
| RESEARCH ARTICLE

Effective and Efficient Treatment of Regional Language Preservation Strategies in the Nusantara

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| ABSTRACT

As an archipelagic country with a population of about 200 million (BPS 2000), Indonesia is also referred to as the Continent of Maritime Nusantara; it has cultural diversity that spreads from Sabang to Merauke. One of the cultural assets of the Nusantara is the local, regional language (BD). BD in this Nusantara has now experienced challenges and threats to its existence. The challenges exist in the form of neglect of respect, maintenance, and preservation of BD. The point is that this paper wants to examine the condition of regional languages in Indonesia. These factors can cause their extinction, the implications of the extinction of these languages from an ethnolinguistic perspective, and in the end, want to provide a review of solutions to overcome these problems. This study is intended to provide input for various interested parties, especially speakers of regional languages, to pay more attention to the life and sustainability of their regional languages. The research that forms the basis for this scientific article begins with a literature study with observation. Based on the discussion above, it can be concluded as follows. First, the issue of BD extinction in Indonesia based on available data is quite worrying. The conclusions that emerge in this paper are the formulations of strategies, tactics, and models related to the preservation of regional languages (BD).

| KEYWORDS

Regional Language, Nusantara, Preservation, Treatment

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1. Introduction

As an archipelagic country with a population of about 200 million (BPS 2000), Indonesia is also referred to as the Continent of Maritime Nusantara; it has cultural diversity that spreads from Sabang to Merauke. One of the cultural assets of the Nusantara is the local, regional language (BD), which amounts to more than 700 (Said, 2002, SIL 2001). All existing ethnic cultures of the Nusantara are recorded in their respective BDs.

The cultural diversity heritage of the Nusantara in the form of BD is the mother for its speakers because BD bequeaths all the ideas and behaviours that nurture and protect future generations, starting from the way of knowledge, organizing, and making tools, religion, art, and managing their livelihoods.

In Indonesia's history of ethnic civilization, every ethnic group can live in harmony, peace, *gemah repah loh jinawi* and independently in their respective lands. The process of civilization has occurred before Indonesia's independence. Nevertheless, after 70 years of Indonesian independence, the existence of ethnic culture, especially BD, has begun to experience extraordinary changes and dynamics. Since 1928 with the recognition of Malay as the National Language, the Indonesian nation has experienced a shift in language orientation. That is from the mother tongue towards the National Language: Indonesian. During the 30 years since the Youth Pledge, only around 12% of Indonesians speak Indonesian as their mother tongue. After almost 78 years of independence, Indonesians who speak Indonesian as their mother tongue have reached around 93%. Expert predictions predict that by 2045 Indonesians will have 100% of their mother tongue Indonesian.

Based on the above review, it is clear that BD in this Nusantara has now experienced challenges and threats to its existence. The challenges exist in the form of neglect of respect, maintenance, and preservation of BD. The level of our efforts as heirs of BD, both as ethnicity, nation and State, is shallow towards the protection of BD. Many efforts have been made, such as holding a congress, seminars, and discussions about BD. The results of thoughts through prestigious forums that have been formulated only arrive at the inventory as library material.

Another thing is the threat to human rights issues, especially regarding language rights. The concept of the human right to language is quite biased. It can be interpreted as (1) a mother tongue, (2) a national language, and (3) an international language right. This conflict over language rights is a particular problem. The problem with the competition for human rights in a language is that it is the right to speak the mother tongue or BD that will be the victim. So many facts and phenomena against the threat of extinction BD. Therefore, an assessment of the threat of extinction of BD is critical to find a way out, either in the form of ideas, arguments or solution steps to save BD as Indonesian cultural heritage.

Based on the explanation of the background above, several problems can be proposed as follows: (1) How is the existence of BD today, (2) To what extent are the threats to BD Nusantara, and (3) What are our efforts to save BD Nusantara.

The point is that this paper wants to examine the condition of regional languages in Indonesia. These factors can cause their extinction, the implications of the extinction of these languages from an ethnolinguistic perspective, and in the end, want to provide a review of solutions to overcome these problems. This study is intended to provide input for various interested parties, especially speakers of regional languages, to pay more attention to the life and sustainability of their regional languages. In addition, this paper is also expected to be a source of thought for various efforts that are being and will be implemented in the context of revitalizing regional languages.

2. Literature reviews

This paper refers to several research results on the survival of languages in the Nusantara, such as those conducted by sociolinguists. Sumarsono (1990) examined the preservation of the Loloan Malay language in Bali. This study concluded that the Loloan Malay Community managed to maintain the existence of its language against the dominance of the Balinese language.

