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Language attitude of Pedawa's adolescents towards their native language: A sociolinguistics perspective

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Abstract---Assessing language attitudes in a multilingual community is important to investigate the shifted language use. In certain domains, research on language attitudes has received much attention in recent years. Pedawa village is a traditional village that is newly developed into a tourism destination in the northern part of Bali Island, Indonesia. Due to its contact with recent developments in tourism, and the use of the National Language (Indonesian), it is presumed that the adolescents have shifted their attitude towards their native language, Bali Age (BA). This research aims to describe the language attitudes of Pedawa adolescents towards their native language; in-depth interviews and distributing questionnaires were conducted to obtain the data. The results revealed that they have a positive attitude towards their language. It is signified by the response to the questionnaires which have five indicators concerning the frequency of using their language (BA) compared to the Indonesian and Balinese languages with Bali Dataran dialect, and six questions related to language attitudes. Though the village has just been promoted as one of the tourist destinations, it does not affect their positive attitude towards their native language. This is due to their dwelling place being remote and public transportation is scarce so they hardly have contact with other communities.

Keywords---adolescents, language attitude, mother tongue, sociolinguistic.

Introduction

The Balinese language has been claimed to have two main dialects, the Balinese dialect of Bali Dataran (BBD) and the Balinese dialect of Bali Aga (BA) (Bawa et al., 1983; Denes et al., 1985). The Bali Aga dialect is often called the Bali Mula dialect which is spoken by people in the highlands of Bali such as Pedawa village and the Bali Dataran dialect is spoken by people in the lowlands of Bali. Pedawa Village is one of the traditional villages located in Buleleng Regency.

Kartomihardjo (1981); Fasold (1984); Hudson (1996), illustrate that speakers of different languages are considered a threat to the sustainability of the language of the minority community. One of the factors causing the emergence of language shift according to Garvin & Mathiot (1972) is that people have high mobility and tend to use two or more languages. In the intermingling of languages, there will be a dominant language and a marginalized language. This is because each speaker has a different social role in society. This is also consistent with the findings of a study conducted by Nur (2021). regarding the attitudes of Betawi teenagers toward their mother tongue. It was discovered that the Betawi teenagers lacked positive attitudes, that their everyday language was overwhelmingly Indonesian, and that learning foreign languages had no bearing on their ability to maintain their native tongue.

From the sociolinguistics perspective, language defense involves language as a social system, communication system, and part of the culture of a particular society. The area that has a large population is certainly very influential in the number of speakers. This also affects the existence of a language. The issue of regional languages whose role is increasingly marginalized and their position is getting narrower as the strong position of Indonesian as the national language. The field that falls within the sociolinguistics umbrella is language attitudes. According to Hudson (1996), sociolinguistics is a vast field of study made up of many different sub-fields that are derived from preexisting social groupings. They are an individual's attitude made up of three elements: their thoughts, behaviors, and feelings.

Furthermore, as language attitude is one of the major study subjects in several domains, particularly sociolinguistics, it has received a lot of attention throughout the years. According to Bohner & Dickel (2011), linguistic attitude research is one of the essential subjects for a study on psycholinguistics and sociolinguistics. They mention that language attitude includes mental attitude or feeling toward the position of its language or the language of others. Based on the context above, this research is based on the attitude of the Pedawa adolescents toward their native language, Bali Aga.

The qualities of language attitudes, language loyalty, language pride, and norm awareness are suggested by Garvin & Mathiot (1972) The following is an explanation of the three linguistic attitude traits. (1) Linguistic fidelity is the first capital required for the preservation of a language inside a community. This feature makes it simple to stop the detrimental effects of other languages. (2) Love for a language is constantly fostered by its society, and (3) Pride in one's language fosters a feeling of connection and identity via the constant use of

language as a means of communication. Furthermore, this quality inspires individuals to improve their language so that it keeps getting richer in terms of terminology and vocabulary.

Nur (2021), also claim that several factors influence a person's language attitude, including political factors, ethnic factors, race, prestige, and/or language difficulty level. They exemplified the use of Javanese in Javanese society. Today, the use of Javanese among Javanese people seems to be less enthusiastic. This is an early sign of a less positive attitude towards the language. Regional languages are sometimes seen as languages that are less flexible and less up-to-date. This seems contrary to the Pedawa adolescents' view of their native language, the Balinese dialect of Bali Aga.

