



The Existence of the Diglossia Phenomena: A Sociolinguistics Study of Meto Language Speaker Communities in East Nusa Tenggara, Indonesia

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Abstract

This article is a sociolinguistics study that investigates the diglossia phenomenon and its impact on language use, maintenance, and policy in the context of the Meto language speaker communities in Indonesia. The study identifies the potential loss of the high variety of Meto due to the dominance of the low variety, which is used more frequently in informal contexts. This shift towards the low variety can result in the loss of linguistic and cultural diversity and lead to language shift, where the high variety of Meto is less frequently used. The article highlights the importance of language maintenance to preserve the linguistic and cultural diversity of the Meto language speaker communities. Language policy can play a vital role in addressing the diglossia phenomenon and promoting language maintenance. The study suggests that language policymakers should promote the use and maintenance of the high variety of Meto, recognize and support the low variety of Meto, and develop policies that preserve linguistic and cultural diversity. The article concludes with recommendations for language policymakers to address the diglossia phenomenon and promote linguistic and cultural diversity in the Meto language speaker communities. Overall, the study provides valuable insights into the sociolinguistic phenomenon of diglossia and its impact on language use, maintenance, and policy in the context of the Meto language speaker communities in East Nusa Tenggara, Indonesia.

Keywords: *Diglossia; Existence; Sociolinguistics; Meto; Language*

Introduction

The development of research on diglossia has progressed so rapidly. This can be seen in several studies conducted by (Alherz, M., Almusawi, H., & Barry, D. S. 2019; Fishman, J. A. 2020; Khamis-Dakwar, R., & Froud, K. 2019; Scotton, C. M. 2021) are all related to the phenomenon of the use of two language variations, namely high and low variations by the speaking community according to the situation of the communication events that occur. High variations are used in official situations and low variations are used in non-official situations (Amin, T., & Badreddine, D. 2020). Official situations such as in education, government, while non-official situations are used in the family, friendship, and others.

Although several studies have been investigated regarding diglossia, these studies still have limitations. Studies related to the etiological hypothesis are only focused on the formal and informal situation of the Indonesian language on Twitter and are not non-specific on its linguistic features (Suleiman, Y., & Abdelhay, A. 2020). Research on bilingualism related to diglossia and without diglossia only focuses on the level of literature study without going through field studies of language speakers so

that it requires proof in a community of speakers of a language (Maher, J. 2019). Subsequent research is limited to the description of the allocation of variation. This article focuses more on the description of the allocation of language variations in the diglossic community, and less on the factors that influence the choice of language code by individuals in certain situations. Therefore, further research can look at the social, psychological, or contextual factors that influence the choice of language code (Yim, O., Clément, R., & MacIntyre, P. D. 2019). Thus, there has been no study that specifically discusses diglossia in speakers of certain languages such as Meto. An interesting study of the Meto language is the official speech of the high variety indigenous language in traditional ceremonies that occur in the multi-ethnic community of Biboki Anleu.

The purpose of this study is to examine in depth the utterances in the traditional ceremony of burning candles to the spirits using the Meto language with a high variety of customs. The focus of this study is a sociolinguistic study related to the high diversity (official) diglossia of indigenous languages in the Meto language in the multi-ethnic community of Biboki Anleu, East Nusa Tenggara, Indonesia.

Literature Review: Definition and explanation of diglossia

Diglossia is a condition when in one language community there are two language variants used in different situations. One variant is used in formal or formal situations, while the other variant is used in informal or informal situations.

In diglossia, the language variants used in formal or formal situations are usually richer in vocabulary and more complex in grammar than the language variants used in informal or informal situations. For example, in Indonesian, formal or official language variants are the standard language used in the mass media and in schools, while informal or informal language variants are everyday language used in conversations between friends.

