

Inheritance of Local Languages as the First Language of Children in Tapung Hilir

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Abstract

Multiethnic and multilingual demographic composition influences the use of language in the family. The first language received by children under five in the family is closely related to the inheritance of local languages. This research is focused on the problem of inheritance of the local language —the Tapung Malay dialect (TMD) — in Tapung Hilir by identifying the first language of native children under five, the reasons parents/families choose that first language, and its relation to the process of inheritance of the local language. This research uses the case study method with data collection techniques through in-depth interviews, observation, and focus group discussions. Data analysis was carried out by reducing, categorizing, analyzing, interpreting, and concluding research results. The research results show that (1) only 4.5% of families

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teach local languages as the first language for children under five; 88.5% teach Indonesian; and another 7% teach Indonesian and local languages, (2) the percentage of reasons parents (families) use Indonesian in interacting with children under five seems more prestigious/classy by 56%, so that children can socialize easily in a heterogeneous environment by 23%, preparing children towards schooling by 18%, and other reasons by 3%, and (3) language attitudes and local language competence of children and adolescents who speak Indonesian for the first time can be described as follows: shy of speaking the local language, not motivated to be proficient in the local language, the majority not fluent in local languages, the majority do not understand local language rules, and the majority do not know the extralinguistic elements of local languages. The process of inheritance of local languages is considered weak because there is no strong effort to pass on local languages to the next generation and the weakening of the use of local languages in various situations. One area of language use that is still strong enough to use local languages is the realm of customs.

Keywords: children under five, local language, first language, language inheritance.

A. Introduction

The first language of children is obtained from the closest environment where the child grows and develops. According to Gervain (2020), although experts are still debating when children under five first show the ability to learn abstract grammatical rules, there is agreement that babies have a gift in the form of a biological ability to learn language obtained from their surroundings.

Parents play an important role in the language development of children under five (Gardner, 1968; Rice, 1989; Goodluck, 1991; Laakso, Poikkeus et al., 1999; Tamis-LeMonda and Rodriguez, 2008; Ambridge and Rowland, 2013; Insani, Rusminto et al., 2019). According to Ramirez et al. (2019), parental language input is one of the best predictors of children's language achievement. The language characteristics of parents affect their children's language abilities and styles (Huttenlocher, Haight et al., 1991; Tamis-LeMonda, Shannon et al., 2004; Carlson and Meltzoff, 2008). In addition, the first language received by children under five is very dependent on the decisions of parents or families who care for them (Phillips and Adams, 2001; Yoshinaga-Itano, 2006; Mahoney and Wiggers, 2007; De Houwer 2009). Monolingual people are sure to inherit one language, but multilingual people have a choice of languages to be inherited (Singh, Lele et al., 1988; Bialystok, 2007). Parents or families can choose the local language, national language, other local languages, or foreign languages. Learning a language in the family and community

environment is the easiest way for someone to acquire their language. Of course, because of the function of language as a means of communication between humans (Zalmansyah, 2014).

The inheritance of local languages to children under five is carried out in the form of introducing and teaching various things that children need to know at their age level. Teaching based on the mother tongue (local language) involves and supports the cultivation of knowledge and cultural identity of an ethnic group (Jones & Mutumba, 2019). Farran (2016) argues that language is a biological and social phenomenon that contains characteristics that humanize humans. The vernacular itself can be inherited—including how meaning is generated, shared, and understood—and is passed on through culture (Rampton, 1990; Little 2020). This means that local languages are closely related to the community and its culture (Baumgratz, 1995; Gumperz and Cook-Gumperz, 2008).

Tapung Hilir is one of the DMT distribution areas (Fatmahwati, 2016; Andriani, 2023). DMT is one of tens of variants of the Riau Malay language with a distribution area in the Tapung area, Kampar Regency. This dialect has its characteristics with the combination of the Mainland Riau Malay dialect (Kampar) and Coastal Riau Malay dialect (Siak or Bengkalis). Administratively and geographically, the Tapung area is included in the Kampar Regency area. Historically Tapung was the territory of the Kingdom of Siak Sri Indrapura.

