

Papuan Tabla Language Preservation Strategy

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Abstract:

The Papuan Tabla language is as an endangered language. In that language, knowledge is recorded as local identity. This discussion aims to find ways to increase the vitality of the Papuan Tabla language and literature. The method used is literature and field studies through surveys, observations, interviews, documentation, and learning. As a result, in increasing the vitality of the Papuan Tabla language and literature, the language and literature must be researched, documented, and revitalized. Linguists have researched the Papuan Tabla language system. The recording of language in various spheres of life needs to be documented. Language and literature learning is designed in the form of community or family-based revitalization. The three activities received support from the Tabla Papuan community and stakeholders. With this support, Tabla Papua's language and literature can increase its life force, primarily when people use it in the family realm. In conclusion, preservation in the form of research, documentation and revitalization of the Papuan Tabla language and literature can increase the vitality of language and literature. The program can be one of the models in saving languages from extinction.

Keywords:

Preservation; strategy; tabla language; papua

I. Introduction

Indonesia is known as a multiethnic, multicultural and multilingual nation. In terms of language, Indonesia has 700 languages (SIL, 2006). The Language Center (2008) maps about 442 regional languages. In the language mapping update in 2017, the number of regional languages reached 652 (Language Agency, 2017). About 500 tribes in Indonesia own the language. Until now, among the regional languages, only 13 regional languages are recorded as having scripts, such as Malay, Javanese, Sundanese, Batak, Bugis-Makassar, Balinese, Sasak, and Krinci. In addition, there are still many languages that do not have scripts, including the Papuan Tabla language.

Papuan Tabla is one of the 207 languages in Papua (Language Center, 2008, pp. 135—183). This language is used by the Tabla Papuan tribe who live in the village of Tabla Papua, Depapre District, Jayapura City, Papua Province. The Papuan Tabla language is spoken around the border between Papua and Papua New Guinea.

The people speak the Tabla language of Waiya Village, Depapre District, Jayapura Regency, Papua Province. According to residents, the Tabla language area is bordered by the Onusu language area in the east, Tabla Supa language in the west, Yakari language in the north, and Naukura language in the south of Waiya Village. Based on the results of dialectometry calculations, Tabla is a language with a percentage difference of 81%—100% compared to the surrounding languages, such as Sentani and Nafri.

The Papuan Tabla language is the primary means of communication among the Papuan Tabla community members. Since Papua was reclaimed into Indonesian territory, it is estimated that Indonesian began to be used by members of the Papuan Tabla community, especially when this tribe communicated with community members outside the Papuan Tabla language community. From the results of his research, it is known that the language attitude of the Papuan Tabla community towards the Papuan Tabla language is less than the Papuan Tabla community's language attitude towards the Indonesian language. With this attitude of the people, the existence of the Papuan Tabla language is threatened. Moreover, at this time, the Papuan Tabla language is also only used by parents with older people, and the younger generation no longer uses it in daily communication. In addition, this language also only lives in spoken language does not yet have a script system. With this condition, the viability of this language began to decline and was categorized as an endangered language.

In Indonesia's Language and Language Map (2008, p. 164), the people speak the Papuan Tabla language of Tabla Papua Village, Depapre District, Jayapura City, Papua Province. Based on dialectometric calculations, Tabla Papua islect is a language with a 98.5-100% percentage difference compared to the surrounding languages. According to the Summer Institute of Linguistics (SIL, 1975), Papuan Tabla speakers are 1,630.

Under such conditions, the Papuan Tabla language needs to be protected immediately, including through language preservation. According to Grimes (2002), the main factor for the extinction of a language is because parents no longer teach their mother tongue to their children and no longer actively use it at home in various other areas of communication. The movement towards extinction will be faster if it is accompanied by a decrease in the scope and number of domains of language use in everyday life; or the widespread absence of language use in several domains, primarily the family domain. This condition of language extinction cannot be allowed to continue because language as one of the elements of culture is used as a power of expression in the seven elements of culture.

