
MAINTAINING CULTURAL IDENTITY THROUGH LOCAL LANGUAGE IN JAYAPURA REGENCY-PAPUA

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ABSTRACT

The local language is a symbol possessed by every ethnic group in Indonesia. Local languages or vernaculars are the assets of a country that needed to be maintained. The trend of using foreign languages and slangs had put aside the use of local languages. This research was aimed at describing the maintenance of local languages in the area of Jayapura regency. This qualitative study used Bogdan and Taylor model (1992:22), and Moleong (2003:3), confirmed that the procedure of qualitative research will result in descriptive data in the form of speech and writing, as well as behavior that can be observed from the people (subjects). The results of the research indicated that the number of local language speakers in Jayapura regency started to run out. The reason behind this is that many parents did not use the local language at the home; and therefore, the children used other languages. The young people tend to use Papuan Malay language or slang and Indonesian, instead of the local languages.

Keywords: Local language maintenance, cultural identity, and perception of the society.

INTRODUCTIONS

A local language is firstly present in families, and then it is developed by the speakers to be spoken in the society (Fitrahayunitisna & Zulvarina, 2017). A local language is a cultural identity which grows and develops in individuals in the group of ethnic communities. The local language in the context of this study will be focused on

the native language of Papua people who live in the Jayapura regency. Jayapura Regency has many ethnic and ethnic subgroups with a variety of languages spread all over the district. Jayapura Regency is located in the province of Papua and based on the division of seven customs territories in Papua, Jayapura is located in the customs territory of "Mamta", and has 87 tribes/ethnic groups. According to the data, isatadeiyai.blogspot.com/2016/06/inilah-wilayahMamta-memiliki-87-suku.html.

Jayapura Regency consists of 27 tribes/ethnic groups; Jouwari, Jokari, Tepra, Yewena/Yongsu, Moi, Kentuk, Gresi, Namblong, Guai, Airu, Yapsi, D, Kapori, Kaureh, Kawamsu, Mekwei, Oria, Ormu, Bauwi, Sause, Tabla, Tarpia, Taworta, Tafamna, and Yamna. Furthermore, in accordance with the profile of Jayapura city, there are 10 ethnic groups and 22 ethnic subgroups, and the number of languages is 18, and they are called "Tabi" people. In the view of the number of preserved languages, it indicated that the local custom society in Jayapura Regency put high values on the cultural heritage from the ancestors.

In their interaction, besides using the local language, the native people of Jayapura regency also use Papuan Malay, Indonesian, and slang as the lingua franca to get along with other tribes. The local language is only used among the native speakers of the language. Papuan Malay is a language is a language used to communicate in the Land of Papua; while, Indonesian is the second language acquired from the surrounding, as well as from the formal education at schools.

Sentani language is categorized as *Papuan Languages*, and *Trans-New Phylum* by Cowan, and also categorized as *Sentani stock*, *Sentani Family* by Wurm and Hattori (1981). The number of Sentani language speakers are approximately 25,000 spread all over the edges of Sentani Lake. Sentani consists of the districts of Sentani Timur, Sentani Kota (Tengah), Sentani Barat, and three villages: Yoka, and Yabansai village in Abepura district. Mooi language is one of the local languages spoken by the native speakers, the people of Maribu, and it is distributed over Maribu village Sentani Barat district Jayapura regency. This language has assimilated to Indonesian culture intensively; and therefore, Namblong language which also is called as Nimboran language has been written in conversation by Schneider (1928). Besides that, Anceaux (1965) had tried to describe the phonological and morphological aspects of Nimboran

