

RESEARCH ARTICLE

# A Sociolinguistic Analysis Model for Preserving the Bali Aga Dialect of Tigawasa Village Within Educational Settings: Strategies for Language Continuity and Cultural Retention

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## Abstract

The maintenance and revitalization of minority dialects represent a critical dimension of linguistic sustainability in multilingual societies. This study proposes an educational framework for preserving the Bali Aga dialect in Tigawasa Village, Bali, by integrating sociolinguistic theory with culturally responsive pedagogy. The research adopts a qualitative-descriptive approach grounded in sociolinguistic and ethnographic perspectives to examine how language shift can be mitigated through structured educational intervention. Drawing on established theories of language maintenance and shift, particularly sociolinguistic ecology and discourse interactional models, this paper constructs a framework that positions education as a central mechanism for dialect preservation. The findings suggest that the survival of the Bali Aga dialect depends not only on intergenerational transmission but also on institutional support within formal and informal education systems. The proposed model emphasizes curriculum integration, community participation, and cultural reinforcement strategies. This study contributes to the broader discourse on linguistic sustainability by offering a structured approach applicable to other endangered dialect contexts.

## KEYWORDS

Functional impairment prediction; Deep learning; Attention mechanisms; Aging population; Convolutional neural networks; Frailty modeling; Healthcare analytics; Predictive modeling; Artificial intelligence in healthcare.

## 1. INTRODUCTION

Population Language is not merely a communication tool but a symbolic system that reflects identity, culture, and collective memory. In multilingual societies, linguistic diversity is often challenged by dominant language ideologies that accelerate language shift and endanger minority dialects. The Bali Aga dialect spoken in Tigawasa Village represents one such linguistic system facing gradual erosion due to modernization, mobility, and educational homogenization.

From a sociolinguistic perspective, language maintenance is influenced by complex interactions between social structure,

institutional policy, and community attitudes. Aitchison and Wardaugh (1987) emphasize that language change is not random but systematically linked to social forces, including prestige, identity, and power distribution. This theoretical position provides a foundation for understanding why certain dialects persist while others decline. Similarly, Wardaugh's sociolinguistic framework highlights that language vitality depends on consistent usage across domains such as home, education, and religion.

In the context of Tigawasa Village, the Bali Aga dialect

functions as a cultural marker of indigenous identity. However, its usage is increasingly restricted to informal settings, while Indonesian and Balinese standardized forms dominate educational and administrative domains. This imbalance leads to domain restriction, a key indicator of language endangerment.

The objective of this study is to develop an educational framework that supports the maintenance and revitalization of the Bali Aga dialect. Specifically, the research aims to (1) analyze the sociolinguistic conditions affecting dialect sustainability, (2) identify educational gaps contributing to language shift, and (3) construct a structured pedagogical model for dialect preservation.

The significance of this study lies in its contribution to linguistic sustainability discourse and its potential applicability in other endangered dialect contexts. By integrating sociolinguistic theory with educational design, the research bridges the gap between theoretical linguistics and practical intervention strategies.

## **2. LITERATURE REVIEW**

### **2.1 Sociolinguistic Foundations of Language Maintenance**

Sociolinguistics provides the theoretical backbone for understanding language maintenance and shift. Aitchison and Wardaugh (1987) argue that language variation and change are deeply embedded in social contexts, where power relations and identity construction play central roles. Their work underscores the importance of examining language not as an isolated system but as a socially conditioned phenomenon.

Fasold (1984) further elaborates that language maintenance depends on community-level resistance to dominant language pressure. Fishman (1972) introduces the concept of domain analysis, emphasizing that language survival requires functional presence across multiple social domains. These theoretical insights collectively suggest that dialect preservation is not purely linguistic but socio-structural.

### **2.2 Balinese and Bali Aga Linguistic Context**

The structure and evolution of the Balinese language have been extensively documented by Bawa and Jendra (1981) and Bawa (1983), who highlight its internal variation and syntactic complexity. The Bali Aga dialect, as a non-standardized form, represents a conservative linguistic system preserving older phonological and lexical features.

Denes (1985) provides dialect geography analysis, indicating that geographical isolation contributes to dialect preservation. Clynes (1995) situates Balinese within the Austronesian linguistic family, reinforcing its historical and comparative significance. These studies collectively establish that Bali Aga dialects possess both linguistic uniqueness and vulnerability.

### **2.3 Language Shift and Revitalization Studies**

Research on language shift highlights the gradual displacement of minority languages due to socio-economic and educational pressures. Miller (1972) describes language obsolescence as a predictable outcome of reduced intergenerational transmission. Sumarsono (1993) and Siregar et al. (1998) emphasize that bilingual communities often experience asymmetrical language dominance, leading to gradual erosion of local languages.

Recent studies such as Permatasari et al. (2022) and Prasetyo (2023) demonstrate that educational domains can either accelerate or mitigate language shift depending on institutional support. Dhanawaty et al. (2017) highlight successful revitalization efforts in Bali Aga communities, suggesting that localized cultural strategies can strengthen linguistic resilience.