In this case, the formal or official language variant has a richer vocabulary and grammatical complex, while the informal or informal language variant has a more limited vocabulary and simpler grammar. For example, in the standard Indonesian language there are many words that are rarely used in everyday conversation, such as technical words and words borrowed from foreign languages. Meanwhile, in everyday language, vocabulary consists mostly of words that are easy to understand and use in everyday conversation.

In the context of diglossia, formal or official language variants are often considered more important or have a higher status than informal or informal language variants. This can affect how people perceive and use the two language variants. For example, someone may feel more important or more respectable when using standard or formal language in formal or official situations, while everyday language is considered more relaxed or less honorable, but keep in mind that both language variants are equally important in meeting needs. communication in everyday life. In the context of diglossia, the two are complementary and can be used according to the situation at hand.

Tetun is a regional language family used by the people of Malacca and Belu Regencies as the main regional language in the region. Tetun is also used by some people in North Central Timor Regency, especially the people of the eastern part, namely the people of Biboki Anleu District. Apart from Tetun, the Meto language is also used by the people in the sub-district. For this reason, the Tetun and Meto languages, which are usually used by the Dawan people, are seen as the unifying language in the region. The Tetun and Meto languages in the North Central Timor Regency area have various dialects according to the geographic location of the region. Even though they both use two different languages in one sub-district, the two languages also have different functions in their use. Both of these languages are regional languages that are mastered by the local community and are the first languages.

The area of Biboki Anleu Subdistrict which is the location of this research has its own uniqueness, where the area is the territory of the North Central Timor Regency government, but the people in Biboki Anleu Subdistrict live side by side with the people of Belu Regency which is its neighboring territory. The area of Biboki Anleu Subdistrict is located in the border area between the two districts, so that in addition to the existence of bilateral relations between these two areas, the people of Biboki Anleu Subdistrict also have social and kinship relations. The use of the Tetun language in the sub-district is also influenced by the existence of economic, marriage and kinship relations between regions that have been passed down from generation to generation so that parts of the Biboki area use the Tetun language which comes from Belu Regency and the Meto language which is the native language of the Dawan people who are domiciled in the Regency. North Central Timor. Thus, the language used as a means of communication in establishing interaction between people in the sub-district is Tetun and Meto.

The people of Biboki Anleu Subdistrict use these two languages in communicating, but judging from the function of the language between these two languages, the Meto language has a more dominant function in daily communication in certain situations such as official situations or formal situations, for example meetings at the local level. RT/RW environment, weddings, religious ceremonies, traditional ceremonies, and other traditional ritual ceremonies while the Tetun language functions as a communication tool in daily activities such as relaxed situations, communication between family members, communication between people or in other non-formal situations. These two languages go hand in hand, but each serves a different function in their use.

Thus, the function of the Meto language in the Biboki Anleu sub-district is in formal activities, in this case traditional ceremonies, and the Tetun language functions as a non-formal language in relaxed situations. Another reason is that the function of the Meto language is used in official situations in Biboki Anleu Subdistrict, because outwardly these people come from the Dawan tribe who have the Meto language as the language of their ancestral heritage and show a person's prestige when speaking the Meto language, while the Tetun language is inherited because the existence of kinship, marriage and socio-economic relations, so that the use of the Tetun language does not dominate too much in official or formal situations.

People often use the term Dawan language to denote the regional language of the Dawan tribe, but in fact what is meant by the Dawan language is the Meto or Uab Meto language used by Atoin Meto or the Dawan people and is the indigenous people of Timor. As written in the Indonesian Wikipedia, that speakers of Uab Meto are known as the Dawan tribe or Atoni Pah Meto, meaning people who come from dry land. According to Salu, et al (2008: 56) that the Meto language which was popularized as the Dawan language became the specialty of the tribes that inhabited the island of Timor. The term Dawan was popularized by Lamers in an article by Nordhold (1971) about the Atoni (Dawan) tribe who inhabit the territory of West Timor. However, in the events of daily communication the Dawan people know the language used as Meto or Uab Meto.

