

## Language Use and Language Attitudes of Sumbawanese Speakers in Bali

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### Abstract

This study examines the language maintenance model for a local language in another language community, specifically Sumbawanese language maintenance in the Balinese community. This study encompasses 1) the Sumbawanese speakers' competence of Sumbawanese language, 2) Sumbawanese language use patterns in the Balinese community, 3) language attitudes of Sumbawanese speakers toward their language. This study focuses on Denpasar's several locations, where most of the language interaction occurred, and data were collected through observation, interviews, and questionnaires. The data were analyzed using a software program, namely an excel chart data series. The research subjects were both older and younger Sumbawanese speakers. An analysis of language attitudes also considered the roles of language choice and language change in maintaining cultural diversity and ethnic identity, which will psychologically provide a feeling of assurance in personal linguistic competence. With Sumbawanese speakers, the context of communicating in Balinese society will be thoroughly considered. The findings show that speakers of Sumbawa language have good competence towards Sumbawa language, rarely use Sumbawa language, and have more positive than negative attitudes towards their language. Speakers are stimulated to maintain the frequency of language use and their positive language attitudes to be competent intercultural speakers.

**Keywords:** Balinese; language use; language attitude; language change; Sumbawanese

## INTRODUCTION

Bali's language development significantly relies on social and cultural factors, as the Balinese community emphasizes their practices or customs. Intercultural speakers' success can mediate and negotiate between cultures' message and language use in the multilingual and multicultural group of intercultural citizens (Byram, 2008; Ratnasari, 2018). In keeping with such multilingual and multicultural interaction, the speakers are permitted to use code-switching as tolerance and adaptation to the local contexts (Baker, 2009).

A phenomenon that often emerges in bilingual or multilingual communities is the gradual disappearance, strengthening, or, sometimes, mixing of languages (Wardhaugh, 2006). This holds true in Bali too, where the Balinese constitute the majority. Other languages will only be used in specific or otherwise acceptable contexts by its speakers. The use of languages commonly understood by speakers of the surrounding community will significantly impact speakers' attitudes toward that language in their efforts to make themselves heard or to persuade others (Holmes, 1992; Menggo et al., 2019; Schoel et al., 2012). We will refer to this phenomenon as language attitude, the implications of which are often reflected in language choice and politeness level in language use.

Several factors can commonly affect levels of speaker politeness: differences in power (privileges) of the social ranks, the distance that distinguished from characteristic differences of each speaker, and level of interest (Scollon & Suzanne, 2001). A speaker's language or dialect will be easier to understand if the listener likes or respects the speaker, which commonly occurs in groups with close relationships (Holmes, 1992). This is also related to the speakers' motives, which will eventually be realized as deeds, habits, or behaviors (Menggo, 2018). If the speakers have positive attitudes on community languages, the native speakers of those languages feel accepted in society; consequently, they feel permitted to speak the languages. This study's findings show that speakers' language attitudes can be identified by observing the speaker and their relationship. One piece of evidence for this is that a speaker with a positive language attitude will eventually use the concerned language even without considerable motivation to do so (Jendra, 2007). A

speaker's positive or negative attitude will depend mostly on the language's social value in its community (Berowa et al., 2018; Ladegaard, 2000).

Several studies have been conducted to provide empirical evidence that language attitude is a very important dimension in interaction and learning success. It reflects the openness to other cultures, a person's thoughts, survival in business, and many more. A study conducted by Berowa et al. (2018) claimed that Vietnamese students did not have sufficient ability to communicate in English when they first arrived in the Philippines. However, because of their positive language attitude toward language community-teachers, classmates, and friends-they have a certain level of English proficiency that enables them to convey their thoughts and exchange ideas in their daily activities. Besides, Dweik, Nofal, Qawasmeh (2014) found out the Muslim Arabs of Vancouver have positive language attitudes towards Canada's English community. Positive language attitude is considered a good instrument for achieving their educational, financial aspirations, intercultural communication, as well as career development in Canada.