Furthermore, Indra's (2002) research on the extinction of the Javanese language in the Javanese community in Kampung Jawa, Sigaraja, shows some explanation. This study indicates that the Javanese community has not succeeded in maintaining the existence of the Javanese language against the dominance of the Balinese language. In this context, there are symptoms of the extinction of the Javanese language in the Javanese community in Kampung Jawa, Singaraja. The two results of this study reflect the existence of BD in the Nusantara, which is constantly under threat and pressure from the dominant significant languages such as Indonesian as the National Language and foreign languages such as English in certain areas.

The life of various languages in a country like Indonesia provides an opportunity for every ethnic group to use language to communicate. The choice of language use is possible because of the linguistic policy adopted by the State. Moreover, it is related to the human right to language. In this case, the concepts referred to include; (1) bilingualism, (2) language survival and (3) language community. These three concepts are interrelated with each other. These three concepts are used as a reference to solve to protect the existence of BD in general.

This study refers to the theoretical basis of linguistics, namely sociolinguistics. The themes that are used as the theoretical basis are (1) language maintenance and language shift (language maintenance and language shift) and (2) the domain of language use. These two sociolinguistic themes were put forward by Fishman (1972), Grimes (1995), Dressler (1992) and Crystal (2000). According to Grimes, the vitality of language can be measured by the function and intensity of its use in the realm of use by its speakers. The more intense the use in the realm (culture), the stronger the resistance of a language to the threat of extinction.

Meanwhile, the domains of language used by Fishman are defined as abstract descriptions of socio-cultural aspects of communication topics that involve participant relationships and the setting of events. The domains of language use are the habitat of the life of a language. According to Crystal, the most influential areas of language use are home, school, work, social events and cultural events. If the habitat for language use has begun to be threatened with extinction, a new realm will be present, accompanied by the presence of other languages. Therefore, there is a language shift that sooner or later will trigger language extinction. According to Dressler, language extinction was initiated by bilingualism and the insistence on significant languages.

3. Research Method

The research that forms the basis for this scientific article begins with a literature study with observation. Of course, this must be done by opening up insights and collecting as much literature data as possible to serve as the basis for research. However, it is not enough. The key to the discussion and conclusion is the comparative analysis of triangulation between literary theory and factual empiricism. The power of logical argumentation is the basis of victory in research that tries to formulate an idea against an idea.

In short, the research method used in this case is to collect conservative ideas relevant to the research problem, seek comparisons of the species of ideas and empirical data, and then analyze any relativity and associated distortions.

4. Results and Discussion

Indonesia has 742 languages, of which 737 are languages that are still alive or are still used by speakers. Meanwhile, two languages act as second languages without mother-tongue speakers, while the other three languages have become extinct. Some of these surviving languages are thought to be on the verge of extinction. Some are caused by the decrease in the number of speakers because there are only a few native speakers, but there are also languages pressured by the influence of other, more dominant regional languages. The influence of Indonesian as the national language, especially in various official (formal) domains such as government and education, often causes the frequency of regional languages to decrease. In addition, the condition of the multiethnic Indonesian people with their respective languages and cultures certainly opens up opportunities for contact through communication and interaction between ethnic groups with different languages and cultures.

The condition of a multiethnic society followed by inter-ethnic contacts, including language contact, can lead to various linguistic phenomena such as bilingualism (or even multilingualism) which often occurs in minority language groups. This language contact can also result in a language shift, namely a permanent change in a person's choice of language for daily needs, especially as a result of migration, or a language change, namely a change in language throughout a period (Kridalaksana) 1993, p. 169, 172). In addition, the flow of information and communication, along with various other symptoms that arise due to the spectrum of activities and orientation of the language use of today's society which is increasingly global, also triggers the emergence of various linguistic problems, including the issue of the extinction of regional languages.

The phenomena mentioned above are interesting to study because they can be conditions that lead to the extinction of a language. This phenomenon has become the attention of various groups, especially linguists (linguists) interested in this field. This condition is, of course, very reasonable because the phenomenon of the extinction of a language does not only have implications for the linguistic dimension itself, which pays attention to aspects of language and its structure in it but can also have implications for the cultural dimension of the language-speaking community concerned which is inherently attached to the language. This condition is because, through language, one can know the perspective of society about something, and through language, one can know the rules, traditions, and beliefs of an ethnic group (Dixon 1997, p. 135).

