

## **Language Shift of Holimombo Among Youth in Talaga Hamlet Luhuvillage**

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### **Abstract**

This study aims to describe the shift and factors of the shift among teenagers of Talaga Hamlet, Luhuvillage, Huamual Sub-district, West Seram Regency. The research approach uses post-positivism with qualitative research type, descriptive method. The techniques used in data collection are observation, interview, documentation, recording and tapping techniques. While the instruments used are observation sheets, interview guidelines, recording devices and field notes. Based on the results of research in Talaga hamlet, the use of Holimombo language among adolescents in the family and social spheres of society is very rarely used. Holimombo language is only spoken by adults or the elderly when they communicate. Meanwhile, teenagers often communicate using Ambon Malay when interacting with friends, the community and parents. This happens because parents and the community rarely speak Holimombo when interacting with children/young people in Talaga hamlet. This phenomenon is caused by the intensity of the use of Ambon Malay language in daily conversations to the point of displacing local languages.

**Keywords:** *Holimombo Language; Shifting; Talaga Hamlet; Teenagers.*



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## INTRODUCTION

Language is a tool for communication between members of society in the form of sounds produced by human speech organs (Chaer, 2014). Language functions as a communication tool and a tool for expressing oneself, both orally and in writing (Pateda, 2011). As a communication tool, language has an important role in human life (Chaer, 2014). Humans use language to interact with each other, express thoughts, feelings, and desires, as well as to convey information and knowledge (Pateda, 2011).

Indonesia is an archipelagic country consisting of thousands of islands scattered from Sabang to Merauke (Heriansyah, 2024). The diversity of islands in Indonesia also creates diversity in language and culture (Chaer & Agustina, 2010). Each region has its own local language that is used as a means of daily communication by the local community (Pateda, 2011). However, along with the development of the times and globalization, many local languages in Indonesia are experiencing shifts and even extinction (Chaer & Agustina, 2010).

Language shift is a phenomenon where a community gradually abandons the use of their native language and switches to using another language that is considered more prestigious or useful (Chaer & Agustina, 2010). This phenomenon is particularly pronounced in contexts involving intergenerational transmission, where younger generations increasingly adopt dominant languages over their heritage languages (Valdés, 2017). Language shift often occurs in multilingual communities where there is contact between different languages (Brown & Yule, 1996; Kandler et al., 2010). Research has shown that language shift can occur due to various factors, including social, economic, political, and educational factors (Mardikantoro, 2012; Forrest, 2018).

The role of youth in language shift is particularly critical, as they represent the bridge between traditional language use and modern linguistic practices (Odango, 2015). Young people's perspectives on their heritage languages often determine whether these languages will survive or disappear in the coming generations (Berardi-Wiltshire, 2017). Studies have demonstrated that successful language maintenance requires focused attention on family-centered approaches, as the home environment remains the most crucial domain for intergenerational transmission (Forrest, 2018).

One of the local languages in Indonesia that is experiencing a shift is the Holimombo language spoken by the people of Talaga Hamlet, Luhu Village, Huamual Sub-district, West Seram Regency. Holimombo is a local language that has been used by the community for generations as a means of daily communication (Chaer & Agustina, 2010). However, currently, the use of the Holimombo language among the younger generation is decreasing and being replaced by Ambon Malay and Indonesian (Mardikantoro, 2012). This pattern reflects broader global trends where indigenous and minority languages face pressure from dominant regional or national languages (Espinoza & Wigglesworth, 2022).

This research is important to do to document and analyze the language shift phenomenon that occurs in the Holimombo language (Sugiyono, 2015). By understanding the factors that cause language shift and its impact on the community, it is hoped that appropriate steps can be taken to preserve and maintain the existence of local languages in Indonesia (Suciartini, 2018). International research has shown that successful language revitalization requires comprehensive strategies that address both family-level transmission and community-wide support systems (Hornsby & McLeod, 2020).

