



Language Revitalization Policy in Balikpapan

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<http://dx.doi.org/10.18415/ijmmu.v10i7.4913>

Abstract

Balikpapan is a multicultural and multilingual city. A language revitalization policy is needed to maintain multilingualism in Balikpapan. This study aims to identify language revitalization policy and efforts in Balikpapan. This research is a descriptive qualitative study. The data in this study is the result of interviews with informants. The data source in this study is an informant who is an official at the East Kalimantan Language Office. Data collection in this study conducted in-depth interviews. Data analysis in this study uses domain analysis and cultural themes. The results showed that the language revitalization policy issued by the East Kalimantan Language Office was found in Balikpapan in a non-formal form. The non-formal efforts found were in community empowerment and home-based programs. Several efforts to revitalize regional languages that can be carried out in Balikpapan include online media and language and cultural festivals.

Keywords: *Language; Policy; Revitalization*

Introduction

The many immigrants in Balikpapan make Balikpapan a multicultural and multilingual city. The use of the Indonesian language is increasingly widespread to facilitate communication between people from various regions in Indonesia. However, the widespread use of the Indonesian language causes a threat to the existence of regional languages. Speakers of regional languages are decreased to each generation of their age (BPS, 2020). The low vitality of regional languages indicates that policies and efforts are needed to revitalize regional languages to maintain the existence of these languages.

Language revitalization refers to developing programs that reshape a language that is no longer the language of communication in speech communities and bring it back to full use in life, such as Hebrew. Language revitalization can also be interpreted as losing a language, as found in Ireland or Najavo. Children still use both languages in daily conversations but have no foothold (Hinton & Kale, 2013).

According to Budiwiyanto, language revitalization is an effort to return endangered languages to a better level of use in society after experiencing a decrease in usage. The two main tasks of language revitalization are to teach the language to people who do not know the language, and the second is to make people who learn and know the language use it in a wider context (Gloriani, 2017).

Hinton classifies five categories in the language revitalization approach; those are (1) language programs at school, (2) language programs for children outside of school such as extracurricular activities, (3) language programs for adults, (4) documentation and (5) home-based programs.

A. Language Program at School

The language program in schools is a revitalization effort in a formal form for children. This school-based language revitalization program can be carried out in several ways. Among them; are (1) creating separate language subjects, such as becoming local content, and (2) implementing a bilingualism system in teaching and learning in schools (Hinton & Kale, 2013).

B. Language Programs for Children Outside of School

Language programs for children outside of school are part of non-formal activities aimed at children. Language program activities outside of school can be carried out through camp activities (Hinton & Kale, 2013). In the age of advanced technology, language learning for children can be done through social media platforms such as YouTube, TikTok, and Instagram.

C. Language Programs for Adults

The language program for adults is a non-formal program. This program can be applied to the evening class program, which is held once a week. Language programs for adults have been conducted in several cities, such as Hawaii and California (Hinton & Kale, 2013). In Indonesia, adult language programs can be conducted online or offline through tutoring or tutoring in certain languages. Apart from going through the class program, this can be done by holding popular cultural events among adults.

D. Documentation

Today's language communities prioritize learning and teaching as the main goal, while documentation is the second goal. It is because the community has the opinion that a language will become extinct if it is only recorded without speakers. However, documentation is no less important in the language revitalization process. Documentation will have significance for the survival of a language for future generations or for people who do not know the language (Hinton & Kale, 2013).

E. Home-Based Program

The home-based program is a non-formal program and has quite a strong influence on the language revitalization process. Getting used to using a language at home will keep the language alive. Hebrew is one of the languages with a fairly large revitalization program. Starting with using Hebrew as the first language within the family sphere, Hebrew gradually became the national language children use at school and in daily activities (Hinton & Kale, 2013).

Several previous studies have scrutinized language revitalization (Gloriani, 2017; Sartini, 2014; Muhammad & Manilet, 2020; Asyhar, 2020; Sudarmanto, 2020; Rahardini & Niswah, 2022). However, those several previous studies did not investigate regional language revitalization policies in Balikpapan, East Kalimantan. Thus, it motivates this research to fill the gap.

Methodology

This study is qualitative descriptive research with a fixed case study design. The data in this study are the results of interviews with informants. This study's data sources were informants who were East

Kalimantan Language Office officials. In-depth interviews with recording and note-taking techniques were carried out for data collection. Data analysis in this study was carried out using domain analysis and analysis of cultural themes (Santosa, 2021).

