



Efforts to Implement the Local Content of the Sukamara Dialect Malay as a Medium for Revitalization and Conservation of Regional Languages

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Abstract:

The phenomenon of the condition of the Malay regional language of the Sukamara dialect (MDS) is currently a very dominant factor threatening the extinction of its people's identity. As a result of observations, the condition of language in Sukamara Regency is quite worrying because there is a phenomenon of linguistic shifts. Referring to the concerns in the description above, research related to the Sukamara Dialect Malay (BMDS) was carried out. This research uses a qualitative approach with phenomenological design to describe the phenomena that occur related to regional language shifts in Sukamara. From the observations made in this study, it was found that the vitality of the Sukamara Dialect Malay language (MDS) is in a moderate status, but if it is not done seriously, it will have an impact on extinction. In the domain analysis, it was found that MDS in the family domain is still actively used, especially in the native Sukamara family, while in migrant families it tends to use its native language. In other domains such as in Education, government offices, the language used depends on the opponent of speech and in what situation, as well as the use of language in public spaces is fluid, meaning it depends on the participants involved in the speech. Based on the results of the study above as a follow-up, namely the creation of local content of BMDS in schools as a response to linguistic conditions that if not anticipated will change the status of BMDS to critical or poor levels.

Key words: Local content, language conservation and revitalization, language shifting

Introduction

Indonesia is one of the countries known as a country that has a variety of tribes and cultures. This diversity also results in the existence of regional language variants that exist in various regions in Indonesia (Chaer and Leoinie, 2002; Kunjana, 2001). This is what makes Indonesia more unique than other countries in the world as a plurality of identities.

Language is the identity of a nation, as well as regional languages in Indonesia (Sylado, 2005). Although in fact the regional language is not the unifying language of the nation, as is Indonesian (Madyawati, 2016). However, regional languages also play the same important role as Indonesian itself (Susiati, 2018). For example, when we talk to people from other indigenous and non-indigenous tribes in Indonesia. To be able to speak well and harmoniously with them, we are required to master the regional language they have so that the conversation will be easy to understand and a sense of confidence arises when communicating with them and also the meaning of the conversation being talked about can be conveyed and understood well. This is in accordance with the definition of language itself as a system of meaningful sounds used for communication by community groups (Kridalaksana, 1985).

As a means of communication between community groups, of course, the regional language also has an important role as the identity of a pluralistic community group (Sudarsana, 2017). That identity should be maintained and preserved so that the nation avoids their identity-shift with the identity of other nations or groups.

Based on data from the Ministry of Education and Culture (Nirmala, et.al: 2017), there are 11 languages out of 71 regional languages that have been declared extinct. Most of the language extinctions occurred in the Papua region. The extinction was caused by a shift in language and culture and modernization, especially with the rapid

development of the industrial revolution era 4.0, thereby reducing the use of regional languages in everyday life and reducing the number of speakers of these languages. In addition, in *ethnologue: language of the world* (Campbell, 2008) it is stated that in Indonesia there are 742 languages, 737 of which are stated to still exist or are still used by their speakers. Meanwhile, there are two languages that act as mother tongue. Meanwhile, the other three languages have become extinct. Some of the surviving languages are predicted to be on the verge of collapse or threatened with extinction due to the reduction of their speakers because there are only a handful of native speakers, but some are dominant. It is also undeniable that the cause of the influence of Indonesian as a national language in everyday life, especially those that are often used in official (formal) activities such as in the government and education sectors which often cause the frequency of regional language use to decrease. In addition, the condition of Indonesian society that is multiethnic with a plurality of languages and cultures can result in a shift in regional languages.

Multiethnic societal conditions followed by inter-ethnic contact including language contact can cause various linguistic phenomena, such as bilingualism or even multilingualism and interculturalism that often occur in minority language groups (Bin Tahir, 2016 & 2017). Language contact can also result in language shifts, even extinction, namely a permanent change in one's language choice for daily communication purposes, especially as a result of migration, acculturation or language change, namely changes in language throughout a period (Kridalaksana, 1986).

The phenomenon that occurs as described above is an interesting reason to be studied by linguists, because the phenomenon boils down to the condition of language extinction, because basically the extinction of a language not only has an impact on the linguistic dimension but also has an impact on the

cultural dimension of the language-speaking community. This is because through language can be known the way people think about something and through language can also be known the rules, traditions, and beliefs of an ethnic group (Dixon, 1997).

The miris phenomena about the shift in the Malay regional language of the Sukamara dialect is currently a very dominant factor threatening the extinction of its people's identity (Bin Tahir, 2016). Of the total population of Sukamara regency as many as 64,941 people, only about 14,000 know the Sukamara dialect of Malay and only about 5,000 people are able and active to communicate using the Sukamara dialect of Malay (BPS-Sukamara, 2021). This is certainly due to various factors that must be investigated and observed to find the right solution to preserve and highlight the identity and cultural assets of the region.

