

## THE MAINTENANCE STRATEGIES OF MOTHER TONGUE

Ida Bagus Putrayasa  
Jalan A. Yani 67 Singaraja – Bali  
E-mail: ibputra@gmail.com

---

### ABSTRACT

*Balinese language is a mother tongue which is used as a means of communication among Balinese people, both spoken and written. It should happen naturally like that. However, it does not happen as expected. Balinese people, from children to adults, rarely use this language in their interactions, at school or in their communities. Moreover, Balinese parents also tend to avoid the use of Balinese language at home. Even some of them seem proud if their children speak Bahasa Indonesia or other foreign languages fluently rather than speak Balinese. This particular case rises a big doubtness for the existence of Balinese language. It can slowly reduce the numbers of native Balinese speakers and the worst probability a language extinction. Therefore, the preservation of Balinese language strategy is urgently needed to preserve and maintain the existence of this language, as one of our local cultural heritages. This is also supported by the explanation of Chapter XV, Article 36 of the Constitution of 1945, which states that 'in an area that has its own language, which is maintained by the people well, (such as Javanese, Sundanese, Madura, Bali, etc.), that language will be respected and maintained well by the state'.*

Key words: strategy, maintenance, mother tongue

---

### 1. Introduction

Balinese language is the mother tongue is used as a means of communication among the people of Bali, both orally and in writing. It should happen naturally like that. However, reality shows that that is happening is not the case. Balinese people, ranging from children to adult children rarely use the language of Bali in the interaction, both at school and in the community. In fact, in the family life of parents to direct their children rarely use the language of Bali. They seemed proud if their children are fluent in Indonesian or foreign languages from an early age. Events like this are very worrying because Bali is slowly speakers will be reduced, and eventually will become extinct language Bali or die because it is dominated by another, more prestigious language. Anonby (1999) says that "rapid change Often Occurs when there is extensive bilingualism, the which can lead to one language being lost Altogether". Fasold (1984) adds, despite a relatively good and beautiful language, if not used by the wearer, the language will not develop even die.

The fact is also supported by Suarjana (2008) which says that there are symptoms of growing marginalization of the Balinese language in order of Balinese daily life, especially in the upper middle class and young people. It is identified because of the attitude of the Balinese as Balinese language speakers are not able to meet the needs of native speakers in the community, the nation and the state, especially in its economic aspects. Bali mastery of language can not provide added value especially to improve the standard of living (Sancaya, 2004).

The above conditions motivated to need to be addressed so that the existence of the Balinese language remained in the middle of the development of science and technology. Bali survival language is a fixed price that must be followed and upheld by the people of Bali. Bali preservation of language is necessary so as not to become extinct Balinese language and live forever. According to Crystal (in Wardhaugh, 1998), preservation of language is very important because it can realize the cultural diversity, to preserve the identity, ethnicity, maintaining social adaptability, and increase the linguistic sensitivity. Therefore, language preservation strategy is urgently needed to preserve the language is concerned, in this case is the language of Bali. Under such exposure, the problem that arises is 'strategies are carried out in native language preservation?'

### 2. Discussion

#### 2.1 Definition of Strategy

The strategy is the science and art of using all the resources of the nations to implement a particular policy in war and peace (KBBI, 2008). Which can be considered directly related to the definition of strategies in language teaching is that the strategy is a careful plan of the activities to achieve specific objectives. Hornby (in Burden, 2010) suggests that the strategy is to design tips operating in battle, such as ways to adjust the position or strategy to fight armies and navies.

In the context of teaching, Gagne (1974) states that the strategy is an internal one's ability to think, solve problems, and make decisions. That is, the learning process will cause students to think uniquely to be able to analyze, solve problems in making decisions. On the other hand, O'Malley and Chamot (in Iskandarwassid, 2013) suggests that the strategy is a set of useful tools as well as active, involving individuals directly to develop a second language or a foreign language. Strategy is often associated with language achievement and proficiency in using the language. Based on the limitations mentioned above, it can be concluded that the strategy is a careful plan to do something in order to achieve specific targets.