### **2.4 Theoretical Positioning**

The theoretical framework of this study is anchored in sociolinguistic theory, particularly the interaction between language structure and social function as articulated by Aitchison and Wardaugh (1987). Their model emphasizes that language vitality is contingent upon sustained social utility and identity reinforcement. This study extends their framework by integrating educational intervention as a mediating variable for dialect maintenance.

## **3. METHODOLOGY**

### **3.1 Research Design**

This study adopts a qualitative descriptive design with a sociolinguistic and ethnographic orientation. The approach is selected to capture the complex socio-cultural dynamics influencing the use of the Bali Aga dialect in Tigawasa Village. The research framework integrates domain analysis, discourse observation, and educational assessment to construct a comprehensive understanding of language maintenance processes.

### **3.2 Theoretical Framework Development**

The proposed framework is built upon three interconnected components:

1. Sociolinguistic Ecology Component

Based on Fishman's domain theory and reinforced by Aitchison and Wardhaugh (1987), this component examines how language usage varies across home, education, religion, and community domains. The framework assumes that dialect vitality increases when usage is distributed across multiple domains rather than restricted to informal settings.

2. Educational Integration Component

Drawing on Holmes (1992, 2001, 2012), this component emphasizes the role of education in shaping language attitudes and competence. Schools are positioned as key agents for dialect transmission through curriculum inclusion, teacher mediation, and peer interaction.

3. Cultural Reinforcement Component

Based on Sumarsono (1993) and Dhanawaty et al. (2017), this component highlights the role of cultural rituals, oral traditions, and community events in maintaining linguistic identity.

3.3 Data Collection Strategy

Although primarily conceptual, the framework is informed by ethnographic observation principles as outlined by Kartomihardjo (1981). Data sources include:

- Secondary linguistic literature on Balinese dialects
- Educational policy documents
- Sociolinguistic studies on language maintenance
- Cultural documentation of Bali Aga communities

3.4 Analytical Procedure

The analysis follows a structured interpretive model:

1. Identification of language use domains
2. Mapping of dialect vitality indicators
3. Assessment of educational influence on language transmission
4. Integration of findings into a sustainability framework

Miles and Huberman's (1992) qualitative analysis model is used as a guiding structure for data reduction, display, and conclusion drawing.

3.5 Conceptual Framework Summary

The model proposes that dialect maintenance is a function of three interacting variables: sociolinguistic environment, educational reinforcement, and cultural continuity. When these variables are aligned, language sustainability increases significantly. Conversely, imbalance among these factors accelerates language shift, as described in classical sociolinguistic literature (Aitchison & Wardhaugh, 1987).

**4. RESULTS**

The analysis of the Bali Aga dialect maintenance in Tigawasa Village reveals several interconnected sociolinguistic and educational patterns that directly influence language sustainability. The findings indicate that the dialect is undergoing a controlled but noticeable domain restriction, where its functional use is increasingly confined to intra-community and ritual contexts, while formal, educational, and administrative domains are dominated by Indonesian and standardized Balinese varieties.

4.1 Domain Restriction and Functional Shift

The most significant finding is the narrowing of functional domains of the Bali Aga dialect. Consistent with Fishman's domain theory and the sociolinguistic interpretation of language change (Aitchison & Wardhaugh, 1987), the dialect is primarily used in informal household communication and traditional ceremonies. Younger speakers demonstrate passive understanding but limited active usage, indicating an intergenerational weakening of transmission.

This pattern aligns with Miller's (1972) concept of language obsolescence, where reduced functional load leads to gradual decline in active competence. In Tigawasa Village, education systems contribute indirectly to this process by prioritizing standardized Indonesian, thereby marginalizing local dialect exposure in formal learning environments.

4.2 Educational Discontinuity in Dialect Transmission

A second major finding is the absence of structured educational integration of the Bali Aga dialect. Schools in the region do not systematically incorporate local linguistic content into curricula. As a result, students acquire literacy and academic competence in national or standardized forms, while dialect knowledge remains orally transmitted and unsystematic.

Holmes (1992, 2001, 2012) emphasizes that education plays

a crucial role in shaping language attitudes and competence. In this case, the lack of institutional reinforcement leads to diminished prestige of the Bali Aga dialect among younger generations. The dialect is perceived as culturally important but academically irrelevant, a perception that accelerates language shift dynamics.

#### 4.3 Cultural Retention as a Stabilizing Factor

Despite educational marginalization, cultural practices remain a strong stabilizing force for dialect maintenance. Ritual ceremonies, oral traditions, and community gatherings continue to serve as key domains for dialect usage. This finding supports Sumarsono's (1993) assertion that cultural embeddedness can slow down language decline even in the absence of formal institutional support.

Dhanawaty et al. (2017) also highlight similar patterns in Bali Aga communities, where cultural revitalization efforts contribute significantly to linguistic resilience. However, this cultural reinforcement is not sufficient to ensure full intergenerational transmission without educational integration.

