

Bandung-Born Balinese and Their Effort in Maintaining Balinese Language

Oom Rohmah Syamsudin^{1*}

¹*English Education Program Universitas Indraprasta PGRI, Jakarta, Indonesia*

**Corresponding author. Email: orsyamsudin@gmail.com*

ABSTRACT

This study aims to explore the language attitude of Bandung-born Balinese teenagers and their efforts to preserve their local wisdom. The research has been conducted with the descriptive method. The data obtained from questionnaires and interviews indicate that the Balinese youth's efforts have been remarkable since they tend to maintain their mother tongue, Balinese, daily at home or when speaking with fellow Balinese residents in Bandung. The language shifts to Indonesian language are due to the interlocutor inability to speak Balinese. Their endeavors to conserve their local wisdom can be observed from their typical Balinese names, wearing traditional clothes on religious ritual events, practice Balinese dance and traditional music instruments, and their habit of consuming Balinese culinary whenever an occasion presents itself.

Keywords: *Language maintenance, Balinese youth in Bandung, Balinese local wisdom*

1. INTRODUCTION

Everyday communication between society in Bali usually uses Balinese language. 85% of Indonesian use their mother tongue in daily communication [1]. However, the use of Balinese is also heavily influenced by other languages such as Indonesian and other foreign languages, especially English. This was due to Bali as one of the world's most well-known tourist destinations, which raises the interaction of Balinese people with foreign tourists. The communication of the Balinese people with tourists in Bali, as well as the interaction of Balinese people who lives outside of Bali creates an interesting case to study, which is the attitude of the language.

People tend to switch code (code switching) when interacting with speakers of other languages, especially if it occurs outside the environment of their mother tongue, both local and Indonesian languages. Speakers of languages will tend to use the language used where they are. This is also the case with Balinese as speakers of Balinese. They will use language that is understood by the interlocutor outside the Balinese language. The use of Balinese is increasingly interesting to be seen, especially in speakers of languages, especially adolescents, who are outside of Bali, due to various factors that influence it.

The use of Balinese outside the area of Bali, in this case the preservation of the use of Balinese, is not so difficult for adult language speakers, who leave Bali when they are old enough, such as for the need to continue their

studies, or move out of Bali due to work matters. Adult speakers are already "well equipped" or have "complete" Balinese language skills. Unlike the use of other regional languages in Indonesia, Balinese is used in almost every aspect of the speaker's life. Important events such as religious ceremonies and ritual activities such as *pesangkepan* (meetings), *piodalan* (religious ceremonies at ancestral temples), as well as other traditional activities are "required" to use Balinese.

On the other hand, young Balinese speakers (teenagers), are slightly different from adult speakers. Often teenagers interact with aspects of "modern" life, both directly, in the form of communication with tourists, and lately communication using social media, the use of Balinese tends to decrease, because young people feel more confident when they use Indonesian or English. The decreasing use of Balinese is increasingly seen especially in adolescents who live outside the Bali region, especially Bandung, West Java. Bandung is one of the goals of the Balinese to continue their studies or work, therefore many Balinese live in Bandung, have families and have descendants as Balinese speakers as well. In the environment of Bandung people who speak Sundanese and Indonesian, Balinese speakers communicate with Indonesian and allow for a shift from Balinese to Indonesian (Language Shift).

Language shifts usually occur in countries, regions, or regions that give hope for a better socio-economic life, thus inviting immigrants / transmigrants to come to him[2]. Meanwhile Fishman[3] shows an example of a shift in language among immigrants in America. The

third or fourth descendants of the immigrants no longer know their mother tongue and become monolingual in English. In the case of immigrants / transmigrants it can be seen that in their new place, the parents' first language can become a second language for their children. Based on these examples it can be said that language shifts occur in bilingual or multilingual communities. Bilingualism generally began when the migrant population made contact with the indigenous population and then one party studied the other for communication needs.