The use of Tetun and Meto languages by the Biboki Anleu people does not result in language friction, even though they are used by a pluralistic society and consist of two or more elements that live side by side and are integrated in one area. The existence of regional languages is a binder of inter-ethnic solidarity such as in situations of friendship, family, education and other situations, so that the realm of language is also the most important element in determining a speaker to use his language. Sometimes it is possible for a speaker to use a language other than his own ethnic language to communicate and this is actually not something wrong in building communication in his environment, but users of regional languages will sort out which language is more appropriate to use when communicating both ethnic and non-ethnic. For example, people in Biboki Anleu District can use Tetun and Meto according to their functions when communicating, both in formal and informal situations because both of them understand each other's intentions. Under these circumstances, there are times when a speaker replaces elements of language or speech acts in his conversations by using Indonesian as the unifying language. This condition

is a language condition in a society that uses Tetun and Meto languages and often occurs consciously or unconsciously, by whom and to whom speakers speak, depending on the context and situation of the language. Thus, the diglossia of Tetun and Meto as regional languages is unique and interesting to study more broadly.

In everyday life, speakers communicate with other members of the community using language, however, it is adapted to the situation, place or environment, topic or theme of conversation so that it also influences the choice of language for communication. The process of selecting the language is related to the domain or domain in the speech community.

In addition to the uniqueness of the two languages that live side by side, unconsciously there are also two cultures that live side by side in Biboki Anleu District, because its geographical location is a border area between two districts namely Belu Regency and North Central Timor. For example, some Belu people adhere to a matrilineal marriage system so that there are some people from the sub-district who are patterned by a matrilineal system because their culture is dominantly influenced by the culture of Belu Regency. From this cultural element, naturally the Tetun language is also used in the sub-district area. Some people still adhere to the patrilineal marriage system because it is influenced by the culture of North Central Timor Regency where the people adhere to the patrilineal marriage system, so that the Meto language is also used by the people in the sub-district in their daily communication. This becomes a uniqueness that reflects two cultures in a social society.

The difference in the use of language indicates that the people of North Central Timor Regency are a multi-ethnic society who live side by side and have a dependency on culture and language which have been passed down from generation to generation until now. What is meant by a multi-ethnic society in this study is a society that has a plurality of cultural elements in the Biboki Anleu community whose geographical location is on the mainland and is in the same area as North Central Timor Regency. According to Koentjaraningrat (2000: 2) that throughout the world, there are seven cultural elements that form the basis for the formation of a cultural society, namely (1) religious systems and religious ceremonies, (2) social systems and organizations, (3) knowledge systems, (4) Language, (5) Art, (6) Livelihood systems, (7) Technology and equipment systems. There is a relationship between one element and another, and the element of language is an important element in the formation of a cultural society.

Likewise with the people of Biboki Anleu District, even though they consist of various tribes, and there are cultural elements embedded in the lifestyle of the local community, however, the community can live their daily lives together, interact with one another in one area regardless of existing language differences. In addition, the language differences between Tetun and Meto also do not provide opportunities for inter-tribal associations, religions and customs among the people of Biboki Anleu Subdistrict because the people in the area both understand Tetun and Meto languages. Even though there are differences in the use of means of communication, these differences illustrate the uniqueness and diversity or plurality of language systems as an ancestral heritage which is still preserved, even as the first language or mother tongue in daily communication.

Regional language research is a form of cultural preservation and inventory which is very important to be developed in order to fulfill cultural knowledge for future generations. If you want to know the culture of a place, then language and all its linguistic elements are the key to unlocking knowledge of the culture in that place. The Tetun and Meto languages have their respective roles according to their functions, namely the Tetun language is used to express the daily life of the Biboki Anleu people in non-formal situations, while the Meto language is used by the Biboki Anleu people in formal situations such as in situations of oral tradition ceremonies, although sometimes also uses low variety (R) Meto in casual situations.

