

POTENTIAL, CHALLENGES AND OPPORTUNITIES OF BALINESE LANGUAGE IN THE MIDDLE OF GLOBALIZATION EFFECTS

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ABSTRACT

Language is a component of nationalism, as stated in the youth oath “trilogy” which has been interpreted, among others, by "one language". The implementation of language politics, especially regarding the position and role of Indonesian and regional languages, cannot be separated from the history of the emergence of nationalism that has developed since the beginning of the 20th century. From the history of the development of the Indonesian language as a problem related to teaching, even the politics of language has been discussed by nationalist figures in Indonesia. Related to the issue of multiculturalism in Indonesian and regional languages is very relevant in the current era of development reform. Balinese regional languages have challenges ahead, especially in the face of global language competition. So the way out of facing these challenges is the development of a bilingual or multilingual concept. This concept can be seen in the structure of regional languages where the use of regional languages appears to be a bilingual situation. Indonesian language also appears in the concept of code switching, code mixing. So the use of the language has shifted to the system, not just code switching or code mixing. The opportunity for the Balinese language to survive, be nurtured and developed in the future will work well if there is a synergy of thought between the government, Balinese intellectuals, and Balinese people in developing the Balinese language.

Keywords: Potential; Challenges; Opportunities in Balinese Language

I. Introduction

The concept of influence, which has become fashionable in the social sciences, is a buzzword in management scientist's prescriptions and a magic word that journalists and politicians of all levels use to attract attention. Everywhere, people say that we are now living in an age where social life is determined by processes and globally, in an era where the boundaries of national culture, national economy and national territory are increasingly blurred (Hirst, 2001:1). If what is affirmed is true, then the consequence is that there will be a change in the

social order, from local and national concepts. These changes will not appear on the surface as a feature of capitalistic culture, but will also penetrate into behavior (ideology). One of the changes that occurred in Indonesia is the reform which must be distinguished from revolutionary changes (Andrain, 1992: 41-42). The reform basically wants to re-establish a social order that is considered to have deviated in the course of national and nation life which is reflected in various aspects of life, including the political area which is reflected in various policy products, especially in this case the language policy in Indonesia. The issue of the application of language politics, especially regarding the position and the role of Indonesian and regional languages in Indonesia.

Indonesia, which refers to the 1945 Constitution, has been in effect since Indonesia's independence. However, as a reference stated in the 1945 Constitution, it cannot be separated from the history of the emergence of nationalism that has developed since the beginning of the 20th century. From the history of the development of the Indonesian language as a problem related to teaching, even language politics has been discussed by nationalist figures in Indonesia such as Soewardi Suryaningrat and others.

With the reform, there was also a lawsuit against the inequality of position and the development of the Indonesian language and the development of regional languages. The reform basically wants to re-establish a social order that is considered to have deviated in the course of national and state life which is reflected in various aspects of life, including the political area which is reflected in various policy products, especially in this case the language policy in Indonesia. The issue of the application of language politics, especially regarding the position and role of Indonesian and regional languages in Indonesia

Language as a component of nationalism is clearly stated in the youth oath trilogy which has been interpreted, among others, by "one language". The language element is used as an important component in the trilogy, because the position and role of language is very strategic for the formation of the Indonesian nation as shown in the role of language in the concept of nationality that emerged in the 19th century. In connection with this tracking, we can understand that why the interpretation of the text in the trilogy about language occurs, so that it is also reflected in the politics of language which basically refers to uniformity. So the concept of nationality which refers to the meaning of "unity" which is interpreted as such has caused Indonesian as a national language to position regional languages as complementary.

The reaction to this situation is not non-existent, but has been carried out by various groups including scholars to give the position of regional languages as a symbol of regional culture or ethnic culture, but in reality no one has been able to change that position, even later writings from various critical groups, many of which are linguists, have been able to provide a horizon of thought about the position of Indonesian and regional languages. With the reform, there was also a lawsuit against the inequality of position and the development of the Indonesian language and the development of regional languages.