Teenagers are a generation that is quite decisive in efforts to maintain language and also the regeneration of language speakers. They can also be said to be the main indicators in the process of language transmission between generations. The continued use of mother language among adolescents will determine the preservation of mother tongue through the process of language retention. Fishman in Sumarsono[4] argues that language retention is related to the change and stability of language use on the one hand with psychological, social, and cultural processes on the other in a multilingual society. One of the issues that is quite interesting in the study of language shift and retention raised by Fishman in Sumarsono[4] is the sustainability of language in immigrant communities. Fishman points out the powerlessness of the minority of immigrants to defend their native language in competition with the more dominant majority language. The powerlessness of a minority language to survive follows the same pattern. Initially it was a direct contact of a minority with a second language (B2), so that they became familiar with two languages and became bilingual, then there was competition in their use and finally the original language (B1) shifted or became extinct.

The direct contact of Balinese speakers in Bandung with the majority of people who speak Sundanese and Indonesian raises concerns about the extinction of Balinese, especially among adolescents, even though the preservation of regional languages is a tangible manifestation of the preservation of Local Wisdom. As is commonly known, Local Wisdom is a culture of a community, one of which is reflected in the use of regional languages. In general, the understanding of Local Wisdom (local wisdom) are ideas, values or views of a place that has a wise and valuable nature that is followed and trusted by the people in that place and has been followed from generation to generation. Local wisdom is usually passed down from one generation to another through word of mouth. Local wisdom is in folklore, proverbs, songs, and folk games. Local wisdom as a knowledge that exists in certain local communities that is obtained from various experiences and integrated with behavior based on the habits and natural conditions in which the community is located.

The use of regional languages is crucial for the preservation of a community's Local Wisdom. Likewise, what happens with the use of Balinese, especially among adolescents outside of Bali, will also determine the preservation of Local Wisdom of the Balinese people. The statement led to the issue of how to preserve Balinese in communities outside Bali specifically, the question is elaborated in the following research questions:

1. How do teenagers of Balinese descent in Bandung maintain their mother tongue?

2. How teenagers of Balinese descent in Bandung understand Local Wisdom of Balinese culture?

Based on the questions above, this paper aims to: (1) Describe the preservation of Balinese in adolescents of Balinese descent in Bandung. (2) Describes the understanding of Balinese youth in Bandung against Local Wisdom in Balinese culture.

1.1. Language Attitude

Language attitude is a mental position or feeling towards one's language or another people's language [5]The state and process of the formation of language attitudes are not far from the conditions and processes of attitude formation in general. As with attitudes, language attitudes are psychiatric events so they cannot be observed directly. Language attitude can be observed through language behavior or speech behavior. But in this case also applies the provision that not every speech behavior reflects the attitude of the language. Vice versa, language attitude is not always reflected in speech behavior.

1.2. Language Shift

If a new group comes to one place and contact with the local group, then there will be a language shift. This group of immigrants will forget some of their native language and is 'forced' to acquire the local language. The second generation of immigrant specially has many choices of language used for communication[6]. The reason is because this group of immigrants must adjust to the new situation where they are. Finally, this group of immigrants will use two languages, namely the national language and the local language[7]. If gathered with the original group, they can use their first language, but to communicate with other than the group of course, they can not survive to keep using their own language. Eventually they had to learn to use the language of the local population.

1.3. Language Reservation

As one of the objects of sociolinguistic studies, the phenomenon of language retention is very interesting to study. The concept of language retention is more related to the prestige of a language in the eyes of the supporting community. Examples of cases of language retention occur in the Loloan community who are in Bali. The case of holding the Loloan Malay language was conveyed by Sumarsono in Chaer[2]. According to Sumarsono, the population of about three thousand Loloan villagers did not use Balinese, but instead used a Malay language called the Loloan Malay language, since the 18th century when their ancestors from Bugis and Pontianak arrived at that place.

There are several factors that cause them to maintain the Loloan Malay language:

1. First, their residential areas are concentrated in one place that is geographically not separate from the residential areas of the Balinese people.

