

The Transition of the Sou Upaa Language in Hatuolo Village

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Abstract

This study attempts to characterize the extent of Sou Upaa language shift and elucidate the mechanisms contributing to it in Negeri Hatuolo, North Seram District, Central Maluku Regency. This study's methodology combines a qualitative and quantitative research design. Parents are the main source of data for this study, with eight interview informants serving as the main source. The findings of the study indicate that the following factors contribute to the Sou Upaa language shift among children and younger people (those under 30 years old): 1) family, or parents, who teach children to speak Ambon Malay instead of Sou Upaa when speaking with them within the family, 2) education, when Indonesian is used exclusively and Sou Upaa is not taught 3) migration, or the Hatuolo community's relocation to coastal regions as a result of the need for education, employment overseas, and constant use of Ambon Malay upon return. Factors related to education, migration, family, and the wild environment. factors related to migration, the economy, and educational institutions. The transition of the Sou Upaa language among children and the younger generation is complete in the Family domain, Neighborhood domain, Social domain, and Government domain, each at 100%.

Keywords: *Ambon; Sou Upaa Language; Transition*



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INTRODUCTION

Language serves as a vital instrument for communication in human existence. Chaer (2007) asserts that language serves not only as a communication tool but also as a channel for social interaction, facilitating the transmission of ideas, emotions, and culture across generations. Moreover, language serves as the identity of a social group and mirrors their culture (Riley, 2007). Language experiences alterations and transformations during its evolution, influenced by diverse social, cultural, and economic elements that perpetually evolve over time.

A prevalent linguistic phenomenon in society is a language shift. Sumarsono (2002) posits that language shift transpires when a linguistic community cannot sustain the utilization of its native language and transitions to a more dominant language. This linguistic transition frequently transpires in regional language communities that interact with the dominant or official language of the nation. The process of language shift can occur slowly or rapidly depending on influencing factors such as migration, modernization, and educational policies.

The Sou Upaa language is a regional language utilized by the community in the Northern Seram Mountains, particularly in Hatuolo village, Central Maluku Regency (Eyale, 2020). This language has undergone a shift due to the increasing use of Ambonese Malay and Indonesian in various aspects of community life, including family, education, and work environments. Based on research conducted by Taber (1996), the use of the Sou Upaa language in the Seram region is decreasing in line with the increasing mobility of the population and the influence of formal education that uses Indonesian as the primary language. In addition, economic and social factors also accelerate the process of language shift, where the Hatuolo community increasingly relies on Ambonese Malay for daily communication.

Within the familial context, parents frequently utilize Ambonese Malay while communicating with their offspring. (Lekatompeppy, 2021). This arises from children's aspiration to engage more effectively with the broader community and to avoid challenges inside the educational setting, where Indonesian is the primary language. Moreover, because the Sou Upaa language is not taught in schools, the younger generation uses Ambon Malay and Indonesian more in their interactions, leading to the regional language being used less frequently. Another factor that also influences is migration, where many Hatuolo people move to coastal areas or cities to seek better jobs and education. When they return to their hometown, they tend to continue using Ambonese Malay rather than Sou Upaa.

The change from Negeri Hatuolo to Sou Upaa has become an important topic of study to understand how big this change is and what issues are causing it. According to Eyale Jemres (2020), the language shift occurring in Negeri Hatuolo is influenced not only by internal factors but also by external factors such as globalization and modernization, which are increasingly changing the communication patterns of the community. This study seeks to examine the linguistic transition of Sou Upaa in Negeri Hatuolo and ascertain the primary reasons influencing this transition. This research is expected to shed light on language shift and how the Hatuolo community can preserve the Sou Upaa language as part of its cultural identity.

METHODS

This study employs a mixed methods approach, integrating qualitative and quantitative techniques, as suggested by Sugiyono (2019). This strategy was selected to achieve a more thorough comprehension of the language shift in Sou Upaa in Negeri Hatuolo. Site of Investigation The study was carried out in Negeri Hatuolo, Seram Utara District, Central Maluku Regency. This region was selected as it is one of the few areas where the Sou Upaa language is still utilized by segments of the community, however it is undergoing substantial changes due to the prevalence of Ambon Malay and Indonesian languages.

