LANGUAGE ATTITUDES OF BALINESE YOUNG GENERATION TOWARD BALI *KOPLO* SONGS: SOCIOLINGUISTIC APPROACH

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Abstract

Balinese as a mother tongue is an identity and ancestral heritage whose existence must be properly preserved and maintained. The media that can be used to maintain it is through songs. One of the songs popular with the people of Indonesia, particularly Bali is accompanied by *koplo* music. Nowadays, Balinese *Koplo* songs are widely distributed by social media. Therefore, Balinese *koplo* songs can be heard by all levels of society, from young to old everywhere, when people have media and internet access. It is hoped that this article will be able to analyze and describe the sociolinguistic factors that influence the maintenance of the Balinese language. The theory used in this research is sociolinguistic, namely the theory of language shift and maintenance with a qualitative approach.

Keywords –*Balinese song, koplo, sociolinguistic*

Introduction

Linguists are becoming increasingly concerned about the disappearance of regional languages in Indonesia. The Balinese language is one of the regional languages (mother tongues) of the Balinese people, and many groups perceive it as dynamic and changing, with gloomy phrases such as "the Balinese language will become extinct" frequently heard. Balinese has been used by the Balinese people to communicate in everyday life since time immemorial.

The process of industrialization, urbanization, and globalization has a significant impact on the dynamic process of the Balinese language, fostering bilingualism while also causing language loss. Apart from that, the author cites the rise of the slogan "Use Indonesian, preserve the Balinese language, and master foreign languages" as one of the major factors in the decline of the Balinese language's existence, which has a significant impact on Balinese speakers. People were still highly active in utilizing Balinese into the 1990s, including in the sphere of education. When pupils are still in the transition period of learning to speak English, teachers may still use Balinese as a teaching medium. In the realm of education, in contrast to 2000 and after, the majority of instructors have fully adopted Indonesian as the language of instruction at school, and the Balinese people in general have used Indonesian extensively. People in the area who spoke Indonesian used to be regarded as "stylish," but that perception no longer exists. The nationalization of Indonesia had a significant impact on the survival of the Balinese language. Another powerful element is the influence of foreign languages, which has contributed to the extinction of the Balinese language. The province of Bali is primarily reliant on tourism for a living. Balinese people must indirectly learn foreign languages, particularly the International language, English. Several different sectors offer extensive English language instruction and training, including the private sector, courses and training facilities, tutoring,

and informal education. As a result, Indonesian and other languages push and squeeze the Balinese language more and more.

Balinese still has media that is highly relevant to the language's preservation, despite the deluge of other languages. The use of music media is one method. Nowadays, *koplo* music is often heard accompanying numerous Balinese tunes. Dangdut music has a subgenre called "*koplo*," which is distinguished by quick beats and drumming. The younger Bali population appears to be open to Balinese songs incorporating *koplo* music. The younger Balinese generation is hearing more and more Balinese songs because the internet and digital media have made them simpler to access. So in the end this research aims to find out and analyze the language attitudes of the younger generation towards the Balinese language used in Balinese *koplo* songs. Analysis was carried out to link language attitudes towards Balinese *Koplo* songs with efforts to maintain the Balinese language.

Methods

This study is based on phenomenological philosophy. Due to this paradigm, this study uses a qualitative approach examined based on a sociolinguistic perspective. This study was conducted using a purposive sampling technique among teenagers. The type of data used is verbal data. Primary data is in the form of words, sentences, or discourse spoken by young people in Bali. The respondents were young people between the ages of 13 and 20. Data collection was carried out using multiple tools: researchers' own and respondent questionnaires, as well as participatory observation methods. The interviews used the systematic and complete guidelines of the interview form, but were based only on problem descriptions (unstructured) (Sagiyono, 2006: 157). Data analysis was performed using the following steps. The data collected on the activities of young people in Bali were transcribed in full-text format. Relevant data are then identified from the transcribed data and the data obtained through the questionnaire, either in the form of words, sentences, or complete discourse/text. After the data is transcribed, the researcher classifies the data that is not relevant to the problem (data deletion). Data is sorted based on the usefulness of the data. Sorting based on data usage takes into account the fact that because there are many data sources, the same data may appear in the same context, or the same data may appear in different contexts. In this study, the data will be grouped according to the research question. The data is then numbered and encoded. Unnecessary data is discarded and the data is further organized according to analysis requirements. Next, the researcher presents (a) sequentially numbered linguistic data selected in units of words, phrases, clauses, sentences, and paragraphs, and (b) data with numbers assigned (data display). The final step is to investigate the Balinese young generation's attitude towards Balinese *koplo* songs.

