



Collective Memory and Luang Language Shift (Ltiery Lgona) at the Lexical Level

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Abstract. This research aims to describe the collective memory of the Luang community regarding the existence of the Luang language today. Language shift, especially at the lexical point and what factors influence the shift. The method used in this research is descriptive qualitative, with the main focus being the use of language in the scope of livelihoods, and the sub-focus is (a) words related to fishermen's equipment, (b) traditional transportation tools, (c) names of fish in the Coast. Unstructured interviews and participant observation are data collection techniques in this research. The data sources are teenagers aged 15–16 who were obtained accidentally, who were born and raised on Luang Island and also older people who are still fluent in using the language as a comparison. According to Ranjit Kumar, the data in this research was analysed using content analysis. The results of this research show that (1) The existence of the Luang language in the collective memory of the Luang people as a self-identity, (2) lexically the Luang language is experiencing a shift, (3) This shift is caused among other things, by changes in the focus of livelihoods and changes in behaviour towards the environment so that has an impact on changes in the regional language behaviour of the Luang community. The results of this study are an early detection of language shift, and the results are used as a basis for making efforts to maintain the Luang language as a local treasure that can foster pride in one's ancestral heritage.

Keywords: Collective Memory, Luang Language Shift, and Lexical Level.

1 Introduction

Language is one of the universal elements of the culture. In modern, traditional, small and large environments, we have language to support social, cultural, economic and political relations wherever we are. The language contains a system of values and norms regarding the essence of the existence of each ethnic group that uses that language [1]–[3]. Indonesia is an archipelagic country with approximately 17,500 islands [4], [5], so it automatically has diverse ethnicities, cultures, and regional languages. In Maluku, there are 62 regional languages, one of which is Luang language, which its speakers call Tiery/Ltiery Lgona, with the number of speakers varying in terms of number and regional scope of speakers [7].

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Language is part of society; every person uses language to express his existence. With language, he manifests his existence in the social environment, whether anxious, upset, humiliated or depressed. Collective memory is formed through dialogue in a social environment, such as a memory will become official and recognized if it is in a community group. In a collective memory situation, everyone will have different thoughts about a memory or past event in the form of narratives and stories that occur in society. Still, these differences have become a common language in stating, describing and explaining what happened in the community. Therefore, language and collective memory are interconnected in shaping the dynamics of a society [8]. Collective memory was first used contemporarily by Maurice Halbwachs (1925) and heavily influenced by the French philosopher Henri Bergson and the sociologist Emil Durkheim. According to Maurice Halbwachs, it is a relationship between present circumstances and memories of the past. Thus, collective memory can be understood as a social reconstruction or interactionism of the past from the current perspective [8] because memory always has collective roots. In line with that, Zerubavel in Timoty Gongaware said that collective memory is a debate of interaction [9]. This means that the collective memory of the Luang people is a social product of their interactions or social processes. Correspondingly, in this social process, there is a disruption of the Luang people's memory of vocabulary related to words about fishing equipment, means of transportation and names of fish that are usually used in communication. In this narrative, forgetfulness is a disturbance in the collective memory of the Luang people that is influenced by internal and external factors. So, the language shift here is the result of interference as well as a social product related to the linguistic language shift in the collective memory of the Luang people.

Related to this, a language shift occurs because, in many cases, a language dominates another language previously mastered so that it is no longer used or spoken to the next generation, resulting in extinction [11]. This means language shift can result in extinction (language death). NFN Sahrit has conducted several previous studies on language shifts in Indonesia, examining regional language shifts in children in Kuala Tanjung, North Sumatra 2018. Lestari and Hasibuan studied the shift in the use of the Javanese language among teenagers in Firdaus village, Serdang Regency, in 2022.

Based on the background above, the authors try to observe the use of words in the Luang language as an effort to describe whether or not a language shift has occurred at the word level and describe the phenomena and factors that caused the shift. Considering the broad scope of vocabulary in this language, this writing is limited by focusing on language in the scope of livelihoods, with the sub-focus being (a) words related to fishing equipment, (b) traditional means of transportation specifically at sea, (c) names fish on the coast.