Overall understanding of the strategy put forward by the experts above refers to the aspect of careful planning, measurable, and prepared through appropriate mechanisms. Understanding the strategy applied to various fields of science, including in the

context of the local language preservation. That is, the local language preservation strategy is the local language preservation plan (read: the Balinese language) is done carefully and measurable.

## 2.2 Definition Language retention

Definition of language preservation has been proposed by the experts. Definitions preservation of these languages can be described one by one below. Preservation of language is a decision to continue the use of languages collectively by a community that has used the language before (Fasold, 1984). Fishman (1975) argues that the preservation of language refers more to the situation a state of members of a language community are trying to keep their language by always using it. Meanwhile, Trask (in Wardhaugh, 1998) suggested that the preservation of language is a language in continuous use by the speakers, especially in the state it is in a language other languages pressure. This happens because the community together decided to continue using the language (or languages) that have traditionally they use. Other experts say that the preservation of language is a language of business that continues to be used and appreciated, especially as a group identity, the language communities concerned through teaching, literature, mass media, and others (Kridalaksana, 2008).

Based on exposure to the experts above, it can be concluded that the preservation of language is the efforts undertaken by a community to always use a continuous basis through teaching language, literature and mass media.

## 2.3 Strategy Language retention Bali

In Chapter XV, Article 36 of the Constitution of 1945, stated that 'in an area that has its own language, which is maintained by the people well, (such as Javanese, Sundanese, Madurese, Balinese, and so on), those languages will be respected and maintained well by the state'. On the other hand, in the Republic of Indonesia Act 24 of 2009, Article 1 point 6 stated that the local language is the language used for generations by Indonesian citizens in the areas in the territory of the Republic of Indonesia. Furthermore, Article 42 Paragraph (1) stated that local governments are required to develop, nurture, and protect the language and literature of the region in order to remain in compliance with the position and function in society in accordance with the times and to remain a part of the richness of Indonesian culture. As a consequence of this statement, the relevant local language user community (read: the Balinese language) should continue to use and promote regional languages so that local wealth is preserved and well maintained. This is consistent with what was said Anies Baswedan, Minister of Education and Culture of the Republic of Indonesia (Kompas, 2015) when opening the 2015 Congress of Civilization Aceh say that the demise of the local language as a result of the public no longer accustomed to using language or proud. Exemplified also that the Acehese people prefer to use the word 'tsunami' of Japanese to refer to a large wave disaster that hit Aceh in 2014. In fact, Aceh has its own terms, namely 'smoong' from the language of Simeulue, an island in western Aceh. Similarly, the Balinese people prefer to use the word 'earthquake' of Indonesian to refer to large vibration that shook Bali in 1976. In fact, Bali has its own terms, namely 'gejer'. In terms of numbers, the Balinese people prefer to use 'twenty-one' to selikur, 'thirty-five' to pesasur, 'forty-five' to setimaan, 'one hundred and seventy-five' to the Valley, 'four hundred' for the deacon, 'eight hundred' for Domas, 'one thousand six hundred' for sepaa, and others. To that end, the public is expected to continue to use the regional language in everyday life in order to stay awake and not become extinct.

Bali local language in order to stay awake and well maintained, there are several strategies that can be done, namely: (1) encourage children to use the language of Bali in everyday family life. Bali related to the use of language in the family, Reyhner (in Atmaja, 2011) says that in families that can happen cross-generational transmission of the language that is useful for the preservation of regional languages. (2) using the local language Bali interact in society, both in the realm of customary and religious realm. (3) through education and the teaching of local languages in schools Bali. For the lower classes, the language generally used as the language of Bali introduction. This is in accordance with Law No. 20 of 2003 on National Education System, which in Article 33 Paragraph (2) states that local languages can be used as the language of instruction in the early stages of education, if necessary in the delivery of knowledge and / or specific skills.