Method

This study uses a qualitative approach to examine the phenomenon of the occurrence of diglossia in the Biboki Anleu multiethnic community as speakers of Meto as an everyday language as well as a social language. This study examines the phenomenon of the occurrence of diglossia according to Ferguson's theory with nine criteria of language diglossia. This research is observing the multi-ethnic community of Biboki Anleu as speakers of the Meto language. Data collection was carried out by observing, interviewing, and recording utterances at the traditional ceremony of burning candles at the graves of the dead. The results of recordings and interviews of customary speeches are in the form of transcripts in the form of written language, after which the spoken sentences are translated literally and translated as standard. The results of the data transcript are then presented based on the research focus. The results of presenting the data are then condensed. The purpose of qualitative data condensation is to extract important information from the data that has been collected in qualitative research. Qualitative data condensation involves a process of simplifying and focusing on the themes or patterns that emerge from the data. The data collected is generally in the form of interviews, observations, and documentation. The data condensation process allows the researcher to collate, analyze, and understand the information found in the qualitative data. By condensing the data, the researcher can identify important patterns and themes emerging from the qualitative data, and use that information to develop a better understanding of the phenomenon under study. The ultimate goal is to gain insight or a deeper understanding of the problem or phenomenon being researched. Furthermore, the results of data analysis were concluded to answer the phenomenon of the occurrence of diglossia in the Biboki Anleu multiethnic community.

Diglossia in Meto Language

In this section, article focuses on the Meto language speaker communities in East Nusa Tenggara, Indonesia, and examines how diglossia operates within this community. The study identifies the high variety of Meto used in formal settings and the low variety used in informal contexts. Diglossia in the Meto language occurs in traditional speech in the ritual ceremony of inaugurating a place of pilgrimage (a place for burning ancestral candles in Meto). The following data is the occurrence of the Meto language diglossia phenomenon in customary speech in the Biboki Anleu multi-ethnic community.

The dialogue excerpts are as follows.

PBA (*mafefa*): *'Hoi Na'i Ua Mali...hai mi tuin na ha ho nobim ho bukem. Es oras i, hai mna'na a ha, haim ha hu ku ha. Mautu te nak hai mi' fe'u mana ma...'*

ma'akas : 'mi mate mana.'

PBA (*mafefa*): *'Ok ain ho sufa kau, honi tao sin bife ma atoni, a'naet a' baut, lekan mansin aim lulun man sin, ha naiti na ha hina ma...'*

ma'akas : 'ha huku ha.'

PBA (*mafefa*): *'Neu hai na'i Ua Mali in bale es le i, in umet es le i,ai...'*

ma'akas : 'in mafo te es le i.'

PBA (*mafefa*): *'O...au na'i Ua Mali, nenam ma mut nina'ha, muhian main, ha' naiti mpao sin noko maputu ma...'*

ma'akas : 'malala.'

PBA (*mafefa*) : 'He' naiti maput'a nsae noko un teun ba'an
teun , he' naiti mu fin ba neu mansa mofun ma...'

ma'akas : 'nenou mofun.'

PBA (*mafefa*) : 'Ha' naiti kaisa ntom suf ana, kau ana, ha'
naiti fufkina manikin, ma....'

ma'akas : 'haunkinat manikin.'

PBA (*mafefa*) : 'He' naiti napein ne ha ao mina ma ao leko,
manikin ma...'

ma'akas : 'oetene.'

PBA (*mafefa*) : 'Ha' kaisa nak kit' ai' ua banan kit, nak nao
nasaitan sin ain mae nasaitan sin, nasiatbok.
On kan mui'fa' ainaf ma...'
ma'akas : 'amaf.'

PBA (*mafefa*) : 'Natuin ho baki ho nau'ke, hai ka mitafa, me
natuin hom mu'i, oe fatu. Un unu ho oe, ho
fatu onon haken bin bale i. Neno i on ho sufa kai, mimtis main ma...'

ma'akas : 'mimnou main.'