## METHODS

This research uses a qualitative approach with a descriptive method (Sugiyono, 2015). The research location was conducted in Talaga Hamlet, Luhu Village, Huamual Sub-district, West Seram Regency. The research subjects were teenagers aged 13-20 years who live in Talaga Hamlet. This age group is particularly significant as research has shown that youth perspectives are crucial for understanding language shift dynamics (Odango, 2015). Data collection techniques used in this research include (Sugiyono, 2015): 1. Observation: Direct observation of language use in daily communication 2. Interviews: In-depth interviews with research subjects and community leaders 3. Documentation: Collection of documents related to language use in the community 4. Recording: Recording of conversations in various communication domains

The research instruments used include observation sheets, interview guidelines, recording devices,

and field notes (Sugiyono, 2015). Data analysis was carried out qualitatively by analyzing the patterns of language use, factors causing language shift, and the impact of language shift on the community (Brown & Yule, 1996). The methodology aligns with best practices in endangered language documentation, which emphasize the importance of community-based participatory approaches (Berardi-Wiltshire, 2017).

## RESULTS AND DISCUSSION

The researcher's observations of the activities of individuals in Talaga Hamlet indicated that nearly all adults aged 40 and above were proficient in three languages: Holimombo, Ambon Malay, and Indonesian. Holimombo was employed for communication among adults, whilst Ambon Malay was predominantly utilized for interactions with children. Indonesian was utilized in educational settings, as well as in conferences and significant events.

Regional languages are becoming increasingly scarce, and it is uncommon for parents to instruct their children in their regional language. According to the researcher's observations, the majority of parents with toddlers favor using Ambon Malay with their offspring. Consequently, Ambon Malay emerged as the child's primary language. It is not solely regional languages that have ceased to be utilized in basic education at home.

This has resulted in teenagers being oblivious of the local language where they live. Currently, many teenagers in Talaga hamlet cannot use the Holimombo language, so they use Ambon Malay as a means of communication. In an interview with the youthful generation of Talaga Village, when asked what language they use when speaking with family at home. Seven informants stated that they use Ambon Malay in their daily communication. Four out of seven teenagers admitted that their parents did not teach them the Holimombo language. This might be understood as implying that young informants today have already undergone a language change that began in their home context, where teenagers are accustomed to speaking using Ambon Malay. If parents at home don't make a habit of setting an example and teaching their children at home, there's a high likelihood that the child won't master the local language. This is due to the intensity of utilizing Ambon Malay in daily talks, which has led to a move away from using local languages.

### The Shift in the Holimombo Language Among Youth in Talaga Hamlet

The research findings demonstrate a transition from the Holimombo language to Ambon Malay, occurring both within familial contexts and in the social domain of the community in Talaga Hamlet, Luhu Village, Huamual District, West Seram. Language change is evident in the linguistic practices of daily living within the environment, observed among both older and younger generations in Talaga Hamlet.

**Family Domain.** The family environment significantly influences language maintenance and shift; in everyday practice, parents play a crucial role in determining the language their children utilize for communication.

#### Data IV. 1

- Time : Time: Morning at Mrs. Murni house  
 Context : A mother (50 years old) and her teenage child (20 years old) are baking a cake and discussing the ingredients to be used.  
 Tina : *Mama, beta balom taruh gula merah eh mentega.*  
 (Mom, I haven't put in the brown sugar, uh, butter yet).  
 Mrs. Murni : *Seng apa-apa yang penting taruh tarigu dolo, kolie bocuke'e aer tu se taruh sadiki-sadiki dolo.*  
 (It's okay, the key thing is to pour the flour first. Don't do that, pour the water little by little first).  
 Tina : *Iyo mama*  
 (yes mom)  
 Mrs. Murni : *Paleng manis, se tambah gula kah? Taruh tarigu lai tambah*  
 (It's very sweet, did you add sugar? Add more flour).

