language used is very high compared to other languages such as Indonesian or Javanese and others. A positive attitude is shown by the mastery of the Balinese spoken language which is very dominant used during the *Ngaben* and *Potong Gigi* events in Nusa Raya Village, Belitan III District, East OKU Regency.

Based on the results of data analysis on the preservation of Balinese spoken language, it survives well, although there are areas in the *Ngaben* event that do not survive well, namely in the domain of the work background. This is due to the presence of bilingualism or multiple languages. A person can use many languages when communicating and interacting. It depends on a person's occupation or social status. The

higher the social status or the profession, the higher the language used, for example, must use Indonesian or formal language when communicating.

The Balinese are known for being consistent and strong with their customs so that it has become a tradition and habit in the life practices of the Balinese people. With the customs that have become a habit in Balinese society, the local language persists today. These traditional activities are a supporting factor and have become a tradition or culture that is often carried out by the Balinese people. In practice, Balinese people at the *Ngaben* event always use these customs so that they are still thick in the process of the *Ngaben* event.

The preservation of the Balinese spoken language still survives well because of the culture and customs that are still used. The existence and strength of customs can also affect the language used. Therefore, the customs that exist at this *Ngaben* event related to the language used.

Based on the data analysis results that have been done, it is found that in the realm of customs, the preservation of the Balinese oral language can survive well, as well as in the maintenance of the local language in the *Sangkep* / meetings that occur at *Potong Gigi* events. In traditional activities, it is very supportive of the maintenance of local language because customary activities are routine activities and have always been held from generation to generation and from a long time ago. In social life, these customs and habits are always practiced in people's lives, so that customary activities greatly support the preservation of the Balinese spoken language.

The Balinese people in Nusa Raya Village, Belitang III District always maintain their traditional traditions passed down from generation to generation and consistently preserve these customs. In the realm of customs at the *Ngaben* event, it is seen that the use of the Balinese spoken language is more used than other languages. Not only in public customary activities but the preservation of the Balinese spoken language is very visible in *Sangkep* activities or traditional meetings that have been carried out has a positive impact on the preservation of the Balinese spoken language. Overall, the Balinese spoken language still survives well.

## Conclusion

Based on the results of the analysis of the preservation of Balinese spoken language at the *Ngaben* and *Potong Gigi* event in Nusa Raya Village, Belitang III District, East OKU Regency, it can be seen from the use of Balinese spoken language when communicating and interacting at the event found in the *Ngaben* consisting of (1) the family domain, (2) the work background domain, (3) the religion domain, (4) the customs domain, while at the *Potong Gigi* event consisted of (1) *Sangkep* activity / traditional meeting, (2) the core activities of *Metatah/Potong Gigi* activities in Nusa Raya Village, District Belitang III, East OKU Regency. The conclusions in this study are as follows.

The results of research on the preservation of Balinese spoken language at the *Ngaben* event in Nusa Raya Village, Belitang III District, East OKU Regency can survive well because of the support from various domains, namely (1) the family domain at the *Ngaben* event is very able to maintain the Balinese spoken language well, (2) the domain of customs shows the results are very able to maintain the Balinese spoken language well, (3) the background of the work is the result of being able to maintain the Balinese spoken language can survive well but is still low and (4) the

religious domain is very able to preserve the oral language survive well. Overall, the preservation of Balinese spoken language at the *Ngaben* event in Nusa Raya Village, Belitang III District, East OKU Regency is very capable of preserving the Balinese spoken language and the most dominant in maintaining the Balinese spoken language seen from the family domain.

The results of the analysis of the preservation of Balinese spoken language at the *Potong Gigi* event which consisted of (1) *Sangkep* activity / traditional meeting, (2) the core activities of *Metatah/Potong Gigi* were able to maintain the language verbal Balinese. Overall, the data obtained at the *Potong Gigi* event in Nusa Raya Village, Belitang III District, were able to maintain the Balinese spoken language well.

With the results of this research, the preservation of Balinese spoken language at the *Ngaben* and *Potong Gigi* event in Nusa Raya Village, Belitang III District, East OKU Regency is very well endured and the most dominant factor in the preservation is the existence of a family that supports the survival of the Balinese spoken language.

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