language. In 1978, Kevin May, a member of *Summer Institute of Linguistics* (SIL), had reported a survey about Nimboran language in Imeno and *Sermai Atas* villages. Kevin and Wendy had tried to make a phonological improvement on the Nimboran language in 1981. Another member of SIL who had made a brief survey about Nimboran language is Kerit Kana (1975) in his report about languages in Jayapura regency. Based on the statistics of 1980, the number of Nomboran speakers are about 3,500 people, and they lived in Nimboran district and Nimbokrang district. Namblong has some variations in a few villages/kampongs, those are in Nimboran Utara, middle Nimboran, and Nimbokrang. SIL Information (2006:53), Tabla language (Tepra, Tanah Merah, Tabi, Tanah Merah 2, Jakri) which include the areas of; Jayapura, Demta, Depapre, and 13 villages in the north shore of east and west Teluk Tanah Merah. Tabla language includes trans-Nugini, the main part, central, and west of Sentani, precisely in Sentani. Tabla has Yokari, Tepra, Yewena-Yonsu dialects. Yokari can be understood by other dialect speakers with 80%-95%, level of comprehension, and 95%-100% among the existing dialects. Tabla has 30% lexical similarity with Sentani language. Waiya village is located 200 meters from the sea level, and mostly the population work as farmers, and fishermen. The population of Depapre district in 2006 was 3,609 people. SIL stated that Kemtuk, Kemtui, and Kemtuik, are classified as non-Austronesian languages. Kemtuk language is spoken by people of *Sabeyap Kecil*, the Sentani language speakers (in a village in the north of *Sabeyap Kecil*), Tabi language speakers (in a village in the south *Sabeyap Kecil*).

There is a growing fear of the extinction of local languages in Jayapura regency. Therefore, this condition should be anticipated. Sobarna, (2006:31) and Mbeté (2001:79-87), stated that the death of a language is not a sudden incident, but it had gone through a long process. Facing the change of culture in the global world, including the trend in language, we need to rethink and evaluate the use of local languages. The researchers in Jayapura Language Center, in their description about the results of the study, stated that the research on local languages in Papua, including in Jayapura regency, had been identified, but there are still many local languages that remained untouched. The unidentified languages can be marginalized. The marginalization may

be caused by the competition between local language, the national language, and foreign language. This fact had created a deeper fear of the extinction of local languages.

Naturally there are several factors which had caused the extinction of a language, (1) the decrease of the number of its speakers, (2) the force to use foreign languages in order to follow the development in modern technologies along with the coming of free trade in Asean Economic Community (AEC), and (3) the trend among the youth in modern era to use slang which is more practical in their interaction. Another phenomenon was stated in "*The Summer Institute of Linguistics*", in its recent publication (2006), stated that there are 724 languages in Indonesia, and the biggest number is in the Land of Papua, 280 languages (SIL, 2006). This fact had made the linguists worried even more about the preservation of those languages. The reason is that the speakers of those languages tend to decrease. In line with this statement, UNESCO estimated that in the 21st century half of six thousand languages around the world will extinct (Tempo, February 21st, 2007). UNESCO had proved by data findings that there are 6,000 languages spoken around the world. However, the world population of around 6 billion people only use around 300 languages, which include Hindi, Arabic, French, Spanish, and English. Those languages are often called major languages. Less than 10% of the total world population speaks the remaining languages, 5,700 minor languages. Based on that, from all minor languages, 3,481 (6%) are found in Asia Pacific region, and 6,000 languages identified today, 61% are languages that are used in the Asia Pacific, and more than 726 are spoken in Indonesia.

Taha (May 30, 2007) explained that the extinction of those local languages was not caused by the loss of the language from the civilization; instead, because the speakers left them and switched to other languages which are more practical and profitable in term of economic, social, political as well as psychological perspectives. During the last two decades, more and more people, especially urban people, shifted from the local languages into Indonesian. The tendency to use foreign languages also grows, as we can see from the presence of many foreign languages courses. Linguists also argued that the shift from the local languages to Indonesian cannot be separated from the hegemony of Indonesian to the local languages. It can be seen from the political policy which had given more advantages to Indonesian. Some experts also

argued that there also internal factors which make the local languages left by their speakers. Local languages cannot cater to the need in the modern era with its heterogeneous community. In addition, the home atmosphere and social interaction had also contributed to the extinction of local languages.

The use of local languages is considered to inhibit the transfer of knowledge. In regard with this fact, Alwasilah (2003:64), said that since 1951 UNESCO had recommended the use of local language for education with the following reasons (1) psychologically local languages are media of thinking used by a child since he or she was born, (2) socially local languages are used to communicate with its surrounding, (3) by using local languages in education, it will make the learners acquire the knowledge more easily. The late teaching of local languages from the elders to the young people will make the position of local languages weaker. Tarigan (1988:32) argued that the attitude of the parents toward their own languages will determine their attitude and decision about the bilingualism of their children. The above phenomenon asserted that there had been a language incident in Jayapura regency. It had given an impact to the extinction of local languages in this region (Sentani language, Moi language, Tepra language, Kemtuk language, and Nimbora language.)