The State's Language Development and Development Agency to handle language and literary wealth carry out activities to protect language and literature in conservation and revitalization. Conservation is the regularly preservation or maintenance or protection of something to prevent damage and destruction by preserving it (Language Agency, 2017, p. 867). Conservation is more commonly used for saving something concrete, such as nature conservation. For preservation that is more related to the existence of something, the term preservation is known, in this case, language. According to Pudentia (2006, p.7), preservation is the protection of language and literature without disturbing the original state as it is. This activity is usually carried out for the relevant heritage reserves.

In this regard, this article discusses the protection or preservation of the Papuan Tabla language and literature. This protection activity was carried out in 2015. This condition is by the mandate of laws and regulations, such as the 1945 Constitution, Chapter XV, Article 36, which mandates the protection of the state language. The mandate is also contained in the Law on the Flag, Language, State Emblem and the National Anthem, Number 24, 2009. The Law emphasizes the importance of protecting language and literature as national identity. In addition, there is also a Ministerial Regulation, Number 57 of 2014, which discusses more specifically the Development, Guidance, and Protection of Language and Literature. In the "Policy for the Protection of Regional Languages in the Change of National Culture" (Ismadi, 2017), the forms of protecting regional languages are mapping, vitality assessment, conservation, revitalization, and language registration.

For this reason, in maintaining identity and culture, an almost extinct language must be addressed immediately. This situation is done by research, language documentation, and revitalization. It also explained how to document using digital means, especially in discussing the documentation results with the Pratt program.

Further related research stated that the Laiyolo language is almost extinct. Speakers of the language live a little in the Selayar Islands Regency. The threat of extinction of this language is caused by several things, including urbanization, inter-ethnic marriages, and the lack of parents introducing the Laiyolo language to the younger generation. Meanwhile, another problem is the attitude of teenagers towards the language. They were no longer interested in learning the Laiyolo language because it was considered less accommodating. Some ways offered to deal with this condition include writing literary works, comics, and educational games in that language. In addition, a language lodge was also established to re-learn the Laiyolo language.

One form of revitalization is learning the local language for speakers of the language concerned, both in the classroom and in a particular community. The community used as one of the revitalization models is based on family education. This revitalization aims to raise language vitality and maintain and protect language assets to prevent and slow their extinction. The use of language must be developed and re-transformed according to the interests and traditions concerned. This situation is done so that the wealth will become living memories and traditions that can cross time boundaries through being passed down from one generation to the next (Pudentia, 2006, p. 1).

In this regard, the problem discussed in this article is how to increase the viability of the Papuan Tabla language. The aim is to find a way to increase the language and literature of the Tabla Papuan people.

II. Review of Literature

The Papuan Tabla language needs to be protected, which is in danger of extinction. In protecting or preserving the Papuan Tabla language and literature in Papua, the first step is to detect the vitality of the Papuan Tabla language. This condition is per what was stated by Grimes (2001). In detecting the vitality of the Papuan Tabla language, Widodo (2007) conducted a study entitled *The Maintenance of the Papuan Tabla Language*. In this study, the detection was carried out from various angles, starting from Papuan Tabla language in the family realm with various aspects, ranging from gender, speaker age, and education to the language attitude of Papuan Tabla speakers. Based on the results of his research, which is associated with the six categories proposed by Grimes, the Papuan Tabla language is grouped into a highly threatened language because all speakers are aged 50 years and over, the age of grandparents. Based on these categories, the handling of the Papuan Tabla language was determined as an effort to maintain the language.

III. Research Method

The multidisciplinary approach that does not hesitate to use all means to achieve the objectives in this research is an attempt to dismantle the boundaries that hinder the achievement of the objectives of this study. Despite this, the linguistic mansion remains the primary weapon leading the way in this research.

IV. Result and Discussion

In handling the Papuan Tabla language, categorized as an endangered language, its preservation is carried out according to that category. For this reason, several efforts in protecting language are carried out through research, documentation of language and literature, and revitalization. One of the Tabla Papuan language and literature learning models threatened with extinction is community-based language learning which the Language Agency calls community-based language revitalization, especially in the family.

