

THE LANGUAGE ATTITUDE OF BALINESE ON THE SECOND GENERATION IMMIGRANT'S PARENTS IN *KAMPUNG BALI LANGKAT*, NORTH SUMATERA

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ABSTRACT

This study aims to investigate the language attitude of second generation Balinese immigrant's parents in Kampung Bali Langkat, North Sumatera. This study aims to know what are the characteristics of the language attitude of Balinese on the second generation immigrant's parents in Kampung Bali Langkat North Sumatera. The sample of (20) Balinese people have been selected. There are four assistants who live in Kampung Bali, North Sumatera. Those assistants have more knowledge of the community. The research method is descriptive qualitative. The data collections were done through observations and interviews. The result of this study shows three characteristics of language attitude on Balinese immigrant's parent in Kampung Bali Langkat, North Sumatera, namely language loyalty, language pride and awareness of the language norms. There are five participants on language loyalty, three participants on language pride and three participants on awareness of the language norms.

KEYWORDS : language attitude, the characteristics of language attitude, Balinese in Kampung Bali North Sumatera.

INTRODUCTION

There are 746 local languages or vernacular in Indonesia (Pusat Bahasa 2008) with various number of speaker. Balinese language is one of vernacular in Indonesia. To make a language stays exist an area is depend on the attitude of the speakers. According to Longman dictionary of language teaching and applied linguistics (1992:1999), language attitude is the attitude which speaker using the other languages or language diversity that have towards on their own language.

Because of Agung Mount eruption in february 1963. Balinese people must immigrant from there islands to go to some islands to make their life better. Previously the people in Kampung Bali North Sumatera five families only, nowadays in 2017 the population is thirty four families.

Although, the immigrants parrents is second generationt, the attitude in using Balinese language is still continously. To emphasize the importants of local languages or vernacular, the speaker encourage to use Balinese language in the area although there are minority in there. According to Garvin and Mathiot (1968) there are three characteristic of language attitudes, namely, 1)language loyalty, 2)language pride, 3)awareness of the language norms. Based on the explanations above, the researchers would like to find the characteristic of Balinese language in Kampung Bali North Sumatera.

The researchers focus on describing and analyzing the characteristic of language attitude on Balinese language in Kampung Bali North Sumatera. The findings of this research are expected to be useful theoretically and practically. Theoretically, the findings of the study are useful for the developing of the theory of language attitude especially is characteristic. This research findings will increase the knowledge to add more horizons in language planning issues about the vernacular language. Practically, the result of the study will be useful as a reference for the university student for the next researchers who are interested in conducting any further studies in language attitude.

REVIEW OF LITERATURE

Language Attitude

The Gace Canadian Dictionary (2000:94) defines attitudes as ‘a way of thinking acting or feeling’. It means that a language attitude is how to think about language, to use the language and feel the language. Actually language is to convey the information to the listener and to know what the speaker means. Depending on the particular listener, a speaker’s accent, speech pattern, vocabulary, intonation, etc. According to Starks&Paltridge (1996), Learning a language is closely related to the attitudes towards the language and Bakers states (1992), attitude refers to ‘a hypotetical construct used to explain the direction and persistence of human behaviour. In other words, it’s included internal thought, feelings, and tendencies in attitude towards a context diversity. Although an attitude is personal, it has some origin behaviors.

Fasold (1984) argues that attitudes toward a language are often the reflection of attitudes toward member of various ethnic groups and people’s reaction to language varieties reveal much of their perception of the speakers of these varieties (Edwards, 1982). Speakers of standard varieties are often valued while speakers of non-standard varieties are often disparaged because of their speech.

The Characteristics of Language Attitude

Garvin and Mathiot (1968) classified three characteristic of language attitudes, namely:

- 1) Language loyalty is an attitude that encourages the speaker of language to maintain their language viability from the adverse impact of foreign language. In the other words, it is desire of the speaker to maintain and sustain a language. Enen if it necessary to prevent the language from other language’ influence, prevent the interfrnce from foreign language. The loyalty of speaker to use and to maintain the language indicates the positive attitude of the speaker.