PBA (*mafefa*) : 'He mifeu mifani' ha le nakam nak namtetum
ma nam ek nain bin bale i. Ha' naiti omut
kaisa muk toti' kai ai muk tana' kai, ha' naiti
hai mipein ne ha manikin ma...'

ma'akas : 'oetene.'

PBA (*mafefa*) : 'Hoi... lil' esat on le i...'

ma'akas : 'toanest on le i.'

PBA (*mafefa*) : 'Kalu haim tonim kan tea, ho es muteaba, ai
kalu neis nain ho ete mu saunta ai mu bat'ti.
Au na'i Ua Mali, utonankot on le i...'

ma'akas : 'use'kot on le i.'

Literal translation:

PBA (*mafefa*) : Hoi Ua Mali's forefathers...let's just join us
you have palms, you have footprints. In
this time, we hold, catch. Let it be
said we made a new one and...

ma'akas : make raw.

PBA (*mafefa*) : With indeed you have flower seeds, life
put them girls and boys, big
small, show them, so they will know later

And...

ma'akas : they caught.

PBA (*mafefa*) : We have Ua Mali's ancestors
place here, house here or...

ma'akas : he has a shade here.

PBA (*mafefa*) : O...I have Ua Mali ancestors,
just listen and hear, so you know,
so that later keep them from the heat and...

ma'akas : scorching hot.

PBA (*mafefa*) : So that later the heat rises from the tree with three roots
three, so that later love will continue to fall
And...

ma'akas : sky fall.

PBA (*mafefa*) : So that later you don't get small flowers, seedlings
small, so that later their crowns
cold...

ma'akas : their shoulders are cold.

PBA (*mafefa*) : So that later you can get body oil and
good body, cold and...

ma'akas : cold water.

PBA (*mafefa*) : So that later don't tell us or don't
we talk, say the way of love is theirs
or just die of love for them to scatter
just like not having a mother and...

ma'akas : father.

PBA (*mafefa*) : follow you have a grave you have a stone arrangement,
we didn't see, but come along you have water, you
have stones. Once upon a time you had water, you
have a standing stone in this place. Today
like you have flower seeds, we got together indeed and....

ma'akas : complete indeed.

PBA (*mafefa*) : So that we make a new one so that later
said standing tall slippery in this place. So
later you come don't ask questions or
question us, so that later we can just chill and...

ma'akas : cold water.

PBA (*mafefa*) : Hey...show it like this...

ma'akas : tell me like this.

PBA (mafefa) : If we tell you it doesn't arrive, you will
love more or if it's more you
who love down or love less. I
have grandparents Ua Mali, I tell you like this...

ma'akas : scold you like this.

Free translation:

PBA (mafefa) : Hi grandpa Ua Mali... now we are following
your hint. We also understand and
understand then let us renovate, and
ma'akas: renew.

PBA (mafefa) : Together with your children and grandchildren, both women
men, children and adults give it
instructions for us let us know, and

ma'akas : we understand.

PBA (mafefa) : This is where grandpa's final resting place is
we are Ua Mali. The place is here or....

ma'akas : his house is here.

PBA (mafefa) : O..... our grandfather Ua Mali, listen to the call
or our request that you know,
so that you can protect us from
all kinds of dangers and...

ma'akas : various calamities.

PBA (mafefa) : Let the various plagues of
you avoid the source from us and....

ma'akas : Keep away from us.

PBA (mafefa) : Hopefully the disease outbreak will not spread to children
grandchildren and they stay healthy or....

ma'akas : no pain.

PBA (mafefa) : I hope they stay healthy and....

ma'akas : gain mercy.

PBA (mafefa) : I hope we don't become the talk of the town
society, that we were simply left out
like not having a mother and....

ma'akas : father.