One of the regional languages that has not been handled thoroughly is Malay. This is because this language is often "hidden" in various names so that it is not automatically detected as Malay (Lauder 2006:4). In this regard, the following can be stated a number of variations of the Malay language tracked by the Summer Institute of Linguistics (SIL 2001): Analong Kutai, Bacan, Bayat, Banjar, Basemah, Batin, Bengkulu, Benkulan, Betawi, Bintuhan, Bukit, Dawas, Jambi, Kaur, Kayu Agung, Kelingi, Kerinci, Kincai, Kubu, Kupang, Lako, Lalang, Lematang, Lentang, Lembak, Linggau, Lintang, Loncong, Lubu, Ambonese Malay, Balinese Loloan Malay, Berau, Deli Malay, Jakarta Malay, Jambi Malay, Kupang Malay, Kutai Malay, Maluku Malay, Manado Malay, Merau, Minang, Minahasa, Palembang, Tenggara, Ternate, Meratus, Minangkabau, Mokokoko, Mukomuko, Musi, Ogan, Orang Laut, Padang, Pasemah, Panasak, Penesak, Ranau, Rawas, Ridan, Semendo, Serawai, Serawi, Sindang Kelingi, Inner Tribe, Supat, Tenggara Kutai, Tungkal, Tungkal Ilir, Ulu, and Ulu Lako.

Language diversity is threatened because more and more languages are becoming extinct or missing. Based on data from UNESCO in the Commemoration of International Mother Language Day 2020, globally, 40 per cent of the world's population no longer has access to education in their mother tongue. As a country with diversity and richness of languages, Indonesia also experienced the extinction of regional languages.

The five most popular programs to protect language and literature are Language and Literature Mapping; Study of the Vitality of Language and Literature; Language and Literature Conservation; Revitalization of Language and Literature; and Map and Registration of Online Language and Literature.

Data on BD or local languages in the Nusantara (Indonesia) is still diverse. Abas (1983) recorded 800 units, Lewis (2013) listed 719, SIL (2006) listed 743, SIL (2001) recorded 731 and Said (2002) recorded 700, and Lewis et al. (2013) recorded 719 units. Several scientific publications, such as Crystal (2000), stated that of the 6000 local languages worldwide, most are threatened with extinction, and only 600 are predicted to survive the threat. For the territory of Indonesia, Lewis et al. (2013) note that 13 local languages have become extinct, 340 are threatened with extinction, and only 366 are still surviving and sustainable. Another note states that of the 340 languages threatened with extinction, 75 of them will soon become extinct, and the rest will also become extinct if there is no protection and rescue effort. (Tjia, 2013).

One of the most important indicators of the survival of a language is the community, speech and speakers. More speakers mean the position and function of the Regional Language are still good. The intergenerational language regeneration is still going well, and the position of the Regional Language is safe or not threatened. Speakers are not the only guarantee for the survival of Regional Languages. The pressure of the majority language (Nationalization and Globalization) and the existence of the language domain also greatly influence the survival of Regional Languages. For example, the Javanese language experienced an extinction rate of 4.1%, and the Balinese language reached 2.1% (Rahardi, 2009). The process of language extinction can occur in various processes and several stages. The most common processes that occur are (1) Occur gradually, (2) Switch to another language and (3) The number of speakers shrinks and eventually disappears.

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Based on the explanation above, it can be summarized that about 706 pieces follow the Regional Languages of the Nusantara, 50% of which are in unsafe conditions. 13 languages are extinct, 75 languages will soon become extinct, and 242 will follow the extinction zone. The distribution of the extinction of regional languages in the Nusantara, 50% occurred in eastern Indonesia, such as Papua, Maluku, Sulawesi and Nusa Tenggara.

Based on previous studies, the following assumptions cause the extinction of a language:

1. Nationalism Through National Language
2. Industrialization
3. Speaker's Disloyalty
4. There is no active language institution to tackle the decline of the local language
5. Rare Book Issues
6. Adaptation of Local Languages With Modernization Does not Happen
7. The Elders/Traditional Figures Have Not Been Encouraging the "Obligation" of Using Local Languages
8. No Efforts to Cultivate Multi-Language Yet
9. There is no visible network and coordination among fellow local language care forums
10. Weak Competitiveness (Power)
11. No Planning and Directions
12. Weak Literacy
13. Weak Growth and Development (Vertical-Horizontal)
14. Poor / Small Language Potential

How about the term reservation? Reservation means protection. In the context of the Regional Language, preservation means a protected area to preserve specific regional languages. By definition, preservation of regional languages means regional languages whose preservation is protected by law from language extinction (Ministry of Education and Culture, 1988:145). , for example, through research by various institutions. Research on the dictionary and grammar with the aim of description and documentation. These efforts are carried out sporadically and not systematically, and the aim does not lead to comprehensive preservation. The aim is nothing but data collection and compilation as library material. Therefore, the results do not lead to efforts to maintain or restore the endurance of BD, and the BD is still experiencing a decline.