In regard to this incident, it is time to conduct research or study in order to maintain the local languages, Local languages maintenance had also been asserted in the acts of Special Autonomy of Papua 2001. The concrete form was confirmed in article 58, point (1) that *“The provincial government should upgrade, develop, and preserve the variety of local languages and literature in order to preserve and to affirm the identity of Native Papua people. Point (2) Beside Indonesian is established as the National language, English is established as the second language in all levels of education; point (3) Local languages can be used for teaching in elementary education based on the necessities. This context had put a foundation to the assertion of a new paradigm (1) the speakers’ community empowerment; (2) identity awakening; and (3) integration in learning and teaching.* This phenomenon is a logical consequence of the recognition of regional rights and also the recognition and appreciation of the local languages. One of the forms of maintenance is conducting research on local languages.

THEORETICAL FRAMEWORK

Linguistic Situation of Papua in Jayapura regency and the Future Tendencies

Tanner (1982) stated that there at least three tendencies of local languages. Those are (1) tendency to be gone or extinct, (2) tendency to survive, and (3) tendency to be integrated with languages which have bigger or wider functions. A language tends to extinct if there are no loyal speakers or the number of speakers is very small. A language tends to survive if there are loyal speakers, if it has many speakers, it has an oral tradition, and there are efforts to write the tradition. A language tends to integrate with a language which has a wider function if the wider scope language dominated the smaller scope language.

Tanner's argument is relevant to the condition of languages in Jayapura regency, although there had been changes. The tendencies of linguistic function change in Jayapura are as follows: (1) In rural areas, the local languages (Sentani, Mooi, Tepra, Kemtuk, and Nimboran languages) are still the first choices of the speakers. However, Indonesian has become a challenge and a competitor in the preference and usage of language, (2) In urban areas, there is a tendency that Sentani, Mooi, Tepra, Kemtuk, and Nimboran languages started to lose their speakers. The language usage is dominated by a widely communicated language, Indonesian. (3) Structural change and population composition change (migrants and natives) have created heterogeneity. It resulted in the language heterogeneity (in this case, Sentani, Tepra, Mooi, Kemtuk, and Namblong languages). Hence, the tendency to extinct is very big because of widely communicated languages. (4) Natural selection will filter which languages that will survive and which languages that will perish.

Based on the reality in Jayapura regency, there had been two language incidents, firstly the language extinction, and second, revitalization of almost extinct languages. Stewart in Fishman (ed. 1968:536) stated that the language vitality is the *use of the linguistic system by an un-isolated community of native speakers*. It indicated that the existence of the living native speakers is significant for the life of the language. A language will extinct or does not exist if there are no native speakers, The more native speakers and the more important their status, the chance of language use will be bigger, and the bigger chance for standardization and independence. On the contrary, the

smaller the number and lower the status of the native speakers, the bigger the chance the language to defect, and inappropriate to be used,

Based on the Stewart argument, it can be concluded that the reasons behind the extinction of a language are as the following: (1) Nonloyal attitude of the speakers toward their language. (2) The small number of speakers. (3) The speakers are spread, and it creates the polarization of language use. (4) The loss of language vitality is caused by the low social status of its speakers. (5) Linguistic functions are limited to group 1, group 2, and 5. The status of the language is a minor language. (6) The change in the population composition. (7) Socio-cultural transformation, and the unfaithfulness of the speakers to their language, and the decreasing number of speakers. Besides, the spread of the speakers, their low social status had weakened the social role of that language. Therefore, because of the small social role, the survival power of the language is decreasing.