2 Methods

This study used a descriptive qualitative method. Because language is an indicator of culture [2], [12], the approach in this research focuses more on the sociolinguistic approach. If individuals use two or more languages in a society, then language contact occurs with all the symptoms of linguistic events. In this event, sociology can be applied as an interdisciplinary science, various languages, word choices, and bilingualism, or it can also be called the field of sociolinguistics [13]. Unstructured interviews and participant observation are data collection techniques in this research [14]. The source of the data were adolescents aged 15-16 who were obtained incidentally; these are those who were born and raised on the island of Luang, totalling 35 people at this age. However, people above the age of 15-16 were also targeted in this interview activity, totalling 20 people. The data obtained through interviews was then recorded as a word list and checked for correctness with parents and community leaders through expert triangulation. The older people referred to in this research are still fluent in the language. The data in this research was analysed using content analysis according to Ranjit Kumar. This analysis begins with data collection, continues with data coding according to the topic being studied, and finally concludes with an answer to the questions asked. This approach can aid the exploration of a community's culture, history, and growth over time [15].

3 Results and Discussion

Luang Island is one of the outermost small islands in *Mdonu Hiera district, Southwest Maluku Regency*; almost all the people of Luang Island depend on the sea for their livelihoods [4], [5] with professions as seaweed fishermen in addition to fishermen who catch fish and other sea products. Luang Island's land could be more optimal for carrying out farming activities. The land area is rocky and very dry. Only in the area at the foot of the mountain do some community members carry out agricultural activities only to support daily life, even if the plants planted have the strength to withstand the heat and soil structure.

Field findings identified, and analysis results show that first, the Luang language's existence in the Luang people's collective memory as a self-identity. As explained in the introduction, Luang is one of the regional languages with the most significant number of speakers in the Southwest Maluku Regency. Furthermore, Luang is the centre for spreading language and history in the Southwest Maluku and even the Kei Islands regions. The Luang language's existence in the Luang people's collective memory is one of the assets of cultural wealth inherited from generation to generation. It is also history and evidence of ancestral heritage in the form of speaking tools, which must be preserved by using it in communication and being the self-identity of the Luang people as part of their identity as the Indonesian people. This is where the Luang language is an arbiter symbol system used to collaborate and identify oneself [17]. In general, the Luang language is one of the pillars of Indonesian culture; its role and function are

fundamental. If these supporting pillars are fragile, this could cause the collapse of the Indonesian cultural buildings they support [18] .

Second, lexically, the Luang language is experiencing a shift. Language shift is often translated as language shift in English. The term 'language shift' is used when the abandonment of one language for another language results in incompleteness, the first disappearance or death, but only disappearance it is from a particular speech community (or part thereof) that finds itself in contact situations. In sociolinguistic terms, LS involves gradually replacing one's primary language or languages, often labelled L1, with another language, usually referred to as L2, in all areas of use. Important in this definition are the phrases 'gradual' and 'plane' history, concepts, context and use of the approach [19] . Over time, the Luang language experienced a shift in the activities and memories of the Luang people's collective memory, especially vocabulary related to traditional means of transportation and the names of fish. In its dynamics, a language experiences several things: language change, 2) language shift, 3) language maintenance, and 4) language extinction [20] .

Furthermore, in the author's observation, the life of Luang Island People is experiencing very rapid development, resulting in inevitable changes from traditional life to modern society, both in terms of livelihood, perspective, lifestyle and even language attitudes. At the beginning of life, the conventional society on Luang Island only knew the Luang language as the primary means of communication. As development progresses, Indonesian becomes the language of instruction in schools, resulting in diglossia. In this case, the Luang language is used in society, and Indonesian, with few speakers, is used in schools and churches as the language of instruction. Consequently, because Indonesian is used in the places mentioned above, it also impacts the Luang people's communication. They use Indonesian and Ambonese Malay in daily conversations. Meanwhile, the older generation uses the Luang language in traditional ceremonies. Using the Luang language in conventional ceremonies is starting to be interspersed with code-mixing.