2. Second, there is tolerance from the majority of Balinese people to use the Loloan Malay language in interacting with the Loloan minority even though in that interaction the Balinese language is sometimes also used.
3. Third, members of the Loloan community have an Islamic attitude that is not accommodating to Balinese society, culture and language. This view and coupled with the concentration of the Loloan community has led to a lack of physical interaction between the minority Loloan people and the majority Balinese community. As a result, Balinese language is not used in interacting between groups in Loloan society.
4. Fourth, there is high loyalty from the Loloan Malay community as a consequence of the position or status of this language which is a symbol of the self-identity of the Muslim Loloan community, while the Balinese language is considered as a symbol of Balinese Hindu identity. Therefore, the use of Balinese is denied for activities within groups, especially in the realm of religion.
5. Fifth, there is a continuation of the transfer of the Loloan Malay language from the previous generation to the next generation.

The Loloan Malay community, besides using the Loloan Malay and Balinese languages, also uses Indonesian. Indonesian is treated differently by them. In their opinion, Indonesian has a higher position than Balinese. Indonesian is not considered to have certain religious connotations. He was even considered as their own in their position as the people of Indonesia. Therefore, they don't mind using Indonesian in religious activities.

1.4. Factors that affect the language shifting

Fasold [8] revealed that the shift and maintenance of language is like two sides of a coin that cannot be separated from one another. It is a collective result of language choice. In maintaining language, the community collectively determines to continue using language that is commonly used. When a society chooses a new language in the realm that was originally used by an old language, at that time there was a possibility of a process of language shift. The persistence or displacement of a language, both in minority groups and in groups of immigrant transmigrants can be caused by many factors. The results of previous studies indicate that the factors of industrialization and urbanization / transmigration are the main factors. Fishman[3] mentions that one important factor in maintaining a language is the loyalty of the supporting community. With that loyalty, supporters of a language will continue to pass on their language from generation to generation. In addition, the factor of concentration of residential areas by Sumarsono[4] is also mentioned as one of the factors that can support the preservation of a language. The concentration of residential areas is an important factor compared to the large population. Even small numbers of groups can be stronger in their language, if the concentration of

residential areas can be maintained, so that there is physical, economic, and socio-cultural separation. Other factors that can support language retention are the use of the language as the language of instruction in schools, in the publication of religious books, and made it as the language of instruction in religious ceremonies.

Holmes[9] points to three main factors related to the success of language retention. First, the number of people who recognize that language as their mother tongue. Second, the number of media that support the language in society (schools, publications, radio, etc.) Third, the index relates to the number of people who acknowledge by comparison with the total of supporting media. It can be concluded that language understanding factors include:

1. **Prestige and Loyalty Factors**
People will be very proud of their culture, including the language they use. That is, the prestige value of the language choice of someone who uses their local language in the middle of a heterogeneous community is higher in level with other regional languages.
2. **Migration Factors and Regional Concentration**
Migration is actually one of the factors that leads to a shift in language. This is in line with the opinion of Fasold[10] that if a number of people from a language speaker migrate to an area and the number from time to time increases so that it exceeds the original population of the area, then in that area will created an environment suitable for language shift. This pattern of regional concentration according to Sumarsono[4] is mentioned as one of the factors that can support the preservation of a language.
3. **Mass Media Publication Factors**
The mass media is also another factor that contributes to the preservation of regional languages. The format presented on this media is packaged in the form of advertisements. To be more familiar with TV listeners and viewers, radio and television stations are advertising products in regional languages more than other languages. This linguistic situation is in line with what Holmes[9] stated that one of the main factors related to the success of language retention is the number of media that support the language in society (publication, radio, TV and so on).

Another factor that is often raised by sociolinguistics experts is the factors related to age, gender, and frequency of contact with other languages. The study of the various cases above provides evidence that no single factor can stand alone as the only supporting factor in language shift and retention. Therefore, not all factors mentioned above will be involved in every case.

2. METHOD

2.1. Research time and location

This research was conducted in Bandung, precisely in the Pura Agung Wira Loka Natha located in Cimahi, Bandung Regency. Also, in Bali Viyata Tirthagangga Student Dormitory, located on Jl. Otten No. 15 Bandung.