However, the concept of speakers' language use and language attitudes can be well identified in the real interaction between the speaker and the community from a sociolinguistic perspective that has not been strongly supported by recent research findings. Therefore, this study is expected to fill a gap in the literature and help other researchers interested in studying language use and language attitudes in different parts of the world.

Based on the above description, the researchers formulated three research problems, namely (1) how competent do the Sumbawanese speakers use Sumbawa language? (2) how often do the Sumbawanese speakers use Sumbawa language? and (3) how are Sumbawanese speakers' attitudes towards Sumbawa language in Bali community?

### **Language Attitudes and Language Use**

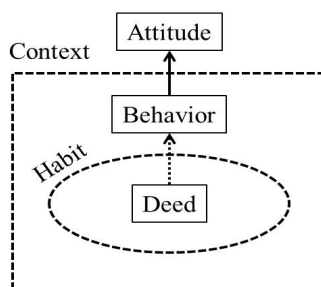
Sumbawanese is considered a common language without any level of politeness in its use. Speech level that refers to the level of politeness according to the language use context in Sumbawanese has a small variation in its everyday use in any location. Moreover, the speech level in Sumbawanese is

driven by several factors, such as vocabulary, sentence structure, speaker age, office environment, and speech tone (Tika et al., 2015).

Studies on language attitude have focused on diglossia as the general concept, limiting the scope of research. Diglossia is an exceptionally stable language situation in which two or more language varieties are accepted by a specific group in a community and are still being taught at a formal educational level, even if not frequently used in everyday conversation (Wardhaugh, 2006). Its relationship to language attitude is based on social factors within the community where the language is used. These factors can serve as a significant point of departure for further analysis of speaker language attitude. Language attitude is mostly related to the speaker's orientation, which is classified as an instrumental orientation that deals with the consideration of speakers in the sign language and integrative orientation that deals with the personal interest in high cultural aspects of the language (Chaer, 2004). Therefore, to pursue further research on language attitude, the social position of a given language in a multilingual community and other language speakers' perspective are decisive factors. Speaker comprehension of some regions of a given language derives from the speaker's interpretation and understanding of that language. This understanding is formed through the speaker's four cognitive abilities: attention, judgment and comparison, point of view, and the general structure of the language (Kovecses, 2006).

The concept of language attitude can be understood by looking closely at the meaning of attitude. Attitude plays an essential role in language use. It is defined as a human dynamics process that justifies personal belief in the truth of using a particular language (Mardiana, 2020). Moreover, attitude is closely related to mental condition and deeds as whatever a person thinks, feels, and wants to do are also related to a specific condition (Chaer, 2004). This idea aligns with the notion proposed by Crystal (1998), who defines language attitude as one's psychological construction regarding one's own language or others' language. The attitude intended can be positive or negative (Dewi & Setiadi, 2018; Yürekli & Afacan, 2020). This statement implies that deeds triggering an attitude are related to a motive. An attitude does not always reflect behavior; only the speaker can accurately differentiate between attitude and

behavior (Jendra, 2007). Therefore, a speaker's language attitude can be investigated through actual data, such as daily conversations. In brief, the relationship between these concepts can be shown as follows:



**Figure 1.** A Conceptual Model of Language Attitude  
(Adapted from Jendra, 2007)

As shown in Figure 1 above, attitude is a decision or conclusion of a deed within the scope of habit. The figure shows that deeds are a definite form of behavior, mostly affected by context. In different contexts, a habit will not be triggered, and thus no attitude will be revealed. Therefore, a particular context that can facilitate a deed in response to language attitude is the natural context. In everyday conversation, the more frequent language use occurs, the more this conversation can be categorized as a close relationship between the speakers and vice versa (Scollon & Suzanne, 2001). Apart from context, another factor that can foster a relevant language attitude is the relationship among speakers in contexts where distance does not significantly affect the speakers' language choice.