To arrive at this learning, the first thing to do is research the Papuan Tabla language's vitality and structure. Much research on the structure of the Papuan Tabla language has been done. The Papuan Tabla language to find kinship with the languages around the language. In addition, several studies of the structure of the Papuan Tabla language were also carried out by a research team from the Papuan Language Center, such as Widodo (2007), who examined the vitality of the Papuan Tabla language. The study stated that the status of the Papuan Tabla language was classified as an endangered language. The category is determined based on various indicators, such as (1) number of speakers, (2) language contact, and (3) domain of language use. The Papuan Tabla language is included in the endangered category. The classification was determined because Papuan Tabla speakers are only parents over 50 years old. Papuan Tabla people under 50 years old still passively understand Papuan Tabla language, while children no longer master Papuan Tabla language.

The Tabla Papuan people tend to use the Papuan Tabla language and Indonesian language when talking to their father/mother or their older siblings about daily issues in the family realm. They often use Indonesian rather than Papuan Tabla when talking to their younger siblings. Even when they talk to the child(s), they tend to always/almost always use Indonesian.

According to him, based on age, when they respectfully talk to children, the oldest age group (approximately 20 years) uses Indonesian more often. For preserving the Papuan Tabla language, this condition is very worrying. If conditions like this persist, it can be estimated that in just a few generations or the not too distant future, the Papuan Tabla language will be able to survive.

With the results of this study, one of the efforts to increase their vitality, the Papuan Tabla language, must be reused in the spheres of people's lives, especially in conversations within the family. In addition, the Papuan Tabla language must also be used in religious ceremonies, rituals, and the daily social life of the community.

For this reason, the initial steps taken to avoid language shift and language change are conservation and revitalization of the Papuan Tabla language. These variables relate to dealing with about 90% of the world's languages that will die or become extinct within a hundred years. For this reason, UNESCO has declared the right to speak local languages (mother) linguistic human rights (Sobarna, 2007).

Conservation and revitalization are carried out by collecting research results to gain knowledge of the language and literary systems. The system is related to phonology, morphology, syntax, and semantics. In this study, the literary treasures of the Tabla Papuan tribe were also collected. There has been no research on Tabla Papua literature, including its literary documentation.

Other researchers also examined the Papuan Tabla language from its language structure. The research was entitled "The Structure of the Papuan Tabla Language". This study shows that the Papuan Tabla language has a distinctive structure, especially in phonology. Fautngil and Christ (1995) also conducted other research. This study examined various regional languages in Papua using a dialectological approach. Among these languages, including the Papuan Tabla language. In addition, the Papua Language Center has also conducted research on phonology, morphology, syntax, and semantics. In fact, in semantic research, Papuan Tabla language words have been registered, which can be used as the forerunners of the Papuan Tabla language dictionary.

Another study entitled "The Relevance of Traditional Papuan Tabla Expressions with Pancasila as the Driver of Development". Traditional expressions are closely related to literature. Unfortunately, no other Papuan Tabla literature research has been found. Therefore, documentation in recordings of literary works is carried out to explore this wealth.

They successfully recorded works were religious songs, folk song texts, folk tales, folk games, and folk songs. People over the age of 20 still remember these literary works, but teenagers and children do not know it yet. On this occasion, recorded activities in the use of language in several domains. This documentation is done by digital recording. This material is also used for language learning through literary works.

The mixed results of the Papuan Tabla language research and documentation are processed into concise and straightforward language and literature learning materials to revitalize the Papuan Tabla language. This revitalization, which is at the core of re-empowering language in society, is imperative and has been tested in 2015 on revitalizing the language and literature of the Tabla Papuan tribe. His report can be found in Mu'jizah's (2015) "Cultural Education Through Community-Based Papuan Tabla Language and Literature Revitalization". The revitalization was carried out so that.