Language Researches in Papua

Before discussing the previous results of the language research in Papua further, it needs to be stated here that the researcher and the type of research can be categorized into two big groups. The first group is unintentional recording or daily recording by the participant of the expedition/the local finders, and the second is officers or researchers who conducted scientific studies. We will not discuss the first group here, although there are a few numbers of vocabularies and linguistic notes in a certain area which had been published as a result of the field trip. The second group who conducted scientific studies consisted of Dutch-Indies officials, researchers, and missionaries. There were researchers who were truly researchers, meaning that they conducted the research in order to complete their final academic assignment. Based on the type, the results of the previous research can be classified into two, theoretical research and practical research. Theoretical research is a practical science development, and it is also called basic research, while practical research is called applied research. The results of the linguistic research in Papua so far are stated as the description of language structure, vocabularies, and dictionaries.

The applied research results are in the form of learning textbooks. It needs to be stated here, that we did not distinguish the literary research because literature is a part of a language. In regard with this, the results of the previous linguistic research will be presented here, and the review will only be focused on the theoretical research, the description of the language structure and dictionary (vocabularies). The results of the research in term of application such as for textbooks and conversation will not be covered here, although there had been many textbooks written in local languages, Malay, and Dutch. To facilitate the literary review on languages in Papua, it will be divided into two parts (a) results of the structural research and (b) results of the research/the creation of dictionary and vocabularies. The results of the structural research are divided into a full description which had been published, and the one that had not been published. The non-full description also divided between the one that had been published and the one that had not been published. The full results of the research imply that the description covers phonological, morphological, and syntactical aspects. Nonfull description means that only one of the aspects that had been described, for example, only phonological aspect, only morphological aspect, or only syntactical aspect. The research and the creation of dictionary/vocabularies are also classified into the published and the unpublished ones.

The Results of Research on the Language Structure

The first languages in Papua that had been described completely were the languages with a big number of speakers and the regions had gone through external influences. There had been many writings on those languages, but what will be described here is only the structural description as a result of scientific research, and it can be found in the library. The publications on this topic were (1) *Grammatica van het Waropensch* (Held, 1942); (2) *Grammar of the Asmat Language* (Drabbe, 1959); (3) *Grammar of the Sentani Language* (Cowan, 1965); (4) *A Grammar of Lower Grand Valley Dani* (Bromley, 1981); (5) *Struktur Bahasa Tehit* (Flassy, 1981); and (6) *Tata Bahasa Biak* (Fautngil & Rumbrawer, 2002). The description of the six languages was about the linguistic structure in the aspects of phonology, morphology, and syntax. Biak

language analysis is more detailed because, besides those three aspects (phonology, morphology, syntax), a little about Batak language discourse will be discussed,

The basic approach used the theory of structuralism to describe the structure of those languages, especially in the phonological aspect. For Biak language, there will be a functional description with the stress on the function, category, and role in the syntactical analysis. Other languages that had been fully researched but had not been published completely were Grammar and wordlist of the Iha language (Coenan, 1954); Grammar of the Koanok (Drabe, —ttl); Grammar of Tamagario (Drabbe, —ttl); and languages that had been described by SIL were Waris grammar essentials (Brown, 1977); and Kemtuik grammar (Wilden, 1981). The language research that had been financed by the Language Center for three years was aimed at describing the aspects of phonology, morphology, and syntax. Those languages are languages of Meyakh (Ajamiseba et al., 1982, 1983/1984); Moi (Asani et al., 1982, 1983/1984); Kalabra (Purba et al., 1982, 1983/1984); Baham (Flassy et al., 1982, 1983/1984); Nafri (Kafiar et al., 1985; Fautngil et al., 1992, 1996); Gresi (Purba et al., 1985; Suparlan et al., 1986; Purba et al., 1994); Ormu (Asani, et al., 1985; Purba et al., 1995, 1996); Kayu Pulau (Purba et al., 1991, 1992, 1993); bahasa Tobati (Asani et al., 1986; Purba et al., 1994, 1995); Dani Barat (Purba, et al., 1996, 1997, 1998); Marind (Fautngil, et al., 1995, 1996, 1997); Skow (Jakarimilena et al., 1994, 1995, 1996); Kwansu (Althur, 1992, 1993, 1994); and Ekagi (Dharmojo, et al., 1992, 1993, 1994). The Language Center had published certain aspects of the complete research either the ones that had been published or the ones that had not been published such as (1) Mbaham Language Structure: Phonology (Flassy et al., 1984); (2) Kalabra Language Structure: Phonology (Purba et al., 1984); (3) Waropen Language Structure: Phonology (Flassy et al., 1994); (4) Morphology of Ormu Language (Purba et al., 1996); (5) Syntax of Biak Language (Fautngil et al., 1996); (6) Morphology of Dani Barat Language (Purba et al., 1997); (7) Phonology of Ekagi Language (Dharmojo et al., 1997); (8) Syntax of Gresi Language (Purba et al., 2001) Phonology of Yakhai Language (Kainakaimu et al., 2001).