Language attitude has three interrelated components; the components are cognitive, affective, and conative (Garrett, 2010; Rokeach, 1972). Cognitive refers to someone's knowledge about right or wrong, good or bad, and desirable or undesirable. Affective is viewed as a judgment on a specific matter, and conative or behavioral refers to tendencies that affect action. These three components were used to analyze data obtained from Sumbawanese speakers, which reflect various adjustments to the Balinese community's social

environment. This study builds on a previous study on language contact phenomenon and language development in heterogenic locations.

## **RESEARCH METHOD**

This research is a qualitative study with a phenomenological method. Primary data were obtained through observation, interviews, and questionnaires. The research method included data gathering and analysis. This research is based on the philosophy of phenomenology, which brings a qualitative approach to the analysis.

### **Research Location**

The research study was conducted in several locations where Sumbawanese speakers commonly interact around Denpasar and Badung regency. These locations were chosen because they are migrant destinations with a relatively high rate of multicultural and multilingual interactions involving Sumbawanese in the Balinese community. One specific location from where most data were obtained was around a part of Panjer that offers numerous employment opportunities and boarding houses for Sumbawanese migrants.

### **Data Sources**

The data in this study are both oral and written. The primary data are vocabulary items, sentences, and even spoken texts from Sumbawanese speakers in the various contexts of family, friendship, education, and religion. There were 10 participants, and they were Sumbawanese speakers in Bali. Those participants were chosen by using purposive sampling and snowball techniques. In oral interviews, they were asked about their social lives and were also requested to fill a set of questionnaires. These secondary data were classified into two categories: a) sociolinguistics survey findings and b) information on the language, culture, and traditions of the Sumbawanese community in Bali. Detailed data from the respondents can be seen in Appendix 1.

### **Research Instrument**

Several instruments were needed as the main and secondary instruments to gather the necessary data for this study. The main instrument in this

research was the human instrument, which was used for data collection to be naturally oriented to the respondents as the subject (Moleong, 2010). This perspective classifies this study as ethnography research with characteristics of observation participation.

To ensure the reliability and validity of the data, as well as to keep track of research progress, several data collection instruments (linguistics surveys) were also required to conduct an in-depth interview with the respondents. According to the context, these sets of questions were arranged to provide concrete, specific, and appropriate data. These questions aim to reveal evidence rather than draw conclusions (Showalter, 1991). The set of questions was adapted from several sources (Dhanawaty, 2002; Mahsun, 2005; Nursaid et al, 2000; Showalter, 1991). The source of these questions was modified and altered to fit the research scope in terms of the language use, language attitude, and context of Sumbawanese speakers in Bali. For example, in terms of language choice in the questionnaire, instead of asking the context preference to the Indonesian language, the Balinese language is also added in the choice of preference.

### **Data Analysis**

Data were analyzed using the excel chart data series software program and then continued by qualitative interpretation. Data from the questionnaire deployed numerical calculations of the percentage. Meanwhile, the interview data were presented qualitatively as they relied on the respondents' responses.

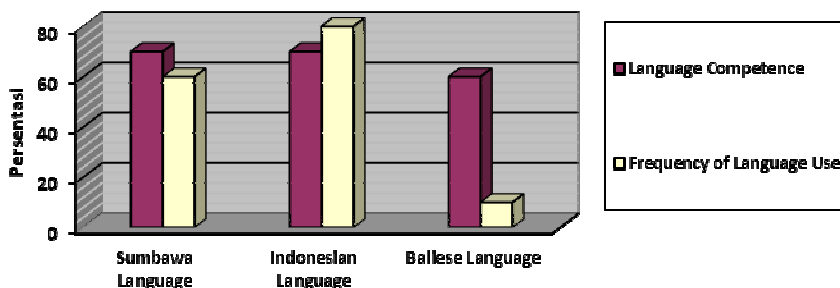
## **FINDINGS AND DISCUSSION**

### **Sumbawanese Speakers' Language Use and Attitude**

Sumbawanese speakers who mostly originated from Bima in Sumbawa have communities of speakers in several locations. One such location in Denpasar is Panjer, which has numerous Sumbawanese speakers due to reasonably priced lodging (boarding houses) for Sumbawanese migrants looking for jobs in Bali. All respondents were aged between 20 and 30 years old, only three of whom were married.

