

THE LANGUAGE MAINTENANCE OF MOTHER TONGUE IN TOURISM AREA, UBUD

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ABSTRACT

This study entitled "*The Language Maintenance of Mother Tongue in Tourism Area, Ubud*". The background of this study is departed from having seen the phenomenon of a rapid tourism development in Ubud. The arrival of tourists, both domestics and foreigners, would have an impact on the interaction between tourists and local communities. The interaction is not merely the culture, but also in terms of communication of how the language is being used. The use of language in daily communication is definitely become an interesting aspect to be discussed because Ubud is known as a multicultural region; some people may think that Ubud is a bule village similar to Kuta.

The objective of this study is to determine whether mother tongue is still being used in Ubud, Gianyar or had it replaced by the foreign language. In addition, this research conducted to find out the strategies used by the people of Ubud to maintain the sustainability of mother-tongue language in the region.

The method used for this research is a field research. The research conducted by a non-participatory observation; researchers act to make observations and not directly involved in the interaction at the time of the study. Research techniques that used are documentations, records and depth interviews. The results analyzed by approach which was proposed by Fasold (1972). It is also supported by Fishman's approach; both concern with language maintenance. The interview results are expected to answer strategies used by speakers of the local community in preserving the language. The presentation of the data described in qualitative descriptive method.

Keywords: Language Maintenance, mother tongue, Tourism area, Ubud

I. INTRODUCTION

Gianyar is one of eight regions in Bali. It is an art region, because at every breath of its people always being attached with art to guide or become reference for their lives. A simple example can be seen in producing the offerings from the young coconut leaf material as complementary offerings of Hindu community in the area; it looks very slick, beautiful with an artistic pattern. In addition, Gianyar also came up with many famous artists, such as: Mario Blanco, Rudana, AgusTeja and many more.

Geographically, Gianyar is bordered by Denpasar city in the southwest. On the west of Gianyar, it bordered by Badung. As for the east and southeast is bordered by Bangli and Klungkung. Gianyar regency is divided into seven districts, which are: Blahbatuh, Gianyar, Payangan, Tegalalang, Tampaksiring, Sukawati and Ubud.

As one of the districts in Gianyar, Ubud, with 7.8 km² wide, may be better known than the other districts. This is because Ubud has a charm of natural scenery and also the cultures. Having seen the potential, Ubud is not only known for the agriculture sector,

but also on the tourism sector. Many foreigners come to Ubud, even foreign artists, like: Walter Spies, Rudolf Bonnet, Antonio Blanco, Han Senel and the others who decided to settle in Ubud. Desmond Tutu, a Nobel Peace winner, mentioned that Ubud as the "World Cultural Centre". No one doubted if the international standard events, such as: *Ubud Writers and Readers Festival*, is held annually in Ubud.

The rapid tourist development, which is accompanied by the rapid increase of the tourists' arrival, both domestics and foreigners to Ubud, certainly raises cultural interaction, including the interaction of language; between local people and the tourists (mainly foreign tourists). Local communities tend to use the international language, which is English in having the communication. This takes place not only during shopping activities, but also when welcoming guests at the attraction, or greetings in the street, as well as other activities. The above phenomenon then raises the question of how is the maintenance of mother-tongue in the tourist area of Ubud. Having the above introduction, this research has two issues to be discussed further, they are:

A. How is the use the mother-tongue in Ubud as a tourism area and in what domain is it applied?

B. What strategies used by speakers (local communities) to try to maintain the use of mother-tongue?

II. CONCEPT & THEORETICAL FRAMEWORK

The concept and applied theoretical basis for this study is the language maintenance proposed by Hoffman. An overview of the languages mentioned that the language is a sign system in the form of sound, arbiter, used by a speech community to collaborate, communicate, and identify itself. (Chaer, 2004: 1) Another definition is that the language maintenance refers to a situation where members of the community or people trying to maintain the use of language that they usually use (Hoffman, 1991: 186). The language maintenance needs to be done when there is a tendency in a language shift.

Fasold (1984: 213-214) argues that language shift is the result of the language election process in a very long period of time. When the language shift occurs, members of a language community grouply prefer to use a new language rather than the old language that is traditionally used. Kridalaksana (2008: 188) stated that the language shift is a permanent change in one's choice of language for everyday purposes, especially as a result of migration.