The conversation data covers three languages: Ambon Malay, Indonesian, and Holimombo. In that

interaction, there was a language shift inside Ibu Wagola's household, as demonstrated in the following utterance: " Mom, I haven't put in the brown sugar, uh, butter yet " From this utterance, there is a combination of Indonesian, found in the phrases "mom," "put," "sugar," and "butter," and Ambon Malay, in the words "beta" and "balom." Then the mother replied to her child's chat using Ambon Malay, Indonesian mixed with Holimombo: "seng apa-apa yang penting taruh tarigu dolo, kolie bocuke'e aer tu se taruh sadiki-sadiki dolo" which means (It's okay, the main thing is to pour the flour first. Don't do that, pour the water little by little first). From that, the Holimombo language is only found in the utterance "kolie bocuke'e," which means "don't do that." Meanwhile, the entire narrative of the two speakers is in Ambon Malay and Indonesian. Based on the data above, there is an indication of a shift in the Holimombo language. This is because, overall, the primary languages utilized are Ambon Malay and Indonesian.

**Workplace Domain.** Language shift occurs when a community of users chooses a new language to replace a prior one. Ambon Malay has been largely utilized since the 1990s till now, and has already supplanted the use of the Holimombo language, which was formerly employed as a means of communication in many circumstances. Even during village gatherings, Ambon Malay or Indonesian is spoken more commonly. This can be observed in the following statement:

#### Data IV. 3

Time	: Morning at Mr. Hasanuddin's house
Context	: Coordination meeting for recipients of educational support for outstanding pupils, hosted by community leaders in Dusun Talaga. The team consists of Mr. Hasanuddin (35 years old) as the team leader and team members including Mr. Musdian Hasan (32 years old), Mr. La Salim (45 years old), Mr. Ramli Mahulauw (39 years old), Mr. Is (41 years old), and Mr. Budi (40years old).
Mr. Hasanuddin	: <i>Assalamualaikum arahmatullahi Wabarakatuh</i> to the esteemed team, today we will be conducting an activity related to the issue of tuition fee exemption. Fortunately, last night we already checked who is eligible to receive this assistance. And this is the existing data, so we'll head right to the field to monitor and see it firsthand. Before that, let's pray first.
Team	:Yes

The preceding statement exhibits one-way communication utilizing the Indonesian language, where the speaker informs about educational help for high-achieving kids using Indonesian. Language shift happened because at a discussion in Talaga Hamlet, the speaker utilized Indonesian instead of the Holimombo language spoken in Talaga Hamlet.

**Social Domain.** The usage of Ambon Malay and Indonesian at various occasions is growing widespread and is displacing the use of the Holimombo language. Not only at the school's goodbye ceremony, but even the welcoming speeches at the haj pilgrims' event in Talaga Hamlet already used Indonesian as a medium of communication. This can be observed in the following statement:

#### Data IV. 5

Time	: Morning of Mr. Sahir and Mrs. Sarifah's celebration
Context	: Welcome speech for the Hajj pilgrims in Talaga Hamlet by Mr. Rusdi (43 years old).
Mr. Rusdi	: Thus finishes the brief wisdom provided by Ustad Abd Rasyid. May it provide guidance and direction to all of us, especially our parents, Bapak Sahir and Ibu Sarifah. Hopefully, in following the summons of the House of Allah and performing the fifth pillar of Islam, everything will be made easier in the future, and all affairs will be facilitated. So, what we want is that they become mabrur pilgrims, and on behalf of our extended family, we would like to offer our sincere gratitude to the gentlemen who have attended. Hopefully, your steps and intents will be regarded acts of worship that will also aid our parents on their trip later.

Based on the information in data 5, it shows one-way communication using the Indonesian language. Based on the data above, there is an indication of a shift in the Holimombo language among the speakers.

This is because, overall, the speakers' language usage is Indonesian. In fact, based on the language used by the people of Dusun Talaga from time to time, their language is Holimombo.

**Economy Domain.** The Ambon Malay language in Talaga Village's economic operations is gradually overtaking the use of local languages in that context. This is evident in the language spoken by the community.