2) Language pride is an attitude that encourages the person or group of people to make the language as a symbol of person identity or as their group identity. And it can also distinguish them from the others groups. The pride of the speakers to use their language indicates the positive attitude of speaker, but if the speaker are no longer proud or shy to use their language, they are already included as people who gave negative attitude towards the language

3) Awareness of the language norms is an attitude that encourages the use of language carefully, corrective, polite, a descent by the speakers. It encourages the speaker of language to use the language in accordance with applicable norms. The language awareness was reflected in the responsibility, attitude, and feeling of having a language that raises the willingness to foster and develop the language. Awareness of language is an important factor in determining the use of language.

Thus, from the description above can be assumed that language attitude can be seen from their response to encourage someone to aware that language attitude must be belonged by everyone. The people have the important role to make the language be a symbol an identity of someone. The characteristics of language attitude above should be applied by everyone. They can make the speakers be able to maintain, make the symbol of person identity and speak well.

Balinese in Langkat, North Sumatera

The history, Balinese comes to Sumatera Island, especially in Langkat, North Sumatera because of the explosion of Mount Agung in February 1963 will become dark events in the history of Bali. In historical records, the eruption of Mount Agung issued 300 million cubic meters of magma, which makes the sun is reduced and cause the occurrence of a lunar eclipse. The impact of other woods, farmland becomes barren, and the Balinese lose their source of income daily. Those days became the most difficult periods in the history of the people of Bali.

As a form of responsibility, the government was planning a future program for Balinese transmigration out of the island in order to get a replacement, land a job and a good life. After waiting for the plan, finally emerged from the company's offer of a rubber plantation (PPN karet) for communities affected by the eruption of Mount Agung, an employment contract for 6 years.

The arrival of the people of Bali to Sumatera, North Sumatera in particular, varying the archipelago tribe who inhabit the province. Traces of the presence of the Balinese people in North Sumatera can be seen in the Desa Paya Tusam Kecamatan Wampu Kabupaten Langkat. I Nengah Sambe is the first generation who inhabited the village of Paya Tusam. At the age of 65 years entered, I Nengah who also plays Stakeholders (traditional chief) Bali tribe in Langkat, tells how the tribe originally inhabited the land langkat Bali.

After the first contracts completed during the past 6 years, most people who live on the estate Bandar Selamat, begging to retreat with honor as plantation workers, and returned to the land of their ancestors in Bali. While some who wanted to continue to live in Sumatera, is planning to establish a Balinese village, where the Balinese people overseas can perform rites and culture just like in Bali with other fellow Balinese people. Then through the organization Parisada Hindu, Balinese people have assigned them to a vacant land that can be occupied by the people of Bali.

The choice finally fell to the wilderness area status Land of the Free State. Balinese people who will inhabit this region are required to pay for the land as belonging to citizens, they can though as a private garden.

Based on the story from I Nengah, Bali tribe originally inhabiting the wilderness is only consist of five families (KK). The fifth of the families are the first generation who inhabited the region Paya Tusam in 1974. Two years later, some other Balinese people who work as agricultural laborers Tanjung Garbus, Deli Serdang, comes with a larger amount to the village, the population of Bali increased to 60 families, finally Tusam Paya village known as Kampung Bali.

Paya Tusam hamlet chief, Nyoman Sumandro, is the second generation who inhabited in Kampung Bali. Based on his record, saying that the current Nyoman Bali ethnic who inhabited in Paya Tusam only 36 families of 74 families under the auspices. Remaining 38 other families are Javanese who come within the 1980s and 1990s. While Bali residents who originally inhabited the village had left the village and became nomads in the region of Riau, Jambi and Lampung. Although the number of Bali rate less than the Javanese, but these two tribes settlers live peacefully side by side. Even the marriage between the two tribes is also the case, as the experience that has wife Nyoman Javanese women. Commendable how ethnical Bali in langkat continue to maintain their noble traditions and culture on the ground overseas. Confidence to continue to maintain the culture and traditions.

RESEARCH QUESTION

what are the characteristics of the language attitude of Balinese on the second generation immigrant's parents in *Kampung Bali* Langkat, North Sumatera?

RESEARCH METHODOLOGY

The research method of this study was descriptive qualitative. Bogdan and Biglan (1992:30) said, 'qualitative research is descriptive. The data collection are in the form of words are pictures rather than numbers'. Qualitative method explain the social phenomena that acquire naturally, it doesn't manipulate the certain situation. The phenomena that has been studied in this study was the characteristic of language attitude that has been used by Balinese people in Kampung Bali North Sumatera.

