

# BALINESE LANGUAGE MAINTENANCE AND SHIFT AMONG THE THIRD GENERATION OF BALINESE IMMIGRANT'S PARENTS IN KAMPUNG BALI LANGKAT NORTH SUMATERA

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## ABSTRACT

*This paper addresses the language maintenance and shift among the intergenerational of two differences of age groups Balinese Youth Association as the community members on the third generation from Balinese immigrant's parents in Kampung Bali Langkat, North Sumatera. A qualitative approach was used in order to explore language maintenance or gradual shift towards Indonesian in multilingual and multicultural circumstances to encourage the use of minority language among Balinese teenagers. Data was collected through participant's observations and in-depth interviews with 2 cultural and religious stewardships from adults and 25 of teenagers that both of these age groups are the third generation Balinese immigrant's parents who were selected using purposive sampling strategy. The findings of this study show that the Balinese language is well maintained among adults because they are the leaders in cultural and religious of youth association in this community, it makes them learned the language deeply and the teenagers reluctant to use Balinese language to answer their elder who ask them in Balinese language and choose Indonesian to answer. It means that the teenager's participants reported the lack of use Balinese language and parents can be regarded the motivational factor that encourage teenagers to relearn their heritage language.*

**KEYWORDS:** Language Maintenance and Shift, Language Use, Balinese Youth association in Kampung Bali Langkat North Sumatera.

## INTRODUCTION

Kabupaten Langkat is one of the districts in North Sumatera, Indonesia which is having so many destinations for tourism. Kampung Bali in Desa Paya Tusam Kecamatan Wampu is a cultural tourism place that frequently visited by local and international tourists. In this place Balinese people who came from Bali island still preserve their cultures that brought by their ancestors. It is evidenced by existences of temples (*Pura*) and religion activities. According to Nyoman

Sumandro who is the chief of Kampung Bali, there are 34 families of Balinese ethnic in 2017, at first 5 families who came in this village. They came from Bali in 1963. It is caused by the explosion of Mount Agung and they start for living in Kampung Bali in 1974. Maintaining the language is not easy for the community in Kampung Bali. As the immigrant's people, almost of the Balinese here did not know the written language. It supported by the position of Indonesian in the nationalist movement was further solidified when the first language congress for Indonesian was held in 1938. This congress marked the start of formal language planning activities for the development of Indonesian language. The purpose of this study is for explore language maintenance and shift efforts of the experiences of Balinese speaking in the role of education, parents, and community as the crucial factors that may contribute to the language maintenance and shift in Kampung Bali, Kabupaten Langkat, Indonesia.

## LITERATURE REVIEW

### *Language Maintenance and Language Shift*

Fishman (1991) said that language maintenance is an effort in keeping language alive by using that language continually facing the competition among other languages in society. It means that the existence of the language depends on the effort of the speakers in maintaining that language by using that language continually. Mesthrie (1999) defines language maintenance as “the continuing use of a language in the face of competition from a regionally and socially powerful or numerically stronger language. Overall, past research has consistently shown that language shift is a much more common phenomenon among immigrant children than language maintenance (Fishman 1966; Portes & Rumbaut 2001). Rumbaut (2001), Fishman (1966) and Veltman (1983) describe the structure of linguistic shift as a three-generation process.

Weinreich (1953) said that language shift is the changes from the habitual use of one language to that of another. Fishman (1991) considered it as characteristics of “speech communities whose native languages are threatened because their inter-generational continuity is proceeding negatively with fewer and fewer users (speakers, readers, writers, and even understanders) and uses every generation”. According to Fasold (1984), language shift occurs when a community gives up a language completely in favor of another. In the same vein, Hoffman (1991) stated that “when a community does not maintain its language, but gradually adopts another one, we talk about language shift”.