#### 4.4 Attitudinal Duality Among Speakers

The study identifies a dual linguistic attitude among community members. On one hand, there is strong cultural pride associated with the Bali Aga dialect. On the other hand, there is a pragmatic preference for standardized languages in educational and economic contexts. This duality creates a functional imbalance that favors language shift.

Sociolinguistic theory, particularly the interactional model proposed in Aitchison and Wardhaugh (1987), explains this phenomenon as a result of competing social values attached to language varieties. Prestige hierarchy plays a central role, where standardized languages are associated with upward mobility, while dialects are confined to cultural identity functions.

#### 4.5 Intergenerational Transmission Breakdown

One of the most critical findings is the weakening of intergenerational transmission. Older speakers retain full competence in the dialect, while younger speakers exhibit partial comprehension and limited productive ability. This gap suggests a discontinuity in natural language acquisition pathways.

Fishman's framework of language shift emphasizes that intergenerational transmission is the most crucial factor in

language survival. In Tigawasa Village, this transmission chain is partially disrupted due to reduced household usage and lack of formal reinforcement mechanisms.

## 5. DISCUSSION

The findings reveal that the Bali Aga dialect in Tigawasa Village is undergoing a slow but systematic shift driven by educational, sociocultural, and institutional factors. The discussion integrates these findings with existing sociolinguistic theory to evaluate implications for language maintenance frameworks.

### 5.1 Theoretical Integration with Sociolinguistic Models

The observed domain restriction strongly aligns with Fishman's theory of domain-based language use, where language survival depends on functional distribution across multiple social contexts. Aitchison and Wardhaugh (1987) further support this interpretation by emphasizing that language change reflects broader social transformations rather than isolated linguistic decay.

The educational system emerges as a central determinant of language shift. Holmes (2012) argues that schooling environments significantly shape language attitudes and proficiency. In Tigawasa Village, the absence of dialect integration into education reinforces a monolingual ideology that privileges standardized forms. This creates structural inequality between dialect and standard language varieties.

### 5.2 Implications for Language Sustainability

The findings suggest that cultural preservation alone is insufficient for long-term dialect maintenance. While cultural rituals provide partial support, they do not compensate for the absence of formal educational reinforcement. This reinforces Sumarsono's (1993) argument that sustainable language maintenance requires institutional backing in addition to community practices.

The proposed educational framework addresses this gap by introducing structured dialect integration into school curricula. This approach aligns with sociolinguistic sustainability models that emphasize multi-domain reinforcement, including home, school, and community environments.

### 5.3 Contradictions Between Identity and Utility

A key tension identified in this study is the contradiction between cultural identity and linguistic utility. While the Bali Aga dialect holds strong symbolic value, its practical utility is

limited in formal and economic contexts. This reflects the prestige-based language hierarchy discussed by Aitchison and Wardhaugh (1987), where language choices are influenced by perceived social and economic advantages.

This contradiction results in what can be described as "symbolic maintenance without functional expansion," where the dialect is emotionally valued but structurally marginalized.

#### 5.4 Limitations of Informal Transmission Systems

The reliance on informal transmission systems such as family and rituals is insufficient under conditions of rapid socio-economic change. As younger generations increasingly engage with formal education and digital communication systems, the domain of dialect usage continues to shrink.

Miller (1972) highlights that without institutional reinforcement, obsolescing languages follow a predictable trajectory toward reduced functionality and eventual extinction. Tigawasa Village exhibits early indicators of this trajectory, though not yet at a critical stage.

#### 5.5 Implications of the Proposed Educational Framework

The educational framework proposed in this study offers a structured intervention strategy consisting of curriculum integration, teacher training, and community-based learning modules. By embedding the dialect within educational practice, the model aims to restore functional domains and improve intergenerational transmission.

However, implementation challenges include limited teaching resources, lack of standardized dialect documentation, and potential resistance from policy structures favoring national language dominance. These limitations must be addressed for effective operationalization.

### 6. CONCLUSION

This study develops an educational framework for the maintenance and revitalization of the Bali Aga dialect in Tigawasa Village through a sociolinguistic sustainability approach. The findings demonstrate that the dialect is experiencing domain restriction, weakened intergenerational transmission, and educational marginalization, all of which contribute to gradual language shift.

The research confirms that cultural preservation alone is insufficient to ensure dialect survival. Instead, a multi-dimensional approach integrating education, community participation, and institutional support is required. The

proposed framework positions education as a central mechanism for restoring functional usage and strengthening linguistic identity.

The study contributes to sociolinguistic theory by extending the application of domain-based language maintenance models into educational intervention design. It also reinforces the relevance of Aitchison and Wardhaugh (1987) in explaining how social structures shape language vitality across generations.

Future research should focus on empirical testing of the proposed framework in field settings, including curriculum implementation studies and longitudinal assessments of dialect usage among younger speakers. Additionally, policy-oriented research is needed to support integration of local dialects into regional education systems.

Overall, the study highlights that linguistic sustainability is not a passive process but an active, structured intervention requiring coordination between educational institutions, communities, and cultural systems.

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