Summer Institute of Linguistics (SIL) had cooperated with Cenderawasih University since 1970. There are 33 working locations of SIL (Map of SIL Irian Jaya

1987), but the target languages were 25: Abun, Air Mati, Ambai, Baudi, Berik, Eipimok, Iau, Irarutu, Isirawa, Kaure, Kamtuk, Ketengban, Kwerba, Mai Brat, Mairasi, Momuna, Obokuitai, Sobei, Tabla, Uria, Wandamen, Yawa, Sentani, Meyakh, and Nimboran languages. The first publication from the cooperation between Cenderawasih University - SIL was *From Baudi to Indonesian* edited by Suharno & Pike (1976). The articles published were not limited to the articles from Cenderawasih University and SIL writers, but also from external sources. Other articles from other members of SIL were articles on the linguistic aspects such as phonological structure, morphology, syntax, discourse, conversation, language use, ethnolinguistic that can be found in other publications such as Buletin IRIAN, and NUSA. There were also proceedings of seminars conducted by LEKNAS-LIPI 1983-1985 and MLI. The languages that had been recently studied in terms of certain aspects by Language Center are categorized into two groups: the published and the unpublished ones. The one that had been published is Iha Language Structure: Phonology (Flassy et al., 1994); Phonology of Yakhai Language (Kainakaimu et al., 1998). The research on the specific aspects that had not been published are Seget Language Phonology (Flassy et al., 1986); Phonology and Morphology of Demta Language (Fautngil et al., 1998, 2002); Amungkal Language Phonology (Purba et al., 2002); Mekwei Language Phonology (Kainakamu et al., 2002); Abrab Language Phonology (Arthur et al., 2002); Semantic Analysis of Nafri Language Verbs (Masreng et al., 2002).

METHOD

The method of this research follows a certain research procedure (Bogdan and Tailor, 1992:22; and Moleong, 2000:3), which asserted that the procedure will result in descriptive data; speech or writings and behaviors that can be observed from the people (subjects). Based on the data source, this research used qualitative methodology to describe words, sentences, discourses, images, photos, diaries, memorandum, and videotapes. This is in line with the statement of Bogdan and Tailor in Subroto (1992:7) that all data used to analyze and to generalize or to make a general conclusion which is a regulating system or the description of people who become the subjects of the

research. This methodology is not overlapped each other; instead, we used different perspectives which supports each other.

In term of data source, this research is a field research such also stated by Ayatrohaedi (1985:11) because the data gathering was conducted directly by the researcher to the informants as the primary data. There are many advantages of a field research. Besides gathering data directly, we can also get other information such as historical and geographical data as well as the socio-cultural background. In addition, the researcher can observe the behavior of the people and other aspects of life, The implementation of this methodology was suited to the characteristics of data of the research.

DISCUSSIONS

Description of Facts/Phenomena of Sentani, Moi, Tabla, Kemtuk, Namblong, Narau, and Kwarja Languages

Based on the field study on Sentani, Moi, Tabla, Kemtuk, Namblong, Narau, and Kwarja languages, it was found that the speakers of those seven languages were very small in number. The phenomenon is the same, the speakers of the seven old languages died one by one, and the languages did not pass through the younger generation. The use of those languages for daily activities in the society tends to decrease. The main cause is the population of the old speaker's decrease. Meanwhile, the population of the young generation tends to grow, but it is not followed by the increasing number of local language speakers. This phenomenon had indicated the shift from the languages of Sentani, Bahasa Moi, Tabla, Kemtuk, Namblong, Narau, and Kwarja into Indonesian. Eli Waicang, the respondent for Namblong language, and Napoleon Tonggroitouw, the respondent for Moi language, stated that their children cannot speak the local languages anymore. Although the respondents had tried to communicate with their children using the local languages, the children could not respond in their local languages. Instead, they use Indonesian. Eli Waicang and Napoleon Tonggroitouw agreed that this condition was caused by external factors, both educational factors, and social interaction. Indonesian is more easy to learn and to be understood by many young people, or even by all respondents in the village. In Napoleon Tonggroitow's view, the young generation tends to use Indonesian than Moy language because it is faster and more understandable using Indonesian.