PBA (mafefa) : So far we haven't seen your grave and

your tombstone but we know that
since time immemorial this is where you live
so that today we, your children, are present
here and...

ma'akas : all present.

PBA (mafefa) : Let us renovate or repair
this place as a place to burn candles. Hopefully
you do not curse us your children and grandchildren
so that we are always blessed with grace and....

ma'akas : your blessings.

PBA (mafefa) : Oh... give instructions like this to
we let us know and....

ma'akas : understand all this.

PBA (mafefa) : If our delivery is not pleasing,
then you are the one who perfected it.
Bai Ua Mali, delivery from us like
this and....

ma'akas : greeting us like this.

The context of the event: dialogue in the traditional ceremony of inaugurating the pilgrimage site (place for burning candles) of deceased ancestors. Dialogue or utterances in these customary events are carried out by traditional elders from one of the relatives or relatives of the ancestral family who are entrusted with customary speech. The people who speak are single speakers (mafefa) who serve as the main character in the dialogue and some people act as double speakers (ma'akas) to complete or answer every sentence spoken by a single speaker.

Based on the quoted data from traditional speeches that have been presented describing the official situation in the ritual ceremony of inaugurating the ancestral pilgrimage site (place for burning candles), the author can analyze the diglossia phenomenon of the high variety (T) Meto language found in these traditional speeches, namely single speakers and dual speakers alike. The same uses the high variety Meto language (T) because it is carried out during traditional speech ceremonies where the traditional ceremony is categorized as one of the official ceremonies, namely appreciation or respect for the ancestors. As with other official ceremonies, speakers are required to use high variety Meto (T) when uttering sentences that contain the meaning of an important event or sacred event to show the tradition or culture of kinship with the ancestors.

The event of inaugurating a pilgrimage site is common in the life of the multi-ethnic community in Biboki Anleu District and other Dawan tribal people around the area so that it is categorized as an important event or a sacred event that is not carried out every time. Thus, the speakers are accustomed to and are obliged to use high variety Meto (T) when carrying out these customary speeches. If this is not the case, then those who listen or are present at the ceremony will consider that the event is not sacred and is not important.

This is where the writer finds that the high variety Meto language (T) is always used at important events or in other official situations, the words spoken in sentences are different, but actually have the same meaning and meaning as an affirmation of related meanings. with speech events taking place. For example, in sentences or words: 'O...au na'i Ua Mali, nenam ma mut nina'ha...' which can literally be

interpreted: O...I have Ua Mali ancestors, just listen and hear, and the translation free means: 'O..... Our grandfather Ua Mali listen.' In addition, sentences containing expressions relate to ancestors. Thus, these sentences become sacred. Therefore, it is hoped that anyone who attends the oral tradition ceremony is not allowed to violate the event that is taking place and is said in a solemn and deep manner and shows the sacredness of the ceremony.

Thus, all the words spoken by single speakers (mafefa) and dual speakers of ma'akas in oral tradition ceremonies, rituals of inauguration of candle burning places or ancestral pilgrimage places, have become a habit of the multi-ethnic community of Biboki Anleu, only using high variety Meto (T), while Tetun or other languages are not used in rituals like this.

Impact of Diglossia

This section article discusses the impact of diglossia on language use, maintenance, and language policy. The study identifies the potential loss of the high variety of Meto due to the dominance of the low variety of Meto, which is used more frequently in informal contexts. This shift towards the low variety can result in the loss of linguistic and cultural diversity and lead to language shift, where the high variety of Meto is less frequently used.

The loss of the high variety of Meto can result in the loss of cultural heritage, as this variety is used in formal settings such as religious activities, schools, and official government functions. Language policy can play a vital role in addressing the diglossia phenomenon and promoting language maintenance. The study suggests that language policymakers should promote the use and maintenance of the high variety of Meto, recognize and support the low variety of Meto, and develop policies that preserve linguistic and cultural diversity.