Information Origins This research utilizes both primary and secondary data sources. Primary data was collected via observations, interviews, and questionnaires administered to the local population, whilst secondary data was sourced from literature reviews, journals, and pertinent prior study publications. Data gathering approaches were implemented via various ways, specifically, Observation: Direct observation was performed regarding the utilization of language in the quotidian activities of the Hatuolo community; Semi-structured interviews were conducted with eight informants: three village authorities, three village council members, and two community members, to obtain insights on alterations in language usage patterns. The

questionnaire was administered to deliberately chosen respondents to assess their attitudes regarding the utilization of the Sou Upaa language, Ambonese Malay, and Indonesian. Documentation: Recorded talks and field notes serve as documentation to substantiate the research findings.

Methods of Data Analysis The acquired data were examined utilizing qualitative and quantitative analysis methods. Qualitative data were examined through data reduction, data presentation, and conclusion-drawing techniques (Miles & Huberman, 1994). Simultaneously, quantitative data is examined through descriptive statistics to assess the extent of language utilization in different facets of the Hatuolo community's existence. **Data Integrity** This study employs source and technique triangulation to assure data validity (Sugiyono, 2019). Source triangulation involves comparing the outcomes of interviews, observations, and documentation, whereas method triangulation entails comparing the results of qualitative and quantitative studies. This methodology aims to yield a more precise understanding of the Sou Upaa language shift phenomenon and the factors influencing it.

RESULTS AND DISCUSSION

In Hatuolo, Ambon Malay and Indonesian are more prevalent than the Sou Upaa language, particularly among children and the youth. The family is a primary factor that profoundly influences language maintenance and shift, corroborating Azlan's research findings (2019). In everyday practice, parents act as facilitators in selecting the language employed by their children for communication. A quoted interview with an informant in Negeri Hatuolo revealed that parents typically instruct their children to utilize Ambonese Malay to facilitate effective communication with others. Moreover, parents habitually employ Ambon Malay in their daily interactions with their children. The prevalence of Ambon Malay has eclipsed the Sou Upaa language in the Hatuolo region.

Conversely, if children are habituated from an early age by their parents to utilize Ambon Malay alongside the Sou Upaa language. The transition in the Sou Upaa language is occurring not only among children and the younger generation but also among their parents. The observed shift is attributable not only to their neglect of the Sou Upaa language but also to the influence of a second language. It is regrettable that parents residing in Negeri Hatuolo frequently utilize Ambon Malay when conversing with their children. Furthermore, they favor employing Ambon Malay with their youngsters, believing that instructing them in Ambon Malay will eliminate any hesitation when they engage with the educational system. This has resulted in the children's unfamiliarity with the local tongue in the Hatuolo region. Currently, numerous children and younger generations in Hatuolo are unable to utilize the Sou Upaa language; thus, they predominantly speak in Ambon Malay inside the Hatuolo community. The eight interview participants had a unanimous opinion regarding the use of Ambonese Malay in everyday communication. The interview informants indicate that the current generation of children and teens has undergone a language shift inside the family setting, where they are accustomed to communicating in Ambon Malay. If parents do not promote the use of the Sou Upaa language at home, it is probable that their children will fail to acquire proficiency in the regional language. The prevalence of the Ambon Malay language in domestic, social, and educational contexts contributes to the erosion of the regional language.

The linguistic dynamics within the home setting in Negeri Hatuolo have undergone a notable transformation; parents hardly communicate with their children in the Sou Upaa language. Conversational exchanges between children and their parents exclusively utilize Ambonese Malay. Consequently, the Sou Upaa language creates a division between parents and children. This situation is alarming since it will substantially affect the preservation of the regional language in the State of Hatuolo.

The observations and interviews indicate that Indonesian and Ambonese Malay are predominantly utilized by the residents of Negeri Hatuolo. Language shift transpires when speakers of a primary language opt for a different language. Because Ambon Malay and Indonesian are spoken in so many places, children and younger people in Negeri Hatuolo usually don't know how to speak or use the Sou Upaa language. The Sou Upaa language is becoming endangered, as seen by the younger generation of Hatuolo, who mostly utilize Ambon Malay in several contexts. This necessitates the people in Hatuolo to preserve their language by conversing in Sou Upaa with youngsters and the younger generation while concurrently employing Ambon Malay during familial interactions at home.

If this condition persists, the survival of the Sou Upaa language would likely be jeopardized, particularly among children and the younger generation of Hatuolo. The younger generation can no longer transmit the Sou Upaa language to subsequent generations, resulting in its knowledge being confined to the elderly. As kids transition into adolescence and subsequently adulthood, this circumstance will likely persist in their future lives. They can no longer transmit their native language to subsequent generations, such as their children and grandkids.