Tapung Hilir District, located in Kampar Regency, Riau Province, has experienced massive ecological changes since the entry of oil palm plantation companies. The Tapung forest area has been turned into an oil palm plantation since 1989.

This ecological change was followed by a change in demographic composition. The Tapung Hilir area was originally inhabited by the indigenous Tapung Malay people (Zulkifli and Alimin, 2016). They are indigenous people who have lived for hundreds of years in this area. In general, it can be said that they belong to the Malay ethnic group and use a variant of the Malay language called the Tapung Malay dialect.

Since the opening of the oil palm plantation, Tapung Hilir has become a destination for migrants from various regions in Indonesia. This area experienced economic development and a significant increase in population. The inhabitants of Tapung Hilir, who were originally a homogeneous community of Malays, have turned into a multiethnic and multilingual society.

Changes in demographic composition and cross-cultural communication have led to changes in the linguistic situation in Tapung Hilir. Allegedly, the changes that occur are not only at the level of inter-ethnic external interactions but also occur in the internal

realm of the household/family. Based on preliminary observations, it was found that there was a new tendency to speak in the households of young families in Tapung Hilir, especially the language of children.

Research on the language of children has been carried out quite a lot by researchers from abroad, including Gonzales-Gomez (2019), Farran et al (2016), and Gervain et al. (2018). (Gonzalez-Gomez et al., 2019) investigated the sensitivity of infants to non-adjacent vocal dependencies. This is a linguistic phenomenon that can affect lexical and morphological development in infants whose mother tongue has vowel harmony. The research findings cannot be explained by a universal preference for non-harmonic sequences but instead reflect specific knowledge of infant language that can be used to discuss the implications of morphological and lexical learning.

Farran et al. (2016) discussed the acquisition of the first language of children through audio and video recordings so that coding can be done in various modalities which include vocalizations, gazes, facial influences, movements, postures, and physical proximity. A more comprehensive approach allows a much more complete description that will help children under five learn a language in specific forms according to the culture of their environment.

Gervain et al. (2018) examined how babies enter the first language they learn through artificial grammar learning. The artificial grammar learning paradigm for infants has been used to investigate some linguistic phenomena and learning tasks from word segmentation to phonotactics and morphosyntactics. Artificial grammar tests babies' ability to learn grammatical properties. The discussion focuses on repetition-based regularity, function categorization, adjacent and non-adjacent dependencies, and word order.

The three studies above discuss language acquisition and learning with a particular approach to deepen the language development of children. Unlike the three studies mentioned above, this research examines the first language taught to children and the reasons for choosing that first language. Apart from that, this research also discusses the process of inheritance of local languages in Tapung Hilir and its consequences for the existence of TMD today. In addition, many related studies on language acquisition, first language, and language inheritance certainly enrich this research (Ait-Kaci and Nasr, 1986; Ingram and David 1989; Rampton, 1990; Hurford, 1991; Gray, 2008; Clark, 2009; Mu and Dooley, 2015; Gelman and Roberts, 2017; Hornberger and Wang, 2017; Little, 2020; Tiyas, 2020; Hidayah, Jazeri et al., 2021; Dhia, 2023).

The novelty of the research lies in the connection between choosing a first language for children under five and the reasons for choosing that

first language with the process of inheritance and the existence of local languages in a geographical area.

The research problem is focused on cases of inheritance of local languages to children under five by examining the first language they receive, the reasons parents choose that first language, and the connection between the inheritance process and the existence of TMD in Tapung Hilir District. The research aims to describe the conditions of local language inheritance (TMD) by analyzing the first language of children under five and the reasons for choosing that first language, as well as its impact on the condition of the existence of local languages in Tapung Hilir District.

This research is very important to do to know the condition of the existence of local languages and their sustainability in the future. Inheritance of local languages is very important to maintain language and cultural diversity. In addition, the inheritance is intended to preserve the identity of the community and region. In a global era that tends to "uniform" language and cultural differences, speakers of a language or dialect should be very strong in supporting the preservation of local languages.

