

## REGIONAL LANGUAGE CULTURE IN AN EFFORT TO PRESERVE LOCAL CULTURE WHICH IS THREATENED WITH EXTINCTION AMONG THE TEENAGERS OF EAST SUMBA, MONDU VILLAGE

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### Abstract

Language is a tool for communication used by humans in interacting. Social interaction or communication actions are carried out either directly, indirectly or symbolically. A regional language is a language spoken in a region in a national state. The use of regional languages in Indonesia is not only a means of communication but also a symbol of self-identity. The existence of regional languages will show the existence of a region's culture, because regional languages are one of the elements of culture. Language and culture are part of a society that cannot be separated, because language is the main supporter of every tradition and customs of society in Indonesia. This study explains Regional Language Culture In An Effort To Preserve The Endangered Local Culture Among The Youth Of East Sumba Mondu Village. The results of the research are that education has a great influence on the process of preserving Regional Language Culture, both family education, community and school institutions because there are a lot of cultures that are often forgotten, especially regional languages that are no longer used in daily life by teenagers, therefore it is necessary to further increase awareness teenagers with education that introduces more to the culture of the Mondu Village area. In conclusion, there is a need for greater awareness of the importance of preserving Regional Language Culture in an area, especially the Mondu Waingapu Village area because the development of the increasingly sophisticated times can cause us to forget our own culture until we realize that we will forget our own identity.

**Kata kunci:** Regional Language, Extinction, Local Culture

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## INTRODUCTION

The Progress of Science and Technology (IPTEK) shows that innovation efforts in all uses of technology products are real. Technology has a huge impact on the world. As seen in the sentence above, world is taken from the word world. Globalization can be characterized as a change in access to global boundaries. Many people are aware of the positive impact of the world,

including online communication tools, smarter ways, and more. However, there are also negative impacts in life that we are not aware of. The current world lifestyle greatly affects the lifestyle of a country, including our country Indonesia. It is an influence that covers several aspects, especially having different positive and negative impacts in all areas of the world, including politics, economics and social norms. (Insani, 2022)

However, there are many problems in life and language. For example, the loss of cultural characteristics of a region and country, the decline of nationalism and patriotism, the need for the use of foreign languages as a daily language, the emergence of problems that have an impact on patriotism, nationalism and values, cultural relations and relations. The sense of mutual cooperation began to fade, the loss of trust, way of life and cultural identity became very contrary to Indonesia. Another problem is the lack of local culture, including the decline in love for local culture which is part of the identity of the Indonesian nation. And pop culture developed into popular culture.

The current era of globalization affects every aspect of the world, including the Indonesian language. Therefore, the new generation of Indonesians must focus on their identity expressed in Indonesian, a common language that is widely used in families, schools, and the local environment. The ability of Indonesian that is easy to learn and as a tool to integrate languages in a simple interaction and communication is undeniable because of the era of globalization which is increasingly used in Indonesian popular/slang languages. This happens because it has become a psychological habit for all teenagers. Adult society is deceived by this phenomenon and brought to their place of residence. In fact, in most social environments, we are more likely to use popular language. This made it very easy to spread quickly and widely, according to the current situation. In other words, nothing can stop the development of the Indonesian language. Therefore, a way is needed to overcome the development of Indonesian regional languages (Insani, 2022).

Culture can be said to be a characteristic of a region or it can be said to be the knowledge of the people of that area about various things. The world of culture is growing rapidly. Of course, this is influenced by the ease of access to new technologies and news from around the world, but it remains a momentum, the most important or important issue in life, especially the development of limitless communication platforms. Therefore, Indonesia is not left behind with world developments in various fields. However, it does not mean that Indonesian people, especially the younger generation, cannot accept foreign cultures, but will return to follow world

developments, even though this is not the case. Similar to the characteristics of Indonesian society.