This article tries to examine the condition of regional languages in Indonesia, especially in Sukamara Regency, which has a shift that has an impact on extinction, what are the factors that influence the extinction of the Sukamara dialect Malay regional language, and what are the first steps to prevent extinction. In addition, this article will also provide input to several relevant parties in Sukamara Regency on how to overcome the extinction of regional languages through the nationalization of the regional language itself, both formally and non-formally and informally through policy and education regulations.

Based on the background of the problem that has been described in the introduction above, the formulation of the problem of this article can be formulated as follows: What is the condition of the Sukamara dialect of Malay in Sukamara Regency? and What is the strategy of conserving the Malay language of the Sukamara dialect from the threat of extinction?

Method

This article uses a qualitative approach with phenomenological design to describe the

phenomena that occur related to regional language shifts in Sukamara Regency. The object of study in this article is the people of Sukamara Regency in Sukamara sub-district as informants who were observed and interviewed with purposive techniques with the criterion that the participants observed and interviewed were natives of Sukamara who knew and mastered the Sukamara dialect of Malay.

The instrument used in this article is an observation and interview guide to explore the phenomenon of regional language shifts in Sukamara district which consists of the domain of using the Sukamara dialect of Malay and the causes of the lack of use of the Sukamara dialect of Malay which can threaten the Sukamara dialect of Malay to extinction. The collected data were analyzed using a three-stage model consisting of data presentation, reduction, and verification or inference and presented descriptively.

Results and Discussion

Language is an abstract tool used to communicate between individuals and individuals, individuals with groups, or groups with groups in a society. Language according to its own meaning in Law No. 24 of 2009 that language and state emblems are a means of unifying, identity and a form of national excitability which is a symbol of state sovereignty and honor as mandated in the 1945 constitution of the Indonesian republic. In addition, the definition of regional language is emphasized in article 1 paragraph 5 of Law No. 24 of 2009 that regional language is a language spoken for generations by Indonesian citizens in the regions and in the territory of the republic of Indonesia.

The Sukamara dialect of Malay as a regional language and the identity of the Sukamara people today is only a symbol of regionality and pride for its residents. This is evidenced by the reduction of speakers of the Sukamara dialect of the Malay regional language, where out of a total population of 64,941 there are only 14,000 speakers of the Sukamara dialect of Malay ([Sukamara, Central Kalimantan, Indonesia](#)". [Climate-Data.org](#).

Retrieved December 12, 2022). When observing and interviewing informants, researchers began to rarely hear from any of the respondents and the surrounding residents using the Malay regional language Sukamara dialect. This could result in the extinction of the Malay regional language of the Sukamara dialect itself.

Based on the results of observations on the condition of the Malay regional language of the Sukamara dialect by observing informants its use in daily social interactions, both at home, environment, school/university, office, and several conditions, it can be explained as follows:

Table 1: Conditions of Use of the Malay regional language of the Sukamara dialect

No	Domain
1	Penggunaan bahasa Melayu dialek Sukamara di rumah
2	Penggunaan bahasa daerah Melayu dialek Sukamara dilingkungan
3	Penggunaan bahasa daerah Melayu dialek Sukamara di Sekolah/kampus
4	Penggunaan bahasa daerah Melayu dialek Sukamara di kantor
5	Penggunaan bahasa daerah Melayu dialek Sukamara saat kumpul keluarga
6	Penggunaan bahasa daerah Melayu dialek Sukamara pada acara resmi

Source: Observational data (2022)

The table above shows that the use of language at home as a family gathering center can be divided into several reviews. In families with native descendents the Sukamara people will generally use the Sukamara dialect of Malay, while in the case of migrant families even though they have long lived in Sukamara regency there is a tendency to use their native language, such as Javanese who live a lot in the

Sukamara Regency area. In general, in families inhabited by migrants from Java, the language used in the family domain uses Javanese. But there is an interesting thing, that the younger generation of Javanese descent no longer master linguistic stratification such as krama madya or krama inggil, even some of the younger generation of Javanese in friendship at school use the Sukamara dialect of Malay. In the realm of the family, especially in families of Banjar descent, in general, they still use the Banjar language because it basically has a similar language, namely both Malay but different dialects, there is even an interesting tug-of-war between the Sukamara Dialect Malay and the Banjar language in speech events. In the next note, the use of language in public spaces in the Sukamara Regency area, it can be seen that the use of the Sukamara dialect of Malay by informants shows the dynamics of language use depending on who the participants are. This means that if a speaker of the Sukamara Dialect of Malay with the same speech partner will be chosen. As a heterogeneous society so that in the public sphere the use of language is dynamic or bilingual or multilingual. The use of Malay Sukamara dialect in schools can be divided into two situations, namely in classrooms and playrooms. In the classroom the teacher speaks using Indonesian as an introduction to explain the subject although there are still fragments of the Sukamara Dialect Malay language in the explanation. Outside the classroom, students predominantly use the Sukamara dialect of Malay. This is the case when students talk to the teacher, or vice versa, both use the Sukamara dialect of Malay. On the other hand, between teachers and teachers in a relaxed atmosphere they use the Sukamara dialect of Malay. Conditions as found in the realm of schools in Sukamara Regency are improving. As mentioned by Ayatrohaedy in his book Dialectology. In Ayatrohaedy's account that languages that are experiencing improved development can be seen in use in schools, while if in schools, children no longer use the vernacular as an indicator that the language is deteriorating. The use of Sukamara Dialect Malay in the office realm as in schools,