1. The people of Tabla Papua are aware of maintaining their language and are willing to reuse the language at home actively,
2. Increase the ability of older speakers of the Papuan Tabla language to become more proficient,
3. Increase the number of young speakers who can actively use the Papuan Tabla language to reuse the language in the realm of family, religion, social gatherings or gatherings, and traditional ceremonies.

The revitalization of the Papuan Tabla language is a community-based learning modelling effort. In this revitalization model, ten families were selected, consisting of at least a father, mother and two children. Participants in this learning are expected to spread to other family members from year to year. Likewise, it is not limited to number two with students from among children because it can increase according to family members.

The purpose of sampling is solely to make it easier to control learning development. This modelling can be a kind of village fostered by local languages named Kampung Bahasa.

In learning the Papuan Tabla language, collaboration is carried out with the Tabla Papuan leader, an informal leadership system led by an adat leader (ontofro). This leadership is hereditary. Ontofro comes from the word onto, which means friend, and fro means god or ancestral spirit incarnate god. Ontofro is the highest authority in the indigenous people of

Kampung Tabla Papua. Structurally, the customary government is centred on the ontofro, which oversees two tribal chiefs, namely Warke and Sembékra. The Warke chief in charge of five Masre Ontofro, namely Ujo, Tjoe, Finkreuw, Nero, Wamnar. The head of the Sembekra tribe is in charge of seven Masre Ontofro, namely Merahabia Taniauw, Hanuebi.

Sibri, Kay, Waymraw-mra, and Waniauw. Ontofro has obligations and authority in all aspects of community life. In carrying out their duties, ontofro is assisted by a wamre (messenger) who is in charge of conveying messages from ontofro to masre ontofro. Besides masre ontofro, an ontofro is also in charge of a statho (warlord in charge of maintaining village security). Warlords have been inherited from generation to generation by the Tjoe clan (Mu'jizah et al., 2015).

Two critical things were prepared in this revitalization: preparing a structure for learning materials or modules. In this module, the organization of its contents is carried out with a theme. The prepared material is also a simple syllabus containing a lesson plan connecting various learning components to achieve competence.

This teaching material includes the wisdom of values and local culture components. The design includes word recognition through vocabulary, implicit recognition of language structures, and teaching. These language skills include language skills, namely listening, speaking, reading, and writing.

Vocabulary recognition is reproduced in the early stages. The whole theme begins with getting to know the vocabulary. The following exercise is graded on the introduction of phrases and sentences. Long reading texts have not been shown at this beginner level but are more oriented to short dialogue exercises. An introduction to structure at the beginner level is implicit. This variable means that learning regional grammar does not explicitly discuss grammar, but it is implicitly included in every conversation in the form of phrases and sentences.

The listening aspect is the skill to understand receptive spoken language. Learners are expected to imitate and remember in a fast tempo (short term memory), even distinguish the target language and understand the meaning of the language being taught. The learner carries out the listening activity in this book by following the utterances spoken by the tutor (listening and repeating). This is exemplified in specific themes, for example, congratulation and introduction of body parts.

Aspects of speaking in regional language textbooks for beginners, in each unit, the emphasis is on the choice of simple dialogue activities and role-playing, singing, playing children's games, and telling stories in regional languages. The reading aspect is displayed by including an exciting picture that reads the local language. Learners are invited to spell their own words or sentences requested. Reading texts and long discourses are not given in the book because they see the target beginners still having problems with their reading ability.

The points of the Tabla Papuan language module are (1) the use of regional languages as a means of communication in daily interactions, (2) family introductions, (3) environmental introductions, (4) greeting words, (5) traditional foods, and (6) arts, literature, and customs. Courtesy education through language is expected to be contained within the framework of introducing culture to educate language learners to have good personalities, considering the position of language as a vehicle for education.

One of the books that are important and used as a guide for revitalization is "Simple Teaching Materials for Papuan Tabla Language" (Setyowati et al., 2014) which was modified from Setyowati et al. Papuan Tabla Language Textbook published by the Papuan Language Center (2016).

The material for this lesson is expected to be more on fun games while introducing local literature and culture. There is education on emotional control, honesty, cooperation, patience, and responsibility in the game. In general, Papuan Tabla language learning is a local content learning that covers all aspects of life.