It is intended to stabilize the condition of BD so that its vitality or functions do not decline, even sustain (sustained).

In the effort to conserve BD, the focus of attention is the survival of BD's life expectancy, with the basic assumption being to maintain the condition of using BD to last for a long time or continuously.

In Indonesia, language preservation efforts have been carried out by the government. The preservation of the National Language and BD is politically the responsibility of the State, and the government carries out its implementation.

Politically, language life in Indonesia is guaranteed by the constitution and has been stated in: (1). 1945 Constitution Chapter XV Article 36, (2). TAP MPR No II/MPR/1988, (3). Permendagri No 40 of 2007, (4). PP No. 25 of 2000, (5). Law No. 24 of 2009, and (6). Regional Language Regulations (Bali, Javanese, Sundanese, Etc).

The political policies issued by the State and Government are only a legal text that is passive, overarching and noun (material), and only in the context that BD is part of a national cultural asset. This legal protection has been running for a long time, which is around 70 years, but has not been able to stop the extinction rate of BD in Indonesia. It is this reality that we should be questioning:

1. Do linguists in Indonesia know the text of the existing legislation?, 2. What is the position, function and meaning of the text?, 3. Can the text be implemented?, 4. Does the text need to be reviewed?, 5. Should the text be amended?, and 6. Is it necessary to create a new statutory text?

In BD protection, the existing legal umbrellas are sufficient and complete. Things that need to be done are (1) socialization and deiminas and (2) changes or amendments to laws and regulations to give a portion and emphasis on BD conservation.

In every culture, language occupies a central position among the seven elements other cultures. In other words, the existence of language in culture is very much tied to other cultural elements, namely (1) knowledge systems, (2) equipment and technology systems, (3) arts, (4) religion, (5) social systems, and (6) systems. Livelihood. Cultural elements outside of language are the habitat of the life of a language as a unified system of ethnic culture. The protection of the use of BD means the protection of cultural elements as a unit.

The argument that can be put forward in the concept of preserving the cultural realm of BD is that by protecting certain cultural elements as the habitat of language life, it is believed that language as a form of expression of experience is automatically attached to these cultural elements, both in the form of concepts (words) and terms as a unified dictionary, ethnic culture mentality.

The purpose of preserving the domain of using language as a cultural element is to develop BD with the target of BD survival. Survival in question is the use of a language in order to survive on an ongoing basis.

The preservation of cultural elements with the seven major themes can still be broken down into more specific subs. The strategy of classifying these subthemes would be better if it were focused earlier on determining the core culture of each ethnic culture.

5. Conclusion

Based on the discussion above, it can be concluded as follows. First, the issue of BD extinction in Indonesia based on available data is quite worrying. Predictions regarding the extinction of BD in Indonesia based on sociolinguistic analysis within 100 years will reach 50% of the 700 existing BD. If the extinction rate of BD Nusantara does not receive intervention, namely efforts to save it from extinction, then the number of BD that are threatened with extinction will increase over time. The solution to saving BD so that it is restrained from the extinction rate and even achieves sustainable survival is to conserve BD. Conservation of BD is carried out by protecting its existence with legal instruments as a form of regulation through laws, and government regulations (Central and Regional), down to the most diminutive form, namely Customary Law, which targets the family or social community. In addition to BD preservation, it is also necessary to safeguard the areas of BD use, such as traditional schools as the domain of education, family domain, customary (tradition) domain, arts domain, agriculture domain, Etc. In every large BD-speaking community, a Regional Language Council should be formed, which will affect other BD-speaking communities.

The essence of all this work is that we are all tempted to prioritize, pay attention, and move effectively and efficiently to save regional languages in the Nusantara. Remember, language is a form and medium of culture. Culture itself is the implementation and media of values. At the same time, values are the core of civilization. So, directly, language is the mover and guardian of

civilization. If a language is extinct, the civilization is also extinct. Learn from Australian Aborigines and American Indians. There are signs for people of understanding.

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