“Young people of 17 years old cannot speak Moy now. I had tested them!” (Napoleon Tonggroitouw, interview, June 30, 2018). The young generation cannot use their local language because they do not master it. There is a language contention among young people to use the local language, Indonesian, or foreign language. Local languages are considered to be outdated compared to Indonesian.

Based on the results of the observations and in-depth interviews with speakers of Sentani, Moi, Tabla, Kemtuk, Namblong, Narau, and Kwarja languages, it was found that the causes of the extinction of those languages are (1) the old generation does not teach the languages to the younger generation, and (2) those local languages are not in daily activities in the family as a way of communication. Those two causes are related to the attitude and the maintenance of the languages by their speakers. If the usage of the languages and the transfer to the younger generation are weak, then the process of extinction will run faster. For the next switch of generation, those languages will extinct. Or even, much faster. On the contrary, if the speakers have strong preservation toward their languages, the languages will be stronger in longevity. When it was asked whether the extinction of the local languages was mostly because of the preference of the people to use Indonesian to their local languages, we have the following answer, They said that they prefer to use Indonesian because it is more easily to be understood, and the local languages are considered to be outdated. The young generation of the speakers of Sentani, Moi, Tabla, Kemtuk, Namblong, Narau, and Kwarja languages, cannot speak those languages well anymore. Although some old respondents had tried to teach their children, their children did not have any willingness to understand the local languages and preferred to use Indonesian. Although they may be able to understand the local languages, it is hard for them to speak those local languages. They said that Indonesian is more widely used and easier to be understood. The active speakers of Sentani, Moi, Tabla, Kemtuk, Namblong, Narau, and Kwarja languages now are the old respondents of fifty years old and above.

Description of Strategy of Sentani, Moi, Tabla, Kemtuk, Namblong, Narau, and Kwarja Languages

The existence of a local language had given a big influence toward the development of the civilization of its speakers. By way of local languages, the works and ideas of the past can be stored and passed through from generation to generation. Thanks to the local language. Because of the local language, the wisdom of the past from its speakers can be read and understood by today's generation. Therefore, local languages should not be let to extinct. We have to make any efforts to save the local languages from extinction. We have to save Sentani, Moi, Tabla, Kemtuk, Namblong, Narau, and Kwarja Languages Based on the research, there are facts, causes, and symptoms that those languages are in the process of extinction. To anticipate or to slow down the extinction, we need a strategy of preservation which involves all interested parties.

The first and the last frontier to save those local languages from extinction is family. The strategies that can be used to preserve local languages are: firstly, suggesting the families of the speakers of those languages (Sentani, Moi, Tabla, Kemtuk, Namblong, Narau, and Kwarja languages) to be active in using those languages in their families, as well as in the society. Second, ask the local traditional leaders to use their influence to encourage children and young generation to use the local languages. Encouraging to use the local languages and being loyal to this usage does not imply the prohibition to use Indonesian and foreign languages. From the interview with the informant, Eli Waicang, (July 30, 2018), he asserted that the local language is an identity and a dignity for the people of Sentani, Moy, Tabla, Kemtuk, Namblong, Narau, and Kwarja". Third, we need to develop a positive attitude to local language, so that people love their local languages and they manifest this love in their daily life. Possessing a positive attitude will increase the attention to the local language upgrade and development. Fourth, installing the pride as the speakers of the local languages, and it should be started from families, neighborhood, and society, whether rural or urban societies. The efforts to maintain and to use the local language will, in turn, make the young generation to love their local languages, and they will be enthusiastic to learn and apply them in their life. Fifth, in order to save the Sentani, Moi, Tabla, Kemtuk, Namblong, Narau, and Kwarja languages from extinction, people should be active to use them in their daily activities. The native speakers should be