In this study the researcher used observation and interview as the instrument of collecting data. The observation was used to know or to find the phenomena that occur in Kampung Bali North Sumatera. An interview to search for in that information about that language and this study also used documentary to give visual explanation of the environment when and where the study was conducted.

RESULT AND DISCUSSION

This study applied qualitative data. The data were taken from analyzing the interview from the participants after analyzing the data. The researchers found that there are three characteristics of language attitude namely, 1) language loyalty, 2) language pride, 3) awareness of the language norms.

1. Language loyalty

According to Garvin and Mathiot (1968), Language loyalty is an attitude that encourages the speaker of language to maintain their language viability from the adverse impact of foreign language. The researchers found the data of language loyalty, the following:

Data 1

- R : *kenapa bapak menggunakan Bahasa Bali?* (Why do you use Balinese language?)
IM : *ya bahasa itu supaya kita lestarikan lah bahasa bali itu, supaya tidak hilang, nanti anak-anak kita bisa kita ajarkan, supaya tidak hilang lah generasi selanjutnya* (we should preserve Balinese language to make it not loss, so that not loss for next generation)

From the dialogue above the speakers encourage to maintain Balinese language by learning their children. this has purpose to make their children know about Balinese language. The speaker expects that their children still preserve their heritage language.

Data 2

- R : *kalau pada upacara tradisional?* (how about traditional ceremony)
INK : *menggunakan Bahasa Bali.* (using Balinese language)
R : *kenapa bapak menggunakan Bahasa Bali?* (why do you use Balinese language?)
INK : *ya memang keluarga kan orang Bali, kan mengerti bahasa Bali, kalau kita menggunakan bahasa Indonesia kan, gak cocok juga, soalnya bahasa Balinya tau, kalau dengan orang Jawa kan gak mungkin menggunakan Bahasa Bali.* (because my family is Balinese, so we understand Balinese language. If we use Bahasa Indonesia, it's not proper because we know the Balinese language, if with Javanese people, it's impossible to use Balinese language.)

From the dialogue above, the respondent expresses that he use Balinese language with his family, from the statement we know that he used Balinese language, although his environment is not all of Balinese people, but he is not influenced with environment. He still loyals to use Balinese language.

Data 3

- R : *kenapa bapak menggunakan bahasa Bali?* (Why do you use Balinese language?)
IWW : *karena begini, kenapa saya menggunakan bahasa Bali itu, kan sudah menjadi tradisi tidak boleh dihilangkan daripada tradisi kita, karena kita orang Bali tentu kita bahasa*

Bali terhadap keluarga gitu. Kalau diluar ya namanya sudah berbaur, ya terutama berbahasa Indonesia. (because, we use Balinese language, it's our tradition. We may not obmit our tradition. Because as a Balinese we have to speak Balinese to our family. If we are outside we can speak Indonesia).

R : apakah semua anak bapak bisa berbahasa Bali? (Can your children speak Balinese?)

IWW : bisa (of course, they can.)

From the dialuge above we know that the speaker thinks, Balinese language is a tradition from their heritage. So he must keep it well. The languageis still used or not, it's depend on our attitude to use it. He maintains strongly the Balinese language in his family to make Balinse language still exist in his enviornment.

Data 4

R : kenapa menggunakn bahasa Bali? (Why do you use Balinese language?)

P :supaya bahasa kita itu tidak hilang, kalau kita bahasa indonesia kan ntr anak-anak bias tidak tau bahasa Bali, makanya dia bahasa Bali supaya dia mengenal. (so that Balinese language always exist. If we speak Indonesia language, the next generation won't know Balinese language, that's why we speak Balinese language so that our children will follow us.)

The data above describes that the speaker thinks about his next generation to use Balinese language, he is loyalty on Balinese language. He thinks, next the genration is the important thing on perserving the language. We can conclude that he has loyalty attitude on his own language.

Data 5

R :kenapa bapak menggunakan bahasa Bali? (Why do you use Balinese language?)