#### Data IV. 7

Time	: Morning in front of Mr. Ali's house
Context	: People are gathered to buy fish that has just been brought by the fishmonger, and a fish purchase transaction is taking place.
Seller	: <i>Dipilih, dipilih</i> (Choose, choose)
Buyer 1	: <i>Ikan yang beta ambel ni harga barapa?</i> (How much does this fish I'm taking cost?)
Seller	: <i>20 ribu</i> (20 thousand rupiah)
Buyer 2	: <i>Mama Ali ikan ini par beta jua ee</i> (Mrs. Ali, this fish is just for me)
Seller	: <i>Iyo ambel sudah, Ranti ambel tas di dinding sana dolo</i> (Yes, please take it. Ranti, get the bag from the wall)

Based on the conversation snippet in the data, it can be established that the language utilized is Ambon Malay. Therefore, there has been a trend away from the Holimombo language in the public realm. In this situation, the Holimombo language is not actively utilized by the people, who have resorted to adopting Ambon Malay.

Based on the research results, it was found that the use of the Holimombo language among teenagers in Talaga Hamlet has experienced a significant shift (Mardikantoro, 2012). This finding is consistent with global patterns of language shift where younger generations increasingly favor dominant languages over their heritage languages (Valdés, 2017). The Holimombo language is rarely used by teenagers in their daily communication, both in the family domain and in the community domain (Chaer & Agustina, 2010).

In the family domain, teenagers tend to use Ambon Malay when communicating with their parents and siblings (Brown & Yule, 1996). This happens because parents also more often use Ambon Malay when talking to their children (Mardikantoro, 2012). The breakdown of intergenerational transmission in the family context is a critical factor in language shift, as the home environment traditionally serves as the primary space for heritage language acquisition (Forrest, 2018). The Holimombo language is only used by parents when communicating with other adults, especially the elderly (Suciartini, 2018).

In the community domain, teenagers also more often use Ambon Malay when interacting with their peers and other community members (Chaer & Agustina, 2010). Indonesian is used in formal situations, such as in educational activities and official events (Pateda, 2011). The Holimombo language is very rarely heard in conversations among teenagers (Mardikantoro, 2012). This pattern reflects what international research has identified as the critical role of peer-to-peer transmission in language maintenance (Tomczyk, 2022).

#### Factors Causing Language Shift

Based on the analysis of research data, several factors cause the shift in the Holimombo language among teenagers in Talaga Hamlet (Chaer & Agustina, 2010):

**Educational Factor.** Generally, schools or education are also often a cause of language shift, because schools give a second language to their students, who were initially monolingual but become bilingual and eventually shift away from their first language. This is as stated by Mr. Salem Hamun as follows:

"In the past, Indonesian and Ambon Malay were only utilized in the school environment because all the teachers were from outside the region. Even at that time, the administration prevented students from speaking regional languages in the school environment because it was thought that the kids would not be able to utilize Indonesian fluently."

(Salem Hamun, 68 years old, April 1, 2024)

In the following remark, the informant indicates that the usage of regional languages in the educational setting is restricted. Additionally, communication in the field of education is essential to master good and proper Indonesian. Therefore, when in the school environment, children interact with students and teachers from different cultural backgrounds using Indonesian as the language of interaction, as the national language is the medium of instruction in schools. This circumstance signals a language shift in the sphere of education. This is clear from the fact that the language used no longer reflects the Holimombo language, but instead uses Indonesian and Ambon Malay.

The education system that uses Indonesian as the language of instruction has a significant influence on language shift (Mardikantoro, 2012). Teenagers who attend school are more exposed to Indonesian and tend to use it in various communication situations (Pateda, 2011). This makes teenagers more familiar with Indonesian than their local language (Chaer & Agustina, 2010). Research has shown that educational policies that do not incorporate heritage languages can accelerate language shift by creating a disconnect between home and school linguistic environments (Valdés, 2017).