The survival of the Sou Upaa language is likely jeopardized by the transformations taking place in the Land of Hatuolo. The variety of a country or ethnic group is at risk, which means that their language identity is being lost, in the same way that a person's spoken language makes it easy to tell what tribe or ethnicity they are from. A linguistic change has occurred among the inhabitants of Negeri Hatuolo, North Seram District, Central Maluku Regency. The Sou Upaa language is predominantly being forsaken by children and the younger generation for communication, as they adopt Ambon Malay as their primary language, although some retain passive proficiency in Sou Upaa. Conversely, adults, while capable of utilizing the Sou Upaa language, are presently more influenced by the Ambon Malay language in their contacts with other speakers. This phenomenon indicates that the Sou Upaa language is undergoing a transition and is being supplanted by the Ambon Malay language, as seen by the prevalent usage of Ambon Malay among youngsters and the younger population.

The Hatuolo region predominantly utilizes Ambon Malay and Indonesian, especially among children and the younger population, thereby overshadowing the Sou Upaa language. The family is a primary factor that profoundly influences language maintenance and shift, corroborating Azlan's research findings (2019). In everyday practice, parents act as facilitators in selecting the language employed by their children for communication. An informant's interview from Negeri Hatuolo reveals that parents typically instruct their children in the Ambon Malay language to facilitate effective communication with others. Furthermore, parents habitually employ Ambon Malay in their daily interactions with their children. Furthermore, Ambonese Malay has become increasingly prevalent and has supplanted the sou upaa language in the Hatuolo region.

Conversely, if children have been conditioned by their parents to utilize Ambon Malay alongside the Sou Upaa language from a young age. The transition in the Sou Upaa language is occurring not only among children and the younger generation but also among their parents. The shift is attributable not only to their neglect in employing the Sou Upaa language but also to the effect of a second language. It is regrettable that the parents residing in Negeri Hatuolo frequently utilize Ambon Malay when conversing with their children. Furthermore, they favor employing Ambonese Malay with their children, asserting that instructing them in Ambonese Malay can mitigate any hesitation they may experience when engaging with the educational system. This results in the children's ignorance of the local language in the Hatuolo region. Currently, numerous children and younger generations in the Hatuolo region are unable to utilize the Sou Upaa language, thus they predominantly speak in Ambon Malay inside the Hatuolo community. The eight interview participants uniformly expressed their views on the utilization of Ambonese Malay in everyday communication. The interview informants indicate that the current generation of children and teens has undergone a linguistic change inside the family setting, where they are accustomed to communicating in Ambonese Malay. If parents do not promote the use of the Sou Upaa language at home, it is probable that their children will fail to attain proficiency in the regional language. The prevalence of Ambon Malay in daily interactions at home, social settings, and educational contexts contributes to the erosion of the native language.

The shift in the language utilized within the home setting in Negeri Hatuolo has changed substantially; parents now rarely communicate with their children using the Sou Upaa language. Meanwhile, the language used in talks between children and their parents is fully Ambon Malay. Consequently, a division exists between parents and children due to the utilization of the Sou Upaa language. This situation is alarming since it will substantially affect the preservation of the native language in Negeri Hatuolo. The observations and interviews reveal that the residents of Negeri Hatuolo predominantly use Indonesian and Ambonese Malay. Language shift transpires when native speakers choose a different language. The prevalence of Ambon Malay and Indonesian across numerous fields has led to the younger generation and children of Negeri Hatuolo being predominantly non-fluent and

uninformed about the utilization of the Sou Upaa language. The Sou Upaa language is increasingly endangered, as evidenced by the younger generation of Negeri Hatuolo, who mostly utilize Ambon Malay across multiple contexts. This necessitates that the people in Hatuolo preserve their language by utilizing the Sou Upaa language when conversing with children and the younger generation while concurrently employing the Ambon Malay language during familial interactions at home.