To test the use of language in a community or society it is necessary to apply the domain theory. This theory was popularized by Fishman, an American sociolinguist. Fishman (1972: 442) states that the domain is an abstract depiction of the topics socio-cultural communication, the relationships between communicators, and the place where events of communication held in accordance with the social structure of a speaking-community. In certain social factors; who is speaking, the social context of the conversation, functions and topics of conversation, are the aspects that are considered to choose the language in a variety different types of speech communities. Fishman suggests four domains, which are: families, neighborhoods, work, and religion.

Fishman (in Amon, 1987) suggested that the sphere is a theoretical conception that marks the interaction situation based on the

same experience and are bound by the same objectives and obligations, such as family, neighbors, religion and occupation.

III. RESEARCH METHOD

Research method is a means of procedures and techniques used in conducting a research (Djajasudarma, 1993: 3). This research is qualitative research, which is a series of activities or processes to collect data or reasonable information about a problem in certain aspects of life conditions on the object. This study did not use the data in the form of numbers and construed in accordance with the provisions of the statistics.

The data used for this study is each of the two respondents or families in thirteen *banjar* in Ubud Kaja, Central Ubud, Ubud Kelod, Bentuyung, Junjungan, Sambaan, Tegallantang, Taman Kaja, Taman Kelod, Padang Tegal Kaja, Padang Tegal Kelod, Padang Tegal Mekarsari. The families, which used as research samples were randomly selected.

Data collection methods used in this study is a non-participatory observation method. Observations will be held in four domains in the reference of Fishman (1972), which are: the families, neighborhoods, works and religions. The data collection techniques that used were documentation, as well as interviews. Documentation was made to record all information related to research in the field. Interview technique was carried out to determine the strategy. Interviews conducted by an open interview in order to get the results of a more comprehensive interview result.

The obtained was analyzed by referring to the domain of theory exposure which is presented by Fishman (1972), and match it with the approach of language maintenance proposed by Hoffman (1991). The results of the data analysis presented in descriptive qualitative using informal techniques (Djajasudarma, 1993: 68). Informal technique means to present a research report by using expressions verbal narrative laid inductive-deductive or vice versa.

IV. DISCUSSION AND RESULT

Ubud tourism area is one area that offers many attractions, arts and culture, and beautiful nature. Like Bali, this area also has many names or titles in a foreign language;

like: 'the colony of art', 'the world culture center', and many other names. Ubud region is one of seven districts in Gianyar with an area of approximately 7.8 km².

Belows is a detail picture of Ubud in the map:



Ubud experienced a rapid development in terms of tourism. It also impacts on the development of infrastructure with the emergence of many new hotels, villas and restaurants. The consequences that emerges are the congestion, and the possibility of a shift in the use of language in the interaction, not only with fellow locals, but also with foreigners.

This area has thirteen *Banjar*, those include: Banjar Ubud Kaja, Central Ubud, Ubud Kelod, Padang Tegal Kaja, Padang Tegal Kelod, Padang Tegal Mekarsari, Tegalantang, Junjungan, Sambaan, Bentuyung, Bentuyung Sakti, Taman Kaja, and Taman Kelod. The respondents who participated in this study were drawn randomly; each was represented by two respondents or families.

The result showed that the sustainability of the mother tongue used in the region can still be seen in nearly all domains. This is because Ubud people is strong cultural people. From the research, it is found that the community in Ubud are using mother-tongue (Balinese Language) in their daily lives. The respondents who came from Br. Junjungan mentioned that about eighty percents of people are using mother tongue; the mother-tongue used is in the level of ASO (*Alus Sor*). Others usually use Indonesian or mixed language (Indonesian and Balinese language).

The difference in language used was about twenty percents; it tends to be done by children or young people.

Banjar Ubud Kaja, Tengah, and Ubud Kelod

This *banjar* is a *banjar* which population are *pengayah* from Puri Ubud family. *Pengayah* is people who are alert and ready to give their devotion in various religious activities in Puri Ubud. Religious activities in the form of temple festival or *Dewa Yadnya* (*Piodalan*) or cremation as in *Manusa Yadnya* (*Pengabenan*) activities. Every ritual activities which are carried out by Puri Ubud, fully supported by three *banjar*. This *banjar* is located on the west of the *Puri*. The three *banjar* are located on the same road. Starting from the southern part to the end, there stood: Banjar Kelod Ubud, Banjar Ubud Tengah and Banjar Ubud Kaja. The result obtained from these areas is the sustainability use of mother-tongue was well used. The domain of family and neighborhoods were the two domains where the use of mother-tongue was still dominant. Mother tongue is a language that is used in the domain of the family, while in the domain of neighborhoods, mother tongue was also fluently used. In the other hand, there was a shift in the language in the domain of working environment. The language which was used in that domain is mixtured language of mother-tongue and Indonesian.