B. Literature Review

1. The First Language of Children Under Five

The infant brain, whose first task is to explore the world, picks up language earlier than we realize (Yumus & Turan, 2020). The consensus is that strengthening language development during the first years of life and building strong parent-child relationships can enhance language skills and social communication in the years to come (Brown et al., 2018).

Mintz et al. (2018) said that 7-month-old infants were able to use vocal harmony as segmentation cues after a brief recognition phase (less than 1 minute) even though their surrounding language did not show vocal harmony. This finding is used as an indication of the universal perception grouping mechanism of all babies first, then refined based on the baby's linguistic experience.

According to the opinions of psychologists who have studied cognitive and baby language- such as Jean Piaget, Lev Vygotsky, Jerome Bruner, Patria Kuhl, and Steven Pinker -- it can be concluded that the factors that influence the development of children's language under five are categorized into three main groups, namely biological factors, environmental, and social. Biological factors include genetics and brain development. Genetic factors play a role in children's language development. Certain genetic conditions or variations can affect children's abilities to acquire language. Brain development,

particularly the areas involved in language processing, is critical to language acquisition. The maturation of these areas and the neural connections within them contribute to language development. Environmental factors include language exposure, caregiver responsiveness, socioeconomic status, and linguistic input. Social factors include social interactions, cultural influences, and peer interactions (Ibda, 2015; Fitriani & Maemonah, 2022; Sundari & Fauziati, 2021; Kuhl, 2021). Of course, there are several other opinions regarding factors that influence children's language development (McCarthy, 1946; Sameroff, Seifer et al., 1982; McCartney, 1984; Largo, Molinari et al., 1986; Taylor, 1996; Pungello, Iruka et al., 2009; Barac and Bialystok, 2012; Muluk, Bayoğlu et al., 2014).

2. Local Language Inheritance

Inheritance of local languages is a complex problem that is influenced by various social, economic, and cultural factors. The significance of local languages is mainly in their function to maintain language and cultural diversity, as well as to preserve community and local identities.

The existence of local languages in a monolingual area can be said to be well-maintained. However, in multilingual and multicultural areas there tends to be a weakening of the existence of local languages due to pressure from other languages, namely other local languages, national languages, and even foreign languages.

According to Sultana (2021), based on her research results, it turns out that there are sociopsychological reasons behind the loss of languages in Bangladesh. Other researchers who have conducted extensive studies on local language inheritance argue that the factors that influence the survival and transmission of local languages in various regions are linguistic diversity, the importance of early language exposure, the role of education, and language revitalization.

In particular, Peter Trudgill (2003) in his book entitled *A Glossary of Sociolinguistics* explains variations and changes in language, especially concerning social factors. This work contributes to understanding language changes that are influenced by social factors, such as class, gender, and geography.

Beale-Rivaya (2011) says that language changes occur in the form of isolated patterns of borrowing and lexical substitution, bilingualism followed by speciation, and language friction. The continued coexistence of two or more languages or monolingualism in favor of the language of economic or political power, is not so clear. The results are highly dependent on extralinguistic factors which can also speed up or slow down the process.

May (2018) argues that only by granting minority language speakers special privileges – 'the ability to speak the language of their choice

when and where they want', the ecology of language can be preserved and maintained.

Czubinska (2017) explores the psychological and psychoanalytic implications attached to maintaining one's native language. Although this concept places more emphasis on immigrant families, there are similarities in cases with residents interacting with migrants of different languages.

Regarding the inheritance of local languages, Seals & Peyton (2016) said that it is necessary to carry out exploratory research that aims to better understand various emotional attachments to language, efforts, and reasons for involving children in language acquisition and learning. Okita (2002) states that parents are obliged to act as language teachers, especially local languages, as an emotional consequence of their culture and community. Little (2017) emphasized the magnitude of the influence of conceptual frameworks and parents' attitudes in passing the language on to children.