there are two situations of using the Sukamara Dialect of Malay in the office realm. In the meeting room the language used is Indonesian. In situations outside the meeting the language used is Sukamara Dialect Malay. Likewise, when in canteens, office terraces and in open spaces in general using the Sukamara dialect of Malay. In the last component of the use of language in the religious realm in the Malay community Sukamara dialect generally uses the Sukamara dialect of Malay. It must be understood that the people who speak Malay Sukamara dialect are generally devout adherents of Islam. Most of the religious leaders come from the Sukamara Malay community, so in their delivery it is also in the local language, namely the Sukamara Dialect of Malay. The use of Malay Dialect Sukmara is intended so that the message conveyed is easy to understand. In another aspect, the use of the Sukamara Dialect of Malay language is so that the atmosphere created is more relaxed. It is different if dai or mubalik comes from outside the region, then the language used is Indonesian. Looking at the linguistic conditions as translated in the table above, it can be concluded that the condition of the Malay language dialect Sukamara at a moderate or type C level. This is in accordance with the opinion of some experts who emphasize more on the factors influencing the shift in regional languages. This extinction is caused by several factors, namely:

1. Due to language interference that occurs in very long time brackets resulting in language shifts and language extinction (Widianto, 2015).
2. Caused by political factors. The policy of using the national language, which used to be known as national language politics, more or less also affects the marginalization of regional languages (Budiono, 2003).
3. The regional language is only used as the language of instruction for education as stated in law No. 20, Year 2003, article 33 paragraph 2, namely the regional language can be used as the language of instruction in the early stages of education if needed in the delivery of certain knowledge and/or skills.

Grimes (1991) suggests that the symptoms are a drastic reduction in the number of active speakers, the decreasing of the realm of language use, the abandonment and abandonment of the mother tongue by young speakers, the effort to maintain ethnic identity without a mother tongue, the last generation of speakers are no longer capable of using the mother tongue, meaning that there is a passive mastery (*understanding without speaking*), examples of the increasing extinction of dialects of one creole language and cipher language.

Dixon (1997) states that the social environment is plural (tribal). The terrain of duty is relatively non-fixed, and the parents are of different tribes.

From some of the factors mentioned above, if it is not anticipated and immediately sought for a solution, it will have an impact on the continuous extinction of the Sukamara dialect of Malay and have an impact on the extinction of one regional language in Indonesia. Therefore, efforts must be made to overcome this is to conserve the Sukamara dialect of Malay through Mulok (muatan lokal) learning in schools, institutions, and universities. This effort is carried out by: 1) in the field of education, it is necessary to add the Sukamara dialect of Malay as a mulok subject in all schools in Sukamara district, starting from the kindergarten, elementary, junior high, and high school levels. In addition, it can also be added to general basic courses at universities in Central Kalimantan. 2) the active role of parents in introducing regional languages in the family environment through efforts to introduce regional languages early in the context of daily conversation. 3) Speakers of regional languages must maintain their loyalty and identity to their vernacular. 4) choosing a social environment that is always productive in the regional language actively. 5) there needs to be high public awareness of the importance of regional languages as an effort to preserve culture, and 6) there is a need for government policies in regulating and regulating the preservation of the Sukamara dialect of Malay in all sectors, especially in the

fields of formal, non-formal, and informal education.

This conservation effort basically does not guarantee that it can accurately solve the problem of the extinction problem of the regional language but with conservation through this education can prevent its extinction, at least on an ongoing basis for the problem. So that the Sukamara dialect of Malay in Sukamara can continue to be preserved and further dominate the identity of the community as a cultured and identical society.

Conclusion

Based on the description above, it can be concluded that phenomena language shift and the threat of extinction of the Sukamara dialect Malay language in Sukamara regency are increasing day by day due to the dominance of Indonesian and the development of information technology, and the lack of awareness of the people and the government in preserving the regional language as their identity. The factors described above can be a reference material that really must be considered and sought for solutions by the government and community. Because the regional language is a cultural asset of the Sukamara people. With efforts to conserve the Sukamara dialect of Malay through Mulok learning in schools to overcome the extinction of the regional language and automatically regional assets will be maintained and sustainable. Therefore, several things can be recommended, namely every individual community must realize the importance of preserving regional languages as cultural assets, encouraging the younger generation to remain loyal and love regional languages, the active role of the government to socialize regional languages as a form of regional civilization identity, the family as a starting point for regional language preservation in the lives of family members. In addition, the government's support in formulating policies or regulations on the preservation and empowerment of the Sukamara dialect of Malay in the field of formal and non-formal and social education as a solution to the preservation of regional languages is very urgent to overcome the upheaval and extinction of the Sukamara dialect Malay language.

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