This study attempts to reveal how the Pedawa adolescents' attitude responds to the linguistic phenomenon that is currently happening, namely the shifting of the native language to the second language, which then becomes the language used in everyday life. The phenomenon has persisted for an extended duration and is expected to persist. For native languages to be the primary language that can balance daily language, there has to be a greater awareness of language. In that way, these two languages can ultimately be employed in their appropriate contexts while speaking a second language without neglecting the first. Based on the information in the introduction, the study intends to discuss the language used by Pedawa adolescents in the family and technology domains and their attitude towards the Balinese dialect of Bali Aga in Pedawa village.

Method

This study combines qualitative and quantitative methods, including in-depth interviews and questionnaires, to gather comprehensive data on language use in the family and technology domains and the attitudes of Pedawa adolescents toward their native language. Qualitative data was obtained by interviewing the informants. The informants were determined based on random sampling to provide information that supports the data analysis. The objectives of this research were (1) the language use in the family and technology domains of the Balinese dialect of BA, and (2) the language attitude of the Balinese dialect of the adolescents at Pedawa village. The quantitative data was obtained through questionnaires, while the data collection techniques were carried out through 1) interview 2) questionnaire, and 3) participating observation.

The listening technique was used to obtain the desired data by observing the conversation between the researchers and the informants. The object observed was the two domains mentioned and the attitude of the adolescents of the Balinese dialect of BA. While listening to the conversation, the researcher recorded the necessary data. According to Mahsun (2007), the listening method is intended for the researcher to tap language behavior in a speech event without involvement in the speech event. Therefore, the researcher is only an observer. The questionnaire in this study was based on Cohn et al. (2013). In the questionnaire, the use of language was classified into two domains, namely the use of language in the family and technology domains. In addition, the questionnaire also contains questions about people's language attitudes. The

language attitude refers to language loyalty, language pride, and awareness of language norms. The data obtained from the questionnaire was quantitatively processed. The data was analyzed based on the respondents' answers. The result is to find the language used in the two domains and the language attitude of the adolescents towards the BA dialect.

The data was analyzed by applying sequential explanatory (quantitative-qualitative) analysis techniques initiated by [Creswell \(2021\)](#), Quantitative data was analyzed to determine the number of speech frequencies in the form of language attitudes and then analyzed through a qualitative approach to see the domain of language and language attitude. This is reinforced by the expression of [Creswell \(2021\)](#) that the sequential explanatory mixed method is a design in which the researcher first begins by exploring quantitative analysis and then uses the findings in the qualitative phase. This technique is useful for identifying the speech of Balinese speakers in the BA dialect before determining attitudes and efforts to maintain the language. These utterances are direct speech (according to the sentence mode) or indirect (not under the sentence mode). Furthermore, after determining the speech, and the attitude of the language, the comparison technique is used to equalize and distinguish the speech that is considered positive and negative attitudes towards language. After the language attitude is obtained, it is followed by formulating efforts to maintain the language.

Discussion

The Balinese Bali Aga Dialect of Pedawa

[Bawa et al. \(1983\)](#); [Denes et al. \(1985\)](#), claim that Balinese has two main dialects, the Bali Dataran dialect and the Bali Aga dialect. Bali Aga is also known as the Bali Mula dialect spoken by people who live in the traditional villages (Bali's highlands). The dialect used by residents of Bali's highlands traditional villages is referred to as Bali Aga or Bali Mula. In contrast, people who reside in the island's lowlands speak the Bali Dataran dialect. The vocabulary variation and phonology (the distribution of vowel sounds at word ends, such as [a] and [ə]) are different across the two dialects. Of course, there are differences in customs, culture, and religion in addition to dialectal variants among many. Rapid developments in communication and technology have changed how people use language and could lead to new discourse forms that provide new avenues for social interaction.

