

SABU LANGUAGE PRESERVATION IN MATAWAI ATU VILLAGE, EAST SUMBA REGENCY, EAST NUSA TENGGARA

Angel Maharani Dewi Putri^{1*}, Sri Utami², Ninik Mardiana³

^{1,2,3} Universitas Dr. Soetomo Surabaya, Jl. Semolowaru No. 84, Menur Pumpungan, Kec. Sukolilo,
Kota Surabaya, Jawa Timur 60118

E-mail: ¹⁾ angelmaharani0@gmail.com, ²⁾ sri.utami.mpd@unitomo.ac.id,

³⁾ ninik.mardiana@unitomo.ac.id

Abstract

This research seeks to describe the Sabu community's attempts to preserve their indigenous language in Matawai Atu Village, as well as the elements that influence Sabu language preservation. This is a descriptive qualitative study. In this study, data was gathered by listening, interviewing, and recording procedures, as well as listening and speaking approaches in observation. The descriptive qualitative approach was utilized for data analysis, with stages of finishing the translating process, data reduction, data display, and drawing conclusions. Unstructured interviews, observations, and recording devices were employed as data gathering instruments. The time triangulation approach is utilized for data veracity. The study's findings indicate that the Sabu tribal community, which tries to maintain the use of their local language due to several factors such as (1) same-ethnic marriage and (2) using the Sabu language for daily conversation, plays a very important role in the survival of the Sabu language in Matawai Atu Village, East Sumba Regency, (3) the geographical concentration factor, and (4) the speaker loyalty factor.

Keywords: Preservation, Sabu Language, Sociolinguistics

1. INTRODUCTION

In general, Indonesian society is characterized by the use of various languages. Meanwhile, in daily life, firstly, be fluent in the regional language so that it can become the first language, then learn Indonesian as a second language (Nisah et al., 2020). Initially, society was bilingual or multilingual because it reflected the era in which it was founded. Where people are able to understand not only one but two languages, namely Indonesian and regional languages. There are symptoms that cause the dilemma of competition between the two languages, especially regional languages and Indonesian, as a result of the existence of a bilingual or multilingual society. These symptoms are caused by the competition between languages. A language can be maintained if the community of speakers of that language continues to communicate with each other using their mother tongue, which has been used and perfected by speakers of the local language for generations.

Language is the human ability to communicate in doing all daily activities (Simbolon et al., 2022). Meanwhile, the regional language is a language that is still used as a liaison language between regions and at the same time as one of the cultures that exist in Indonesia (Baryadi, 2014). Regional languages in particular have a position as B2, and have the capacity as a personality description and as a liaison or special tool used in everyday life, both in a family atmosphere and in the association of speakers of the language. With the progress of the times, languages began to develop so that open communities would quickly

recognize new languages, local people would face bilingualism (Yuliantini et al., 2021). In such a generalized culture, both minority and majority languages have coexisted at some point. Minority languages are languages spoken by a small number of people and have an equally small population. A language is considered the majority language in a given population when it has a greater number of native speakers than those who speak the minority language in that population (Erniati, 2018). Indonesian is one of the most widely used languages in Indonesia, because it is used by various tribes, tribes, and community customs (Devianty, 2017). Indonesian is the general language of Indonesia. With the presence of different tribes, identities, and communities, live regional languages which are irreplaceable assets that really must be preserved and created. Likewise with the Sabu ethnic group on the island of Sumba. The Sabu tribe is a resident of Sabu Island who moved to Sumba who eventually settled until now and lives in the village of Matawai Atu.

Sabu community groups in the eastern part of Matawai Atu Village generally work as breeders, anglers, government employees, instructors, and others. They are more dominant in their work as anglers and breeders. So, the importance of this research is to find out the preservation of the Sabu language against the local Sabu residents who have settled in Matawai Atu Village. This village is surrounded by several villages, including those bordering Watuhadang Village, Bugis Village which is inhabited by ethnic Sumbanese and communicates in the Sumbanese language. In addition to the above phenomena, there is also a cross-breeding between the Sabu and Sumba tribes, this will be one of the causes of the increasing use of the Sumbanese and Indonesian languages which will shift the use of the Sabu language. Sabu is the name of a tribe that is also known as Sabu, Sabu, Sawu, and Rai Hawu. Among these names, "Sabu" is the official government designation, and it seems that the majority of Sabu residents continue to use it to refer to their territory. Sabu is also the name of an island in the province of East Nusa Tenggara (NTT). Methamphetamine users strongly believe that they are descended from a common ancestor named Hawu Ga. In daily life, Sabu people use their mother tongue to interact with each other. For example: "*Kako lammi ina?*" ("Where are you going, miss?").

In this study, will use Sociolinguistic Studies. Sociolinguistics refers to the study of language which is closely related to the condition of society. Hymes in Sumarsono (2017) revealed that sociolinguistics is the study of language in relation to society.