Finding and Discussion

Language attitudes are generally considered as behavior towards language. The relationship between language attitudes, maintenance, and language shift can be explained in terms of recognition of these behaviors, or those that have a direct and indirect influence on language maintenance (Siregar, 1998). Edward (1957) said that attitude is only one factor that

is not dominant in determining behavior. In his research, he concluded that behavior is determined by four main factors, namely attitudes, social norms, habits, and possible consequences. Of these four factors, it is said that habit is the strongest factor, while attitude is the weakest factor. It is clear that attitude is not the only factor that determines behavior, but what most determines behavior is habit.

According to Lambert (1968), attitude consists of three components, namely the cognitive component, the affective component, and the conative component. The explanation of these three components is as follows.

1. The cognitive component is related to knowledge about the natural environment and ideas which are usually categories used in the thinking process.
2. The affective component concerns the issue of good judgment, like or dislike, of something or a situation, so the person is said to have a positive attitude. If the opposite is true, it is said to have a negative attitude.
3. The conative component concerns behavior or actions as a "final decision" in reactive readiness for a situation.

The cognitive aspect is the perception of the young Balinese generation towards Balinese songs accompanied by *koplo* music. This is explored with questions (1) the Balinese language (BL) in the Balinese *koplo* song (BKS) seems beautiful and easy to understand, and (2) the BL in BKS enriches the Balinese vocabulary.
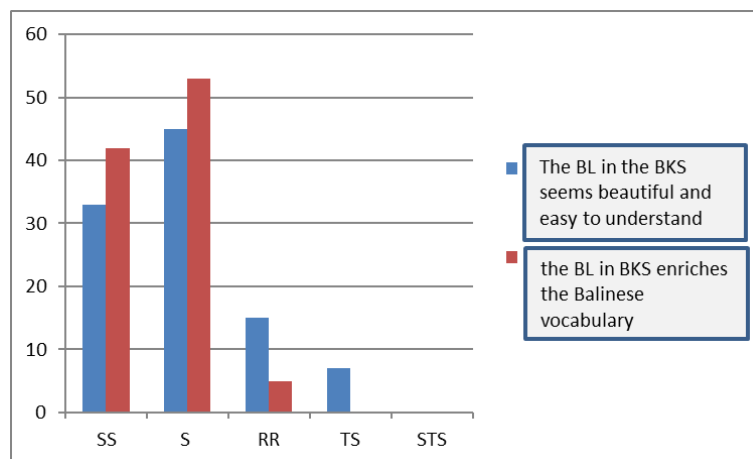

Graph 1. Cognitive Attitude

Graph 1 shows that 33% strongly agree that the Balinese language in the song Bali *Koplo* seems beautiful and easy to understand, the remaining 45% agree, 15% are unsure, and 7% disagree. In the next question, 42% strongly agreed, 53 agreed, and 5% doubted that Balinese songs in Balinese *Koplo* songs enrich the Balinese vocabulary.

According to Azwar (2005:25), a belief arises from what we see and know, and this belief will continue to develop. Sears et al. (1994: 138) add that we have many thoughts and beliefs about something. Walgito (2003:111) says that cognitive factors concern how individuals view attitude objects.

Regarding the cognitive aspects of the younger generation of Bali, it can be depicted in Graph 1. The graph for each component of language attitude shows that the dominant answer to the question is agree and strongly agree, that the Balinese language in the Bali *Koplo* song seems beautiful and easy to understand. Similar results were also obtained when respondents were asked Balinese questions about Balinese *koplo* songs to enrich their Balinese vocabulary. As many as 95% of respondents agreed with this question. The results obtained can be interpreted as a recognition by the younger generation that the Bali *Koplo* song has beauty. This high percentage can be interpreted as their recognition of the Balinese language, in this case, related to the existence of this language as a tool for cultural development, a cultural transmission route, and an inventory of cultural characteristics. Therefore, language is also an important factor in the formation of cultural identity and social identity, including the ethnic identity of community members.