C. Research Methods

1. Research Design

This research uses an ethnographic approach (Holliday, 1995; Heath and Street, 2008; Swann and Maybin, 2008; Skinner, 2013; Yusanto, 2020) which conducts observations and in-depth interviews that consider the societal system and culture in the research location. This is done so that the data obtained is under the socio-cultural conditions of the people being studied and moves from empirical experience.

2. Locus

The research was conducted in Tapung Hilir District, Kampar Regency, Riau Province. This sub-district has 12 villages, namely Sekijang, Kota Garo, Suka Maju, Kota Baru, Cinta Damai, Kota Bangun, Beringin Lestari, Kijang Jaya, Kijang Makmur, Tebing Lestari, Tanah Tinggi, and Gerbang Sari. The villages that were used as research loci were Sekijang and Kotogaro. The reason for choosing the research locus was because these two villages were old villages with a majority of indigenous Tapung Malays, while the other villages were new villages formed as a result of an increase in population and economic development in the Tapung area.



Kampar District Map. Tapung Hilir District is in the north of Kampar Regency

(source: <https://repository.uir.ac.id/3889/7/bab4.pdf>)

3. Data Collection Techniques

Data on the first language taught to children under five years old, reasons for choosing a first language, and inheritance of local languages were collected through observation, interviews, and focus group discussions (Mahsun, 2017; Moleong, 2017), with details: (1) observation, carried out by directly observing the respondents being involved in their daily activities. Researchers are trying to dig up data on the first language used and the reasons residents choose that first language. Apart from that, observation also shows the existence of local languages in the realm of family, neighbors, traditional ceremonies, religion, education, government, and trade in Tapung Hilir; (2) interviews, conducted by asking questions related to research issues (the first language taught to children under five, the reasons for choosing the first language, the inheritance of local languages, and the existence of regio, and other community members, and (3) Focus Group Discussions (FGD), conducted to complement and verify the data obtained by presenting resource persons who have expertise or experience related to inheritance of local languages and situations language at the research locus. The FGD was attended by formal government leaders, traditional leaders, youth, mothers, other community members, and a team of researchers.

4. Data Analysis Techniques

The process of data analysis in this research includes data reduction, data categorization, data synthesis, data analysis, and interpretation, and ends with the formulation of conclusions.

D. Result and Discussion

Tapung Hilir District is one of three sub-districts in the Tapung Region. This sub-district experienced massive ecological, social, and economic changes. Local development gave birth to several new villages inhabited by immigrants from various ethnicities with various local languages.

The villages of Sekijang and Kotogaro are "authentic" villages with residents of Tapung Malays. Both of these villages are over 350 years old. The villages of Sekijang and Kotogaro have a local population of Tapung Malays who are DMT speakers.

Today there is a linguistic phenomenon in the two villages as a result of intense interactions with newcomers. In cross-cultural communication between the indigenous people of Tapung Hilir and immigrants, they tend to use Indonesian. The tendency to use the Indonesian language is not only in communicating across cultures with immigrants but also occurs in the family.

The two traditional villages, which still hold strong Malay Tapung customs, have experienced a change in their linguistic situation. This change "disturbed" the process of inheriting the local language to the next generation, which was allegedly increasingly being sidelined by the Tapung Malay natives.

The following is an analysis of the data and discussion of the first language of children under five, the reasons for choosing that first language, and the inheritance of local languages in the villages of Sekijang and Kotogaro.

1. The First Language of Children Under Five

The first language of children under five years old refers to the initial language a child learns as they develop communication skills. Usually, the first language is learned from the people around them, especially those involved in raising children under five.

The development of children's language skills begins with listening or listening to the sounds around them. The sounds are imitated, then they start learning to make basic words and phrases. Language skills continue to increase along with the developments they experience. As well as continuing to add more complex vocabulary and grammar, they build their ability to communicate with others.

The first language of children under five varies depending on their environment and the language spoken by the people around them. A child who grows up in a bilingual household can learn two languages at the same time, whereas a child who grows up in a monolingual household will learn one language.

Changes in the language situation in Tapung Hilir regarding the first language taught to children under five can be seen in Table 1 below.