This research was carried out for 3 (three) months. Starting in October for preparation, November data collection and processing, and December 2018 for reporting. The distribution of the research questionnaire was conducted on November 11, 2018 at the Hindu worship place, Pura Agung Wira Loka Natha, located in Cimahi, Bandung Regency. Furthermore, the questionnaire was also distributed at the Bali Viyata Tirthagangga Student Dormitory, located on Jl. Otten No. 15 Bandung.

To answer the research problem, qualitative descriptive research methods are used. A method used to investigate, discover, describe and explain the quality or privilege of social influence. Referring to Nazir[11], descriptive method is a method in examining the status of a group of people, an object, a set of conditions, a system of thought or a class of events in the present. The purpose of this descriptive study is to make a systematic, factual and accurate description, picture or painting of the facts, properties, and relationships between the phenomena investigated.

In this research, a descriptive method will describe the process of retaining Balinese in Balinese descendants in Bandung, along with their efforts in maintaining local wisdom of Balinese culture outside of Bali.

2.2. Research subject

The subjects of this study were 14 teenagers of Balinese descent who lived in Bandung.

2.3. Data gathering approach

The collected data were in the form of descriptions, photographs, and field notes. They were collected in several ways:

1. Literature study: a study of theories related to language retention in general as well as theories about local wisdom of a culture.
2. Documentation: gathering some records in the form of manuscripts, photographs, regulatory sheets, etc that are related to the research subjects.
3. Interview: ask questions to a certain respondent to find out their opinions about the preservation of Balinese language and culture outside of Bali.

2.4. Research instrument

A questionnaire was used to collect the data. It contains a few questions regarding respondents' opinions about the preservation of the Balinese language and Balinese culture outside of Bali. An interview was also conducted as another way to get relevant information.

3. RESULT AND DISCUSSION

Data collection in the field in the form of questionnaires was carried out on November 11, 2018, at the Hindu worship place, Pura Agung Wira Loka Natha, located in Cimahi, Bandung Regency. On Galungan and

Kuningan, most Hindus return to Bali, so the samples obtained at the Kuningan holiday at Pura Agung Wira Loka Natha, Cimahi, are not enough. To complete the data, further questionnaires were also distributed at the Bali Viyata Tirthagangga Student Dormitory, located on Jl. Otten No. 15 Bandung, one Sunday. Usually, many young people of Balinese descent in Bandung take Sundanese dance courses every Sunday. In addition to distributing questionnaires, a brief interview is also conducted through WhatsApp with Ni Putu Amanda Nitidara, a Balinese teenager who was born and raised in Bandung.

Of the 14 questionnaires collected, 10 questionnaire answers were considered valid, originating from Balinese respondents who were born and raised in Bandung from a spouse or one of their parents from Bali, as well as their language attitudes.

Table 1. Research Object Profile

Name	Gender	Age	Origin of the parents	
			Father	Mother
Irianti Adi Putri (Irin)	Female	17	Bali	Bandung
I Gede Ramananda (Rama)	Male	18	Bali	Bandung
Putu Krisna Prema Dutta (Krisna)	Female	15	Bali	Bandung
Made Kesava Prasadh (Kesi)	Female	12	Bali	Bandung
Putu Govinda (Govin)	Female	15	Bali	Bandung
Ni Putu Ayu Widi Intani (Intan)	Female	17	Bali	Bandung
Ketut Narayana (Naryan)	Male	13	Bali	Bali
Nyoman Umesh Kevala (Umesh)	Male	18	Bali	Bali
Ni Putu Nindya Putri (Anin)	Female	15	Bali	Bali
I Wayan Lovayana (Ayin)	Male	18	Bali	Bali

The first part of the questionnaire requires the respondent to fill in their personal data which includes gender, name, place and date of birth, origin of parents, first language and other languages that are mastered. Their profile can be seen in Table 1.