Result and Discussion

The East Kalimantan Language Office is a technical implementing unit under the auspices of the Language Development and Development Agency, Ministry of Education and Culture. The working area of the East Kalimantan Provincial Language Office covers the Provinces of East Kalimantan and North Kalimantan. Following its vision, the East Kalimantan Language Office is responsible for forming independent Indonesian human resources who have personalities through the development of language and literature, as well as for establishing policies to maintain the vitality of regional languages in East Kalimantan. East Kalimantan Province has 16 regional languages, namely Aoheng, Bahau Diaq Lay, Bahau Ujoh Bilang, Baju Pondong, Basap, Benuaq, Bugis, Dusun, Javanese, Kenyah, Malay, Paser, Punan Long Lamcin, Punan Merah, Seegai, and Tunjung. Javanese and Bugis languages come from nomads in East Kalimantan, not from the native people of East Kalimantan.

Referring to the 2020-2024 strategic plan, the East Kalimantan language office handles education and culture. In education, policies are aimed at increasing equity in quality education services. The strategy used is to improve the quality of teaching and learning through various activities.

From a cultural aspect, the East Kalimantan Language Office improves literacy, innovation and creativity. The strategies used are (1) increasing literacy culture, (2) developing, fostering and protecting the Indonesian language, regional languages and scripts, and literature, (3) strengthening social institutions that promote literacy and innovation through various activities, and (4) expansion of language professional services. The strategy related to the vitality of the Javanese and Bugis languages in Mekar Sari Village is the second strategy related to the development of regional languages. One of the targets of the activities planned to be carried out in 2020-2024 is to protect critical and threatened regional languages and literature. To make this happen, the East Kalimantan Language Office targets to involve 100 youths in protecting the languages of critical and endangered areas.

The East Kalimantan Language Office aims to increase the vitality of regional languages in East Kalimantan, including Javanese and Bugis languages. The following is the policy of the East Kalimantan language office to maintain the vitality of regional languages:

1. The Regional Language Revitalization Learning Model

The regional language revitalization learning model is learning by providing training to native speakers of the regional language or non-native speakers but mastering the regional language. This learning aims so that after the master teacher training can teach regional languages to their respective regions.

The steps taken to implement the learning model are;

- (1) Coordination with the target language area
- (2) Coordination with local government
- (3) Focus Group Discussion (FGD) coordination meeting with experts
- (4) Doing modules with mentors
- (5) Teaching mentors to master teachers

Master teachers who have received training are expected to be able to apply regional language learning in their home region. The people who can take part in the training to become master teachers are

native speakers of the area in East Kalimantan and people who master the native languages of East Kalimantan both actively and passively, even though they are not native speakers. The regional language revitalization learning model has only been implemented in Kutai, Paser, and Kenyah languages. This learning model has not been applied to regional languages outside East Kalimantan. It is expected that this learning model will be able to revive regional languages that have started to speak a few speakers. With the master teacher training, these teachers will be able to teach regional languages in a more structured manner according to the modules agreed upon with the mentor.

2. Make Models of Fun Lessons

This learning model is aimed at children so that they are interested in learning the local language. Learning is done through poetry, fairy tales, or speeches. This model of learning is carried out outside of school hours. After school hours, the children are invited to participate in local language learning. Master teachers who have attended training can insert the regional language into other lessons, such as Indonesian or art lessons. Such a learning model is an alternative to teaching local languages to children because there is no local content in regional languages. Master teachers who have received lessons from mentors can give local language lessons in the afternoon after the children return home. This learning model is made fun not to burden children who receive school assignments. This learning model is expected to attract children's interest in knowing and learning local languages.

Regional language learning is not taught formally in schools because there are no regional language local content subjects in East Kalimantan. Lessons of local content in the new regional language will be held in East Kalimantan Province, awaiting coordination with the local government. Procurement of regional language local content in East Kalimantan does not use the same language in each region, given the many regional languages in East Kalimantan. Local language content lessons in East Kalimantan Province adapt to the language conditions of the people in the region.

3. Empowerment of Small Communities

Preserving the local language by empowering the community is utilizing the community as a forum for continuing to communicate using their local language. A community is a medium to interact with people from the same area. Through regional communities, people can actively speak their native language. Communities will make it easier for people from certain areas to communicate and interact with one another. The presence of the community as a forum for socialization can increase the vitality of regional languages in Balikpapan if used properly.

4. Home-Based Learning Model

The home-based learning model is to get used to using the local language at home to pass on the local language to children. The steps taken in the home-based learning model are;

- (1) Choosing a family that is consistent with regional languages
- (2) Monitoring family consistency in the use of regional languages at home
- (3) Houses that have consistently used the local language are developed by neighbours around the same tribe.

Implementing the home-based learning model is challenging because people are more used to communicating using gadgets. This case causes people to interact more often with people far away, even people they do not know, compared to neighbours around their house. The lack of interaction between neighbours makes it difficult to spread the use of regional languages from homes that have successfully implemented them.