Table 1. First Language for Under Five in Sekijang dan Kotogaro

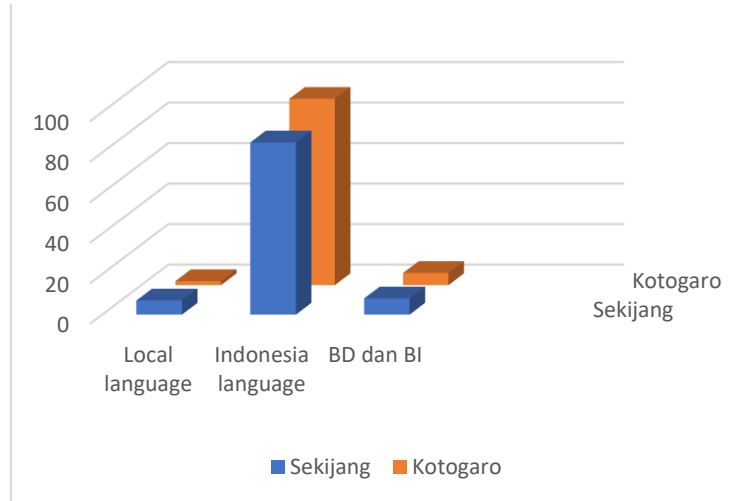


Table 1 shows the percentage of the first language taught to young children of local resident families (TMD speakers) in Sekijang and Kotogaro. In Sekijang Village, 7% of families teach the local language as the first language for children under five, 85% teach Indonesian, and the other 8% teach local languages and Indonesian (bilingual). In Kotogaro Village, it was found that 2% of families taught the local language as the first language for children under five, 92% taught Indonesian, and the other 6% taught local languages and the Indonesian language.

Based on this percentage, it can be stated that local languages are experiencing a weakening because they are not used as the first language for children under five. Only 7% in Sekijang Village and 2% in Kotogaro Village teach local languages to children under five. They chose the local language as the first language for children under five. In daily interactions, all family members introduce local languages to children under five. This means that communication that occurs within the family only uses the local language. This condition occurs in families who are pure natives without any mixing due to marriage.

However, this very small percentage shows that native speakers of Tapung Malay tend not to pass TMD on to children under five years. The inheritance of local languages starts from the transmission of the language from one generation to the next in a particular community or region.

There are 8% of families in Sekijang Village and 6% of families in Kotogaro Village choose to teach local languages and Indonesian to children under five. This condition generally occurs in bilingual families due to mixed marriages with other ethnicities. Families agree to teach the local language (TMD) so that children inherit it, but on the other

hand, teach Indonesian to respect non-native partners (husband or wife). There were no families who chose to teach their partner's local language from another ethnicity to be taught.

In Sekijang Village, 86% of families chose Indonesian as the first language for children under five, while in Kotogaro Village, 92%. Based on observations and interviews conducted with the community in the two research locations, several statements can be put forward, namely (1) it seems that there is an agreement among families in the two villages to make Indonesian the first language for children under five, (2) this agreement is strengthened like a convention that is not only agreed upon but also obeyed, (3) every family member uses Indonesian every time he communicates with children under five, even though they speak the local language when communicating with fellow adults, and (4) other people outside the family (external) also use Indonesian in communicating with children under five.

The first language passed on to young children occurs naturally when they hear the language spoken by their parents, family members, and community. Cases like this are known as acquisitions or natural gains. Young children learn the language of their environment through social interaction and language exposure. This process is very important in maintaining the linguistic and cultural identity of a particular community or region.

Starting from the cases that occurred in Sekijang Village and Kotogaro Village, it can be argued that the community does not consider it important to maintain the Tapung Malay ethnic linguistic, and cultural identity. The decision to make Indonesian the first language for children under five shows an attitude of ignoring local languages.

It cannot be denied that local languages are often threatened by external influences, such as globalization, urbanization, and the spread of the dominant language. The discussion situation in Tapung Hilir has shifted as a consequence of changes in demographic composition. In the Tapung Hilir area, there has been a change from a homogeneous, monolingual society to a heterogeneous, multilingual society. This change not only results in the emergence of a bilingual or multilingual society but also weakens the existence of certain languages. In many cases, the weakening occurs in local languages that tend to be inferior and reinforcement occurs in dominant languages that are superior.