2. RESEARCH METHOD

The type of research that will be used in this research method is descriptive qualitative research. In this study, the place used for research was in Matawai Atu Village, East Sumba Regency, East Nusa Tenggara. Where the village is the residence of the Sabu tribal community, and uses the Sabu language and Indonesian as a means of daily communication. The data that will be used in this research is primary data. The data in this study is the Sabu language of the Sabu tribal community residing in Matawawai Atu Village, East Sumba Regency.

The method used in this research is the method of listening. Because the method that will be used to obtain data is done by listening to the use of language that contains elements of maintaining the Sabu language. This method also has a basic technique in the form of tapping techniques. The tapping technique is referred to as the basic technique in the

listening method because essentially listening is realized by tapping. That is, researchers are trying to get data by tapping the use of the Sabu language when the Sabu people are speaking using the Sabu language.

The research instruments that will be used in this study are as follows:

1) Unstructured interview

This interview is free where the researcher uses an interview guide sheet that has been compiled systematically and completely for data collection. Using general questions (core) that will be asked to informants.

2) Observation

The observation sheet in this study was used to record data that had been obtained or found in the field.

3) Recorder

In this study, researchers have prepared a recording device in the form of a cellphone as a tool for documentation when conducting observations.

The data analysis technique that will be used in this study is the data analysis technique from Miles and Huberman in Sugiyono (2017) said that the activity in analyzing qualitative data interactively and took place continuously until it was completed, so that the data was saturated. Activities in data analysis are: data transcription, data transliteration, data reduction, data presentation, and drawing conclusions.

In this study, the transcription technique was to transfer data from recorded conversations of the Sabu people in Matawai Atu Village from oral data into written data. Transfers are carried out carefully and then written on a paper that has been provided. After the transcription process is complete, the researcher will play back the recording. This is done to avoid an error.

a) Translation

Translation is a technique of translating data from regional languages to Indonesian. This translation technique translates data from Sabu language into Indonesian.

b) Data reduction

Data reduction means selecting the important things, looking for themes, patterns, and discarding the unnecessary. The data that will be reduced is in the form of Sabu language speech from the Sabu tribal community in Matawai Atu Village, East Sumba Regency.

c) Data Presentation

Displaying the data will make it easier to understand what is happening, plan further work based on what has been understood. Through the presentation of data, the data is organized, arranged in a pattern of relationships so that it will be easy to understand.

d) Conclusion Drawing

The fourth step in qualitative analysis according to Miles and Huberman is drawing conclusions and verification. The initial conclusions put forward are still temporary and will change if no strong and supporting evidence is found at the next stage of data collection. However, if the conclusions put forward at an early stage are supported by valid and consistent evidence when the researcher returns to the field and collects data, then the conclusions put forward are credible conclusions.

The data validity technique used in this research is the time triangulation technique. Time also often affects the credibility of the data. Data collected by interview technique in the morning when the resource persons are still fresh, there are not many problems, will provide more valid data so that it is more credible. Therefore, in order to test the credibility of the data, it can be done by checking by means of interviews, observations, recordings and other techniques in different times or situations. If the test results produce different data, then it is done repeatedly so that the certainty of the data is found (Sugiyono, 2017). The time triangulation technique is used to collect data at different times when interviews will be conducted with informants who are none other than the Sabu community in Matawai Atu Village.

3. RESULT AND DISCUSSION

3.1. The Form of Defense of The Sabu Language

The community in Matawai Atu Village is a multilingual community because the people in the village have been contaminated by other people who use the Sumba language. However, even though the Sabu people have mingled with the Sumba people, it does not become a barrier for the Sabu people to continue to use the Sabu language in their daily lives. The attitude of the community as an effort to continue to use the local language is called language defense.

Based on the data analysis that has been carried out regarding the form of maintaining the Sabu language, it is known that the preservation of the Sabu language that occurs in the Sabu community in Matawai Atu Village is always using the Sabu language in their daily lives. This shows that there is no shift in the Sabu language in Matawai Atu Village. Because from the data that has been analyzed it is very clear that the people of Sabu will continue to preserve their local language from generation to generation to come. So, it is evident that the people of Sabu continue to use their local language in their daily life. It is also proven true that the opinion of Sumarsono (2017) in maintaining the language of the community collectively determines to continue the use of the language that is already in use. Correspondingly, Hoffman in Fauzi (2008) also said the form of language defense also refers more to a situation where members of an Indonesian language community try to maintain their language.

3.2. Equality of Marriage

Equal ethnic marriage is a marriage carried out by fellow tribes in the area. Same-ethnic marriages will be able to maintain the Sabu language, because the marriage is a marriage with fellow Sabu tribesmen and automatically between the two parties will continue to use Sabu as the first language to speak in everyday life. This same ethnic marriage factor will also be able to bring the next generation to maintain the Sabu language as the mother tongue, because from the moment a child is born into the world until he can speak for the first time, his parents will teach his first language in the local language. It is proven true that the opinion of Jinto Soares (2020) Tribal marriage is a marriage carried out by fellow tribes in the area. So that they are able to maintain the local language in the area.