In this case, the Luang language is slowly entering a displaced position (submerged, passive) because Indonesians and Ambonese Malay dominate it. The shift here is clearly seen as a language shift marked by a community that abandons one language to use another. It should be added here that Luang people consciously understand the Luang language as an identity. Still, as explained above, they need to be made aware of the shift because it occurs naturally in contact between languages, which is difficult to avoid. Contact between languages occurs due to the mobility of individuals and groups from various linguistic and cultural backgrounds. The evidence to this day is that the people of Luang Island also communicate in regional languages well and fluently. Indonesian and Ambon Malay are new information or retroactive interference, which is also a form of pressure in the collective memory of the Luang people to remember old information or language vocabulary related to traditional fishing tools, traditional means of transportation and names of fish that live in coastal areas [13], [20]–[22] . Therefore, some Luang communities can be categorized as bilingual or multilingual, not monolingual [25] .

Third, there is a shift in the Luang language at the linguistic level, especially about traditional fishing tools called "poka". This arrow tool is a spear equipped with a small

iron to fill the arrow (pokies), a rubber plunger (geta), and a wire hook (tuatara). The phenomenon of the word "passive" about Loi, which will be explained after this section, differs from the use of the word passive and the part of the traditional fisherman's arrow tool "poka". The passive use of words related to the conventional fishing gear, "poka", is caused by a change in the focus of livelihoods, from fishing fishermen to seaweed cultivators. Social and economic changes are factors in language shift [21]. The people of Luang Island are competing to cultivate seaweed because it is economically more profitable. These economic benefits help improve the community's standard of living and influence the local community's lifestyle in terms of consumer behaviour and way of thinking. Changes in the way of life oriented towards city life have resulted in changes in language behavior. Conditions like this result in ignoring regional languages, which is considered normal because they are more modern or prestigious. The findings of this research show that a group of words, especially those related to traditional tools, are in danger of being lost. In the researcher's observations, these words cannot be said to have disappeared but rather have been "passed away/passed away" because they are rarely used in everyday conversation. See Fig. 1.

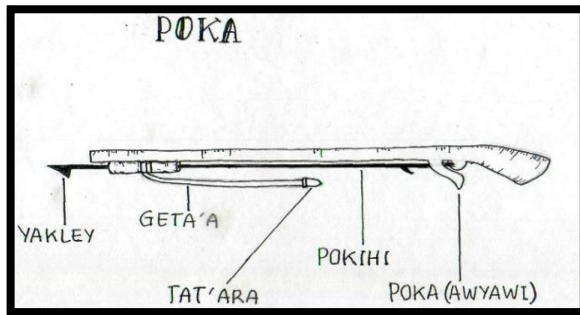


Fig. 1. Poka (Source: Kalvin Karuna, 2012)

Next, we see how the vocabulary regarding aspects of the traditional means of transportation, Loi (a type of outrigger boat), is also experiencing a shift. Luang people can name these means of transportation because several fruits are still used in both language-speaking villages. However, the respondents had difficulty recognising the names of the parts of the sea transportation equipment. See Fig. 2.

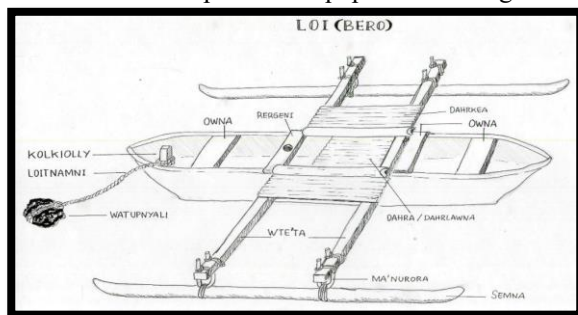


Fig. 2. Loi (Bero) (Source: Kalvin Karuna, 2012)

The use of Loi as a means of transportation for traditional fishermen has been pushed back by modern transportation called jolor (motorised boats). In line with the presence of the jolor, people are slowly abandoning the use of Loi as a means of transportation to go to sea. The change in means of transportation impacts language use, especially at the word level. These words can be seen in Table 1.