A common finding among the Sumbawanese respondents was the Indonesian language's influence on Sumbawanese language maintenance, use,

and attitude. By higher frequency of language use of the Indonesian language, Sumbawanese speakers can gain a positive impact on their career and economic standing and their social status. Two of the three married respondents reported that they used Indonesian more often, even with their families. The general results of the respondents' questionnaires are as follows:



**Figure 2.** Respondents' Sumbawanese language use in Bali

This figure shows the level of language competence and language use frequency based on questionnaires and observation. The Sumbawanese language is mostly Bima language, where even though there are several distinctive characteristics difference, Bima language is the majority's tongue in Sumbawa that mostly affects Sumbawanese language. This Sumbawanese language is well understood, as are other languages. However, Sumbawanese speakers most frequently used Indonesian. Besides, from age and occupation, levels in figure 2 also show how the context of language use (the multilingual community) significantly affects the frequency of language use. This concept is in line with a research study conducted by (Dweik & Qawar, 2015), who examined language use in a multilingual community in Quebec, Canada. They claimed that language use in the multilingual community is triggered by several factors, such as the frequency of language use, dominant speakers, social and economic functions, and language and culture pride. Besides that, language attitudes could be negative, positive, ambivalent, or lackadaisical, depending on



social, psychological, historical, and political factors associated with the languages. There could also be a shift in users' attitudes towards languages in certain situations (Ifeyinwa, 2014).

### **Cognitive Factors for Sumbawanese Speakers**

Cognitive factors among Sumbawanese language speakers involve the proper and acceptable matter of language use by speakers of other languages. This relationship with speakers of other languages results from the Balinese community's influence as the majority in Bali that steadily affecting other speakers' language use through solid practices of Balinese culture. Moreover, the Balinese themselves are mostly regarded as part of a multilingual community, which implies the importance of language variety among Sumbawanese speakers. This belief is reflected in the range of languages understood by the respondents (apart from Sumbawanese and Bima), which include Indonesian, Javanese, English, and even Spanish. The cognitive factor can be linked to the speaker's competence of language use in a multilingual community, particularly in intercultural interactions where a speaker is flexible and adaptable toward multiple identities (Winchester, 2009).

The Sumbawanese level of language competence reported in the questionnaire shows that speakers' comprehension of their own language is still relatively strong, and more than 50% of the respondents view their Sumbawa ethnic identity positively. However, even with the respondents' feelings of pride and commitment to their language, more than 50% also acknowledged that the current younger generation has begun to abandon their ethnic culture. Furthermore, respondents' knowledge of Sumbawanese vocabulary and semantic fields shows that they generally understand the same meaning of specific vocabulary in the same form as the Indonesian language. This finding also shows how the similarity of Indonesian and Sumbawanese language will further affect language shift. The Indonesian speakers are likely to speak more than one language due to this similarity, including the national language (Bahasa Indonesia) and regional languages, such as Javanese, Sundanese, Balinese, and Sumbawanese, and many more (Kartika-Ningsih & Rose, 2018).

Moreover, language shift has occurred for several reasons-linguistic and cultural similarities with the majority, group as well as the majority's attitudes

to the minority, and/or minority language, the exogamy and endogamy scenarios. Absence of other speakers of a language in the neighbourhood and workplace, length of stay in the new surroundings, education and social background of the speakers, and linguistic market place (speakers find it socioeconomically worthwhile) (Søndergaard & Norrby, 2006).

### **Affective Aspects for Sumbawanese Speakers**

Sumbawanese speakers' judgments are reflected in their questionnaire responses, which show that in several contexts of multilingual interaction, such as hospitals, markets, and other public places, Sumbawanese speakers will not hesitate to interact with other language speakers using the Indonesian language. This goes to show how Sumbawanese speakers have positive attitudes toward other ethnic language communities. Aside from one respondent who expressed doubts about his own language values and merits to himself, nine out of 10 of Sumbawanese speakers agreed that the Sumbawanese language had positive values. The speakers' positive attitudes toward other community languages greatly impact language maintenance of such languages strongly and positively (Dweik & Al-Obaidi, 2014; Wamalwa & Oluoch, 2013).