2. Reasons for Choosing a First Language for Children Under Five

Every individual who lives in a social environment will certainly interact with something around him, both humans, events, norms, social phenomena, and certain activities. This happens because a person's attitude towards something influences individual reactions when interacting with something other people. The relationship of mutual influence takes place in a conscious and unconscious state.

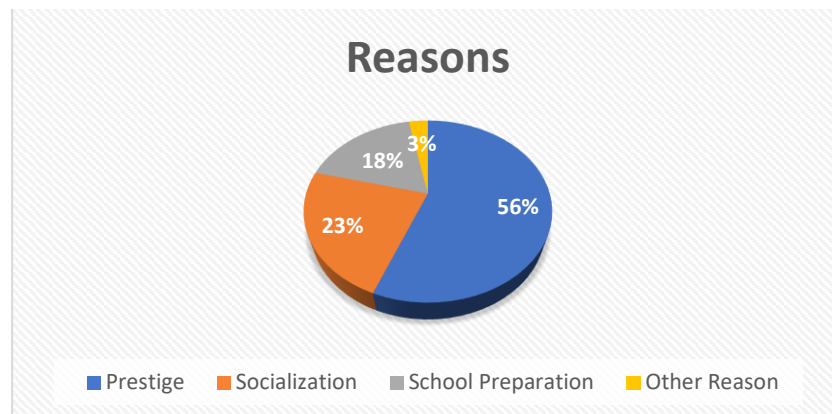
The relationship of a child under five with his environment depends on the actions of the people around him and what he experiences. In terms of language, children under five will be influenced by what they hear and teach them. What language he learns first is determined by his environment.

The decision to give the first language that children under five learn from their environment involves the attitudes of those who are "authorized" to make that decision. That attitude involves intellectuality and emotion in assessing or responding to a language, namely language attitudes. Language attitudes are shaped by various factors, such as cultural norms, social status, personal experience, and education. Language attitudes contain an evaluation that a person has of a particular language or dialect.

The language attitude of the local population in Sekijang and Kotogaro villages in determining the first language for children under five depends on their emotional and evaluative reactions to their thinking. How they react to the Tapung Malay dialect, Indonesian, or other languages is manifested in their attitude towards that language.

What are the reasons put forward by local residents in Sekijang and Kotogaro Villages in determining the first language for children? Respondents' answers can be seen in the following diagram.

Diagram 1. Reasons for Choosing a First Language for Children Under Five



There are three main reasons for families in Sekijang and Kotogaro Villages in choosing a first language for children under five, namely (1) Indonesian seems more prestigious/classy than local languages, (2) so that children can easily socialize in heterogeneous environments in the future, and (3) preparing children for school. The first reason was responded to by 56% of respondents, the second reason received 23% responses, and the third reason received 18% responses. Meanwhile, another 3% gave responses outside of these three reasons.

Considering the three reasons, it can be stated that respondents have good evaluations and emotional reactions to Indonesian. Indonesian is considered to have a good image so it is considered more prestigious or classy.

The reason for choosing a language to be used is passed on to the next generation because it is considered more prestigious or classy. It also occurs in the Arab-Turkish bilingual community from Hatay who internalize Arabic more than the Arab-Turkish bilinguals from Mersin. The first group is more likely to use Arabic in their professional career and transfer it to new generations. This choice of language is related to the social identity you want to show (Çetintaş Yıldırım, 2020)

The reason for children to socialize more easily in the future in a pluralistic environment underlies the attitudes of 23% of respondents. They think that children will experience difficulties in interacting with people with different languages. It is feared that this will affect the ability to communicate and self-confidence when in a multilingual environment.

The reason for preparing children under five to go to school starts from the provisions applied by formal educational institutions regarding the language of instruction used in the educational realm. In general, formal education uses Indonesian as the language of instruction. This triggers the desire of parents to teach this language of education earlier to their children.

