



Conservation Buru Language: Preservation Efforts to Local Language

Nanik Handayani Taufik

taufiksastra91@gmail.com

Universitas Iqra Buru, Indonesia

Abstract: The condition of the hurried language is increasingly experiencing shifts that can lead to extinction. This study aims to (1) reveal the Buru language condition during society, (2) determine the factors causing the change in the Buru language, and (3) find solutions to tackle the Buru language from the threat of extinction. This study is a type of field research with a qualitative approach and uses phenomenology design. This study was conducted in Namlea District, Buru Regency. Data are collected by means of interviewing, recording, and documentation techniques then analyzed using reduction, presentation, verification, and conclusion methods. The results show that the condition of the language rushed from time to time has experienced a shift. Of course, this impacts the purity of the Buru language itself if it is not addressed immediately. One of the causes of the change in Buru's speech is that most of the interviewed informants stated that they no longer used hastened language in their life. Based on this, the solution that can be done to save the Buru language from the threat of extinction is to conserve the Buru language by intensifying the Buru language's use in various aspects of life.

Keywords: *shift; Buru language; conservation; preservation*

A. INTRODUCTION

Language is also called the identity of a nation, as well as regional languages in Indonesia. Local languages have a vital role, namely, apart from being the identity of a diverse community group, regional languages are also a means of communication between community groups (Sudarsana, 2017; Huri, 2017). This characteristic should be preserved and preserved, employing preservation so that a nation can avoid the loss of identity or identity-shift with another nation or group's identity.

Almost every region in Indonesia has its regional language and dialect (Taufik, 2018). These languages and dialects are used to communicate among the people in each of these areas. Its use is influenced by social and situational factors (Yanda, 2014). Through language, people can identify specific groups of people, recognize the

speakers' behaviour and personalities, and recognize their culture. Regional language is the language used as the language of interregional or interracial communication other than Indonesian. It is used to support literature and regional culture or ethnic communities in the Republic of Indonesia. Although regional languages are not the language that unites the nation, like Indonesian, regional languages also play the same important role as Indonesian itself (Primadesi, 2012; Pontoh, 2013).

However, nowadays, regional languages are experiencing a decline, which leads to extinction. Six symptoms mark the cessation of language in the future, namely (1) drastic reduction in the number of active speakers, (2) the reduced domain of language use, (3) neglect or elimination of the mother tongue by young speakers, (4) efforts to maintain ethnic identity without using their mother tongue, (5) speakers of the last generation are no longer proficient in using their mother tongue, meaning that they remain passive mastery (understanding without speaking), and (6) examples of the extinction of one language dialects, the acuity of Creole and language password (Grimes, 2000).

Furthermore, the Summer Institute of Linguistics mentions at least twelve factors related to language extinction, namely (1) the small number of speakers, (2) the age of the speakers, (3) the use-or-no use of the mother tongue by children, (4) regular use of other languages in diverse cultural settings, (5) feelings of ethnic identity and attitudes towards language in general, (6) urbanization of youth, (7) government policies, (8) use of language in education, (9) economic intrusion and exploitation, (10) literacy, (11) literature, and (12) dynamics of speakers in reading and writing literature (SIL, 2008). Besides, there is also dominant language pressure in a multilingual community area.

This is following the opinion of several experts who emphasize the things that affect the shift to regional languages' extinction. Several factors namely caused this extinction: (a) Due to language interference that occurred in a very long time frame, it resulted in language shift and language extinction (Widianto, 2015); (b) caused by political factors. The policy on the use of the national language, which was previously known as the politics of the national language, has also more or less affected the marginalization of regional languages (Budhiono H, 2009); (c) Regional languages are only used as the language of instruction in education as stated in Law No. 20, 2003,

Article 33 paragraph 2, namely that regional languages can be used as the language of instruction in the early stages of education if it is needed in the delivery of specific knowledge and skills; (d) The symptoms are a drastic decrease in the number of active speakers, the decreasing of the realm of language use, neglect and elimination of mother tongue by young speakers, efforts to maintain ethnic identity without their mother tongue, speakers of the last generation are no longer proficient in using their mother tongue, meaning that they are left with passive mastery (understanding without speaking), examples of the increasing extinction of the dialects of one Creole and code language (Grimes, 2000); (e) compound social environment (tribe). The task field is relatively unstable, and parents are of different ethnicities (Darwis, 1985).

The term language maintenance is always associated with language shift. Language preservation arises due to language shift. Language preservation is an effort to maintain language so that it continues to be used in a language society (Widianto, 2018). These efforts are carried out with various strategies. Several strategies for language maintenance are as follows: 1) Strengthening bilingualism as the primary choice, 2) intertwining the substance of education, research, and language service, 3) institutional cooperation and empowerment of traditional institutions, 4) translation, writing, and technology of cultural treasures Nusantara (Mbetse, 2010).

