

Language Shift of Assilulu Language Among Adolescence in Assilulu Village

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Abstract

Language shift occurs from one language to the next, or to a language that is not displaced by other dialects. Local language is one of the parts of culture, but it is also a method of communication utilized by society to connect socially with each other. Language has numerous social roles, especially social communication, social regulation, and social cooperation. The function of language in communication is to send messages. Based on initial observations done by the author in Assilulu village, Leihitu sub- district, Central Maluku Regency, it was observed that practically all teenagers aged 12-17 do not know the Assilulu language. Thru a sociolinguistic study with a phenomenological method, this paper will detail the variables underlying the change from the usage of regional language to Indonesian (Ambon Malay) in communication in Assilulu Village. The population of this study is all teenagers living in Assilulu Village. The research sample was taken randomly. Data was acquired by observation or listening methods and interviews. Based on the research conducted in 2022, several factors were found to cause this language shift, including: the family's level of education, the choice of straightforward and polite language within the family, the family's age, the family's social stratification, the lack of regional language learning for the family, the family's residential area, and the family's attitude toward language. The Indonesian language used in family communication in Assilulu Village is dominated by Ambon Malay.

Keywords: *Assilulu Language; Language Shift; Youth in Assilulu*



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INTRODUCTION

As illustrated by Chaer (2014), language shift occurs from one language to the next, or to a language that is not displaced by other dialects. There are two states of society with shifting languages, notably minority travelers and the majority of non-transients. Changes in mother language when speaking with the surrounding environment, whether in the family, training, or social setting. More established speakers will use more traditional language, whereas simpler speakers will employ more spatial language.

Regional language is one of the characteristics of culture, but it also serves as a medium for communication utilized by society to connect socially with each other. Language has numerous social roles, especially social communication, social regulation, and social cooperation. The function of language in communication is to send messages. Regional language is employed by society as a characteristic or self-identity and also as a way of social interaction while talking with anybody and anyplace. Language can be a method for assessing behavioral patterns; normally, most individuals can be analyzed by how they communicate to others. Regional languages have developed and can be identified based on various unique qualities and different settings. Regional languages have a fairly complex system of levels. This system addresses variations in status, rank, age, and amount of acquaintance. In language style, it leads to diverse levels of language, resulting in language levels that vary in height. Language level becomes a technique for determining a person's social position in interaction. Although the local language is not native to the community, the contrary is true. The residents of Assilulu village rarely utilize the native language, for example, teens, notably in the Assilulu area of Leihitu District, Central Maluku Regency. Language is a really interesting subject to debate, which is why specialists have never completed talking about it to this day. This is because language is a component of language that is inseparable from human life.

A child's mother tongue does not automatically become their major language; in fact, it can eventually become an important language that they are unwilling to use. If this is allowed to continue, many parents will not utilize their mother tongue with their children. What happens is that in the place between generations of mother language transmission, if those children become parents, they cannot be expected to teach their mother tongue to their offspring. Therefore, the language will become extinct over time. This is what makes the extinction of language interesting to research, with the purpose of helping us better comprehend everything linked to language extinction and its prevention.

Based on initial observations undertaken by the author in Assilulu Village, Leihitu District, Central Maluku Regency, it was observed that practically all teenagers aged 12-17 did not learn the Assilulu language. Based on this, the author performed research with the title "Shifting of Regional Language Among Adolescents in Assilulu Village, Leihitu District, Central Maluku Regency." A regional language is a language spoken in a specific area within a nation-state, whether it's a small region, a federal state or province, or a larger area. In the European Charter for Regional or Minority Languages: regional or minority languages are languages that are: (a) Traditionally used within a country's territory by citizens of that country, who numerically form a smaller group than other populations in the country; (b) Unlike the official language (or official languages) of the country.

Acculturation is a concept in sociology that implies the process by which a group or individual accepts parts (characteristics) of another culture. The process of acculturation is mostly concerned with adapting to and embracing the prevalent communication patterns and regulations found in indigenous civilizations. Koentjaraningrat believes that acculturation is a social process that arises when a group of people with a specific culture is confronted with elements from a foreign culture that are so different that these foreign elements are gradually accepted and integrated into their own culture (Koentjaraningrat, 2010).