Contrary to the decision of families in Tapung Hilir in determining the first language for children under five, Mose & Kaschula (2019) recommend mother (local) language education in elementary school learning. The goal to be achieved is to explore the development of the mother tongue as an academic language at the primary level which should use the mother tongue. Mother tongue plays an important pedagogical function in grades 1 to 3 and is indispensable in classroom teaching despite negative attitudes towards its use. The mother tongue is considered to play an irreplaceable role in basic teaching and learning in the lower grades.

Ricohermoso et al. (2019) suggest that there is a positive correlation between language attitudes toward local languages and local language cognition. That is, if they have a positive attitude towards the local language, they tend to have high local language cognition. The reason for choosing a first language for children under five focuses on attitudes towards Indonesian. In this case that attitude manifests positively. This attitude is based on an assessment of the strengths or benefits derived from a particular language.

According to Dragojevic et al. (2021), language attitudes are related to the social meaning that people give to language and its users. This social meaning influences people's attitudes toward a language. In

addition, this also evokes certain reactions depending on the image you want to achieve in your social life.

Meanwhile, many expert opinions and research related to language attitudes can be used as a reference for research on first language acquisition for children under five (Agheyisi and Fishman, 1970; Shuy and Fasold, 1973; Huguet and Llorca, 2001; Garrett, 2006; Liebscher and Dailey-O'Cain, 2009; Hu, Torr et al., 2014; Dragojevic, 2017; Lee, 2018; Makarova, Terekhova et al., 2019; Zalmansyah, 2019; Mansor, 2020).

3. Inherited TMD

Regarding the tendency to make the national language the first language for children under five in the Tapung Hilir area, of course, this is at odds with efforts to preserve local languages. Allegedly this will result in the condition of local languages becoming inferior in their distribution area.

Efforts to inherit local languages are very important to promote and facilitate transmission so that it takes place continuously and consistently. Efforts to inherit local languages aim to preserve cultural diversity, promote inclusivity, and ensure the survival of a language or dialect.

Continuing the discussion regarding the choice of first language for children under five and the reasons for choosing that first language, then discussed the inheritance of TMD in Tapung Hilir. In this case, the relationship between the choice of first language for children under five and the linguistic situation and the existence of TMD in Tapung Hilir today is discussed.

Regarding the choice of the first language for children under five, the language attitudes and local language competencies of children and adolescents (age 6-16 years) who speak Indonesian as their first language are as follows.

Table 1. Inheritance of TMD in Tapung Hilir

No.	TMD Usage Indicator	Percentage
1	Embarrassed to speak the mother tongue	90
2	Unmotivated to speak the mother tongue fluently	87
3	Speak mother tongue not fluently	93
4	Does not understand the rules of the local language	94
5	Do not know extra-linguistic elements	98

Source: research data in 2023

Based on the percentage of data in the table above, it can be explained that children and adolescents are "getting further away" from the local language. The attitude towards the local language is very negative, this

can be seen from 90% of respondents who feel embarrassed to speak the local language and only 10% who do not feel ashamed. As many as 87% are not motivated to become proficient in local languages, but 13% intend to improve their local language skills.

As many as 93% are not fluent in the local language and only 7% use the local language properly. The local language rules (grammar, form, and meaning) were not understood by 94% of respondents, while the other 6% responded by stating that they understood TMD rules. As many as 98% of respondents said they did not understand the extralinguistic elements of DMT, meaning that only 2% answered that they understood it.

The five aspects above indicate a weakening of the existence of TMD among children and adolescents. This will certainly continue in the future if no efforts are made to inherit the local language.

Efforts to transmit local languages require a multi-sectoral approach involving collaboration between linguists, educators, community leaders, policymakers, and technology experts. By implementing this strategy, the people of Tapung Hilir can make efforts to preserve, revitalize and transmit local languages to the younger generation.