The identity of the young Balinese generation is related to the cognitive component of Balinese teenagers' attitudes towards the Balinese language, which is related to what they believe in the Balinese language itself. As stated above, it measures their belief in the beauty and sonority of the Balinese language and the function of the Balinese language as a carrier of high culture. Likewise with the younger generation of Bali. There is a recognition that the younger generation in Bali needs to maintain the Balinese language.

The affective attitude of the young Balinese generation can be seen from three questions, namely (1) happy to hear Balinese *koplo* songs, (2) happy to sing Balinese *koplo* songs, and (3) proud to hear and sing Balinese *koplo* songs. song. The results of the respondents' answers can be seen in Graph 2.
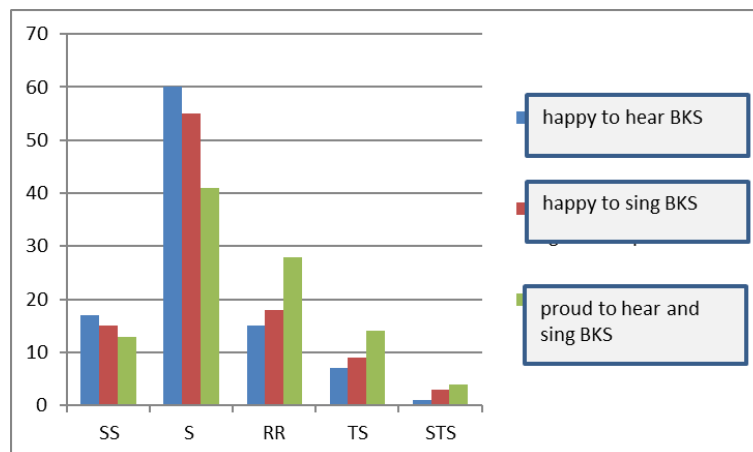

Graph 2 Affective Attitude

Graph 2 shows that 17% of respondents strongly agree that they enjoy listening to Balinese *Koplo* songs, the remaining 60% agree, 15% are doubtful, 7% disagree, and 1% strongly disagree. On the second question, namely whether they like singing Bali *Koplo* songs, 15% strongly agree, 55% agree, 18% are unsure, 9% disagree, and 3% strongly disagree. On the third question, namely whether they are proud to listen to and sing the Bali *Koplo* song,

PROCEEDINGS
LITERATES
INTERNATIONAL SEMINAR
LINGUISTICS, LITERATURE, CULTURE, AND ARTS
e-ISSN : 3025-9002

UNMAS DENPASAR

13% answered strongly agree, 41% answered agree, 28% were unsure, 14% disagreed, and 4% strongly disagreed.

This component concerns individual emotional problems. This aspect has its deepest roots in influences that can change individual attitudes. Sears et al. (1994:138) stated that the affective component consists of all of an individual's feelings or emotions towards an object or event, especially regarding its assessment. Azwar (2005:26) states that in general an individual's feelings towards an object are largely determined by beliefs. So, if someone tends to believe in an object, then he will have a positive attitude towards that object. According to Walgito (2003:111), the affective component is the component that determines the direction of attitudes, both positive and negative. Therefore, it can be said that the affective component is an individual's feelings towards the object of attitude and concerns emotional issues. This emotional aspect tends to be the strongest root influence that might change a person's attitude.

As in graph 2, it can be seen that the younger generation has a positive attitude towards the Balinese language which is conveyed through songs. This is proven by the answers of the informants who generally stated that they enjoyed singing the Balinese *Koplo* song and felt proud of them. However, in the context of how the emphasis on songs and language is still not done, this makes this answer seem biased. So more detailed questions are needed regarding the direction of the question and the desired response.