3.3. Factors of Using Sabu Language for Daily Conversation

The people of Matawai Atu Village in their daily lives speak their local language, namely the Sabu language which is their first language. The Sabu people are very loyal to their regional language, the Sabu people are said to be loyal to their regional language because in addition to speaking every day using the Sabu language, they also continue to use the Sabu language in traditional events and other activities. In addition, the Sabu language is not only used by adults, but also used by children when they are talking to their peers and fellow ethnic groups. The Sabu people will also continue to speak the Sabu language with their fellow Sabu tribes wherever they are. This shows that the opinion is proven correct Jinto Soares (2020) Speaking using the regional language is one of the ways the language is used from the area and is used to interact with fellow tribes in the area.

3.4. Area Concentration Factor

The Sabu ethnic community occupies the Matawai Atu Village area in the eastern part or what is often called Petali Manu which is close to the beach. Petali Manu is dominated by the Sabu ethnic community in the eastern part of Matawai atu Village. The Sabu ethnic community occupies the area near the coast because most of the Sabu people have a livelihood as fishermen. Ethnic Sabu who are newcomers to Matawai Village or will continue to occupy the eastern region by themselves because it is known that there are many ethnic Sabu in Petali Manu. There are also ethnic Sumbanese people who live in Petali Manu, but only a few. With the concentration of territory, the Sabu ethnic community always uses their language when communicating with fellow Sabu ethnic groups. It can be seen from the area inhabited by the Sabu ethnic community, namely the area or place of residence where all the Sabu tribes can live together and not separately. This is proven true that the opinion of Jahdiah (2008) in Firdaus (2020) Regional languages and dialects will certainly be able to survive if the majority of tribes and ethnicities live in that community.

3.5. Speaker Loyalty Factor

The loyalty factor of speakers is one of the factors that can survive the minority language, because the Sabu ethnic community who strongly maintains their language until now is influenced by the high loyalty of Sabu language speakers in maintaining the language as a symbol of the identity of the Sabu ethnic community. The Sabu ethnic community really respects and loves their local language, for example, the Sabu ethnic children still use the Sabu language when playing together with their fellow tribesmen even though they are outside the Matawai Atu Village area. In addition, the Sabu ethnic community is very proud of their language as a symbol of the unity of the Sabu ethnic community and developing their language. For example, in Sunday school events at church and other events, using the Sabu language as the language of instruction in the event, so that the Sabu language in Matawai Atu Village has been known and not a few people who are not ethnic Sabu have been able to speak Sabu. High loyalty to the Sabu language is not only found in adults, but also in the souls of children in Matawai Atu Village. For example, when kindergarten children who carry out education outside the Sabu ethnic group and mix with various ethnicities and tribes, these children always use their language when meeting with tribes. In this case, the Sabu ethnic community in Matawai Atu Village still maintains their language, for example in the realm of work, when traders from Sabu ethnicity trade using Sabu

language when meeting buyers from Sabu ethnicity, using Sumba language when meeting buyers from Sumba ethnicity and use Bahasa when communicating with tribes from outside the island of East Sumba. With the high loyalty of the Sabu ethnic community to their language, negative influences such as lack of passion to defend their language, disrespect for their language and lack of pride in their language do not occur in the Sabu ethnic community. It is proven true that Fishman's opinion in Fauzi (2008) mentions that one of the most important factors in maintaining a language is the loyalty of the supporting community. With this loyalty, supporters of a language will continue to pass on the language from generation to generation to come.

4. CONCLUSIONS AND SUGGESTIONS

Based on the results of research and discussion, it can be concluded that:

- 1) The form of shabu defense is still maintained by the sabu people by using the sabu language in everyday life
- 2) Factors to maintain the language of sabu include factors:
 - a) The same-ethnic marriage factor, the same-ethnic marriage factor can also bring the next generation to maintain the Sabu language as the mother tongue, because from the moment a child is born into the world until he can speak for the first time his parents will teach his first language in the local language.
 - b) The factor of using the Sabu language for daily conversation, namely the Sabu people are very loyal to their regional language, the Sabu people are said to be loyal to their regional language because in addition to speaking every day using the Sabu language, they also continue to use the Sabu language in traditional events and other activities. The Sabu people will also continue to speak the Sabu language with their fellow Sabu tribes wherever they are.
 - c) The regional concentration factor, with the regional concentration, the Sabu ethnic community always uses their language when communicating with fellow Sabu ethnic groups. It can be seen from the area inhabited by the Sabu ethnic community, namely the area or place of residence where all the Sabu tribes can live together and not separately.
 - d) the loyalty factor of speakers, the Sabu ethnic community really respects and loves their local language, for example, the Sabu ethnic children still use the Sabu language when playing together with their fellow tribesmen even though they are outside the Matawai Atu Village area. In addition, the Sabu ethnic community is very proud of their language as a symbol of the unity of the Sabu ethnic community and developing their language.

In connection with efforts to maintain local languages, it is necessary to improve language defense so that people can give a positive impression of the Sabu language. In the future, for future generations, higher attention is needed so that there is no language shift among young people.

The researcher hopes that this research will be useful for researchers and readers to gain knowledge and experience and can be used as learning material and comparison material in further research, especially research on language defense.

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