The article emphasizes the potential loss of the high variety of Meto due to diglossia and its impact on linguistic and cultural diversity. The study underscores the importance of language maintenance and language policy to preserve linguistic and cultural diversity, particularly in the Meto language speaker communities in East Nusa Tenggara, Indonesia.

Language Policy and Diglossia

This section discusses the importance of language policy in addressing the diglossia phenomenon. The study suggests that language policy should promote the use and maintenance of the high variety of Meto while recognizing and supporting the low variety of Meto. The study suggests that language policy should promote the use and maintenance of the high variety of Meto, particularly in formal settings such as religious activities, schools, and official government functions. The high variety of Meto is an essential part of the cultural heritage of the Meto language speaker communities and needs to be preserved. Moreover, this article recommends recognizing and supporting the low variety of Meto, which is used more frequently in informal contexts. This recognition can promote language attitudes that value both the high and low varieties of Meto and contribute to linguistic and cultural diversity.

Language policy can also play a role in language planning to ensure that the high variety of Meto is taught in schools, used in official government functions, and supported in religious activities. This support can promote language maintenance and contribute to preserving linguistic and cultural diversity in the Meto language speaker communities. This article emphasizes the importance of language policy in addressing the diglossia phenomenon and promoting linguistic and cultural diversity in the Meto language speaker communities. The study recommends promoting the use and maintenance of the high variety of Meto while recognizing and supporting the low variety of Meto to preserve the cultural heritage of the Meto language speaker communities.

Discussion

This article discusses the sociolinguistic phenomenon of diglossia and its impact on the Meto language speaker communities in Indonesia. The Meto language is undergoing diglossia, where two different varieties of the language are used in different social contexts (Ong, 2021). The study found that the high variety of Meto, A high variety of the Meto language is used in traditional ceremonies, is distinct from the low variety of Meto, which is used in informal contexts, such as daily conversations and interactions. The high variety of Meto is more prestigious and has more prestige attached to it (Kuras, et al., 2020), while the low variety of Meto is seen as less prestigious and is associated with lower social status.

This article highlights the impact of diglossia on language use, language maintenance, and language policy. The author argues that the existence of diglossia may lead to language shift, where the use of the low variety of Meto becomes more dominant, and the high variety of Meto is less frequently used. This shift can lead to the loss of the high variety of Meto and the loss of cultural and linguistic diversity (Baker, et al., 2021). The author suggests that language policy should promote the use and maintenance of the high variety of Meto, as well as the recognition and support of the low variety of Meto. This policy approach can help to preserve the linguistic and cultural diversity of the Meto language speaker communities in Indonesia. This article provides valuable insights into the sociolinguistic phenomenon of diglossia and its impact on language use, maintenance, and policy. The study underscores the importance of promoting linguistic and cultural diversity and the need for policymakers to address the diglossia phenomenon in language policy.

Conclusion

This article concludes with recommendations for language policymakers to address the diglossia phenomenon and promote linguistic and cultural diversity in the Meto language speaker communities. The study provides valuable insights into the sociolinguistic phenomenon of diglossia and its impact on language use, maintenance, and policy. The research highlights the potential loss of linguistic and cultural diversity due to the dominance of the low variety of Meto and emphasizes the importance of language maintenance and language policy to preserve the high variety of Meto. The recommendations for language policymakers include promoting the use and maintenance of the high variety of Meto, recognizing and supporting the low variety of Meto, and developing policies that preserve linguistic and cultural diversity. These recommendations can contribute to language planning efforts that ensure the preservation of linguistic and cultural diversity in the Meto language speaker communities. This article provides valuable insights into the sociolinguistic phenomenon of diglossia and its impact on language use, maintenance, and policy in the context of the Meto language speaker communities in East Nusa Tenggara, Indonesia. The study underscores the importance of language policy in promoting linguistic and cultural diversity and preserving the cultural heritage of the Meto language speaker communities.

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