Recently, a number of the study on language maintenance and shift has been conducted in different contexts in the world. Abdelhadi (2017), studied about the role of education as an important factor that may contribute in the maintenance of Arabic language within Arabic-speaking community in the regional Queensland city of Toowoomba, Australia. The results of this study showed that the Arabic language is well maintained among Arabic speakers because of the role of Arabic in religion and Islamic school. The findings of this study suggest that education in the community language is essential for the intergenerational language maintenance and transmission. However, the Arabic speaking children are disadvantaged in the city of Toowoomba in terms of the availability of bilingual and Arabic school. It may also contribute to the changing multilingual and multicultural structure of Australian society.

Fang (2017), in this study showed the important of protecting minor languages, and the problems minor language face during China's social transition. It gives suggestions and strategies on protecting minor languages, such as carrying out the policy of bilingual education; what the family can do for it and what the school can do to protect the minor language. The strength of Han language as a second language among nationality is derived not only from the institutional pressures supporting the Han language, but also the pressures to develop some medium of communication between groups with different mother tongue. The dominant status of Putonghua as a national common speech has been further strengthened.

Yilmaz (2016), the heritage language which is used in immigrant's home as a symbol of an ethnic and cultural heritage disappears in two to three generation in the USA. Different factors contribute to this disappearance. Her study was to identify the factors that cause immigrant children's rejection of their heritage language and switching totally to English for daily conversation when they start schooling with native English speakers. The results of her study showed that the practices of school and parents can have a subtractive effect on immigrant children's bilingualism identity, family interaction, bilingualism, social pressure, and stereotypes can also have a motivational effect.

#### ***Balinese Youth Association in Kampung Bali***

The Association of Youth / Hindu Dharma Kampung Bali is a special organization for youth and Balinese Hindu women, whose members are about 25 people. Routine activities undertaken by this organization are: (1) religious study on every Monday night if weather permits and there are 3 teachers who teach alternately, Pinandita, Chairman, or Bali Hindu population who have graduated from religious studies. (2) learn to make the symbols that are also done every night Monday after completing the study of religion, they are taught to create symbols that are useful to decorate their temple or home, eg: make *janur*, and who teach them are the mothers. (3) learn to dance for junior high school, high school, and college students. This organization does not teach dance to young children because of their night time practice schedule, Tuesday night and Friday night.

Teacher of the Balinese traditional dancing is the son of the *pemangku*, he had once studied in Bali and learn about Balinese dances, it turns out there are some Balinese sacred dances that can only be danced in the temple because the dance is focused on *Sanghyang Widhi Wasa*. *Sanghyang Widhi Wasa* is a designation for God the creator of the universe and loving for the Balinese Hindu community. (4) help the community if there are activities to be done at the temple, for example by decorating the temple with *janur - janur*. *Pinandita* election in Kampung Bali is based on the lineage system. But if it is not ready then the election, if cannot be done with the election then it done by *pemangsit*, that is by way of praying as much as 3 times ask for instructions on Sanghyang Widhi Wasa, and if not can also be done by wearing *kwangen*, flowers and betel leaves filled with special flowers and given to each man and then who can *kwangen* that contains the special flower, then that will be *pinandita*.

## RESEARCH QUESTIONS

Are the teenagers of Balinese Youth Association in *Kampung Bali* Langkat North Sumatera maintaining the Bali language or shifting to Indonesian?

What is the role of education in Bali Language Maintenance?

What is the role of parents and the community in language shift of their children?

## METHODOLOGY

### *Participants*

In this qualitative study, the sample size was determined by the concept of saturation. The researcher was looking for the role of schools, parents, and community's contributions to maintenance and shift of Balinese language within the Balinese speaking community in the rural village of Kabupaten Langkat. The sample included 25 participants who were drawn purposefully from community membership list of the Youth Association. Participants in this study came from different area of Parents' home town in Bali Island. First, the researcher conducted a purposive sampling technique in order to select 2 adults of males from *Pura* who have a position as a chairman of Youth Association, a Balinese adult who have graduated from religious studies, and 16 of males member. The selection criteria for participation were: (1) the third generation of Balinese Immigrant's parents who actively as the member of Balinese Youth Association in *Kampung Bali*, (2) the teenagers who are still a student. Second, 7 females were recruited by the chairman as a research assistant using snowball sampling technique.