Language use among adolescents in Assilulu village can also be evaluated thorough sociolinguistics and ethnolinguistics (Meturan, Laraswati & Triani, 2023). Sociolinguistics is a discipline of linguistics that is interdisciplinary with sociolinguistics, with the purpose of study being the interaction between language and social elements within a speech community (Chaer & Leonie, 2010). Meanwhile, ethnolinguistics is the study of the subtleties of the relationship between various uses of language and cultural patterns in a specific civilization, or the science that strives to find the relationship between language, language usage, and culture in general.

Language attitude is a person's attitude toward the speaker or dialect. Language attitude allows for various kinds of behavior regarding how language is treated, including attitudes toward language

maintenance and language planning initiatives. Attitudes are created via the social interactions a person experiences, and through these interactions, individuals will develop a certain pattern toward various objects they meet. There are several factors that can influence the formation of attitudes, including personal experience, culture, significant people, mass media, education, and religion. According to Sugiyono & Sasangka. There are four functions of attitudes for individuals, particularly the following. First, attitudes perform an instrumental purpose, as indicated by an individual's positive or negative attitudes. An individual's positive attitude toward another individual is useful or advantageous to them, while a negative or unfavorable attitude toward an object inhibits or punishes the individual. Second, attitudes act as knowledge because they represent an individual's structured understanding of their world. Third, attitudes help to represent a person's basic ideals and act to promote self-image. Fourth, attitudes serve to safeguard individuals against thoughts and feelings that undermine their self-image or self-evaluation.

METHODS

This research uses a qualitative research methodology because the data collected will be cataloged subsequently (Dedi, 2001; Moleong, 2010). This study adopts a descriptive qualitative methodology to catalog the Shift in Regional Languages Among Youth in Assilulu Village, Leihitu District, Central Maluku Regency. Qualitative research employs a natural setting to interpret events that occur, applying many known methodologies. The research data comprises of the Assilulu language, which aims to conserve the native language among adolescents in Assilulu Village, Leihitu District, Central Maluku Regency.

RESULTS AND DISCUSSION

Language has a very significant part in human life. Language is a tool for communication in daily life. Language is the fundamental factor of the process of change. However, this is sometimes not fully understood by its speakers, thus it doesn't feel like a civilization, including the language inside it, is genuinely undergoing changes in language use. It is in this setting that the number of language speakers becomes the determinant of a language's existence in life. This situation can be present in practically every language, especially regional languages. In this investigation. The shift in local language among adolescents in Assilulu Village, Leihitu District, Central Maluku Regency.

Definition of Adolescence. Adolescence comes from the Latin word "adolenscence," which means "to grow" or "to grow into an adult." The term "adolescence" has a broader meaning that encompasses mental, emotional, social, and physical maturity (Hurlock). This period actually doesn't have a clear place because it's not considered childhood, but it's also not adulthood or old age. As noted by Monks, adolescence clearly reveals its transitory nature because teenagers have not yet reached adult status and no longer hold the status of a kid. According to Sri Rumini & Siti Sundari, adolescence is the transition from childhood to maturity, experiencing development in all aspects/functions to achieve adulthood. Adolescence lasts from the age of 12 to 21 for women and from 13 to 22 for men. Meanwhile, according to Zakiah Darajat, the definition of adolescence is the transitory phase between childhood and adulthood. During this time, children experience a period of growth and physical development, as well as psychological development. They are neither children in terms of body appearance, thinking, or conduct, nor are they full adults (Yusacc, 2013:6). The age range for adolescence generally used by specialists is between 12 and 21 years. This age range for adolescence is commonly separated into three periods: 12-15 years: early adolescence, 15-18 years: middle adolescence, and 18-21 years: late adolescence. However, Monks, Knoers, and Haditono divide adolescence into four parts: pre-adolescence 10-12 years, early adolescence 12-15 years, middle adolescence 15-18 years, and late adolescence 18-21 years (Deswita). The definitions of adolescence offered by Sri Rumini and Siti Sundari, Zakiah Darajat, and Santrock depict adolescence as a transitional stage from childhood to maturity, spanning the ages of 12-21. During this time, both physical and psychological growth processes occur.

Local Language. A regional language is a language spoken in a specific area within a nation-state, whether it's a small region, a federal state or province, or a larger area. In the European Charter for Regional or Minority Languages: regional or minority languages are languages that are: (a) Traditionally used within a

country's territory by citizens of that country, who numerically form a smaller group than other populations in the country; (b) Unlike the official language (or official languages) of the country.