The diversity of ethnic and cultural communities is something very special that Indonesia is always grateful to be maintained, protected, and developed. The differences in each tribe and culture are caused by the dynamics of the world and individuals, namely as the bearers of the tribe and culture itself. Thus, the Indonesian nation must unite as a pluralistic nation in its diversity to create unity and unity, and these differences can be interpreted as an asset that must be maintained, preserved, and inherited, which can be given to cooperate or work. We work together for the good together of the island for the unity and unity of the people. Several social groups in the area have their own characteristics in the form of ancient monuments in the form of relationships, tribes, languages, dances, customs, and history. They are cultures that are always practiced in the form of social protection to avoid changes in the value of their culture.

Local culture can adapt to the development of the times without leaving its original cultural characteristics. The lack of social learning is one of the causes of the loss of local traditions at a young age. Therefore, cultural understanding and learning must be instilled from an early age. However, many young people do not care about local culture and consider it important. Many Indonesian children today speak more Indonesian in their daily lives, speak less regional languages, and many consider the language not cool or old-fashioned in the area. In addition, many parents are beginning to understand Indonesia (Musya'adah, 2023).

Language is the language that humans use to communicate Social interaction or communication is carried out directly, indirectly, or symbolically. A regional language is a language used in a region of a country, such as a sub-region, state or province, or a general area (Trisa, 2015: 1). Speaking the regional language shows that the speaker is from the area. For example, if a Sumbanese person speaks the Sumbanese language in Bali, then other people will know that he is a Sumbanese person. In Indonesia, the use of regional languages is not only a means of communication but also a sign of identity. Culture Language and culture are inseparable parts of society. Because language is the main principle that supports all customs and traditions of Indonesian society (Raji R.U et al., 2017).

East Sumba is one of the districts in East Nusa Tenggara province In addition to being famous for its sandalwood horses and natural tourist attractions, this area is also famous for its cultural tourist attractions. The richness of East Sumba's culture can be seen from the traditions that continue to be maintained by its people. In addition to traditional ceremonies and customs,

in East Sumba, customs that are passed down from generation to generation and have great ideological value (Priyastiti et al., 2023).

Culture will not disappear from all human life from generation to generation. Because culture belongs to the faithful, it must be preserved as the property of the state. On the other hand, people who love and preserve traditions are the ones who help preserve the world of a country.

In East Sumba, one of the provinces in East Nusa Tenggara, people use the indigenous language of the area, East Sumba, namely Kampera, to communicate with each other. People living in East Nusa Tenggara are members of the Austronesian language family, a regional language that belongs to the Austronesian language family. Currently, the Sumba language is not a written language. Initially, there was only one language used in the East Sumba region, namely the East Sumba language, namely Kampera (Borang, 2014). The regional language of East Sumba is used by the people of East Sumba in all aspects of life, for example in various traditional ceremonies (weddings, funerals, etc.) and in daily life. However, as time goes by, the East Sumba language used to communicate in the community is disappearing (Mouwlaka, 2013).

The younger generation mostly speaks Indonesian, some also speak Indonesian and East Sumba. This situation is exacerbated by the lack of socialization or participation in the culture of the East Sumba region to help the younger generation better understand the region. The author is one of the successors of the people of Sumba and is interested in researching the language and culture of the region. In an effort to preserve the local culture of the people of East Sumba, namely Mondu village, because as the era develops, the East Sumba language will increasingly disappear. The community's indifference to the use of the East Sumba language deserves serious attention. In addition, there are currently no special actions taken by the government or local communities to overcome this problem or find a solution. The good and correct use of Indonesian is indeed important, but it does not mean that the indigenous language of the region must be ignored in Indonesia's multicultural society

## **RESEARCH METHODS**

This type of research is qualitative descriptive research. According to Sugiyono, quality is research that investigates the cognitive state of a thing, researchers are the research tool (Z. Abdussamad 2022). Image quality refers to conducting research on objects and subjects and then describing them systematically (H.Z. Abdussamad and Sik 2021). This research was conducted

in Mondu Village, Waingapu, East Nusa Tenggara. The reason why the researcher conducted the research in Mondu Village is because of the increasing use of local language and culture among the youth of Mondu Village, which has an impact on the loss of the language and customs of the area. This survey was conducted on July 18, 2024.