### *Instrument*

In this study, data were gathered using participant observations and depth interview with 25 Balinese speakers. The audio-recorder used with the participant's consents so that the researcher could transcribe and analyze them in detail. The interview took 10-20 minutes per participant at their home. The interview question is divided into two sections. The first section included questions to addresses language maintenance and shift in the role of education of Bali language with teenagers. The second section included questions to know the role of parents, and community in language maintenance and shift of their children.

### *Data Analysis Procedure*

The researcher adopted the steps for analyzing the data that are outlined in Creswell's (2014) plan of analysis. This plans involved the several steps: (1) organizing and preparing the data for analysis, (2) reading through all the gather information in order to acquire a general sense of it, (3) coding the data by coding text segments and giving a code label to them, (4) representing the data in tables or charts to convey information about each participants, and (5) making an interpretation the data and comparing the finding with information found in literature (Creswell, 2014).

## RESULT AND DISCUSSION

### *The role of education in Bali language maintenance*

After Balinese children graduated their primary school they have to continue their study outside the village. They faced with new environment that totally different with their home. They met many different ethnics who did not speak their first language but speak Indonesian. That condition makes Balinese students prefer to use Indonesian at school even at home with their parents who always speak Balinese to them and they answered in Indonesian. This transcript during the interview analysis response to the question: Do you learn Bali language at school? All the participants of this study reported the lack of Bali language at their school in Kampung Bali, Desa Paya Tusam. Five participants were interviewed in this study.

The first is Ngakan Putu Wijaya, who is 21 years old. His first generations are from Desa Sapat, Tegalalang and Desa Silungan. His parents as the second generations were born in North Sumatera. He was born in Kampung Bali, but he is still learning Bali language because he cannot speak Bali language directly and always answer his parents' ask by Indonesian.

*"Saya sekolah SD, SMP, SMA di negeri. Tidak ada pengajaran Bahasa Bali di sekolah. Saya pergi ke luar desa ini jika ingin melanjutkan belajar ke SMP, SMA atau universitas."*

(I went to Indonesian state school. There is no teaching Balinese language at school. I went to outside this village to continue my study at junior high school, senior high school and university because there is only primary school in my village).

Ayu Made Wulandari is 17 years old and she has Balinese background same like Ngakan Putu Wijaya because she is Ngakan's sister. She is a student of SMA Negeri 1 Selesai, there is no teaching Bali language at her school. It is only her in her class who Balinese, so she never spoke Bali language with her friends.

*"Saya tidak pernah belajar Bahasa Bali di sekolah. Saya hanya belajar Agama Hindu, filsafat dan karya sastra Bali di sekolah saya dulu dengan Pak Terang Ate Surbakti."*

(No, I never learned Bali language at school. I just learn Hindu religion, philosophy and sastra Bali at school with my teacher Mr. Terang Ate Surbakti).

Komang is 16 years old, and she is a student of SMA Negeri 1 Selesai. She always used Indonesian with her friends at home and school, neighbors, because she always speak Indonesian at home since she was child. She knew if her parents ask her but she did not know how to answer it in Bali Language, and choose Indonesian to answer.

*"Saya hanya belajar agama Hindu saat saya di SD, tidak ada kurikulum untuk bahasa Bali di Kampung Bali ini."*

(I learned Bali religion at primary school but there is no Bali language curriculum in Kampung Bali primary school).

According these statements, three participants reported that they need to learn Bali language at school and the analyses shows that Indonesian was the only language instruction for all the state school and non-government school in Kampung Bali. There is no Bali language curriculum at school, only Hindu religion subject at school. No choice in the absence of Balinese school, at least the basic of Bali language when they learn Bali subject at school.