II. Findings and Discussion

Reflection on Indonesian and Regional Language Policies

If traced historically, especially the development of nationalist understanding, or nationalism, among others, summarized in the trilogy of the Youth Pledge. This can be interpreted as the desire of the youth at that time to have a national identity, among others, contained in the third trilogy of the Youth Pledge, namely upholding the language of the Indonesian Language Unity. How the trilogy especially the third as described by Keith Foulcher (2000). The next thing is how the development of interpretation from the starting point of unity, to arriving at its lawsuit against Indonesia who wants the right to live regional languages. Such nationalism seems to be influenced by the nationalism that developed in Europe in the 19th century which favored anti-unity, uniformity or homogeneity, thus giving birth to the concept of the nation state (Habsbaum, 1992). As explained above, that concept of this kind has undergone a change towards pluralism caused by the current of reform thought inspired by the concept of critical thinking, namely postmodernism.

The demand for the right to live in regional languages as elements of regional culture in Indonesia has expanded as stated above. This is due to the efforts to separate forms of local culture carried out through the bureaucratic power system of the regional government. In the end, the local culture was then removed from its spirit and roots until what emerged later was only its external form, namely local art. And how sad it is when the soul of local or folk art is lost, when the form is redesigned for tourism purposes, television shows or festivals (Kompas 1999). Based on this point, the pattern of cultural policy, especially at this time, is towards homogeneity in various aspects, culture, including language issues. However, along with the emergence of the concept of diversity, it is also related to the concept of multiculturalism which in other places is only defined to be limited to racial diversity that lives in harmony, but actually not only that, because on the other hand the diversity of languages and cultures can also cause complications, due to mutual contact. between them, so that it will lead to the power of competition between one language and another. In this language competition, they can influence each other and even kill each other.

Relating the problem of multiculturalism as mentioned above with Indonesian and regional languages is very relevant in the current era of development reform, because the meaning of reform touches also on the storage sides in terms of linguistic policies which in the past tended towards homogeneity politics in order to foster the hegemonic power of the state which is deterministic towards all policies, whereas in the context of centralized development it will lose its identity, because cultural boundaries are getting thinner, and it is even possible to blur. In the Indonesian context, the review of the "pearl grain" will remain important and always relevant, especially with respect to the multiethnic, multicultural and multilingual characteristics of Indonesia (Alwi, 1998). However, in the future, there is a tendency to decrease the level of

multilingualism, a big step must be taken so that Indonesia, which is multilingual, does not go monolingual (Purwo; 2001).

The linguistic phenomenon in the multicultural Indonesian society as it is today requires an understanding of linguistics that are local and national in nature. It has been considered as national issues that is very urgent to be resolved related to the use of mother tongue, Indonesian and foreign languages, namely how the existence of Indonesian language exists, and regional languages and foreign languages that are so large in Indonesia can be given room for movement in accordance with their cultural rights as a whole. This problem has emerged as a legitimate problem given the existence of rights related to human rights (HAM), then linguistic rights to guarantee the life of each language concerned to live and develop (Purwo, 2000).

The emergence of various reactions related to the existence of regional languages in Indonesia like that nationally has indeed been seen in institutions. the Center for Language Development. In the last few decades, in the world of applied linguistics, there has been a stronger and more vigorous current or movement that defends the life of the mother tongue. Thus, a solution should be taken that gives the right to life for all regional languages (Bali) in Indonesia, but does not kill the right to life and development of national and foreign languages. In the midst of a developmental civilization as it is today, the Indonesian language issue should be seen in terms of the concept of multiculturalism, which according to Edi Sedyawati translates the concept of multiculturalism as the concept of 'multiculturalism'. According to Edi Sedyawati, there are three types of countries in relation to the cultural diversity they manage, namely the first type which starts with the development of an empire. The two countries went through a process of colonization and occupation. The three countries where cultural diversity exists are based on the principle of unification and unity. This third type is the one related to the discussion above, meaning that in this type of country, a number of ethnic groups join and unite themselves to form one state and in line with that form a new nation, a unified nation. The union is based on the acknowledgment of shared goals for future development, shared historical backgrounds and cultural closeness. In the case of Indonesia more than 300 ethnic groups, large and small, were brought together into a new nation in a new state. In this new state, each ethnic group has the same status within the unit. This means that this new nation does not recognize the majority-minority dichotomy.