In several other examples of interactions with speakers of other languages, such as at school, in friendly conversations, and at work, most Sumbawanese speakers considered it fair to use the Indonesian language. This pattern will further accelerate the decline of Sumbawanese language maintenance in Bali, despite it having been encouraged by strong tolerance of other indigenous languages. In the other fields of the questionnaire, nine out of 10 Sumbawanese language respondents realized the value of communication among different ethnicities. They thus chose to emphasize Indonesian's use to their children as Indonesian can help them in their current community and their workplace (Kartika-Ningsih & Rose, 2018).

For further details, several examples of language units (below) can graphically demonstrate Sumbawanese language competence levels (Figure 2). These data are taken from one of the respondents, Eti Kumiatiy (several words are typed in italics to show the language similarity).

**Table 2.** Vocabulary Example

Indonesian Language	Sumbawane se Language	English	Indonesian Language	Sumbawane se Language	English
<i>air</i>	<i>oi</i>	water	<i>gemuk</i>	<i>mpore</i>	fat
<i>akar</i>	<i>amu</i>	root	<i>gigi</i>	<i>isit</i>	teeth
<i>anak</i>	<i>ana</i>	child	<i>gigit</i>	<i>ngenge</i>	bite
<i>anjing</i>	<i>lako</i>	dog	<i>ganteng</i>	<i>gra</i>	handsome
<i>ampun</i>	<i>ampen</i>	forgive	<i>gempa</i>	<i>linir</i>	earthquake
<i>angin</i>	<i>angin</i>	wind	<i>hama</i>	<i>hama</i>	pest
<i>api</i>	<i>afi</i>	fire	<i>halus</i>	<i>ales</i>	smooth
<i>atap</i>	<i>atap</i>	roof	<i>harus</i>	<i>pokok</i>	must
<i>ayam</i>	<i>ayam</i>	chicken	<i>hantam</i>	<i>boe</i>	fight
<i>bagaimana</i>	<i>bone</i>	how	<i>hapus</i>	<i>hapus</i>	erase
<i>baik</i>	<i>taho</i>	good	<i>hibur</i>	<i>hibur</i>	cheer up
<i>banyak</i>	<i>mboto</i>	many	<i>hijau</i>	<i>jiao</i>	green
<i>basah</i>	<i>mbeca</i>	wet	<i>hitam</i>	<i>me'e</i>	black
<i>batu</i>	<i>batu</i>	stone	<i>hutan</i>	<i>wuba</i>	forest
<i>benar</i>	<i>pas</i>	true	<i>ibu</i>	<i>ina</i>	mother
<i>beras</i>	<i>loto</i>	rice	<i>ia</i>	<i>sia</i>	yes
<i>bengkak</i>	<i>winte</i>	swollen	<i>ikan</i>	<i>uta</i>	fish
<i>buruk</i>	<i>lenge</i>	bad, unwell	<i>ingin</i>	<i>sate</i>	want
<i>burung</i>	<i>pio</i>	bird	<i>intip</i>	<i>milik</i>	perk
<i>cacing</i>	<i>caceng</i>	worm	<i>iri</i>	<i>no beri</i>	jealous
<i>cecak</i>	<i>bertek</i>	lizard	<i>jahat</i>	<i>jahat</i>	liar
<i>cincin</i>	<i>cincin</i>	ring	<i>jahit</i>	<i>nda'u</i>	sewing
<i>cium (orang)</i>	<i>nu</i>	kiss	<i>jatuh</i>	<i>ma'u</i>	fall
<i>cium (bau)</i>	<i>lu ngolo</i>	smell	<i>jendela</i>	<i>jelaja</i>	window
<i>cuci</i>	<i>duba</i>	wash	<i>jenasah</i>	<i>mayet</i>	corpse
<i>daging</i>	<i>hi'i</i>	meat	<i>juga</i>	<i>tutu</i>	too
<i>darah</i>	<i>ro'a</i>	blood	<i>kain</i>	<i>kere</i>	fabric
<i>dandang</i>	<i>panci</i>	pot	<i>kera</i>	<i>bote</i>	monkey
<i>dengki</i>	<i>keselar</i>	envious	<i>kerbau</i>	<i>kebo</i>	buffalo
<i>dagu</i>	<i>sangkok</i>	chin	<i>kunci</i>	<i>kunci</i>	key
<i>datang</i>	<i>mai</i>	come	<i>kotor</i>	<i>sampu</i>	dirty
<i>datar</i>	<i>datar</i>	flat	<i>lama</i>	<i>le</i>	long time
<i>deras</i>	<i>rango ai,</i>	heavy	<i>lambat</i>	<i>le ngeluet</i>	slow
<i>dinding</i>	<i>dining</i>	wall	<i>larut</i>	<i>ancer</i>	late
<i>dorong</i>	<i>dunggi</i>	push	<i>napas</i>	<i>iyak</i>	breath
<i>duduk</i>	<i>doho</i>	sit	<i>pendek</i>	<i>poro</i>	short
<i>ember</i>	<i>ember</i>	bucket	<i>perut</i>	<i>loko</i>	stomach
<i>empat</i>	<i>upa</i>	four	<i>rumput</i>	<i>mpori</i>	grass
<i>ekor</i>	<i>keto</i>	tail	<i>tanah</i>	<i>dana</i>	land
<i>elang</i>	<i>elang</i>	eagle	<i>tanam</i>	<i>nanam</i>	planting
<i>enam</i>	<i>enam</i>	six	<i>tiga</i>	<i>telu</i>	three
<i>enteng</i>	<i>enteng</i>	easy	<i>ular</i>	<i>sawa</i>	snake
<i>gantung</i>	<i>kaletong</i>	hanging	<i>tebal</i>	<i>tebe</i>	thick
<i>garam</i>	<i>sia</i>	salt	<i>ular</i>	<i>sawa</i>	snake