In addition to the three strategies described above, preservation of language Bali can be done through strategies such as Bali Orti approach. Bali Orti approach refers to a set of assumptions that are related to the nature of language and language teaching, which in this case is the local language of Bali itself. Bali Orti is one rubric Bali Post, published every Sunday, which aim to help the people of Bali can be proficient in Bali or maybe also as a teaching material in the following activities at school. Under the rubric of the many issues discussed related to the problem (teaching materials) Balinese language. Teaching materials are literature (in the form of: prose and poetry), the introduction of vocabulary Bali and how to write the script Bali right in accordance with *uger-uger* post script (writing conventions), improbable, Kruna, song pop Bali, and others. By introducing vocabulary through the rubric Bali Orti, readers (Balinese) will increase Bali vocabulary treasury. With increasing Bali vocabulary treasury, the reader should be able to use it properly communicate, both orally and in writing. Overall the teaching materials aimed at preserving the Balinese language. Based on this, the approach Bali Orti can maintain language as the language of the local cultural heritage maintained by the State.

On the other hand, the research results Suandi, et al. (2015) seem to be used as teaching material Balinese language, especially in the subject vocabulary. Research results are related to the preparation of the dictionary Bali uptake. Many Indonesian or foreign that is absorbed into the language of Bali. One source was taken from rubric Bali Orti. Some examples are: ngawisuda 'graduated' (graduation), madansa 'dance' (dance), maprestasi 'achievement' (achievement), kakelola 'managed' (governance), statera 'distater' (starter), when the 'typed' (tik), depositoang 'deposited' (deposits), parkiranga 'parked' (parking), kasiarang 'broadcast' (broadcasting), and ngaperdaang 'memerdakan' (regulations). Examples of these can enrich the repertory vocabulary

Bali. Increasing vocabulary Bali absorbed from Indonesian languages or foreign, suggesting that language preservation efforts Bali appears to be realized.

In addition to the research conducted Suandi, et al. about Indonesian or foreign absorption into the mother tongue (Balinese), there are few studies related to the native language preservation. These studies are: (1) research conducted by Supriadi (2014) about the Mandarin dialect preservation society Tiong Hua in Purwokerto. Research conducted using interview, observation, questionnaire, and recording. The results show that the retention by the Mandarin dialect Tiong Hua community in Purwokerto occurred in ethnic communities Tiong Hua backgrounds 'mother tongue' from a common ancestor in China. Additionally, language maintenance that occurs due to the Mandarin dialect of the language used as the identity of the group. Factors causing the Mandarin dialect language preservation is due to a strong impetus to maintain its 'mother tongue' as a social identity in the community about the use of Java or Indonesian language as the language of everyday and as a moral responsibility as ethnic descent Tiong Hua. (2) research conducted by Abrar (2014) on the preservation mother tongue (B1) in Jambi society. Researchers used three ways or strategies to preserve native languages, namely: (a) interaction: interaction with family members and friends using their mother tongue; (b) use of ICT: watching TV programs in native languages, listening to radio broadcasts in the mother tongue; and (c) use the book and song: read books in the mother tongue, and singing in their mother tongue.

Based on the research results, it can be concluded that with the discovery of several native language preservation strategy, the goal of solving this study fulfilled.