If this situation continues, it could jeopardize the survival of the Sou Upaa language, especially among children and the younger generation of Hatuolo. The younger generation can no longer pass on the Sou Upaa language to future generations, leaving only the elderly with its knowledge. As they transition into their teenage years and subsequently adulthood, this circumstance will likely persist in their future lives. They can no longer transmit their native language to subsequent generations, such as their children and grandkids. The transformations taking place in the Land of Hatuolo likely jeopardize the survival of the Sou Upaa language. Conversely, a defining trait of a nation or specific ethnic group is that when their diversity is jeopardized, their linguistic identity is compromised; similarly, an individual can be readily identified as belonging to a distinct tribe or ethnicity by observing the language they employ in conversation. The aforementioned debate indicates a linguistic transition among the inhabitants of Negeri Hatuolo, North Seram District, Central Maluku Regency. The Sou Upaa language is predominantly being forsaken by children and the younger generation in favor of Ambon Malay, although some retain passive knowledge of Sou Upaa, which is increasingly supplanted by Ambon Malay as the primary mode of communication among youth. Conversely, adults, while capable of utilizing the Sou Upaa language, are presently more influenced by the Ambon Malay language in their contacts with other speakers. This phenomenon shows that the Sou Upaa language is experiencing a shift and being replaced by the Ambon Malay language, as evidenced by the dominant use of Ambon Malay among children and the younger generation.

Determinants of Linguistic Transition in Sou Upaa. This research finds the factors that cause the Sou Upaa language to change in Negeri Hatuolo, North Seram District, Central Maluku Regency. These factors can be looked at in the following ways:

A Novel Atmosphere. This results in the transformation of the Sou Upaa language in the Hatuolo region, driven by educational and employment demands and compelling the Hatuolo population to adapt to fulfil their aspirations and satisfy their family's economic requirements. It is regrettable that the Sou Upaa language is gradually being supplanted by Ambon Malay in community communication, leading to its neglect.

Educational Element. Education is a significant aspect contributing to language shift, as it is undeniable that all children have formal education from elementary through middle and high school and often into university. The Indonesian education system includes a course on the Indonesian language, necessitating the use of proper and correct Indonesian for effective communication, ensuring all students comprehend the content presented by the teacher (Puspitasari, 2017). Consequently, children grow bilingual, mastering both their native language learnt at home and Indonesian acquired via formal education. If parental language preservation is inadequate, children are likely to forsake the regional language in favour of greater proficiency in Indonesian and Ambonese Malay, which are the primary languages of transmigration.

Extrinsic Environmental Influences. The community of Negeri Hatuolo is the factor influencing the shift of the Sou Upaa language from the external environment. Educational requirements and children's migrations in pursuit of jobs necessitate their relocation to coastal regions for extended periods of study and labour. Upon their return to Negeri Hatuolo, they cease to use the Sou- Upaa language for their communication. The transition to the Sou Upaa language has resulted in external communication predominantly utilising the Ambon Malay language instead.

Determinants of Linguistic Transition in Sou Upaa According to Theoretical.

Migration Determinant. The movement of the Negeri Hatuolo populace to the coastal region for educational purposes has precipitated a shift in the Sou Upaa language. They resided for an extended period

in the coastal region, consistently employing a second language, and upon their return to Negeri Hatuolo, they ceased using the Sou Upaa language and exclusively utilised the Ambon Malay language. This is a factor contributing to the change of the Sou Upaa language in Negeri Hatuolo.

Determinants of Linguistic Shift in Sou Upaa. This study identifies the variables contributing to the linguistic change of Sou Upaa in Hatuolo Village, North Seram District, Central Maluku Regency, which can be examined as follows:

A New Atmosphere. From this, the factor of language shift from Sou Upaa in the Hatuolo region is caused by the demands of education and job opportunities, which require the Hatuolo community to adapt in order to achieve their dreams and meet their family's economic needs. It is unfortunate that slowly the Sou Upaa language used is shifting to Ambon Malay in communication within the community and forgetting the Sou Upaa language.

Educational Element. Education is a significant aspect contributing to language shift, as it is undeniable that all children get formal education from elementary through high school and into university. In Indonesia's education system, there is a topic dedicated to the Indonesian language, and effective communication is essential, necessitating the use of good and accurate Indonesian to ensure all pupils comprehend the content presented by the teacher. Consequently, children attain bilingualism, mastering both their native language taught at home and Indonesian gained through the educational system. If parental language preservation is inadequate, children are likely to forsake their regional languages in favor of proficiency in Indonesian and Ambonese Malay, which are the primary languages of transmigration.

Extrinsic Environmental Influences. Some of the things that caused the Sou Upaa language to change from the outside world, especially from the Hatuolo people, are the need for education and the movement of children in search of work. They must travel to the coastal regions to do research and work for an extended duration. Upon their return to Hatuolo, they cease to utilize the Sou Upaa language for communication. The shift in the Sou Upaa language has resulted in communication in external environments transitioning from Sou Upaa to Ambon Malay.