Bali Aga is spoken in the village of Pedawa. Administratively, it is one of the seventeen villages located in Bali Province's Banjar District, Buleleng Regency. Across 16,680 hectares, it is separated into seven hamlets. The seven hamlets are Asah, Bangkiang Sidem, Desa, Insakan, Lambo, Munduk Waban, and Pedawa. Pedawa hamlet has a great deal of potential to be transformed into a tourist hamlet, much like other traditional villages in Bali. The territorial boundaries of Pedawa Village, Banjar District, Buleleng Regency are as follows:

- to the north it is bordered by: Tigawasa Village and Kayu Putih Melaka Village.
- to the south it borders Gobleg Village.
- to the east it is bordered by: Gobleg Village.

- to the west it borders Banjar Village.

The following map shows the location of Pedawa village



-8.237046, 115.028282

Figure 1. Map Location of Pedawa village

The primary source of income for the Pedawa people is agriculture. The Pedawa people were formerly referred to as sugar palm farmers because they engaged in the process of tapping palm sap to turn it into sugar. Pedawa sugar is still well-known today and has a wonderful sweet flavor. Because it is so tasty, palm sugar even became the symbol of the Pedawa people. Nevertheless, many Pedawa locals who had previously labored on sugar cane farms have now moved to coffee plantations. This shift is the result of several reasons, including current advances that bring about technological changes and economic pressures.

Pedawa village had a total population of 6153, of which 838 were adolescents (14%) and 5.315 were adults (86%). In this study, only 15 adolescent respondents were included who were domiciled in different hamlets. The adolescent respondents were divided into two age groups: (a) 11–12 years old and (b) 13–18 years old which also refers to the level of education (secondary and senior high schools). Most of them were between 11 and 12 years and only two of them were between 13 - 18. (13%) had completed secondary school, while 87% had just completed elementary school.

The use of Bali Aga

The adolescents in the family domain, whose ages ranged from 11 to 18, were primarily from rural areas recently affected by tourism development. Most of them just have an elementary education. The use of the Bali Aga dialect, which is the subject of this study, has been thought to have changed because of tourism development. This group was given nine questions with six indicators related to the language they use to communicate with their parents, grandparents, siblings, neighbors, friends, teachers at school, and other family members.

Indicators explanation:

- N = the number of informants who give the feedback/response.
 % = feedback percentage of all informants.
 SBA = always use Balinese with Bali Aga Dialect.
 BA > BI = use Balinese with *Bali Aga* Dialect more often than Indonesian.
 BA = BI = uses both Bali Aga dialect and Indonesian interchangeably (with the same frequency)
 BA < BI = Balinese with *Bali Aga* Dialect use not as much Indonesian Language.
 BI = always use the Indonesian Language.
 BBD = use Balinese with *Bali Dataran* Dialect.

Questions:

1. when they speak with siblings.
2. when they speak with their parents.
3. when they speak with their grandparents.
4. when they speak with their uncles and aunts
5. when they discuss lessons with their friends at school.
6. when they discuss lessons with their teacher at school.
7. when they play with their friends at school.
8. when they play with their neighbors
9. when they are praying

The language used in the technological domain

The number of adolescents was 15 and there were four questions asked to the respondents with six indicators. The questions are on the language choice: when chatting with friends, when chatting with parents, when chatting with brothers or sisters, and when chatting with teachers. Most of them, 7 respondents (46%) always used Balinese with the Bali Aga dialect, 6 respondents (40%) used Balinese in the Bali Aga dialect more often than Indonesian, 1 respondent (7%) used Balinese with the Bali Aga dialect not as much as Indonesian, and at the same time the same amount, 1 respondent (7%) always used Indonesian Language when chatting with friends. When chatting with parents, 11 respondents (73%) used Balinese in the Bali Aga dialect, and 4 (27%) used Balinese in the Bali Aga dialect more often than Indonesian (Holmes & Wilson, 2022). When chatting with brothers or sisters they mostly, 12 respondents (80%), used Balinese in the Bali Aga dialect, and 3 respondents (20%) used Balinese in the Bali Aga dialect more often than Indonesian. When chatting with teachers, 6 respondents (40%) used Balinese with Bali Aga dialect more often than Indonesian, 5 respondents (33%) always used the Indonesian Language, 3 respondents (20%) used Balinese with Bali Aga dialect not as much as the Indonesian Language, and 1 respondent (7 %) always used Balinese with Bali Aga dialect. This also shows that even in the technology domain the use of Bali Aga dialect is the highest in percentage.