Based on data from the Ministry of Education and Culture in 2018, 11 languages out of 652 regional languages have been declared extinct. Most of the language extinctions occurred in Papua. The extinction was caused by a shift in language and culture and modernization, especially with the development of the Industrial Revolution era 4.0, which was so fast that it reduced the use of regional languages in everyday life and reduced the number of speakers of these languages. Besides, in Ethnologic: the language of the world (2005), in Indonesia, there are 742 languages, 737 of which are stated to exist still or are still used by their speakers. This also occurs in regional languages in Maluku.

Based on data from the Maluku Language Office in Ambon, 54 regional languages spread throughout the Maluku archipelago. Of these 54 languages, several languages are experiencing extinction, including Piru in West Seram and Kaiely in Buru Regency. The cause of the expiration of the local language is because no more speakers use it. This impacts the loss of one of the nation's cultural properties and the loss of an

area's regional identity characteristics. Therefore, there needs to be an effort to overcome the regional languages that still exist. Given that several speeches have undergone a shift. One of them is the Buru language in Buru Regency.

The phenomenon of the current shift in the Buru regional language is a very dominant factor threatening the extinction of its people's identity (Bin-Tahir, S. Z., & Rinantanti, 2016). Of the total population of the Buru district of 132,100 people, only about 14,000 know the language of Buru, and only about 5,000 people are able and active to communicate using the Buru language (BPS-Buru, 2018). This is caused by various factors that must be investigated and observed to find the right solution in preserving and accentuating regional identity and cultural assets.

The condition of a multiethnic society is followed by inter-ethnic contact. It includes language contact, can lead to various linguistic phenomena, such as bilingualism or even multilingualism and interculturalism that often occur in minority language groups (Bin Tahir, 2017). This language contact can also result in language shift, even extinction, namely changes in a person's language choice for daily communication, especially due to migration, acculturation, or language change, namely language changes, throughout a period (Kridalaksana, 1993).

Based on the above conditions, this study examines the Buru language conditions, including the factors causing the shift that impact the extinction, and steps or strategies to prevent the expiration of the Buru language. This research is quite important to do considering that there are still few studies that raise studies like this before, especially on the subject and object being studied by the researcher. This research is also considered important to address the issue of the fading of local languages such as the Buru language. Therefore, this research is expected to contribute ideas about the Buru language condition and deal with the Buru language from extinction.

B. RESEARCH METHOD

This study uses a qualitative approach and phenomenology design. The aim is to describe the phenomena connected with the shift in regional languages in Namlea District, Buru Regency. The subjects of this study were the people of the Island of Buru

in Namlea sub-district with the criteria that the issue was a native of Buru Island who knew and mastered the Buru language.

In the process of collecting data in the field, the method used is observation. This method is intended to observe something intentionally and systematically about linguistic phenomena or symptoms in Namlea. Research using observation or observation (observation research) is carried out to track in a structured and direct manner the signs of communication-related to society's social, political, and cultural issues (Pawito, 2008). The observation method is supported by the interview, record, and documentation techniques. These techniques are used to gather the data accurately according to what happens in the field. The data collected were analyzed using a three-stage model technique consisting of reduction, data presentation, and verification or conclusion and presented descriptively.

C. FINDINGS AND DISCUSSION

Findings

Based on the observations and data analysis results, the conditions and causes of the shift in hunting language and the countermeasures. The data will be display in the table.

Table 1. The use of Buru Language

No	Place and Conditions of Use of Buru Language	Often	Sometimes	Never
1	At home	-	-	√
2	In the market	-	-	√
3	At School / Campus	-	-	√
4	In the office	-	-	√
5	During a family event	-	√	

Data Source: Observation Results for 2020

The above table shows that Buru's use no longer is the language used in everyday people Buru itself. There is no longer using the Buru language at home, market, school or campus, and work. The next generation of the Buru community, from the ages of children to adulthood, no longer uses the Buru language as an introduction to communication between each other. The Buru language is sometimes used during family events when older people or the elderly are present. Its use is only limited to its

peers. The interaction between the younger generation and the parents is no longer using the Buru language.

Discussion

Conditions of Buru Language

As a regional language and one of the people on Buru Island's local identities, currently, the language of hunting is only a symbol and pride for its inhabitants. We can see from the decreasing number of Buru speakers from time to time. Of the total population of Buru's population of 161,828, only no more than 14,000 speak the Buru language.

We can see during the data collection process in the field. The researcher has never heard of using hunting language by either the respondent or the community around the research location. Of course, it will impact the massive shift in hunting language, leading to the extinction of the regional language.