In the syllabus, five themes are used to improve communication skills. The theme was created for the beginner level on objects around the neighbourhood, about self, family and limb recognition, and hobbies and daily activities. Each theme is made a target time for achievement and learning methods.

In general, this revitalization requires a particular strategy. Strategy is defined as a way, technique, and tactics or tactics carried out to achieve predetermined goals. The purpose of this learning is so that the community and local people can communicate actively in the Papuan Tabla language. In this study, the function of language as a communication tool becomes very important. According to Mu'jizah et al. (2015), several alternative techniques are offered in learning, especially listening and speaking techniques, namely by repeating speech. This technique is heard and carefully prepared. The content of the speech model can be in the form of phonemes, words, phrases or short sentences. This model can be read by tutors/parents or recorded by other people, and then this model is listened to and imitated by children.

The class is divided into two classes during the lesson: the family-based class and the children's group learning class. Family learning is done every day using the Papuan Tabla language in communication at home. Each family is given a simple teaching module and syllabus as a guide and a learning notebook to control the learning process. Each family must record learning activities using the Papuan Tabla language that they use with their children. The communication theme is by various themes designed, such as talking about activities, hobbies, the environment, and activities in daily life.

For the evaluation of learning, an initial test is carried out in a test sheet. In the sheets, there are several sections, including various pictures, words, and a series of phrases that they can fill in according to their abilities. The result is that many families are still discussing to find the word that is the name of an object in the Papuan Tabla language. From this test, it can be seen that men are more active than women in Papuan Tabla language skills, and only a few can communicate fluently.

In addition to family groups, the Tabla Papua community also has a community of children who gather together for learning. This community was formed into a children's class. This class is named Kengke Fufe Mbe or One Heart School. The number of children was 30 people and formed into one class. The children were primarily students from formal schools, elementary schools, junior high schools, and a small portion of high schools.

There are two evaluations of learning in the revitalization of the Papuan Tabla language and literature, namely writing and demonstrating Papuan Tabla language skills called the Papuan Tabla language proficiency festival. The festival is held in the Tabla tribe's

traditional house in the Papua courtyard. Each family showcased their success in learning within the family in the event and displayed their abilities in the Papuan Tabla language. No less remarkable was the Kengke Fufe Mbe class, which presented several works of literature, such as reading poetry in the Papuan Tabla language, several children's games, singing folk songs in the Papuan Tabla language, and dialogues such as playing a straightforward drama.

The other successful paper is recording learning outcomes, namely "The Work of the Papuan Tabla Community" collection. This work is concrete evidence of Papuan Tabla language learning. Each family provides writings or short articles about various things they have learned in two languages, namely the Papuan Tabla language and its translation into Indonesian.

The works include folk tales, dialogues or conversations, poetry, folk songs and religious songs. Among the works entitled "Jesus Tete Kna Kowe", "Asese Einye", "Swano", "Shoro", "Yoku Bre Au Barobre", "Friendship of Dog and Crane", and "Father si, Nasi te wewrei", "Seeking Another Father and Mother". The results of these literary works are only some of the wealth of the Tabla Papuan community, which in the future must continue to be documented and followed up with research.

With a series of efforts in protecting the Papuan Tabla language, it is hoped that the vitality of the Papuan Tabla language can increase, and the extinction of the language can be overcome. This follows the theory that two factors that can be considered the leading causes of the extinction of regional languages can be handled. First, parents have started teaching their mother tongue, in this case, Papuan Tabla, to their children and are using Papuan Tabla again at home. Second, some people have chosen their mother tongue, the Tabla Papuan language, as a means of communication in daily communication.

V. Conclusion

The Papuan Tabla language is one of the regional languages in Papua whose condition is threatened with extinction. If the language is not empowered again, it will experience a worse condition, its vitality decreases, and the language will become extinct over time. Protection or preservation is carried out in the handling of the Papuan Tabla language so that its condition is not threatened with extinction, and the viability of the Papuan Tabla language will increase.