Table 1. A shifting list of vocabulary related to Traditional Transportation

No	<i>Ltiery Lgona</i>	New Words/Words	Information
1	Loi		
2	Bero		
3	Owna		
4	Kolkioly	Jolor/Boat Engine/body	There is no replacement word but it has practically fallen out of use
5	Loitnamni Wt'e'ta		
6		Crank	New words in the jolor section
7		Oil	New words in the jolor section
8		Spark Plug	New words in the jolor section
9		Propeller	New words in the jolor section

Table 1. makes it clear that the word Loi and the designations for its parts are slowly being replaced by the term JOLOR and its parts, such as " crank, oil, spark plug, propeller ", to describe a more modern type of sea transportation. In conditions like this, the words or names of parts of Loi are no longer used, so they are passive. Passive words can gradually be forgotten, and there is a possibility that they will disappear. In the researchers' observations, ownership of a jolor as a modern means of transportation illustrates its owner's social status and pride, especially among young people. Therefore, everyone is competing to have a jolor. Apart from that, Jolor is considered faster and more practical; it doesn't drain energy because it has an engine.

Still, regarding the Luang language shift at the linguistic level, we look at the names of fish. Here, we explore and group Luang language words in the collective memory of the Luang people, which have begun to shift and are almost no longer used or even forgotten, resulting in the fish that often reside on the coast becoming further away. The names of these fish can be seen in Table 2.

Table 2. List of names of lost coastal fish in the memory of the Luang people

No	Fish Names in <i>Ltiery Lgona</i>	Characteristic features
1	Tototan Laknoa	This fish is black and white and yellow. Measuring 10-20 cm.
2	Metmatlina	This type of Bulana fish is small, 10–20 cm, white and usually lives in groups
3	Troa	This type of fish is silver in color, measuring 5–15 cm, usually in groups lined up along the beach, especially in the rainy season

Table 2. shows that the fish species in the collective memory of the Luang community have been forgotten along with population growth and development in the coastal environment. In line with the loss of fish, from an environmental perspective, there will be a reduction in coastal fish species. Still, from a linguistic perspective, there will be a loss of Luang language vocabulary related to the names of these fish. Here, we can see that population growth and people's behaviour towards the environment are unilaterally indicators that also influence the process of remembering and forgetting in the collective memory of the Luang people. Remembering and forgetting Luang people is a dynamic process that works according to the environment in which they live. The sloping sandy beach has become a row of concrete beaches due to beach reclamation activities in residential areas and work activities to separate seaweed from its ropes, clean seaweed, dry seaweed and build warehouses to store dried seaweed. The fish species friendly to the Luang people on the coast are now displaced. This is the result of changes in the behaviour of the Luang people, who have unwittingly changed their surroundings and knowledge of the natural environment.

Here, we see that the environment is essential to language development. The influence of the environment on language consists of two parts, namely, the linguistic environment and the non-linguistic environment. The non-linguistic climate can be broadly divided into natural and socio-cultural environments. Apart from new information as a factor in the development of a language, which has been explained above, economic factors and social change, the growth and development of a language are also greatly influenced by the environment. It is the environment that causes a particular language to develop. A language lives healthy, is threatened, dies, and even dies due to environmental influences; this is related to Kridalaksana's research in 1993.

As a result of the influence of the natural environment, there has been a decline in vocabulary, and several vocabularies have lost their references. If there are no efforts to preserve nature, the vocabulary that has been inventoried will be lost because future generations will not use it, and the subsequent loss will be the inability of future generations to reveal local wisdom and noble values packaged in regional languages which use many symbols from objects. -natural objects, namely fauna and flora. Proverbs, slogans, etc., can be forgotten or lost because many of the lexicons that built them are no longer known.

4 Conclusion

By paying attention to the data and phenomena described above as well as the theories of its population, overall, it can be said that the Luang language, especially at the word level, is in a language shift phenomenon from active to passive words. This shift can result in words being forgotten and then lost or new terms or even other languages appearing (*language chang*). The factors that encourage language shifts are further information entry (retroactive interference) and non-linguistic or ecological. Apart from that, economic factors and social changes also influence language shifts on Luang Island. The increasing demand for community needs has encouraged the Luang community to shift the focus of livelihoods with more economic value from fishing fishermen

to seaweed cultivators. Improving the community's economy makes it possible to communicate with the outside world; there are changes in people's consumption patterns and perspectives towards themselves and others, giving rise to language behaviour as a symbol of their social status.

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