**Migration Factor.** Language shift occurs when the local language is used less and less frequently. Especially for the younger generation who prefer to use other languages. This often happens owing to urbanization and the mobility of people seeking jobs or education in other locations. Limited job opportunities have led many residents of Talaga Hamlet to seek better prospects in urban areas or other regions, hoping to find better employment. When they relocate to a new place, they tend to adapt to the prevailing language there, such as Indonesian or the native language of that region. Just like in the past, many youngsters from Dusun Talaga moved to the city to pursue their education because there were no junior high schools or high schools in Dusun Talaga at that time, as mentioned by Mr. Yusuf Wako.

"The young people of Talaga who went to the city of Ambon in the 1980s to continue their education, after returning and becoming teaching staff, no longer use the Holimombo language; they use Ambon Malay."

(Yusuf Wako, 65 years old, April 2, 2024).

According to the interview results above, there are still no educational facilities for junior high school, high school, and university. Teenagers who want to go to school must go to the city, such as Ambon, to continue their education. After returning to Talaga Village, the language they frequently used was Ambon Malay, which began to replace the use of the Holimombo language. It's not just in the past; even now, when young people travel to work or complete their studies outside the region and return to Dusun Talaga, they more often utilize a new language in their daily conversation. As a result, the local language is becoming less used in daily interactions, especially among the younger generation.

Population mobility and migration also contribute to language shift (Brown & Yule, 1996). Many young people from Talaga Hamlet migrate to cities for education or work (Heriansyah, 2024). When they return, they bring new language habits and tend to use languages that are considered more modern and prestigious (Chaer & Agustina, 2010). International studies have documented similar patterns where migration creates pressure for linguistic assimilation to dominant languages (Kandler et al., 2010).

**Social Factor.** Social considerations are also a cause for the transfer from the Holimombo language to Ambon Malay in the social sphere of the community in Talaga Hamlet, Luhu Village, Huamual District, West Seram Regency. The relationship between a culture and its native language is extremely tightly connected in daily life. The lives of people are inseparable from the forms of interaction used in communication. People who are in the process of interacting need language and speech output to receive information from others. When the communication process with the neighboring community (Kambelu) occurs. Thus, a blending of cultures and communities began to emerge, which might potentially lead to the Buton ethnic language being influenced. This can be seen in the statements of Ibu Sa'adiah and Bapak Wako.

"Because the villages of Talaga and Kambelu are adjacent to one other, they have a deeper social tie, especially since Kambelu is an old community that existed before Talaga was created."

And the language they use is Ambon Malay, so we here have to adapt to utilizing Ambon Malay to be able to converse with them."

(Sa'adiyah Abd Wahab, 59 years old, April 16, 2024).

Based on the interview results above, when interacting with the community in Dusun Kambelu, the inhabitants of Talaga preferred to utilize Ambon Malay. This attempts to facilitate the communication process with the local community. The habit of utilizing Ambon Malay when in this community milieu then influenced the use of the Buton ethnic language in Talaga Hamlet. In fact, in contacts with friends and the surrounding environment, the language utilized by the youth of Talaga Hamlet is Ambon Malay, as demonstrated in the following interview:

"In our family context, we educate our children Holimombo since it's a hidden language that needs to be protected. However, when they're in social settings, children already use Ambon Malay."

(Jamaludin Abdurahman, 48 years old, April 14, 2024)

From the interview above, although the youngster is taught in the Holimombo language within the family, when they reach the sphere of friendship, the language they use is Ambon Malay. This is because within the social circle of Dusun Talaga, where Ambon Malay is prevalent, many of their friends do not know the Holimombo language. The use of Ambon Malay in this case is intended to facilitate interaction with their friends.

Social influence from the surrounding environment also plays an important role in language shift (Mardikantoro, 2012). Teenagers tend to follow language trends that are considered more cool and modern (Chaer & Agustina, 2010). The use of Ambon Malay and Indonesian is considered more prestigious than the use of local languages (Suciartini, 2018). Youth perspectives on language prestige and identity are crucial factors in determining language maintenance outcomes (Odango, 2015).