***The role of parents in language shift of their children***

Immigrant's parent from Bali in Kampung Bali Langkat virtually want their next generations preserve their heritage language and its cultures, they feel loss but Indonesian accelerate so fast in their daily life even at home. There are some parents who persist on their heritage language at home and always use Bali language at home to their children.

Nyoman Sumandro is the chief of Kampung Bali and his wife Ketut Tri Asih. They are included the second generation of Balinese people in this village. When he was 5 years old, he is brought by his parents from Bandar Selamat to Kampung Bali. His parent is from Tanah Ampo, Kabupaten Karangasem, Bali. According to Nyoman Sumandro, he went to his village, Bali in 1999, and all of the Balinese people have been back to Bali. He said that he never teach his son to speak Bali language. They always speak Indonesian at home, to neighbors, and speak Java language to friends.

I Wayan Balik and his wife Hasna Br. Bangun, they told that his daughter cannot speak Bali language, she know the meaning but cannot answer in Bali language and choose to speak Indonesian to answer, because they always used Indonesian at home. He used Bali language in the work place with his Balinese friends and Javanese and Indonesian with other friends. He only spoke Bali language with teenagers who know Bali language. He realized if he teach Bali language to his children when they were kids it will be easy, and it will be hard if I teach them now.

According two families' statements above show that the negative parents' attitudes in Kampung Bali, they always speak Indonesian with their children. They just respect with teenagers who know Bali language well.

Nyoman always speak Bali language at home to his sons, in society Indonesian, in the community using Bali language and Indonesian. He told that Bali is unique, he proud of that. After his sons went to school they did not use Bali language anymore, they know the meaning but cannot use it. He realized that the children in Kampung Bali less familiar of Bali language, but in his family they always use with his sister, parents, and his wife. Show the cursed, love, in Bali language.

His experiences show that Bali language is always used by their families and his sons have good understanding the language because his parents always use it when he was child. The acquisition of Bali language when they were kids making a good effect to understand the language.

I Nengah Karyadi and I Ketut Supriyati always use Indonesian and Bali language sometime with their son and daughter. They use Bali language spontaneity when they ask their son or daughter at home. They told that it can make their son and daughter remember the words in Bali language. They are also proud when using Bali language in the community at *Pura*.

I Dewa Putu Dana is a *Pemangku* (the elderly of Hindu religion) in Kampung Bali. Because of the heredity of Bali religion in Kampung Bali, he told that he and his family have to preserve

their language and culture. If we did not preserve it, who else? Although he is an old man but he said that we must learn and learn all of Bali language and its cultures. He have to know Bali language deeply, it caused by he is a *Pemangku*. He used Bali language and Indonesian with his neighbors.

Two families above noted the important of Bali language because they included as the leaders of this community. They stated that they have to know deeply the Bali language. It caused by the demands as the elder of Balinese people in Kampung Bali. They and their families also have to preserve their heritage language because they are the elder of Bali people.

## CONCLUSION

The findings of this study show that language shift cannot be evitable in the role of education to teenagers in Kampung Bali. All of the participants reported the lack of Bali language at school because all schools use Indonesian. It is an absolutely need for Balinese school at least a Bali language subject. Parents can include allowing Indonesian at home and making their children only speak Indonesian, but some parents only speak Bali language at home in the result of language maintenance and the elder of this community have a good attitude to preserve their heritage language. In one of the parents found that parents as a second generation who know the language of Bali reluctant to invite to speak Balinese to the young who are considered did not know much about the language of Bali, and it may gave the pressure of their next generation of community itself.

### *Limitation of the study*

The researcher conducted this study to the observable limitation as noted by the participants regarding the language that used by 25 the Balinese Youth membership list, 2 adults 1 as a chairman and 1 Balinese adult who have graduated from religious studies, they are included 18 males and 7 females in Balinese community who still use and shift the language. This study focused on addresses the language maintenance and shift to get holistic understanding of Balinese language rather than compare or make distinction between male and female participants in gender's views.

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