The primary data sources in this study are several students from Mondu Village, Waingapu, East Nusa Tenggara, namely with the initials A, L, A, and B. The technique in determining the sample of the research subject uses the purposive sampling technique. The selection of several teenagers from Mondu village is based on the knowledge and experience they have about the regional language culture of Mondu village. The data collection techniques used in the research are interview, observation and documentation techniques. The interview technique was carried out by conducting questions and answers directly with informants, namely students from Mondu village, Waingapu, East Nusa Tenggara Province. Documentation is used to collect articles, journals and photos to support research activities.

## **DISCUSSION**

### **1. What is the Background of the Low Use of Regional Languages among East Sumba Teenagers in Mondu Village**

Globalization and new technologies have a significant impact on the cultural development of local communities. It is undeniable that many regional languages are starting to disappear and are on the verge of extinction. Indonesia is a country with many regional languages. As time goes by, many children begin to leave the regional language without knowing anything. In daily life, many young children do not speak the regional language, but their families and parents can speak Indonesian. Regional languages are one of the aspects of Indonesian culture that must be protected, protected and protected. Nowadays, many children in Indonesia use Indonesian in their daily lives and very little speaks about the local dialect which is considered cool and ancient by many. Many parents are starting to get used to the Indonesian language.

The younger generation, the generation that is expected to carry on the traditions of the ancestors in Waingapushi, is beginning to see many changes in society, culture, economy and all other aspects. One of the topics discussed in this study is the use of Sumba language in the East, the second language after Indonesian. Only a few young people use the East Sumba language in their daily activities, as revealed by many study participants. Some young people in Waingapu

City do not speak East Sumbanese language, making it difficult to use it in interactions. The young generation in the city of Waingapu uses more Indonesian in their speech because they have been accustomed to speaking Indonesian since childhood. The low use of East Sumba language in the family, school (education), religious (church) and surrounding social environment is the low use of East Sumba language by the younger generation in the city of Waingapu, Mondu village. The young generation in the city of Waingapu often uses Indonesian when interacting (Raji R.U et al., 2017)

From the results of interviews with several students of Waingapu Mondu Village, East Nusa Tenggara, namely students with Initials A, Initial L, Initials A, and Initial B, researchers found that the youth of Waingapu City Mondu Village spoke the same language. East Sumba They rarely use the language and some do not use the language at all. If you use this language in every interaction, you have your own problems. The reasons why the East Sumba language is rarely used in Mondu village are as follows.

**a) Education**

The youth of Waingapushi and Mondu have little knowledge of the local culture, including the East Sumba language. This is because Waingapushi education does not bring local culture to the younger generation of its successors. Today's education requires students to be competitive in adapting to the market. The world of education requires students to compete not only internationally but also internationally. This is also true of Waingapushi education, which encourages the younger generation to engage in violent competition without being constrained by local customs.

**b) Inter-ethnic marriage**

Parents of different nationalities like to use Indonesian as a means of communication and avoid conflicts in the family. Cultural and language differences in the family can cause conflicts, so to avoid this, many couples in the city of Waingapu use Indonesian in their daily conversations. In addition to Indonesian becoming the national language, Indonesian has become a policy in all schools in Waingapu City.

**c) Embarrassment of Using Regional Languages**

One of the reasons why young people in the city do not use the East Sumba language when speaking is because young people in the city of Waingapu view the regional language only as a regional language, and the era of using the regional language has passed. In the middle of a city where the majority of the population speaks Indonesian, they are starting to abandon their traditional way of life. East Sumba is considered the home language and the younger generation lacks confidence in speaking regional languages. The lack of understanding of the customs of the East Sumba region, including the regional language, seems to make people forget the regional language that should be their identity.

#### **d) Family**

Most parents combine regional languages with Indonesian because many Indonesian words cannot be translated into East Sumba. Therefore, these techniques are also seen by the younger generation when they speak. The East Sumba dialect is rarely used in family life. This is because it encourages the use of Indonesian as the unifying language of the people of East Sumba so that it is easier to live together, especially if it is supported by the characteristics of different ethnic communities. They are people who are not from the East Sumba region and do not speak the East Sumba language.