**Marriage Relationships.** One aspect contributing to the transition is interethnic marriages. Nowadays, it is regularly discovered that family situations consist of two different cultures or languages between husband and wife. This is clear from Mr. Wako's comments.

"Mixed marriages also have an impact because if we are already married to someone from a different tribe, the language will undoubtedly be different, and to communicate, we use the language frequently spoken in this village."

(Yusuf Wako, 65 years old, April 2, 2024).

Based on the information provided by Mr. Yusuf Wako, who stated that inter-ethnic marriages will naturally result in different languages, therefore, communication will be conducted using the Ambon Malay language, which is predominantly used in that environment. Being the sole option for household communication, this will also impact the child's first language acquisition. The regular employment of an intermediary language in the family environment results in children mastering that language more than their parents' regional language. Mixed marriages between people from different ethnic backgrounds also contribute to language shift (Suciartini, 2018). When parents come from different ethnic backgrounds, they tend to use a common language (Ambon Malay or Indonesian) rather than their respective local languages (Mardikantoro, 2012). Research on intergenerational transmission has shown that language choices in mixed marriages significantly impact children's heritage language acquisition (Espinoza & Wigglesworth, 2022).

The marriage of parents from diverse ethnic and linguistic backgrounds can have a substantial impact on a child's language shift. Children in that family will be exposed to two different languages from an early age, which can lead them to become multilingual. If parents in this scenario are more likely to speak language that is more common or regularly used by the surrounding population compared to their regional language, the child will tend to be more exposed to that language. As a result, the youngster will be more likely to opt to use the socially dominant language rather than their regional language. This process can lead to a shift in

the child's language use, where they are more likely to use the language that is more common and dominant in their social milieu. Thus, in situations where parents who speak different languages more frequently use the common language spoken by the community rather than their own regional language, the child may experience a language shift towards using the socially dominant language.

### Impact of Language Shift

The shift in the Holimombo language has several impacts on the community

**Loss of Cultural Identity:** Language is an important part of cultural identity (Pateda, 2011). The loss of local language means the loss of part of the community's cultural identity (Suciartini, 2018). International research emphasizes that language loss represents a form of cultural erosion that affects community cohesion and traditional knowledge systems (Berardi-Wiltshire, 2017).

**Disruption of Intergenerational Communication:** The language shift creates a communication gap between the older generation who still speak Holimombo and the younger generation who are more fluent in Ambon Malay (Brown & Yule, 1996). This phenomenon has been documented globally as a common consequence of rapid language shift (Forrest, 2018).

**Loss of Local Wisdom:** Much local wisdom and traditional knowledge is stored in local language (Chaer & Agustina, 2010). The loss of language means the loss of this valuable knowledge (Pateda, 2011). Studies have shown that indigenous languages contain unique ways of understanding and categorizing the world that cannot be easily translated into dominant languages (Valdés, 2017).

### Language Maintenance Efforts

Several efforts that can be made to maintain the Holimombo language include:

**Family Domain:** Parents should be encouraged to use Holimombo when communicating with their children at home (Mardikantoro, 2012). Research has consistently shown that family-focused language maintenance programs are most effective for ensuring intergenerational transmission (Forrest, 2018).

**Education Domain:** Introduction of local language learning in schools can help preserve the language (Pateda, 2011). However, research suggests that educational approaches must be carefully designed to complement rather than compete with heritage language education goals (Valdés, 2017).

**Community Domain:** Organizing cultural activities that use local language can increase community pride in their language (Chaer & Agustina, 2010). Community-based initiatives, including language nests and cultural immersion programs, have shown success in various international contexts (Language Nests, 2022).

**Government Policy:** Government support through policies that encourage the use of local language is very important for language maintenance (Heriansyah, 2024). Successful language revitalization requires coordinated efforts that include policy support, community engagement, and family commitment (Hornsby & McLeod, 2020).