From the answers to the questionnaire, it is known that the first languages of Naryan, Umesh, Anin and Ayin are Balinese. Other languages that are mastered are Indonesian and English. While Irin, Rama, Krisna, Kesi, Govin, and Intan answered Indonesian as the first language. However, Rama, Govin, and Intan claimed to be able to speak Balinese while Irin, Krisna and Kesi could not. Irin, Rama, Krisna, Kesi, Umesh claimed to speak Sundanese.

From Table 1 can also be seen that six out of 10 samples of adolescents, his father came from Bali while his mother came from Bandung. No sample of adolescents was found in the Balinese community with mothers from Bali and fathers from Bandung.

Table 2. Language ability

Name	Type of language			
	Indonesian	English	Balinese	Sundanese
Irin	V	V	X	V
Rama	V	V	V	V
Krisna	V	V	X	V
Kesi	V	X	X	V
Govin	V	X	V	X
Intan	V	X	V	X
Naryan	V	X	V	X
Umesh	V	V	V	V
Anin	V	V	V	X
Ayin	V	V	V	X

The second part of the questionnaire is a question about language attitude. From the answers it can be seen that Naryan, Umesh, Anin and Ayin will speak Balinese listening to other Balinese speakers both in the home, school and other places. They will only change to another language if their interlocutors do not understand Balinese.

When combined with the table in section A, it can be seen that these teenagers have a tendency to speak like their mother. In other words, the first language is the language that is mastered by their mother, so that teenagers whose mothers are Bandungese claim to not speak Balinese but can communicate with Sundanese. That is why the first language is called mother tongue, not father language.

The third part of the questionnaire is a question about efforts to preserve local wisdom. There are ten criterias to be considered, namely the ability to speak regional languages, dress customarily, sing/dance and play traditional musical instruments, use traditional names/titles, cook regional specialties, celebrate religious/traditional holidays, gather with local communities, similarity of regional origin with spouses, and going home/visiting my hometown. Answers are limited to Very Important (VI), Important (I) and Not Important (P).

Table 3. Local wisdom

Local wisdom	VI	I	NP
Regional language ability	6	4	-
Dress in custom	1	2	7
Traditional dancing/singing skill	2	6	2
Playing a traditional musical instrument	2	7	1
Use the naming/custom title	8	2	-
Cook regional specialties	5	5	-
Celebrate religious/traditional holidays	6	2	2
Gather with the local community	8	2	-
Similarity between regional origin and partner	1	2	7
Visiting their hometown	6	4	-

From the ten criteria of local wisdom contained in the questionnaire, the youth of Balinese descent consider regional language skills, sing/dance and play traditional musical instruments, use traditional names/titles, cook regional specialties, celebrate religious/traditional holidays, gather with local communities, and going home/visiting their hometowns is important. While traditional dress and the similarity of regional origin with a partner is not so important.

This is precisely the opposite of the results of interviews conducted with Dara, a Balinese woman, who is currently married. Dara believes that to maintain local wisdom, it would be easier if one married to a spouse who came from the same origin (sesuku). This is due to the same culture so that later children will also continue the culture, not mixing with other cultures.

4. CONCLUSION

Based on the result mention in previous section, the conclusions are:

1. Teenagers whose parents are from Bali will retain the utilization of Balinese language. From the time they were a kid, Balinese is used as a language to communicate at home. Regarding the language shifting to Sundanese or Indonesian language is due to the inability of the other speaker to use Balinese language. Whereas teenagers whose father is originated from Bali prone to not using Balinese as the language to communicate at home. Nonetheless, those teenagers claim they can understand conversations in Balinese language.
2. Teenagers of Balinese descent in Bandung aspire to preserve Local Wisdom by using Balinese naming, wearing traditional clothing at religious events in the Temple, celebrating a Balinese holiday even though the individual is not Hindu, learning to dance Balinese dance, playing traditional Balinese musical instruments, favor the local delicacies of Bali, visiting Bali when the holiday time is around, gathering with the Balinese community in Bandung, and few others. Uniquely, these teenagers think it is not important to marry a Balinese.

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