The concept of multiculturalism is an issue that must be addressed, related to language so that it can be conceptualized as a reference, especially in accordance with the view of community empowerment. According to Bachtiar Alam, in the context of civil society, the issue of community empowerment is highly emphasized. Civil society is an area of social life located between the "state" and the local community where the community's power is gathered to maintain freedom, diversity, and community independence from state and government power (Kompas, 1999). The concept of community empowerment is a key concept that has colored the political life of language in Indonesia. Based on this, regionalism is contrary to the notion of

unity which in past politics was referred to as unitarianism. Times have changed, so now things like that are no longer a crucial issue, but in the current reform era, regional movements have finally emerged that want to separate themselves from the Unitary State of the Republic of Indonesia, such as Aceh Merdeka, Papua Merdeka, Riau Merdeka and others. In such a movement, it is very clear to include the regional language so that it becomes a language that has a bigger role, truly as a symbol of its regional/ethnic identity (read: LIPI Team 2001). So now in Indonesia, especially with the introduction of Regional Autonomy, the discussion of regional languages is a must.

Challenges of Balinese Language Development Amid the Effects of Globalization

The solution that must be sought is how this way can provide a position and role between Indonesian and regional languages and provide space for coexistence between Indonesian and regional languages in harmony. What has been stated or imagined that diversity in the growth of various relations with national culture can coexist in harmony and mutual benefit. An achievement like this is ideal, but it must be admitted that the existence of more than one language used by the region will still show the power relationship that has the strongest access when it comes to social, economic, political issues, then language like that will have an effect compared to other languages. This is very clearly stated by E. Haugen et al (1981), who pioneered the concept of the language ecology approach. Language, if reviewed in more detail, is mainly related to the emergence of the power of domination between one language and another. As emphasized by E. Haugen above, there will be in the language used by a multicultural society the contact that causes, as stated in the language use competition. As it is known that language is a commodity and only lives as long as the language has its customers or users. This is one of the characteristics of language ecology which views languages that have market power as having a great influence on society, so that the survival of these languages can be guaranteed.

This is where the challenges of the Balinese language lie in the future, especially in the face of global language competition. So the way out of facing these challenges is the development of a bilingual or multilingual concept, this can be seen in the structure of regional languages where the use of regional languages appears to be a bilingual situation. Indonesian language also appears in the concept of code switching, code mixing. So the use of the language has also shifted to the system, not just code switching or code mixing. This can be seen in the Balinese language, so it is of our concern, for all of us, because the structure and loyalty of the Balinese language does not appear. Because the Balinese language loyalty is not creatively capable, so the Balinese language may not be able to survive and pragmatically carry out the transfer (Bagus and Aron, 1996). Thus, bilingualism leaks, which is a common problem in creating stable bilingualism, namely the existence of high language loyalty, so that in a number of certain areas discussing topics of regional life, it shows that there is a transfer process. This is a concern, especially among us in Bali. In this case, especially regarding the problem of regional

languages, language scholars have proposed how to create a high level of bilingualism among the Balinese people to create a sense of pride in the situation as mentioned above. Then, it is strived to have conceptual thoughts, one of which is by conducting regional language studies in a number of regions such as Bali, NTB, NTT with the theme "Bilingualism" (Bagus et al., 1999), specifically on this matter for the Balinese language has been seen the symptom as stated above, namely the thinning of loyalty so that before the end of this century the Balinese language will be extinct. Moreover, now there seems to be a growing use of Indonesian in Bali, especially for parents with their children in urban areas, which have entered the family realm, namely conversation or as a mother tongue. According to Edwards (1985) as quoted by Asim Gunarwan (2000:58), the signs that a language is shifting are that the first language is losing its regional base and the number of speakers is getting smaller. The two "threatening" languages are increasingly pressing the language, the third which is being shifted is used more in rural areas than in urban areas.