## **2. Efforts to Preserve the Local Culture of the East Sumba Community, Waingapu City, Mondu Village**

Of course, it is difficult to maintain unity between communities in this era of globalization. However, this can be minimized if local residents must have the concern and awareness to preserve, preserve and learn local culture so that it remains intact, not expelled or demanded by other countries from its society, especially in this era of globalization. National culture is the most important heart of the Indonesian nation that should be developed, preserved, and managed as well as possible. This important topic must be thought through, in order to have a broader function than just a heritage or custom that is celebrated for free on national holidays. Local culture must be used as a valuable resource for the Indonesian people to generate income for our country. Of course, it must be the awareness of the national community as a whole to become the foundation in maintaining the integrity of national culture.

The world enters a world where information and communication can be exchanged through technology. However, this globalization has an impact on the new generation that comes to this country, there are a lot of problems that exist in this country, for example, the love for language and culture itself is decreasing in childhood. Indonesian culture may disappear over time because the Indian people do not want to be left behind with foreign culture. As the next generation of the nation, we must adhere to the principle of participating in activities to protect and strengthen the cultural preservation of the Indonesian people. We must focus on learning English and various existing cultures so that we can fall in love with our culture. Our current task is to restore the love of the homeland to the young generation of Indonesia.

Nowadays, it is very common for many people to move or move people from one place to another, whether it is abroad or only domestically, especially in Indonesia. This initiated communication between immigrants and local communities, both of whom have different cultural backgrounds. One of the means of communication is language. Language plays a very important role in building the acculturation model. It can close social, economic, and cultural distances between members of society. Realizing a higher multicultural society requires cultural awareness of one's own culture and also the culture of other ethnic groups that are members.

From the results of interviews with several students with Initials A, Initials L, Initials A, and Initials B in Waingapu Village, Mondu, East Nusa Tenggara, the researcher concluded that the state of regional languages that began to decline was very important. Many young people rarely use their regional language to communicate with family, community, or school. Along with the increasing sophistication and ease of adapting to technology, speaking Indonesian in daily life is getting easier. Another problem that is developing today is the non-use of regional languages in schools, where Indonesian is used as a language not in schools because the students are different regions and the regional language they use, so it is Indonesian. This language is often used in school settings.

To become a multiethnic society, one must understand the culture of each community, one of which is linguistic culture. In an effort to preserve regional languages as part of the culture of the people of East Sumba, Waingapu City, Mondu Village:



**a) Family**

The family plays an important role in the preservation of regional languages. Because it is in the family that the younger generation begins to learn and interact with everything, including regional languages. Before understanding the world of education (school) and the community environment, we must first understand the family. . In addition to maintaining regional languages, it is also important to use regional languages in the family, so that communication is better and shows family closeness.

**b) Education**

Schools and education have a huge impact on student growth because that's where students learn. The use of East Sumba language in the school world is a topic that should be discussed because schools will provide a lot of knowledge to the younger generation about environmental, social and cultural activities. By maintaining the regional languages of various regions in Indonesia by including them as subjects in the school curriculum, this method is not only to maintain regional languages, but also to increase students' knowledge and understanding of regional languages.

**CONCLUSION**

Based on the results of the study, the researcher concluded that it is important for education to contribute to the preservation of local language culture by including regional languages as subjects in the school curriculum, regional language traditions in their family life, but only a few follow local knowledge. The goal is for children to be more involved in their local culture and not forget it. In this case, the participation of Mondu Village is very necessary to preserve the regional language. The local community holds cultural activities every year to keep the local culture alive, we continue to carry out activities to support local culture such as local arts and promote and maintain the importance of local language and culture in daily life. The world is getting more sophisticated as technology develops, it does not mean that we have to forget our culture, but we must preserve it so that it does not disappear, becoming our identity that must be protected at all times.

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