Example phrase: "Adik ayah saya" → Ari ama mada

Example sentence: "*Ladangnya ditanami ubi kayu*" → *Ladangnya nggada kai bojo*

Sumbawanese language comprehension among its speakers can be improved as it is currently gradually weakening. This finding is confirmed through several vocabulary entries only minimally understood by the Sumbawanese, such as in the nine entries for social life contexts, where only the word *Dusun*, whose equivalence is *Kompo* in Sumbawanese, were known by the respondents. Out of 29 religious vocabulary entries, only seven respondents knew their translations. Out of 21 art vocabulary entries, only ten translations were known (one of which is the same as in the Indonesian language). Finally, out of the 25 occupational vocabulary items, only four translations were known, three in Indonesian.

### **Conative Factors for Sumbawanese Speakers**

Conative factors for Sumbawanese language speakers showed similar patterns. The ten speakers used Indonesian in several contexts as their preferred means of communication to solve varied community problems. Eight out of ten respondents said that they used other languages more often than Sumbawanese. Four out of eight respondents used Indonesian daily, while the other four reported using Indonesian quite often.

The fact that Sumbawanese was only minimally used with minimum interaction is one-factor threatening local language maintenance in a multilingual community. Eight out of ten respondents (80%) admitted that they rarely interact in Sumbawanese. Its frequency in media, such as newspapers, radio, and television, is also low, where 90% of the other respondents admitted they had never seen or heard any Sumbawanese. Language maintenance is in danger when its speakers cease to use it in an increasingly reduced number of communicative domains, and cease to pass it on from one generation to the next (Wamalwa & Oluoch, 2013). In line with language endangerment (UNESCO, 2003) affirmed that a language is in danger caused by two factors: external and internal factors. External factors, including military, economic, religious, cultural, or educational subjugation and internal factor is a community's negative attitude toward its language.