NP :bahasa daerah kan biar gak ketinggalan ma anak-anak ini. Anak-anak ini kan gak tau dia, kalau tidak orang tua sendiri ngasi tau kan tentunya anak-anak ini tidak tau. (it's our mother tongue so that the next generation can speak Balinese language too. Those children won't know if their parents dont teach the language.)

From the dialogue above the speaker as the parents, he aware that how important the vernacular is and he encourage his children to speak Balinese language by the way of teaching his children. the speaker has loyal attitude on his language because he thinks about next generation to continue their heritage lagnuage.

2. Language pride

According to Garvin and Mathiot (1968), Language pride is an attitude that encourages of person or group of people to make the language as a symbol of person identity or as their group identity. The reserachers found the data of language pride, as following:

Data 1

R :*apakah bapak bangga menggunakn bahasa Bali?* (Do you feel proud of using Balinese language?)

NP :*ya saya bangga.* (yes, Of course.)

R :*ketika bapak berbahasa Bali, apakah itu bisa menunjukkan identitas bapak sebagai orang Bali?* (when you're speaking Balinese language, does it mean show your identity as a Balinese?)

NP :*ya betul.* (yes.)

From the conversation above, we know that the speaker thinks that Balinese language as his identity. The speaker implements Balinese language in there to show their identity as Balinese people.

Data 2

R :*apakah bapak merasa bangga menggunakn bahasa Bali?* (Do you feel proud of using Balinese language?)

P :*kalau masalah bangga atau tidak, didalam hati saya sendiri perasaan saya sangat bangga. Bisa kami dengan anak kami sama keluarga kami bisa menggunakan bahasa Bali, itu lah kebanggannya. Diluar dari pada ini bahasa Indonesia tetap kita pakai.* (it doesn't matter about pride or not, in my own heart, I'm really proud of it. We always speak Balinese language in our daily life, it's our pride. But we speak indonesia language outside.)

R :*jadi bahasa Bali, bisa menunjukkan bahwa bapak orang Bali* (so, Balinese language can show your identity as a Balinese.)

P :*iya* (yes)

The dialogue above shows that, the speaker is really proud by using Balinese language, because it will make everyone know that he is Balinese person. He really feels proud by using Balinese language. The speaker has language pride or attitude on Balinese language. The pride comes from inside of him. The statement "*didalam hati saya sendiri perasaan saya sangat bangga.*" (in my own heart, I'm really proud of it). That statement is a description of his heart situation on Balinese language that he is really proud of it.

Data 3

R :*ketika bapak menggunakan bahasa Bali itu, Bapak merasa bangga tidak? Kenapa?* (Do you feel proud of using Balinese language? Why?)

IWW :*sangat-sangat bangga, karena kita dapat meneruskan dari apa yang sudah diturunkan dari leluhur kita. Itu kan otomatis tidak bisa kita hilangkan, itu identitas kan gitu.* (I'm really proud of it. Because we can be inheritance that has been given by ancestors. Automatically it can't be omitted, it's our identity.)

R :*bearti bahasa Bali itu bisa mengetahui bahasa seseorang itu orang Bali yaa pak.* (so when we are speaking Balinese language it can show that we are a Balinese.)

IWW :*iya* (yes)

From the dialogue above, the speaker's statement shows that he is really proud. The statement of "*sangat-sangat bangga,..... itu identitas kan gitu*" (I'm really happy,.....it's our identity

) shows his pride of Balinese language. The speaker feels able to maintain the inheritance from his ancestors and he calls Balinese language as his identity.

3. *awareness of the language norms*

According to Garvin and Mathiot (1968), awareness of the language norms is an attitude that encourages the use of language carefully, corrective, polite, a descent by the speakers. It encourages the speaker of language to use the language in accordance with applicable norms. The researchers have found the awareness of the language norms in *Kampung Bali*, North Sumatera, as following:

Data 1

R :*apakah bapak bangga menggunakan bahasa bali?* (are you proud to use Balinese language?)