Causative Factors

Several external and internal factors cause the shift in the Buru language's use to the Buru-speaking community. Aspect from the outside of which is the number of information sources through online media and print media who speak Indonesian, which shifts in Buru language in society. Consumption spectacle and book with the language of Indonesia makes people say the national language and Malay-Ambon. Other factors from outside are broader communication with the internet allows them to communicate with that from other areas, forcing them to use Indonesian.

Factor from within which there are many migrant communities in the speaker environment. The island of Buru, which was the destination for transmigration, also resulted in many community members from other areas joining the native-speaking community. It then puts Indonesia's language as the language of communication in the first level of socialization, and Buru's language just language of history. The next factor is the broadcast of soap operas and favourite shows on national television with *slang*, causing them to imitate and adopt the language. The condition assumes that the languages are not “*cool*” when chatting with friends among the younger generation. The most significant factor is that the area of use of regional languages is getting reduced. The use of local languages in classrooms, discussions in public spaces such as seminars, workshops, or conferences with community leaders is not widely practiced.

Another supporting factor supporting Buru's regional language neglects is that there is no speaker generalization because the local language as the mother tongue is no longer use. Only passive speakers (understanding without being able to speak) left who are no longer proficient in using the Buru language.

Solutions

From several factors described above, several steps can take to prevent the extinction of the Buru language. Compile Buru words in a dictionary. The Buru Regency government made this effort in 2018. Vocabulary is obtained based on interviews with people who speak the Buru language and several others under informant standards. However, not all the words in the Buru language have been published in the dictionary. Of course, this is homework for language observers.

Another effort that can do is holding competitions using the Buru language. These contests can be in the form of speeches, reading poetry, folk tales, etc. This competition can, of course, followed by all people who use the Buru language. Another way to protect the Buru language is to create a creative video competition using the Buru language. Many people are enthusiastic about participating in these competitions, then as the winner of the game will be given a large enough prize. Students and students will provide scholarships.

We can also solve the Buru language from extinction by including the Buru language into compulsory subjects taught in schools. We can do this solution by paying more attention to pursuing a second language for students (Nakamura, 2018). It can also develop bilingual education (Banegas, 2020); (Briggs, 2018). In this way, the younger generation will continue to learn the Buru language because it is part of the school curriculum. To facilitate the learning process of the Buru language, we must compile textbooks.

Another effort to save the Buru language from extinction is to make the Buru language a supporting language in regular meetings. Besides, it can also use it as the language of instruction in regular events held in the Buru Regency area. In this way, the younger generation will quickly hear the Buru language used in these events.

To nationalize Buru's language, things to do are to create online media by using Indonesia and Buru's language. That is because online media has become a habit for some people, gradually changing how they interact with one another (Cocarascu,

2018; Botturi, 2018). The aim is that people outside the island Rush, a genuine descendant of Buru island, can also obtain readings and resources Buru language. The media online, of course, can make them will always remember the regional language.

Another solution for saving the Buru language from extinction is by instilling a sense of love and pride for Buru Island people for their local language. That way, the community will continue to use the Buru language in daily communication in every aspect of life.

Table 2. Conditions, Causes, and Solutions for Buru Language

Buru Language Conditions	Causative factor	Solution
The Buru language is no longer spoken at home, markets, schools or colleges, and offices. The Buru language is sometimes used during family events when parents or the elderly are present.	<ul style="list-style-type: none"> - There are many online media in the Indonesian - More using Indonesian and Ambon Malay dialects to communicate - A large number of immigrant communities in the speaker environment - There are TV shows that always use slang - The area of use of regional languages is decreasing - The lack of use of the Buru language in various environments - There is no regeneration of Buru language users 	<ul style="list-style-type: none"> - Formulation of the Buru language dictionary - Hold competitions such as speech competitions, poetry competitions, folk story competitions using the Buru language - Incorporate the Buru language into the school curriculum - Making the Buru language the language of instruction in every scientific and socio-cultural meeting in Buru Regency - Launching online media using the Buru language - Instil a sense of pride in the island community of Buru towards regional languages

This study's results are based on observations of the state or condition of the Buru language by paying close attention to user informants in interacting with the community at home, market, school, and several other public places and various situations.

D. CONCLUSION

From the results of this study, the shift in the Buru language in Namlea is getting more and more alarming. This is due to Ambonese Malay's dominance in daily communication in every aspect of people's lives. This cannot be denied because of the development of information technology and the large number of transmigrants who came to Buru Island. Besides, there is a lack of awareness from the public to continue to preserve regional languages as their regional identity.

Based on the above, some solutions that can be done are compiling a dictionary of the Buru language, making the Buru language part of the school curriculum taught at the early school level, holding Buru language competitions. In addition, what is no less important is fostering a love for the local language so that the Buru language is still used at every opportunity in the community so that the Buru language is preserved for generations.

This research is still limited to describing the conditions, causes, and solutions for the shift in the Buru language in Namlea. Therefore, further analysis can be carried out related to direct efforts to improve the Buru language.

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