The Concept of Acculturation. Acculturation is a term in sociology that means the process by which a group or individual adopts elements (characteristics) of another culture. The process of acculturation is largely concerned with adapting to and accepting the dominant communication patterns and rules present in indigenous societies. Koentjaraningrat believes that acculturation is a social process that arises when a group of people with a specific culture is confronted with elements from a foreign culture that are so different that these foreign elements are gradually accepted and integrated into their own culture (Koentjaraningrat, 2010). Acculturation is the taking or receiving of one or more cultural elements that originate from the meeting of two or more interconnected or interacting cultural elements (Rumondor et al., 1995). Based on this definition, it is clear that mutual understanding is required between the two cultures, leading to a process of intercultural communication. The process of acculturation proposed by Foster shows that he only summarizes things that have also been put forward by a number of anthropologists and adds some of his own ideas, namely regarding changes in nutritional composition and all its consequences, and considering the nationalist movement as part of the acculturation process (Koentjaraningrat, 2010). The process of cultural acculturation occurs when numerous cultures interact extensively over a substantial period, and subsequently each of those civilizations alters and adapts to become a single culture. The outcomes of this cultural acculturation process can be seen in numerous aspects of culture, especially conventions, language, religion and beliefs, art, and traditions. The manifestation of cultural acculturation is one of the effects of human action in carrying out the process of cultural blending. The reason for utilizing the term of acculturation is that this research analyzes the diminishing use of regional languages among adolescents.

Sociolinguistics and Ethnolinguistics Concepts. Language use among adolescents in Assilulu village can also be evaluated thorough sociolinguistics and ethnolinguistics. Sociolinguistics is an interdisciplinary area of linguistics that explores the link between language and social elements within a speech community. Ethnolinguistics, on the other hand, is the study of the subtleties of the relationship between various language usage and cultural patterns in a certain society, or the science that strives to identify the connection between language, language use, and culture in general. Socio is society and linguistics is the study of language. Therefore, sociolinguistics is the study of language in relation to sociocultural contexts. Sociolinguistics is an interdisciplinary discipline that analyzes the influence of culture on how a language is utilized. In this situation, language is strongly tied to the society of a region as the subject or speaker, functioning as a medium for communication and interaction between different groups. One of the key assumptions in the idea of sociolinguistics covers attitudes and choices in language use. Language attitude is a person's attitude toward the speaker or dialect. Language attitude allows for various kinds of behavior regarding how language is treated, including attitudes toward language maintenance and language planning initiatives. Attitudes are created via the social interactions a person experiences, and through these interactions, individuals will develop a certain pattern toward various objects they meet. There are several factors that can influence the formation of attitudes, including personal experience, culture, significant people, mass media, education, and religion. According to Sugiyono and Sasangka. There are four functions of attitudes for individuals, particularly the following. First, attitudes perform an instrumental purpose, as indicated by an individual's positive or negative attitudes. An individual's positive attitude toward another individual is useful or advantageous to them, while a negative or unfavorable attitude toward an object inhibits or punishes the individual. Second, attitudes act as knowledge because they represent an individual's structured understanding of their world. Third, attitudes help to represent a person's basic ideals and act to promote self-image. Fourth, attitudes serve to safeguard individuals against thoughts and feelings that undermine their self-image or self-evaluation. Language choice is the state of changing the language used from one language to another. This state is reflected in a bilingual person.

Speakers in every linguistic group who enter a different social context usually have an alternative repertoire of utterances that changes according to the situation (Tripp in Kamaruddin). In a bilingual scenario, two or more languages are involved, making the situation more difficult. If a monolingual speaker merely changes language variants from one to another within the same language, a bilingual speaker might not only

move from one variation of a certain language to another, but could also change the language they use. There are various criteria examined while choosing a language in a multilingual context. Each reason can be the basis for choosing a certain language over others, but usually, these variables are a mix of several. These factors are related to the participants, the situation, the content of the conversation, and the function of the encounter.

Participant. Mastery of the speaker's or interlocutor's language is very important. A speaker must master the language they use and consider the interlocutor's language proficiency. Participant factors are also related to social status, level of familiarity, participant attitudes, age, gender, occupation, education, ethnic background, kinship relationships, and power dynamics. All of this also influences the language selection patterns of the participants.