informed that the results of the research indicated that people want to preserve and maintain the local languages and to save them from extinction. The results of the interviews with some local public figures from the seven villages had indicated that they had tried many efforts, but they had no success. Therefore, the efforts at preserving local languages cannot only be held by the native speakers, but there is also a need for help from other parties, especially from the government. The sixth, there should be policies from the government in Regency/municipality and provincial levels to include the local languages as the local contents for schools from Elementary to Senior High. In the view of linguistic theory, a local language that is used since the elementary education up to the third graders will support language learning in the next stages. Seventh, the educators of the respondents or teachers at schools, the curriculum designers, the syllabus makers, and the language learning designers should think of the way to include the local language learning into the teaching and learning at schools. Eighth, it is time to create an institution of local language preservation in the villages to implement to local language learning materials. The institution can be in the form of village-based schools that can be the extension of the local government to maintain the development and improvement of the local languages. There is a need to involve people who care, love and proud of their local languages such as government employees, local public figures, youths, teachers et cetera.

In line with the assertion in the acts of special autonomy article 58, the local government should create policies to develop and to preserve the local languages comprehensively. The development and preservation are aimed at upgrading the quality of the local languages in order that the speakers may acquire skills, knowledge, and positive attitudes toward their local languages as a real implication by the government to revitalize the functions of local languages. The functions of local languages are, for example, if there is a cultural event, the local language must be used in that events, meaning that the local language must be spoken. The preservation of Papuan local language and literature should be programmed by the local government in order to maintain, preserve, and develop the language and literature of Papua so that the Papuan will appreciate their own cultural values and identity of the native Papuan. The research on the local languages which are almost extinct in Papua, especially in Jayapura

Regency should be handled immediately and seriously, and be supported by the local government.

Eighth, other efforts to preserve Sentani, Moi, Tabla, Kemtuk, Namblong, Narau, and Kwarja languages such as expected by the informants from three locations are as the following.

1. There should be contests of local languages and books and folktales writing competitions in local languages.
2. The names of streets and public places in Jayapura Regency should not only be written in Indonesian, but also in local languages.
3. There should teaching and learning materials on the language and literature of Papua which has local cultural values of Papua.
4. A special learning center for local languages and literature of Papua should be established.

At last, after those efforts have been conducted, even if the languages die, we have anticipated it by making documentation on the languages. The documentation can be in the forms of creating dictionaries, making a list of basic vocabularies and cultures, and/or in phonology, morphology et cetera. By this way, it is expected that the young generation will not be cut out of their local languages. Besides, by documenting the languages, they can be memorized as monumental works of a nation.

CONCLUSIONS

In general, it can be concluded that Sentani, Namblong, and Moy languages are predicted to perish in more or less 30 years from now. Meanwhile, Kemtuk, Narau, Tabla, and Kwarja languages are predicted to extinct in 50 years from now. Those statements are based on the age factor of human beings because of; (1) the decreasing number of speakers of the three languages in Jayapura Regency, (2) the infiltration of external factors, (3) the language locations, and (4) the low competitive power of the existing local languages.

Those statements are supported by the results of the research such as described in the aim of the study such as the following.

1. The facts/symptoms of maintenance of Sentani, Namblong, and Moy languages.

Based on the research on Sentani, Namblong, and Moy languages, the number of speakers of those three languages tends to decrease from time to time. In some tables, we can see the tendency to choose a language by people of Sentani, Namblong, and Moy to choose Indonesian. Data indicated that in almost all domains, family, religious, environmental, friendship, and educational domains in the seven villages for the age of ≥ 20 years and 21—40 years, the preference to use Indonesian is above 57.4% on average. While the preference to use local languages is only 4.0%, and who used both local languages and Indonesian is 9.4%, although they used Indonesian more often.