Indicators explanation:

1. SD = strongly disagree,
2. D = disagree,
3. A/D= neither agree or disagree,
4. A = agree, and
5. SA = strongly agree

Questions:

1. BA is beautiful and sounds well.
2. BA has high cultural values.
3. Informant, as Pedawa people are proud of being able to speak BA.
4. Informants are happy when speaking to others using BA.
5. The informant is happy when speaking BA with other Pedawa people.
6. A campaign on the use of Balinese with the Bali Aga dialect should be performed among Pedawa villagers.

There are six questions posed to the respondents with five indicators: strongly disagree, disagree, neither agree nor disagree, agree, and strongly agree. Regarding the first question, all respondents agree that BA (Balinese with the Bali Aga dialect) is beautiful and sounds well, 8 respondents (53 % agree) and 7 respondents (47%) strongly agree). The second information on BA has high cultural values: 8 respondents (53%) strongly agree, 3 (20%) agree, and 4 (27%) disagree. The third question response on BA shows 8 respondents (53% strongly agree) 6 respondents (40% agree) were proud of being able to speak BA, and only 1 respondent (7%) strongly disagree. Eight respondents (53% strongly agree) and 7 respondents (47% agree) were happy when speaking to others using BA. 10 respondents (67%) strongly agree and 5 respondents (33%) agree that they were happy when speaking BA with other Pedawa people. For the last question on the effort to maintain the language through the campaign on the use of Balinese with Bali Aga dialect should be performed among Pedawa villagers, 10 respondents (67%) strongly agree and 5 respondents (33%) agree (Swann & Deumert, 2018; van Compernelle & Williams, 2013).

Adolescents can be described as positive since only 1 respondent (7%) strongly disagree that he or she is proud of being able to speak BA (question 3) and only 4 (27%) neither agree nor disagree that BA has high cultural values (question 2), so it can be concluded that all respondents agree and strongly agree to the rest of the questions related to positive attitude.

The positive attitude of Pedawa adolescents towards their native language is also reflected by the results of the questionnaires on the domain use of the language. most of them still use their native language in the family domain and technology domain. Even when they discuss lessons with friends or teachers most of them still use their native language, only 1 (7%) use Indonesian. When praying most of them (80%) used the Bali Aga dialect, 2 informants (13%) used the Bali Aga dialect more often than Indonesian, and only 1 of them (7%) used the Bali Aga dialect and Indonesian interchangeably (with the same frequency) (Kecskes & Nde Papp, 2000; Hicks et al., 2015).

The positive attitude is also supported by the location of the village which is on the tip of the hills that is quite difficult to reach. Public transportation is scarce. This condition makes the Pedawa villagers have limited opportunities to communicate with other people. Most of the adolescents under study live in the same area their entire lives, therefore they keep on communicating in the Bali Aga dialect almost in every domain. Though recently, Pedawa village has been promoted as one of the tourism destinations it does not have any effect on the use of the Bali Aga dialect (Cargile & Giles, 1997; Williams, 1970).

Conclusion

Language is the most dominant cultural aspect of life. As a means of communication, the language reflects the character of the user. In the Indonesian context, a country with a multi-ethnic population, each ethnicity has its native or local/ethnic language. Pedawa is one of the Balinese ethnic groups who live in the mountainous land in the northern part of Bali Island. The native language of this ethnicity is Bali Age dialect. Based on the findings and discussion it can be concluded that most of Pedawa adolescents still use the Bali Aga dialect across two domains: family and technology. In the two domains, the Bali Aga dialect is used at the same frequencies. They mostly speak in the Bali Aga dialect, for instance, when they converse in the family domain and with their relatives and neighbors at home, friends and teachers at school, and the temples when praying. This is reflected by the responses to the questionnaires that most of them use Bali Aga dialect in all the domains under study. This is due to their dwelling place being remote and public transportation is scarce so they hardly have contact with other communities. This reflects that they have a positive attitude towards their native language, the Bali Aga dialect as they are rarely in contact with other communities. Though tourism has been promoted in this area it does not affect the language use (Dick & Ferguson, 2015; Suslak, 2009).

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