Situation. Language use can also be determined by the place and location of interaction. The official situation plays a role in language choice. Bilingual speakers will choose a specific language in formal situations that differs from the language used in informal situations. In formal situations, people will use Indonesian, while in informal situations, they will most likely use a regional language or an informal variety of language

Content of the Discourse. The context of the discourse is also a factor in language choice. The topic of conversation determines the appropriate type of language for it. For example, lessons in school, laws, or business activities are conducted in Indonesian and not in regional languages. Similarly, certain topics or fields require their own vocabulary that exists only within the lexicon of a particular language, such as medical, technical, and other terms. All of this influences a speaker's language choice. Interaction function. The function or purpose of interacting is a key consideration in language choosing. One function, for example, is to improve status, which is obvious in positions in particular contexts. A person adopts a specific language in order to boost their position. According to Fasold, as cited in Chaer and Agustina, the first thing that comes to mind when we think of language is "whole language," where we image someone in a bilingual or multilingual culture speaking two or more languages and having to pick which one to employ. In this scenario, there are three types of decisions that can be made: first, by code-switching. This involves employing one language for one purpose and another language for another purpose. Second, by code-mixing. This entails utilizing a certain language combined with fragments from another language. Third, by choosing the same linguistic variety. These three items are the categories of language choice that occur in society. Hymes, in Chaer, asserts that communication utilizing language must consider eight factors, which are acronymized as speaking: (1) Setting and Scene: This factor pertains to the place and time when the conversation takes place. (2) Participants: These are the persons involved in the conversation. (3) Ends: These allude to the aim and outcome of the conversation. (4) Act Sequences: This element indicates the form and content of the discourse. (5) Key: This refers to the method or spirit in which the discourse is conducted. (6) Instrumentalities: This factor specifies the channel of communication; whether it is spoken or not. (7) Norms: This refers to the behavioral norms of the conversation participants. (8) Genres, which refer to the classifications or variations of language utilized. The meaning of those eight elements is that when communicating thru language, factors such as who our opponent or speaking partner is, what the topic is about, the context, the purpose, the channel (oral or written), and whatever language variety is utilized must be considered.

Ethnology studies language in relation to ethnic factors. In Kridalaksana's linguistic dictionary, it is stated that ethnolinguistics is a branch of linguistics that investigates the relationship between language and rural communities or societies that do not yet have a written language, or a branch of linguistics that investigates the relationship between language and the attitudes of language users toward language. Ethnolinguistics provides an understanding of issues concerning the reciprocal relationship between language structure and culture, namely language as a cognitive system and its manifestation in the arrangement of the socio-cultural and biophysical environment.

Lee Whorf in Haviland states that language impacts how people think and act. Other academics feel that language represents cultural reality, and as culture changes, language will likewise change. Language is often malleable and adaptive, but even when established, a phrase tends to persist and reflect and convey the

social structure, common perceptions, and interests of a group. Human language began as a system of movement rather than vocalization. Various environmental conditions, together with the biological changes occurring in hominids, constituted the backdrop for the emergence of language. In everyday thinking and comprehension, humans construct the logical sequence of experiences, producing a fragmented and logical universe in their minds in ways that are formally comparable to the arrangement of sounds.

Language as a tool for communication in contact is beginning to shift among teenagers. Teenagers utilize more mixed languages derived from different cultures. Therefore, youngsters in Asilulu village are starting to pollute their indigenous language with other languages. The reason for adopting the concepts of sociolinguistics and ethnolinguistics is that this research analyzes the shift in regional languages used by teenagers, making these ideas more relevant for discussing this research. This idea explores the interaction and communication of teenagers in Assilulu village to better understand the use of local language by adolescents in Assilulu village, Leihitu sub-district, Central Maluku Regency.

Shifting of Regional Languages: Ethnolinguistic Implications. Before getting into the primary topic above, it might be helpful to briefly explain what ethnolinguistics is, so that its connection to the issue of regional language extinction can be readily understood. Ethnolinguistics, also known as Linguistic Anthropology, is essentially a branch of Anthropology whose study is interdisciplinary because it is a blend of Linguistics and Anthropology that investigates both the linguistic and cultural aspects possessed by speakers of a language. In his book titled *Linguistic Anthropology*, Duranti believes that the study of Linguistic Anthropology should be understood as the study of language through the prism of Anthropology (Haviland, 1985). In this regard, Masinambow further highlights that these elements pertain to humans as members of society, which is a necessary prerequisite for components such as symbolic systems for language and knowledge, beliefs, arts, law, conventions, and so on, for culture. In other words, his study not only evaluates the language itself and its internal structure, but also simultaneously considers the speakers, namely the ethnic groups who use the language, including their culture. The disappearance of a language has far-reaching repercussions. Linguistically speaking, it can be said that the loss of a language signifies the end of its use because there are no more speakers. However, its extinction cannot be seen in isolation.