### 3. Cover

In the concluding part of this raised several issues related to the description above. Today speakers Bali wane. This is particularly worrying because it will not have an impact on the survival of the Balinese language, and even extinction. Balinese language in order to survive, we need a strategy. The strategies are: (1) encourage children to use the language of Bali in everyday family life. (2) using the local language Bali interact in society, both in the realm of customary and religious realm. (3) through education and the teaching of local languages in schools Bali. In addition to these three strategies, *Bali Orti* approach can be used. *Bali Orti* is one rubric Bali Post, published every Sunday. In the column, many things discussed issues related to the Balinese language. One of them is the introduction of vocabulary Bali and how to write the true Balinese script according to *uger-uger* post script (writing conventions). By introducing vocabulary through the rubric *Bali Orti*, readers (Balinese) will increase Bali vocabulary treasury. With increasing Bali vocabulary treasury, the reader should be able to use it properly communicate, both orally and in writing. Based on this, the approach will be able to maintain the *Bali Orti* Balinese language as a mother tongue cultural heritage maintained by the State.

### References

- Abrar, M. (2014). *Maintaining first language: bilinguals' voice* in **Proceeding International Seminar Language Maintenance and Shift IV**. Semarang: Balai Bahasa Provinsi Jawa Tengah.
- Anonby, S.J. (1999). "Reversing language shift: can kwak'wala be revived?" in Reyhner, Jon dkk. (Ed.). **Revitalizing Indigenous Languages**. Flagstaff, AZ: Northern Arizona University.
- Atmaja, B. (2011). **Ajag Bali dalam perspektif pendidikan wacana dari Undiksha**. Singaraja: Undiksha.
- Burden, P.R. dan Byrd, D.M. (2010). **Methods for effective teaching**. Sydney: Allyn & Bacon.
- Depdiknas. (2008). **Kamus besar bahasa Indonesia**. Jakarta: PT Gramedia Pustaka Utama.
- Fasold, R. (1984). **The sociolinguistics of society**. Oxford: Basil Blackwell.
- Gagne. (1974). **Principles of instructional design**. Tokyo: Harcourt Brace Jovanovich College Publisher.
- Fishman, J.A. (1975). **Sociolinguistics, a brief introduction**. Massachusetts: Newbury House Publishers.
- Iskandarwassid dan Sunendar, D. (2013). **Strategi pembelajaran bahasa**. Bandung: PT. Rosdakarya.
- Kridalaksana, H.M. (2008). **Fungsi bahasa dan sikap bahasa**. Ende-Flores: Nusa Indah.
- Sancaya, W. (2004). "Bahasa bali jagadhita: bahasa budaya dan ilmu pengetahuan" in Kumpulan Makalah **Bali Menuju Jagadhita**: SAneka Perspektif. Denpasar: Pustaka Bali Post.
- Suandi, I.N., dkk. (2015). **Penyusunan kamus serapan dalam bahasa Bali**. (Laporan Penelitian). Singaraja: Undiksha.
- Suarjana, P. (2008). *Sor-Singgih Basa Bali Ke-Bali-an Manusa Bali* dalam **Dharma Papadikan, Pidarta Sambrama Wacana dan Dharma Wacana**. Denpasar: Tohpati Grafika Utama.
- Supriadi, N. (2014). *Pemertahanan bahasa 'dialek Mandarin' pada masyarakat Tiong Hua di Purwokerto* in **Proceeding International Seminar Language Maintenance and Shift IV**. Semarang: Balai Bahasa Provinsi Jawa Tengah.
- Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 tentang **Sistem pendidikan nasional**. Jakarta: Depdiknas RI.
- Undang-Undang Dasar Negara Republik Indonesia Tahun 1945** ([http://id.wikipedia.org/wiki/Perubahan\\_Pertama\\_Undang-Undang](http://id.wikipedia.org/wiki/Perubahan_Pertama_Undang-Undang) Dasar Negara Reublik Indonesia Tahun 1945/Similar pages.
- Undang-Undang Republik Indonesia Nomor 24 Tahun 2009 tentang **Bendera, bahasa, dan lmbang negara, serta lagu kebangsaan**. Jakarta: Badan Pengembangan dan Pembinaan Bahasa Kementerian Pendidikan dan Kebudayaan.
- Wardhaugh, R. (1998). **Sociolinguistics**. Oxford: Basil Blackwell Ltd.