Two critical things were carried out in this preservation: library research and field studies. A literature study was conducted to explore different research results of Tabla Papuan language and literature and learning books. In the field study, surveys, observations, and interviews were conducted, and the preparation of simple teaching materials was used as material in non-formal learning. The learning is community-based as an act of revitalizing the Papuan Tabla language.

The search for the results of the Papuan Tabla language research was carried out in various institutions that handle regional languages, especially the Papuan Tabla language, such as the Papuan Language Center as the UPT of the Language Development and Guidance Agency and the University of Cendrawasih. This educational institution also has obligations in the field of language education. The language research covers the language system, from the sound system or phonology, morphology to the semantics of the Papuan Tabla language. A vocabulary was compiled from semantic research and mapping of the Papuan Tabla language,

which became the forerunner of the Papuan Tabla language dictionary. This vocabulary list is significant in preservation, especially in learning Papuan Tabla.

The results are used as a reference in the preparation of teaching materials to revitalize the Papuan Tabla language. The learning system is community-based in this revitalization, namely language education in the family realm. His family and members are students of the Papuan Tabla language and literature. If the Papuan Tabla language is used in the family, it will gradually increase its vitality and is not classified as a language that will become extinct.

In this family-based revitalization, simple teaching materials are prepared for learning the Papuan Tabla language in the family. In addition, a syllabus and several media for teaching the Papuan Tabla language have been prepared, including his oral literature. The father and mother carry out this technique of learning the Papuan Tabla language amid the family as the head of the family who teaches their children the Papuan Tabla language. They use the Papuan Tabla language in their daily activities amid the family.

Learning language amid this family creates an intimate atmosphere. For example, the father or mother orders the child to take something, or they ask the child to help complete the work of the father or mother. With the reuse of the Papuan Tabla language in the family, the extinction of the Papuan Tabla language can be prevented.

In this family-based learning, patience is needed in learning guidance. For this reason, each family who becomes a student is provided with a vocabulary list, notebook, and Papuan Tabla language learning book. Every family that is a student member must have a high commitment.

In this learning or revitalization model, ten families were selected: a father, a mother, and two children. This number may increase according to the wishes of the community as students. In addition, there is also a Papuan Tabla language teaching class whose members are children. This class consists of 30 children and is named the Kengke Fufe Mbe class or One Heart School.

This learning technique is a bit different, both in time and place. Language learning in the family time is not limited. The topic of learning the Papuan Tabla language is also open and non-binding because families can talk about various things in the Papuan Tabla language. In children's classes, Kengke Fufe Mbe uses learning techniques by learning while playing. Classes are conducted on Monday and Thursday afternoons every week. The topic of learning is limited, and the emphasis is on reviving the literary treasures of the Tabla Papuan people, such as folklore, folk games, and folk songs.

Evaluation of learning is carried out in tests that evaluate children's mastery of vocabulary, writing, storytelling, and demonstrations of communicating in the Papuan Tabla language. This evaluation is formed in a festival held in the middle of the village and watched by the community.

This revitalization has positively impacted the people's attitude toward Tabla Papua. They began to feel that the Papuan Tabla language, which became their identity, should not be lost. The Customary Chief (Abisai) makes village regulations that require Tabla Papuans to speak Papuan Tabla in the village. This language is also used in family communication and social gatherings. This awareness must be continuously fostered so that the use of the Papuan Tabla language does not disappear after the activity ends. For this reason, regular monitoring

is needed from the revitalization team, both from the Papua Language Center and the Language Development and Development Agency, to encourage the Tabla Papuan community to continue using the Papuan Tabla language in their territory.

The hope is that the government, whether local government, central government, or other institutions, will continue to care about the existence of the Papuan Tabla language and literature. The willingness of the Tabla Papuan people to maintain their language has emerged. Various learning facilities must be provided to them in maintaining and re-empowering their language and literature. The positive attitude of the Tabla Papuan people must continue to be fostered so that the Tabla Papuan language continues to be used on the Earth Tabla Papua.

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