According to Taber (1996), the Assilulu language is spoken in Assilulu Village, Ureng, Negeri Lima, the northwestern part of Ambon Island, and by some families in the southern coastal village of Tanjung Huamual in West Seram. The Assilulu language belongs to the Austronesian, Malay, Polynesian, and Central Eastern classes. The Assilulu language has the Assilulu, Ureng, and Negeri Lima (Lima, Henalima) dialects. The Assilulu language has an 88% lexical similarity with Negeri Lima.

Assilulu Language. The Asilulu language is one of the regional languages in Maluku, Indonesia. This language is spoken in the northwest of Ambon Island, specifically in the villages of Asilulu, Ureng, and Negeri Lima, as well as in many communities on the Huamual Peninsula and the southern coast of West Seram. This language is spoken in Maluku, Indonesia. It is spoken in the northwest of Ambon Island, in the villages of Asilulu, Ureng, and Negeri Lima, as well as in many communities in West Seram, the Hoamoal Peninsula, and the southern coast. The Asilulu language comprises of the Asilulu, Ureng, and Negeri Lima (Lima Henalima) varieties. It is spoken in the Maluku region of Indonesia by 8,760 speakers. The Asilulu language is spoken by the people of several villages in Central Maluku Regency, Ambon City, and West Seram, Maluku Province (Harlin, 2021). The language has fifteen dialects, namely (1) the Hatuhaha dialect spoken in Pelauw, Kailolo Kabauw, Rohomoni, and Hulaliu Villages, Pulau Haruku District, Central Maluku Regency; (2) the Siri Sori dialect spoken in Siri Sori Village, East Saparua District, Central Maluku Regency; (3) the Tanah Titawai dialect spoken in Titawaai Village, Nusa Laut District, Central Maluku Regency; (4) the Asilulu Leihitu dialect spoken in Larike Village, West Leihitu District, and Asilulu Village, Negeri Lima, Leihitu District, Central Maluku Regency; (5) the Hitu dialect spoken in Hitulama, Hitumessing, Mamala, Morella, Wakal, and Hila villages, Leihitu sub-district, Central Maluku Regency; (6) the Tulehu dialect spoken in Tulehu, Tial, Tengah Tengah and Liang villages, Salahutu sub-district, Central Maluku Regency; (7) the Amahai dialect spoken in Amahai and Rutah villages, Amahai sub-district, Central Maluku Regency; (8) the Sepa dialect spoken in Sepa village, Amahai sub-district, Central Maluku Regency; (8) the Sepa dialect spoken in Sepa village, Amahai sub-district, Central Maluku Regency. The percentage of dialectometric differences between these dialects ranges from 52% to 77%. Based

on the results of dialectometric calculations, the Asilulu islect is a language because the percentage of differences with other languages in Maluku ranges from 81% to 100% for example with Luhuand Saleman languages.

Table 1. Comparison Indonesia Language and Asilulu Language

Indonesia Language	Asilulu Language
I am eating (<i>Saya sedang makan</i>)	<i>a'uye anu</i>
Don't cry (<i>Jangan menangis</i>)	<i>Taha bole tani</i>
He/She is working (<i>Dia sedang bekerja</i>)	<i>Ali ye una karja</i>
I will go with him (<i>Saya akan pergi dengannya</i>)	<i>a'u leke eu leke lalahan</i>

CONCLUSION

The author has analyzed the problems from the data acquired and has given current opinions and facts. Therefore, the conclusion that can be derived from this entire written work is: The use of the Assilulu language is still low among adolescents in Assilulu village. Adolescents whose family environment employs the Assilulu language have a lower level of regional language use. The relevance of the Assilulu language in the life of Assilulu village teenagers is less essential; Ambon Malay or slang is more relevant because it is more global and widely spoken, whereas their local language is not. Adolescents in Assilulu village are uninformed of the importance of the community's involvement in maintaining the Assilulu language.

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