The respondent's conative attitude can be seen in 3 questions, namely (1) Bali *Koplo* songs are an effort to preserve the Balinese language, (2) Bali *Koplo* songs should use Balinese, and minimize code-mixing, (3) the government can encourage Balinese language literacy through Balinese *Koplo* songs. Respondents' answers can be seen in graph 3.
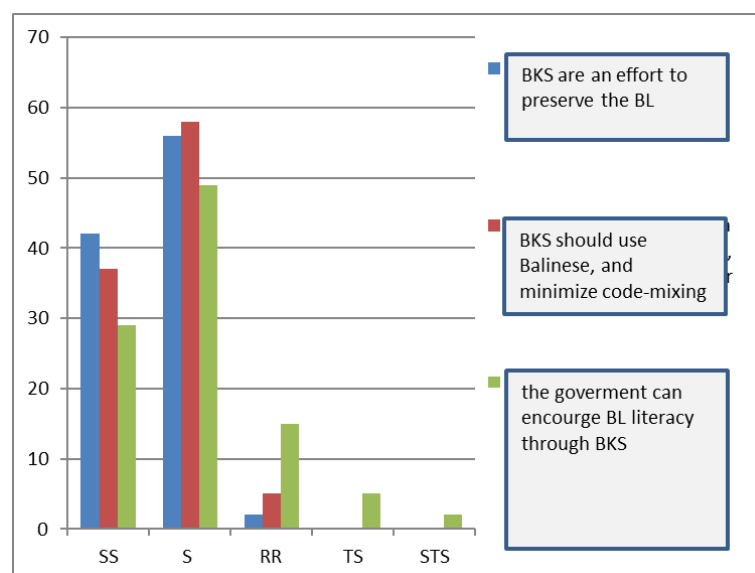
Graph 3 Conative Attitude

Graph 3 shows that 42% strongly agree that the Balinese *Koplo* song is an effort to preserve the Balinese language, the remaining 56% agree, and 2% are unsure. On the question of whether Balinese *Koplo* songs should use the Balinese language and minimize code-mixing, 37% strongly agreed, the remaining 58% agreed, and 5% were unsure. On the question of whether the government could promote Balinese language literacy through the Bali *Koplo* song, 29% strongly agreed, 49% agreed, 15% were unsure, 5% disagreed, and 2% strongly disagreed.

This component contains an individual's tendency to behave towards a particular object. Sears et al. (1994:138) formulate this component as readiness. This component includes forms of behavior that can not only be seen directly but also includes forms of behavior in the form of statements made by individuals. The cognitive aspect is related to reasoning, intuition, and perception.

Graph 3 shows that the younger generation agrees with efforts to foster and develop the Balinese language. Respondents even provided suggestions for enriching Balinese language literacy through song media. In connection with the development and development of regional languages, the government has issued Minister of Home Affairs Regulation (Permendagri) Number 40 of 2007 concerning Guidelines for Regional Heads in the Preservation and Development of State and Regional Languages. This Minister of Home Affairs Regulation was issued as a guideline for regional government officials and all relevant stakeholders in the region to preserve and prioritize the use of the Indonesian language, as well as preserve and develop regional languages as cultural assets of the nation and state. supporting pillars of the Indonesian language. Apart from the duties of regional heads, the Minister of Home Affairs Regulation also states the role of regional heads in implementing and developing activities, monitoring and evaluating, as well as funding language preservation activities. Efforts to foster and develop the Balinese language also receive support from the Bali regional government. This support is contained in Governor Regulation No. 80 of 2018 concerning the Protection and Use of Balinese Language, Script, and Literature and the Implementation of Balinese Language Month. chapter II article 2 paragraph 3(b), namely passing on the Balinese language, script, and literature to future generations. The use of Balinese is regulated in Governor Regulation number 80 of 2018 Chapter III Article 3, namely that Balinese is used as a means of communication in Balinese family life; B. communication in all Balinese Hindu religious, customary, and cultural activities; and C. providing information on community services to both government institutions and private institutions as a companion to Indonesian language article 4, namely that Balinese is used as a communication tool by employees, teachers, education staff, students and the community within government institutions and private institutions on Thursday, Hari Purnama, Tilem, and Bali Province Anniversary on August 14. Government support in preserving regional languages must be balanced with their application in the daily lives of the Balinese people.

Conclusion

Language pride encourages the younger generation to develop their language and use it as a symbol of identity and community unity. Regarding language attitudes from cognitive, affective, and conative aspects, the younger generation tends to think positively. This is demonstrated by the understanding that the Balinese language is a marker of ethnic identity and a carrier of noble Balinese culture.

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