The discussion is written to interpret and describe the significance of the findings in light of what was already known about the issues being investigated and explain any new understanding or insights about the problem after considering the findings. It should connect to the introduction by way of the research questions or hypotheses you posed and the literature you reviewed, but it does not simply repeat or rearrange the introduction; this section should always explain how your study has moved the reader's understanding of the research problem forward from where you left them at the end of the introduction.

## **CONCLUSION**

This study examines the Sumbawane speakers' competence, frequency of language use, and attitudes toward Sumbawane language. First, the Sumbawane speakers have good competence toward Sumbawane language. Second, Sumbawane speakers aged between 20 and 30 years old rarely use the Sumbawane language. The state of Sumbawane language use in the Balinese community has gradually declined due to language attitudes affected by multilingualism in the community and the speakers' tendencies when interacting with other speakers of language speakers in various contexts. Several vocabulary examples have shown how Indonesian, as the national language, significantly affects language choice. The minimal frequency of Sumbawane language interaction has also contributed to this decline. Third, Sumbawane speakers do not only have positive but negative sides as well. Sumbawane speakers have more positive than negative attitudes toward their own language community in Bali. One of the negative sides is lacking of usage of the Sumbawane language in their daily activities.

## **Implication**

This article has shown that language use and language attitudes have an important role in language maintenance. A language attitude ensures the maintenance of cultural diversity. The intercultural speakers and intercultural citizens need to be actively promoted in this preservation. Community social gathering, cultural celebration, and other community language programs can be

applied for the Sumbawanese speakers to increase the frequency of the Sumbawanese language use. The family has an important role in encouraging language competence and positive language attitudes to be competent intercultural speakers and good intercultural citizens.

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**Appendix 1.** List of the respondent

No	Name	Sex	Age	Place of birth	Origin	Address	Education level	Occupation	Period of stay in Denpasar	Ethnic
1	Irfan Effendi	M	28	Bima	Samba nae village West Rasanae Bima regency NTB province	Jl Mataram no.7 Kuta Bali	Bachelor	Stylish and make up wedding	Since 2014	Mbojo (Bima)
2	Nuryanti	F	21	Parangina	Parangina village Sape Bima regency NTB province	Jl. Waturenggong gang 3 Br. Tegalsari Panjer Denpasar Selatan	High school	Student	Since 2014	Mbojo (Bima)
3	Nurmaesyarah	F	19	Sangia	Sangia village Sape Bima regency NTB province	Jl. Waturenggong gang 3 Br. Tegalsari Panjer denpasar selatan	High school	Student	Since 2014	Mbojo (Bima)
4	Eti Kurniaty	F	20	Lewirato	Lewirato village Mpunda Bima regency NTB province	Jl. Waturenggong no.60	High school	Student	Since 2013	Mbojo (Bima)
5	Suratman MR	M	56	Bima	Talabiu village Woha Bima regency NTB province	Banjar Sedana Sertha Ubung Denpasar	Bachelor	Night bus agent	Since 2001	Mbojo (Bima)
6	Moh.Ahyar Septiawan	M	20	Dompu	Dompu village Dompu regency NTB province	Jln. Padma werkudara legian	High school	Photography	Since 2015	Mbojo (Bima)
7	Buchari Muslim	M	43	Rato	Rato sila village Bolo Bima regency NTB province	Perum Wahyu Graha Buduk Mengwi Bali	Bachelor	Entrepreneur	Since 2007	Mbojo (Bima)
8	Indah Afrianti	F	25	Bima	Bajo village Soromandi Bima regency NTB province	Jl. Waturenggong gang 3 Br. Tegalsari Panjer Denpasar Selatan	Bachelor	Student	Since 2015	Mbojo (Bima)
9	Sri Rahayu	F	20	Sape	Wodi/parangina village Sape Bima regency NTB province	Jl. Waturenggong gang 3 Br. Tegalsari Panjer Denpasar Selatan	High school	Sales PT. Unilever	Since 2016	Mbojo (Bima)
10	Suratman SH	M	40	Belu	Tente village Woha Bima regency NTB province	Gedahulu xx1/8 Br. Prajasari Peguyungan Denpasar Utara	Bachelor	Police	Since 1999	Mbojo (Bima)

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