Results of the questionnaire stated that the respondent agreed with the rapid development of the "face" of Ubud which is characterized by congestion and many new buildings. However, the physical development does not necessarily have a significant influence on the sustainability of mother tongue in this region. It is because of the population is *pengayah* in Puri Ubud, it means that inevitably speak of ethics, it is still going well. The majority of people, who come from the community of *Sudra caste*, will keep their ethics when they speak with the members of the *Puri*. The use of Balinese language in terms of the level of language Bali ASI (*Alus Singgih*) is a necessity as a form of their respect, but in the domain of the working environment and religion, the population in *banjar* tends to shift the language. The shift means is not to use a fully Balinese language, but the communication in *banjar* is in the form of mixed language

which is Balinese and Indonesian.

Banjar Padang Tegal Kaja, Padang Tegal Kelod and Padang Tegal Mekarsari

The three *banjar* is located in the area towards one of the famous restaurants in Ubud, which is owned by a local resident with the name *Bebek Bengil* Restaurant. Throughout the *banjar's* area, on left and right side, there are filled with clothes and souvenir sellers. This proved that people in this region have the high entrepreneurial spirit. The opportunity, with the number of tourists visiting this area is used well by local residents. This study encountered a lot of Padang Tegal people works in *Bebek Bengil* Restaurant. It is due to the location, which is not far away, and also the workplace is quite prospective in terms of income.

From the results, almost all respondents involved are native of Ubud. They were born and raised in Ubud. They witness changes in this area. Ni Ketut Sari, a respondent who works as a chef at *Bebek Bengil* restaurant, mentioned that such change is in the traditional market, which is converted into a modern market; there is a widening road, but then many people parked on it; rice fields, which once adorning the beautiful face of Ubud, transformed into a place of business, communication facilities and infrastructure, such as the internet, but then more regular trash are found there. Of all the changes, people of Ubud remained on their identity, which is speaking fluently in Balinese language. The strong ethnic of culture in Ubud made the people of Padang Tegal still steadily maintaining their mother-tongue. The families who live in a residential location of Ubud, remains steady on using their language. In the domain of the family, neighborhoods and religion, the Balinese language is the dominant language. But there is a language shift occurs in the working environment. The mother-tongue was only used by the co-workers, who are Hindus of the local area. Mother-tongue was also used by the workers to the restaurant owner. While Indonesian language typically used in the conference or other formal activities.

Banjar Taman Kaja and Taman Kelod

The two *banjar* are located on Sri Wedari street, Ubud. Approximately 200 meters from the eastern side of *Puri Ubud*, which

is on the left side of the road. Similar to the three *banjar* in Ubud; which are: Ubud Kaja, Ubud Tengah and Ubud Kelod; Banjar Taman Kelod is also *pengayah* of Puri Ubud family, which genealogically are a collection of family from *menak*, the families who have *pre-Gusti* name. Unlike the people in Banjar Taman Kelod, the residents are not an immediate *pengayah* in Puri Ubud family. The family in Banjar Taman Kaja is dominated from *Sudra caste*.

The results conducted in both *banjar* showed that the language maintenance of mother tongue was still going well. Ubud thick dialect can be found in the data conversation with the family in Banjar Taman Kaja. They mentioned that in everyday life they prefer to use mother-tongue rather than using Indonesian. Likewise, the use of mother-tongue in the domain of neighborhoods. It was found that the local communities who live side by side with the immigrants who lived in villas along the streets were still faithfully use their mother tongue. This is due to the culture of Bali, which is still thick, for instance *melali* (to pay visit) to the neighboring house at their leisure time. In addition, their educational level, which commonly only graduated from junior high school, made them choose mother tongue as the daily language. In contrast to their children, who can finish up at the level of university education; the use of mother languages is certainly mixed with the use of Indonesian as they studied during the lecture. However, with such conditions, when they are at home they continue to use the mother tongue to communicate with their parents. The rapid development in Ubud, which is characterized by congestion was not becoming a barrier to maintain their mother-tongue when they communicate in Banjar Taman Kaja. Therefore it can be concluded that the use of mother-tongue in the domain of the family, neighborhoods and culture were still going well. Other domain, like in the working environment, was also using Balinese mother-tongue because the respondents who were involved in this research worked as laborer. Co-workers of the respondents were Hindu and the communities who also work the similar job were from Ubud. This led the communication in the working environment of the respondents was still using mother-tongue, the Balinese language.