INS :*ya bangga, artinya kami ke bali tu harus menggunakan bahasa bali. kan disana menggunakan bahasa Bali halus, bukan bahasa sehari-hari kita gunakan. Ketika saya di Bali saya masih diakui saya bisa bahasa bali halus.* (yes, i am. It means when we go to Bali, we must use Balinese language. In there using smooth Balinese language, not daily conversation . when I come to Bali, I am still admitted be able to speak smooth Balinese language)

From the data above, “*artinya kami ke bali tu harus menggunakan bahasa bali. kan disana menggunakan bahasa Bali halus, bukan bahasa sehari-hari kita gunakan.*” (it means when we go to Bali, we must use Balinese language. In there using smooth Balinese language, not daily conversation) the speaker shows his attitude using Balinese language. He awares that Balinese language is very important when he comes back to Bali. He thought that daily communication is not enough, everyone should learn smooth Balinese language. That language shows us polite or impolite. The speaker should use smooth Balinese language to communicate to older man.

Data 2

R :*Bahasa apa yang bapak gunakan sehari-hari di kampung Bali?* (what language do you use in daily activities in Bali Village?)

IWW :*ini lah yang sulit saya apakan, sering menggunakan bahasa Indonesia* (it is so difficult to say, always using Bahasa Indonesia)

R :*kalau dikeluarga sendiri pak?* (how about in the family?)

IWW :*kalau dikeluarga sama orang rumah ya bahasa Bali* (if in family with my family, I use Balinese language)

R :*kalau ke tetangga itu?* (how about in the neighbor?)

IWW :*ketetangga itu, tengok-tengok tetangganya. Kalau dia lebih tua dari saya ya, saya menggunakan Bahasa Bali, bahasa Kawi. Kalau sebaya ya menggunakan bahasa pasaran, bukan menggunakan bahasa Indonesia.* (in the neighbor, depend on neighbor. If she/he is older than me, I use Balinese language, Kawi language. If we are same age, we use daily language rather than using Bahasa Indonesia).

From the dialogue above, the speaker’s statement “*Kalau dia lebih tua dari saya ya, saya menggunakan Bahasa Bali, bahasa Kawi. Kalau sebaya ya menggunakan bahasa pasaran,* (If

she/he is older than me, I use Balinese language, Kawi language. If we are same age, we use daily language) 'the speaker has language attitude in communicating to someone. There is a special language used for older people. It will show that language is polite or impolite, there is language level in communicating to each other. The speaker must be carefully, with whom he speaks to.

Data 3

- R : *apa bahasa yang bapak gunakan sehari-hari?* (what language do you use in daily activity?)
- IWD : *kami sama yang lebih tua gunakan bahasa Bali, tapi kalau sebaya kami menggunakan bahasa Indonesia.* (if with older man we use Bal language, but if same age we use Bahasa Indonesia)
- R : *kalau dikeluarga dengan Ibu?* (how about with your wife in family?)
- IWD : *bahasa Indonesia, dari lajang lah, ketemu gunakan Bahasa Indonesia.* (Bahasa Indonesia, from teenager, we meet, we use Bahasa Indonesia)
- R : *kalau ke tetangga pak, gunakan bahasa apa?* (How about with neighbor, what language do you use?)
- IWD : *ya kalau yang lebih tua bahasa Bali, kalau lebih muda bisa menggunakan bahasa Bali ya menggunakan bahasa Bali. terjemahnya tau, mengucapkannya payah gitu.* (if older than me, we use Balinese language and younger can use Balinese language I know the meaning, but difficult to speak.)

From speaker explanation above, although he always uses Bahasa Indonesia in daily activity, but he can switch to Balinese language. It's caused by his attitude to respect the older one. He has polite attitude when communicating to older man. He encourages himself to use Balinese language although he can't speak Balinese language well.

CONCLUSION

Having analyzed the data, the researchers can conclude that there are three characteristics of language attitude in *Kampung Bali Langkat*, North Sumatera, namely language loyalty, language pride and awareness of the language norms. After interviewing the speakers, the speakers have good attitude on their vernacular language. Those characteristics can help the speakers to maintain their vernacular language. Although, sometimes they use Bahasa Indonesia with younger people but the speakers encourage themselves to speak Balinese language with older people. If the speakers use Balinese language with older people, it shows their respectful to older people, so that it makes them spurred especially to young generation to learn and implement Balinese language in daily activity.

Limitation of the study

This study is focussed on language attitude in *Kampung Bali Langkat*, North Sumatera. There are 20 Balinese speakers as the participants of this study. This study focused on the language attitude and its characteristics.

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