Another thing that was found was that in general children acquired the local language after they "mingled" with people outside the family, generally after going to school (over five years). However, the local language used by children with a non-local first language is different from the native local language. The difference in local languages is known as baso kampuong seesuok for the original language (which is used by older people), while the local language for the younger generation is called baso kampuong kikini.

This "case" shows a significant language shift. It is feared that TMD in the future will not be the same as the original TMD. It is undeniable that language is always changing and developing, but there are still formulas attached to that language.

The existence of local languages will be threatened with extinction if linguistic phenomena like what happened in Tapung Hilir continue in the next few years. Marupi et al. (2021) advocate recognizing the harmonious coexistence of languages in education where all languages found in a geographic space are not restricted but are made to function equally and concurrently.

The existence of a language in a geographical space can be seen from its use in seven language domains, namely family, neighbors, traditional customs and arts, religion, education, government, and trade. Based on the data obtained, TMD has decreased or weakened in the realms of family, neighbors, religion, education, government, and trade. TMD in Tapung Hilir still has a strong existence in the realm of traditional customs and arts.

The activation of cultural activities centered on language is a powerful tool for language transmission. A culture that can be activated, for example, fairy tales, proverbs, folk songs, traditional expressions, riddles, traditional speeches, and the art of speaking. Efforts to preserve and promote cultural practices centered on language will help reinforce the urgency of local languages, further promoting their sustainable use.

It can be said that the local people of Tapung Hilir are preserving the local language along with preserving culture. One of several cultural activities that are encouraged to be preserved and passed on to the younger generation in Tapung Hilir is besesombau. This cultural activity is in the form of speaking arts using local languages in socio-cultural activities that contain customs. Besesombau is usually displayed in traditional wedding series events (a proposal, delivering delivery, hanging "putting up the altar"), "H" day, and delivering the groom's goods to the bride's house "antau boban"), traditional custom/kenduri adat, welcoming guests, and others.

Traditional leaders and government leaders in the villages of Sekijang and Kotogaro agreed to transmit besesombau to the younger generation through regular training. This cultural activity turned out to be able to revive the art of speaking in the lives of people in the two villages. Apart from that, the transmission of the art of speaking besesombau also has an impact on the inheritance of local languages.

The challenge in maintaining local languages is when people are faced with economic, social, or political pressure to prioritize the dominant language. However, efforts to promote the use and transmission of local languages can be successful if local communities and traditional leaders are involved. Collaboration with indigenous and local communities is essential in developing an effective language transmission strategy. Local people and traditional leaders have invaluable knowledge of their language and can provide insight into the cultural context in which the language is spoken.

Another thing that plays an important role in the preservation of local languages is policy support from the government. The government enforces policies that recognize and protect local languages. This may include official language status, integration of local languages in public services and media, and support for language documentation and education initiatives.

E. Conclusion

Based on the analysis and discussion, several conclusions were obtained, namely: first, the main reason the local residents of Tapung Hilir chose to introduce and teach Indonesian to children under five was related to language attitudes, namely considering the local

language to be less classy than the national language. They feel it is more prestigious to teach the national language to children under five. In addition, there are concerns that children will feel less confident in wider social circles if they cannot speak Indonesian.

Second, children acquire the local language after starting school and associate more with local residents who use TMD in external communication. Within the family (internally) they tend to use Indonesian. The local population considers that the inheritance of the local language will occur naturally so special efforts are not needed in the internal sphere. This assumption is strengthened by the fact that in the end children will master the local language after associating more with villagers.

Third, the existence of TMD has weakened in the realm of family, neighbors, religion, education, government, and trade. Situations and conditions of language which are very vulnerable to language extinction. For this reason, it is necessary to carry out various TMD preservation efforts involving various parties sustainably. In addition to efforts to preserve local languages through cultural preservation and collaboration with local communities and traditional leaders, several strategies can also be implemented to support local language transmission. Referring to the opinions of several language protection experts, these strategies include language documentation, language revitalization programs, bilingual education, community-based language learning, and the use of technology and digital tools.

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The availability of data and materials used in writing this article is in the research area. The data and writing materials were taken from the Tapung Hilir locus as the research location.

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