Br. Sambaan, Bentuyung, Br. Bentu-

Yung Sakti, Junjungan and Tegallantang

Geographically, the five *banjar* is located north of Br. Ubud Kaja. Sequentially, Br. Sambaan located at the southern part of the five *banjar*. After Banjar Sambaan, if we continuously walk to the north, there will be the next two *banjar*, Br. Bentuyung and Br. Bentuyung Sakti. The two *banjar* are better known by the name Banjar Bentuyung; despite the fact that Bentuyung is divided into two, namely Bentuyung and Bentuyung Sakti. Stepping north from Banjar Bentuyung is Banjar Junjungan and also Banjar Tegallantang.

Banjar Sambaan is a small *banjar* with small number of families. Unlike Banjar Bentuyung, which has approximately two hundred and fifty (250) households. In Banjar Sambaan, it can be found a traditional communal population. The society are still steeped in culture and tradition. The study found that, although Banjar Sambaan is located close to the central of Ubud, but many of its inhabitants are not working in the tourism sector. It can be found that, on the right and left side of the road, there are many small *warungs*, such as: side dishes seller, ceremony instrument seller, or even *warung* coffee. One of our respondents in the research is a coffee seller named Ibu Putri and her husband. Ibu Putri works as a housewife and coffee seller; her *warung* is located in the west road of Banjar Sambaan. With her husband, who works as a village official staff, they live with their extended families without children. Ibu Putri communicates using mother-tongue or Balinese language fluently. Ibu Putri could not communicate in a foreign language, unlike her husband, who usually interact with many foreigners in the village office. As a village official staff, her husband does not want to master a foreign language, just because many foreigners often come to the village office to ask questions or ask for information about Ubud.

The interview we did to Ibu Putri made us get answers to some questions we had prepared. Ibu Putri is a newcomer in Banjar Sambaan. It is different from the respondent in other previous *banjar*, Ibu Putri is originally from Banjar Sayan, which is located not far from Ubud. As a newcomer in Banjar Sambaan, Ibu Putri mentioned that in term of infrastructure of *banjar* Sambaan and Ubud has undergone many changes. Although there

is no villa in Banjar Sambaan, but there is a lot of villa developments in Banjar Bentuyung, which is had a good impact on the development of Banjar Sambaan.

She mentioned that she used the mother-tongue (Balinese language) with her partner and her extended family. Indonesian is very rarely used by her, unless the stall was visited by domestic tourists. If foreigners who are shopping in her stall, she would communicate with gestures and shows the amount of money, which is meant to be understood by the tourists. In the domain of neighborhood and religion, the respondent is also used mother-tongue. The neighbors are native of Banjar Sambaan, whereas in the neighboring domain, respondent mentioned the reason of the high intensity of the customary activities that require them to communicate in Balinese. Regarding the strategy, there is no special thing they did because of the respondent's mother tongue is used intensely.

The results of the other three *banjar*, which are: Bentuyung (Sakti), Junjungan and Tegallantang, also obtained similar results. Respondents from the *banjars* provided similar informations. Banjar Bentuyung and Bentuyung Sakti are located in the north side of Banjar Sambaan. So forth for Banjar Junjungan and Tegallantang, which is also located in the north side of Banjar Bentuyung.

Having seen the development of the village, it can be concluded that similar to Banjar Taman Kaja and Kelod, in Banjar Bentuyung, it can be found some small villas or local houses transformed into homestay that offers facilities for tourists. In this *banjar*, it can also be encountered several painters with a traditional style. Banjar Bentuyung as well as Banjar Sambaan has been affected by the development of tourism in Ubud. However, the use of mother tongue in this *banjar* is retained.