The role and position of the Balinese language in Balinese society today has undergone a shift. This shift in the role and position of the Balinese language has occurred in the realm of family, education, religion. In the realm of the family, which should be a strong internal base in maintaining the Balinese language; it has actually undergone a significant shift. This shift includes not only the quantity of speakers, but also the quality of speakers. If that is the case, then how can the local government of Bali with the spirit of Regional Autonomy be able to provide material and moral encouragement through the concept of being a servant, so that awareness and community empowerment are able to solve the linguistic problems mentioned above which are very difficult challenges in the process of developing the Balinese language to front in the midst of global civilization. Language competition requires all parties who care about the existence of the Balinese language, to participate in providing bright ideas, so that these challenges can be overcome in the form of transformation.

Development Potential in The Development of The Balinese Language in The Future

Bali as a province that is also involved in the Regional Autonomy policy, should have been able to pick up on signals about what should be developed to maintain continuity in the development of a Balinese identity that has been recognized by the world community. One of the important aspects of regional development in Bali is the problem of the Balinese language. Opinions that hint at the 'death of the Balinese language', should be the reflection of the Bali regional government, so that they immediately take steps or new breakthroughs to develop the Balinese language itself. Regional Autonomy is interpreted as a great potential and opportunity that must be utilized to create a greater space for movement for the Balinese language as a characteristic or identity of the Balinese. Therefore, areas that are quite potential in the concept of continuity of the Balinese language should be developed through three channels, namely (1) religion (Hinduism), (2) education (informal, formal and non-formal), (3) culture. If these three

concepts are developed simultaneously in maintaining the survival of the Balinese language, surely the Balinese language will not die. All strategies that have been developed in the past, must be evaluated quantitatively and qualitatively, so that in the future they do not repeat to cause the wrong strategy, especially when it creates policies that are formalities, the substance, direction and targets are not clear. So the current Bali local government must take advantage of two roles, namely (1) the role of reform and (2) the role of Regional Autonomy. The reform has implications for policy changes that are very unequal to the reality in society, including the "mental" change of officials who still use the Pangreh Praja (commander) concept to the Pamong Praja (people's protector, people's servant), the right moment to develop the Balinese language, as explained above, namely through Hinduism, education and culture in Bali, because it is through these moments that the Balinese language should rediscover its identity as a mother tongue (first language), not as a foreign language in its own country. In the reality of the current bilingualism of Balinese society, it can even be said to lead to multilingualism. Balinese language may become the third language after Indonesian and foreign languages. To develop the position of Balinese as the mother tongue (first language), it is necessary to synergize current thinking between Balinese intellectuals, local government, and Balinese people for the survival of the Balinese regional language. Facing the use of two or more languages by the Balinese people has resulted in the marginalization of the Balinese language, so that it has led to the process of 'death'. Based on this, then how the Balinese language is used within the scope of Balinese culture which is centered in the family, education and society. To maintain the survival of the Balinese language, there are steps that might be taken immediately, namely as follows: first, making propaganda changes regarding the death of the Balinese language, which also means the process of dying of Balinese culture. Therefore, the three strategies mentioned above, namely religion, education, and culture, should be a definite reference in carrying out activities. Second, it encourages various creativity in modern life in Bali, which is reflected in the use of the Balinese language. For example, through children's songs, folk pop songs, jokes or jokes, and most importantly. By this activities, the use of Balinese at the family level must be revived, because according to statistical data the use of Balinese can be said to be 'critical'. This should be reflected as a warning to move forward, if we have the will and commitment to develop the Balinese language and for that we need a language design strategy that is in accordance with the social changes of society (Cooper, 1989).

III. Conclusion

Civilians, intellectuals and the government must immediately carry out the activities as mentioned above and to anticipate the problem of the Balinese language, a solution is required through the National Seminar on Mother Language (SNBI) XIV 2022, as an arena for maturation of thoughts to obtain brilliant input that can be developed through the development, coaching, and maintenance program of the Balinese language as a supporter of Balinese culture. The ball is

in our hands, depending on where we want to roll the ball now, meaning that the political, social and cultural situation has provided an opportunity to awaken all regional potentials, including the Balinese language in the midst of the influence of globalization today. If there is a synergy of thought between the government, Balinese intellectuals, and Balinese people in developing the Balinese language, it seems optimistic that we will be able to maintain, foster and develop the Balinese language in the future, as long as strategic areas in Balinese people's life can be used as a basis for defense. Balinese language, which finally the role and position of the Balinese language can be positioned again as it should be in this era of globalization

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