### Intergenerational Transmission

Language transmission from parents to children is a crucial factor in language maintenance (Brown & Yule, 1996). In Talaga Hamlet, this transmission process has been disrupted (Mardikantoro, 2012). Parents, who should be the main agents of language transmission, more often use Ambon Malay when communicating with their children (Chaer & Agustina, 2010). This disruption reflects broader patterns documented in international research on heritage language attrition (Li & Matthews, 2022).

This phenomenon occurs because parents consider Ambon Malay to be more useful for their children's future (Suciartini, 2018). They believe that mastery of Ambon Malay and Indonesian will provide better opportunities for their children in education and work (Pateda, 2011). As a result, the Holimombo language is not passed on to the younger generation (Mardikantoro, 2012). Research has shown that parental attitudes toward heritage languages are critical determinants of transmission success (Espinoza & Wigglesworth, 2022).

The disruption of intergenerational transmission has a significant impact on language shift (Brown & Yule, 1996). Children who are not exposed to the Holimombo language from an early age will have difficulty learning and using the language later (Chaer & Agustina, 2010). This creates a vicious cycle where each generation becomes more distant from their local language (Suciartini, 2018). International research has



documented similar cycles of language attrition and has identified key intervention points for reversing these trends (Li & Matthews, 2022).

Parents who come from mixed marriages also have a significant impact on a child's language shift (Mardikantoro, 2012). Children in that family will be exposed to two different languages from an early age, which can lead them to become multilingual (Brown & Yule, 1996). However, research has shown that multilingualism does not automatically guarantee heritage language maintenance (Kandler et al., 2010). If parents in this scenario are more likely to speak language that is more common or regularly used by the surrounding population compared to their regional language, the child will tend to be more exposed to that language (Chaer & Agustina, 2010). As a result, the youngster will be more likely to opt to use the socially dominant language rather than their regional language (Pateda, 2011). This process can lead to a shift in the child's language use, where they are more likely to use the language that is more common and dominant in their social milieu (Suciartini, 2018). Thus, in situations where parents who speak different languages more frequently use the common language spoken by the community rather than their own regional language, the child may experience a language shift towards using the socially dominant language (Mardikantoro, 2012).

Research on reversing heritage language attrition has shown that successful intervention requires deliberate and sustained effort from families, combined with community support and appropriate educational resources (Li & Matthews, 2022). The key is to create environments where heritage languages are valued and used regularly, making them relevant to young people's daily lives and future aspirations (Odango, 2015).

## CONCLUSION

Based on the discussion of the research data, it is concluded that there has been a "shift in the Holimombo language among adolescents in Talaga Hamlet, Luh Village, Huamual District, West Seram Regency." This is due to the absence of the Holimombo language being passed down from parents to children. In Talaga Village, parents generally speak with their children using Ambon Malay rather than Holimombo. However, in the domain of education and big events in Talaga Village, Indonesian is commonly employed. From the findings of the language researcher, Holimombo is only spoken by the old when they speak, hence the preservation of the Holimombo language is limited to the elderly. Additionally, the usage of Ambon Malay and Indonesian in various settings implies that teenagers in Dusun Talaga are, on average, not fluent and do not know how to utilize the Holimombo language. Ultimately, the longer teenagers routinely communicate using Ambon Malay in both family and community situations, the less they speak their mother tongue (Holimombo). This phenomenon is caused by the intensity of using Ambon Malay in daily conversations, which has led to the displacement of local languages. As for the elements that produce the shift in the Holimombo language, these include education, migration, social influences, and marriage ties.

In line with this result, the supporting advice for the research is that the people of Dusun Talaga, especially every parent, should teach their local language to their children. Thus, the existence of the local language will endure because it has been passed along to the next generation. Furthermore, it is intended that the youth of Talaga Hamlet will learn the Holimombo language and be proud of it, as well as having a sense of love for their own language. The role of the Talaga Hamlet Government is also expected to socialize the use of the Holimombo language within the family environment, and to hold language and cultural performances in Talaga Hamlet to attract children's interest in learning the local language.

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