In the domain of the family, local residents of Banjar Bentuyung and Bentuyung-Sakti are still maintaining the use of Balinese language. It is inseparable from the bonds of Banjar Bentuyung society, which is a traditional communal. Living with extended family, in the bonds of inherent tradition, is causing they still retain their mother tongue, Balinese language. Similarly, in the domain of neighborhood, they are still using mother tongue. For the neighbors, who are married to people from outside Bali or even overseas, they will adjust their use of language. They

use Indonesian language with neighbors, who are married to people outside of Bali. They also use a foreign language to communicate with their neighbors who are married to foreign tourists, who settled in Banjar Bentuyung Sakti. In the domain of religion is also not much different. The residents use Balinese language to communicate because of the context of their activities, which are religious and traditional. Those activities are: *Ngayah* in *banjar*, *Mejejaitan*, temple festival (*Upacara Piodalan*), community meeting (*Sangkepan Banjar*), etc.

In the domain of work environment, different results are obtained. Respondents who work in the tourism will adjust their use of language. In other words, they will be flexible in communicating with the audience. An example is the respondent who works as a painter in the Banjar Bentuyung Sakti. In the work environment with his fellow artist, he would use Balinese language to communicate. While for the customers who come from outside Bali, he will use the national language or Indonesian. Otherwise, he will use English if a customer or prospective buyer of his paintings are derived from overseas. In this case the respondent has the flexibility in the use of language in the work environment. The essential is Balinese language, and then switch the code into Indonesian and foreign language according to people whom he is talking to.

The results in the other two *banjar*, which are Junjungan and Tegallantang, it is found that the usage of Balinese language is still quite intense when it is viewed from the general picture. The location is quite far from the center of Ubud, it caused the two *banjar* is less affected by tourism flows, though it is not shutting the fact that there are some small villas in Banjar Tegallantang. In the fourth domains, which are family, neighborhoods, religious and working environment, people still maintain their Balinese language because of the strong indigenous cultural term. Banjar Junjungan is known with Agus Teja, a typical musician with flute and traditional musical instruments group which offers many serene and calming the soul songs. AgusTeja's *banjar* has local residents who obey the regulations and retains the use of the Balinese language. Even in AgusTeja's family, the Balinese language is the predominant language used in their day to day lives. Mixed language, such as the language of Bali-Indonesia frequently

used by Grandpa / Grandma to their grandchildren or AgusTeja and his wife for their son. This is because the use of Indonesian language is compulsory in the domain of education, which is indirectly AgusTeja's son is fluently using the language other than Balinese language. AgusTeja, as international musician, is required to be flexible in using the language. Respondent commonly use Indonesian language with fans from outside Bali and English for fans from abroad. Respondent, together with other colleagues, will also use the Indonesian language at the time of the launch of a new album or do an interview on the television station.

V. CONCLUSION

5.1 Conclusion

Language maintenance is the effort made by the language users to prefer continue the use of their mother tongue language, despite on the existing of second language are included in a community.

The results showed that the mother tongue language maintenance, which was took place in Ubud as tourism area was still going well. This happened because of the continuity of the cultural strong support in the community. Although Ubud is well known as the "hometown" of *foreigners*, similar to Kuta, it did not cause a significant impact on the use of the Balinese language. By using the approaches of the domains in the research, it is showed that local residents in the thirteenth *banjars* in Ubud Bali still used Balinese language intensely in the domain of family, neighbor and religion. The result of the research showed that the use of Balinese language is important as the conductor language in their daily life, particularly in the cultural term as it is considered that Ubud represents the condition of Bali in general; it has a traditional communal society. Traditional referred to a condition where the resident of Ubud are stucked to the values of the traditional life as seen in the activities that are traditional, such as *ngayah*, *mejejaitan*, *sangkep* and others. Communal means to be a resident of Ubud; to live in and with extended family. Respondents, who were involved in this study, almost entirely live in the "old house" where each family member support each other and engage in various activities in *banjar* or village.

The use of Balinese language experi-

enced a shift in the domain of the working environment. This is because of the context of the situation in Ubud as a tourism area. The respondents involved in this study were working in the tourism industry. Some of them were able to speak foreign languages fluently but there were also some respondents who could not speak a foreign language. In the domain of the working environment it was found that people tend to shift their language in accordance with the interlocutor or the person who they talk to. In a formal working environment, the Indonesian, national language was used. Meanwhile, if the other person is a foreign tourist, the language used is a foreign language, which is English. There was no certain strategy applied to maintain their mother tongue; by speaking it intensively in their daily life in all domains, they eventually maintaining their mother tongue; Balinese language.

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