Determinants of Linguistic Transition in Sou Upaa According to Theoretical Framework. The researcher elucidates the factors contributing to the linguistic transition in Sou Upaa according to the subsequent theory:

Migration Determinant. The movement of the Negeri Hatuolo populace to the coastal region for educational purposes is the element causing the shift in the Sou Upaa language. They resided for an extended period in the coastal region, consistently employing a secondary language, and upon their return to Negeri Hatuolo, they ceased utilizing the Sou Upaa language and exclusively utilized the Ambon Malay language. This is a factor contributing to the shift of the Sou Upaa language in the Hatuolo region.

Economic Element. The shift in the Sou Upaa language is attributed to economic factors, as members of the Hatuolo community are compelled to migrate to coastal regions in search of employment in businesses and retail establishments. This economic factor contributes to the transition of the Sou Upaa language in the Hatuolo region, as during their migration, the speakers cease to utilise the Sou Upaa language for communication, resorting instead to a secondary language, and upon their return to Hatuolo, they continue to forgo the Sou Upaa language for communication. This is a factor contributing to the shift in the Sou Upaa language occurring in Negeri Hatuolo.

Institutional Factors in Education. The mandatory use of the Indonesian language in classroom instruction and public interactions among students, teachers, and parents contributes to the shift in the Sou Upaa language within the educational institution. This is a factor contributing to the shift of the Sou Upaa language occurring in the Hatuolo region.

The survey results show that there has been a big change in the use of Sou Upaa in the research area. Seventy-five percent of the people have stopped speaking Sou Upaa, but twenty-five percent still do. This indicates that the Sou Upaa community in Hatuolo has recently preferred the usage of the second language over the first.

The study of the questionnaire results indicates a significant change in the Sou Upaa language among children aged 9–15, with 100% utilising BMA and BI and 0% employing the Sou Upaa language. The prevalence of BI and BMA in children's daily talks inside the school setting is the catalyst for the transition in the Sou Upaa language among youth.

The study of the questionnaire results indicates a significant change in the Sou Upaa language among the younger demographic aged 17–26, with 100% utilising BMA and BI, while 0% employ the Sou Upaa language. The shift in the Sou Upaa language among the younger generation in the school setting is attributed to the prevalence of Indonesian and Ambon Malay in their daily discussions.

The questionnaire results clearly show that the transitional generation, aged 31 to 43, has changed their language use. They now only use BMA and BI, and never use Sou Upaa. We attribute the language shift of Sou Upaa in the transitional generation to the predominance of BI and BMA in school interactions.

The questionnaire analysis indicates a complete language shift among the elderly generation aged 51–61, with 100% utilising Bahasa Indonesia (BI) and Bahasa Melayu Ambon (BMA), while the use of the Sou Upaa language is nonexistent at 0%. We attribute the language shift of Sou Upaa among the senior population to the prevalent usage of BI and BMA in educational settings. The survey results show that there has been a big change in the use of Sou Upaa in the research area. Seventy-five percent of the people have stopped speaking Sou Upaa, but twenty-five percent still do. This indicates that the Sou Upaa community in Hatuolo has recently preferred the usage of the second language over the first.

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CONCLUSION

The research results about the change in the Sou Upaa language in Negeri Hatuolo, North Seram District, Central Maluku Regency can be used to draw conclusions. The inhabitants of Negeri Hatuolo typically engage in daily communication using three languages: Sou Upaa, Ambon Malay, and Indonesian. The research findings indicate a complete abandonment of the Sou Upaa language in daily talks among youngsters and the younger generation, with 100% no longer using it in interactions with speakers and listeners. The Sou-Upaa language is still proficiently utilised by the transitional and elderly generations, namely by parents who continue to use it exclusively. The Sou Upaa language is predominantly used by the elderly, who proficiently employ it within familial, communal, and governmental contexts; it is also spoken among its native speakers. The Hatuolo community employs Ambon, Malay, and Indonesian, utilising them in accordance with the specific domains of its speakers. The family serves as the principal entity for preserving first language identity to avert language shift. The reasons contributing to the shift in the Sou Upaa language within the family include parental education and the consistent use of Ambon

Malay as the primary language of communication with children, while Sou Upaa is employed as the secondary language. The transition in the Sou Upaa language occurs from childhood to the younger generation. The implications and causes of the Sou Upaa language shift manifest within the familial sphere between parents and children.

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