2. The number of speakers of the three languages tends to decrease. The speakers are only the old people whose population decreases naturally. Meanwhile, although the population of young people increases, the speakers of the local languages do not increase in numbers.
3. Local languages are considered to be not being able to meet the need of communication in the global era, especially in the heterogeneous communities in Jayapura Regency. Seeing this reality, there are more speakers of local languages who are not willing to use their local languages, either at home or in their social interaction. Because of this unwillingness, the space for local languages gets smaller.
4. Local languages are less in use or not used anymore in the domains of family, religion, environment, and friendship, nor used in daily communication. The reasons behind this are of many such as globalization, noncommunicative, mixed marriage, et cetera.
5. The young generation is not interested in using the local languages because they are more limited in use than Indonesian.
6. The young people do not try hard to understand their local languages.

Those facts/symptoms are caused by the inability of the local languages to compete with Indonesian, Papuan Malay, and foreign languages, including the languages of the migrants. Moreover, the loyalty to use the local languages has decreased even more. It can be seen from the decrease in the loyalty to the local culture.

The causes of the threat of the extinction of Sentani, Namblong, and Moy languages can be described below.

1. The parents do not teach their children local languages anymore. The local languages are not inherited by the parents to the children.
2. Local languages are not used in daily communication anymore. Therefore, no transmission of the local languages to the children.
3. The young people migrate to cities.
4. The high mobility of the native speakers.
5. A large number of tribes had made the native speakers to search for the second language as lingua franca, to be able to communicate among the tribes.

The formulation of a strategy to maintain and handle the languages and literature of Sentani, Namblong, and Moy is as follows.

1. It is suggested that each family of the speakers of the three local languages (Sentani, Namblong, and Moy) to be active to use the local languages in the family and society for daily communication.
2. It is expected that the local custom leaders to use their influence in order to encourage children and young people to use the local languages, but they do not need to prohibit them to master Indonesian or foreign languages. They must not forget the local languages, because the local languages are the cultural identities and dignities for the Sentani, Namblong, and Moy people.
3. Developing a positive attitude of the people towards their local language. The positive attitude should be possessed so that the people will love their local language. Possessing a positive attitude will increase the attention to the local language upgrade and development. It means that it is expected that the positive attitude will be realized into the love of the local language.
4. Installing the pride of the native speakers towards their local language can be started from the family, and then in the larger community, and in the village. The love of the local language by the young people will make them be willing to learn their local language.
5. The efforts at preserving the local languages can not only be conducted by the native speakers. In this case, it should be supported by government and all interested parties.
6. There should be policies from the regent/mayor/governor to include the local language or vernacular into the local content in elementary education. In the view of

- linguistic theory, a local language that is used since the elementary education up to the third graders will greatly support language learning in the next stages.
7. The educators or teachers at schools, the curriculum designers, the syllabus makers, and the language learning designers should think of the way to include the local language learning into the teaching and learning at schools.
 8. We should think of the way to establish a society-based local language school for children or to establish an institution to handle local languages in the villages. The institution can be in the form of village-based schools that can be the extension of the local government to maintain the development and improvement of the local languages.
 9. It is also expected that the local government will make policies to develop and preserve the local languages comprehensively. The development and preservation are aimed at upgrading the quality of local languages so that the native speakers will get skills, knowledge, and positive attitudes toward their local languages.
 10. It is also expected that the local government will make policies to upgrade the local languages.
 11. It is important to revitalize the functions of a local language. The functions of local languages are, for example, if there is a cultural event, the local language must be used in that events, meaning that the local language must be spoken.
 12. The preservation of Papuan local language and literature should be programmed by the local government in order to maintain, preserve, and develop the language and literature of Papua so that the Papuan will appreciate their own cultural values and identity of the native Papuan. The research on the local languages which are almost extinct in Papua, especially in Jayapura Regency should be handled immediately and seriously, and be supported by the local government.
 13. There should teaching and learning materials on the language and literature of Papua using a cultural approach.
 14. A special learning center for local languages and literature of Papua should be established.
 15. Documentation should be made immediately for the three languages and for the literature in seven villages. Documentation can be in the form of making

dictionaries, making a list of basic vocabularies and culture, in the form of doing research on the phonology, morphology, and syntax of those languages, and also in the form of writing and publishing folktales of the native people of Jayapura Regency.

At last, after those efforts have been conducted, even if the languages die, we have anticipated it by making documentation on the three languages so that the young generation of the native speakers will not be cut out of their local language. Besides, by documenting the languages, they can be memorized as monumental works of a nation.

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