5. Through Social Media

In an increasingly sophisticated era, the use of social media can have a significant impact on its

users. Social media can be used to spread regional languages. The spread of local languages can be through TikTok, YouTube, or Instagram platforms, which are very popular with young people. Collaboration with influencers or content creators regarding regional languages can increase the number of viewers for linguistic content. Uploaded content can be according to children's interests and hobbies. The content can contain regional songs so that children start to like their regional songs and become interested in learning their regional language. This approach can be applied to invite social media users to learn regional languages.

Based on the above policies, it can be seen that there has been no effort to revitalize in the form of formal local language content. The regional language revitalization policy above is only a non-formal effort. If the above policies are entered into the domain analysis table, they will be in the form below.

	Form	Model
Revitalization Efforts	Formal	-
	Non-Formal	Regional language revitalization learning model
		Make models of fun lessons
		Empowerment of small communities
		Home-based learning model
Social media		

The table above shows the Policy of the East Kalimantan Language Office regarding language revitalization efforts in East Kalimantan. If the above policies are analyzed using the theory of Hinton and Kale (2013), then the Javanese and Bugis language revitalization policies in Balikpapan are only found in community empowerment and home-based learning. Both of these revitalization efforts are non-formal efforts. Non-formal revitalization efforts are revitalization efforts outside of school lessons.

1. Community Empowerment

Balikpapan is a multilingual city, so many immigrants are from various regions. The migrants form a community according to their region of origin. Through this community, people interact and communicate using their native language. The presence of a community like this is one of the language revitalization efforts found in Balikpapan. There are several local communities in Balikpapan, such as the South Sulawesi Societal Community and Banyuwangi Community. People who are members of this community hold regular meetings.

2. Home-Based Learning

Home-based learning is teaching children local languages so they know their local language. Most home-based programs are found in the adult category. Many adults still use the local language when communicating with their parents. Several teenagers in Balikpapan also still use the local language when communicating with their parents at home. Not all children are taught the language of their origin by their parents. Among the reasons for hampering home-based learning in children are:

(1) Different Ethnic Marriages between the Parents

Children from parents with different ethnicities tend only to be able to communicate using Indonesian. Parents from different tribes will accustom their children to using Indonesian to make it easy to communicate with both parents. If a child is only taught one of the regional languages by his parents, it

will be difficult for him to communicate with others. This case is in line with Inayatushalihah's research (2018) regarding the vitality of the Buru language. Inyatushalihah (2018) found that the inter-ethnic mixed marriages interrupt the transmission of the Buru language to children.

(2) Living Environment

The pluralistic people of Balikpapan tend to use Indonesian in their daily communication. Parents who accustom their children to speaking Indonesian want to make it easier for their children to adapt to the Mekar Sari Village environment, where there are various tribes and ethnicities. If a child only knows his area, such as the Bugis language, it will be difficult for him to interact with children his age from different ethnicities, especially since the language of daily communication in Mekar Sari Village is Indonesian.

Efforts to revitalize regional languages in a formal form are not found in Balikpapan. The intended formal revitalization effort is in the form of teaching regional languages as local content subjects of regional languages. Procurement of regional language local content subjects requires coordination with the local, regional government and goes through a lengthy process. The regional language that allows local language content to be taught in Balikpapan is Paser. It is because Balikpapan is geographically adjacent to areas whose native language is the Paser language.

The findings of revitalization efforts in Balikpapan show that regional language revitalization efforts in Balikpapan are still minimum and limited. The following are suggestions for revitalization efforts that can be implemented in the City of Balikpapan:

1. Procurement of Online Media

The local community can become a forum for documenting regional languages in Balikpapan. Regional communities can create online portals as a medium for writing in local languages. Writers can come from all age groups. Writing in online media can be short stories using local languages or news of current events. This online media is expected to become documentation to revitalize regional languages.

2. Language and Cultural Festivals

Festivals of language and culture can attract children's interest in getting to know and learn local languages. The festival was held by cooperating with local communities. People can display various cultural performances at the festival using their respective regional languages. Thus, this festival not only attracts people of origin to learn their local language but also attracts other people's interest in certain regional languages even though it is not their native language.

Conclusion

The East Kalimantan Language Office's policies regarding vitality are found in non-formal forms. The East Kalimantan Language Office's policies related to language revitalization are regional language revitalization learning models, fun learning models, empowering small communities, home-based learning, and social media. The revitalization efforts realized in Balikpapan were found in non-formal forms in the form of community empowerment and home-based programs. Among the reasons for delays in home-based programs for children are interracial marriages between parents and the environment in which they live. Efforts to revitalize regional languages formally in the form of teaching regional languages as local content subjects will still be carried out. Several revitalization efforts that can be carried out in Balikpapan are procuring online media and holding language and cultural festivals.

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