

Wabo Language in Wabompi Village: Evaluation of Language Vitality and Endangerment

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Abstract—The Wabo language in East Yapen District, Yapen Islands Regency, Papua Province, is generally no longer used in daily communication. Of the 10 villages in East Yapen District, only the Wabo people in Wabompi Village continue to maintain their traditional performance culture. Accordingly, this study evaluates the vitality and use of the Wabo language in Wabompi Village to identify the correlation between the vitality status of a language and the maintenance of its distinctive performance culture. Furthermore, the study investigates language use in the social and family domains. The methodology employed qualitative methods, including evaluation analysis of vitality and language use in the field of sociolinguistics. Language vitality was evaluated based on vitality indicators from UNESCO and SIL International. Data was collected using participatory and direct observation. The results reveal that the vitality status of the Wabo language in Wabompi Village is definitely endangered according to UNESCO vitality indicators. Meanwhile, the condition of the Wabo language vitality in Wabompi is in a moribund state according to SIL International. In terms of language use, Wabompi is used only by the grandparents, and the most common language used is Indonesian.

Index Terms—language vitality, language use, local language, Wabo language, sociolinguistics

I. INTRODUCTION

The Wabo language in East Yapen District, Yapen Islands Regency, Papua Province, is no longer used for daily communication. This fact has been reflected in BPS Statistics Indonesia (2018), which noted that most people in East Yapen District use Indonesian in their daily communication. Starting from Korombobi Village, Wabompi, Nunsembai, Mereruni, Dawai, Awunawai, Nunsyiari, Sere-Sere, and Duai. However, several villages use the Ambai language for daily communication, such as Wabo Village and Wonsyupi. This is in line with the findings of Rumpedai (2021), who conducted research on the influence of the use of Indonesian on the Wabo language in Wabo Village, East Yapen District, Yapen Islands Regency, Papua Province. Rumpedai (2021) stated that the level of active use of the Wabo language in Wabo Village is only in the grandparental generation. This condition is exacerbated by the fact that only a few grandparents use the Wabo. Moreover, the middle generation—the parental generation (father–mother)—can only speak Wabo passively; they can only listen without being able to speak the Wabo. The parental generation uses the Ambai language for daily communication. Different conditions were observed in the children’s generation. In this case, the children’s generation used Indonesian more, although they could speak Ambai passively in daily communication. An instance of the use of Indonesian in daily communication by the children’s generation is when the children play marbles in the afternoon. This condition indirectly indicates that this generation of children has only been taught Indonesian since childhood because the parents are afraid that if the children cannot speak Indonesian, they will be looked down upon at school.

However, the Wabo language in Wabo Village is critically endangered based on the overall language vitality indicator (Tamrin et al., 2024). Some weak indicators are materials for language education and literacy, responses to new domains and media, and the amount and quality of documentation. The status of the Wabo language, classified as critically endangered, has also been proven by its minimal use in the social and family domains. Indonesian is the dominant language in the social domain, contrary to what is stated by the BPS-Statistics Indonesia (2018) and the Yapen Islands Regency Government (2018), which notes that the people in Wabo Village use the Ambai language in daily communication. Nevertheless, the people in Wabo Village use the Ambai language only in limited places. In the family domain, Ambai is only used by parents, especially mothers, because many men marry women from the Ambai society.

Furthermore, the children's generation only uses Indonesian, whereas the grandparents use Indonesian and Wabo. This condition makes the use of Indonesian more threatening to the Wabo language than the Ambai language in Wabo Village. Clearly, the conditions of the Wabo language differ from one place to another. Thus, it is necessary to identify Wabo language in other villages to describe the linguistic conditions.

According to Anceaux (1961) and Voorhoeve (1975), the Wabo language is widespread in the eastern part of Yapen Island. The language maps of both show that the Wabo language covers the East Yapen District and Raimbawi District (see Figure 1). This is also in accordance with the information contained in the language map of the Yapen Islands Regency (Syarfina & Budiono, 2022). In the language map, the Wabo language can be found throughout the East Yapen District and Raimbawi District because the Wabo isolect in Wabo Village and the Berbai isolect in Woda Village differ only in dialect based on dialectometric calculations. This result differs from that of the National Agency for Language Development and Cultivation (2019), which states that there are two languages in the eastern part of Yapen Island: Wabo in the East Yapen District and Berbai in the Raimbawi District. Nonetheless, people in East Yapen District can speak Wabo. Among all the villages in the East Yapen District, Wabompi Village continues to maintain its unique performing culture, as is actively displayed by an art studio in the village (see Figure 2). This condition makes the author curious about the status of language vitality and its use in Wabompi Village. The preservation of culture in Wabompi Village also influences the preservation of daily Wabo language communication, and the linguistic conditions are the same as in Wabo Village.

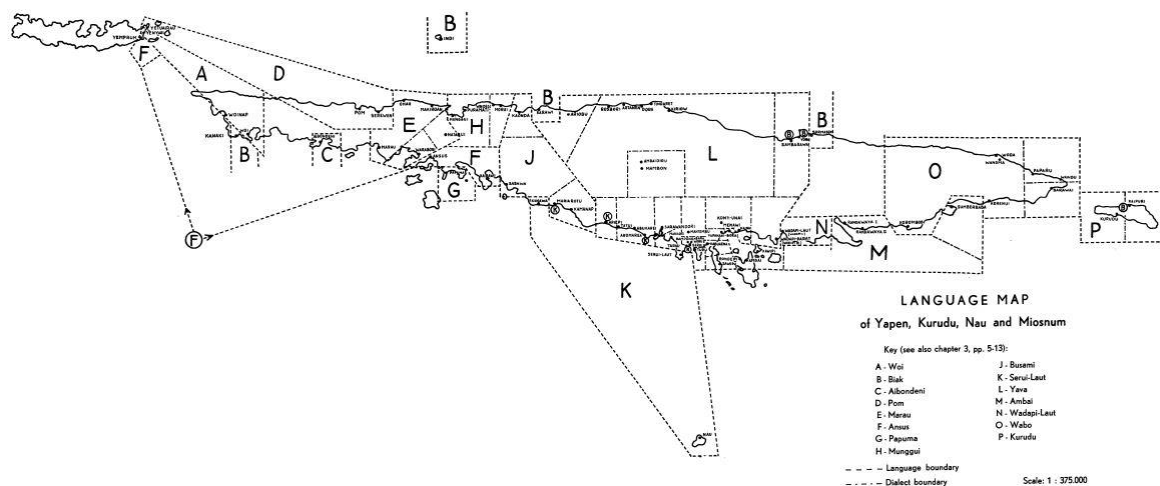


Figure 1. Language Map on Yapen, Kurudu, Nau, and Miosnum Islands
(Source: Anceaux, 1961)

Therefore, this study evaluates the vitality status of the Wabo language in Wabompi Village to identify the correlation between the vitality status of the language and the maintenance of its distinctive performance culture. Furthermore, this study investigates the use of the Wabo language in the social and family domains to trace the places and users of the Wabo language in Wabompi Village. Thus, the study explores the situation and conditions of the Wabo language in Wabompi Village, which is known to preserve the performance culture. The study analyzes whether the existence of a performance culture in Wabompi Village influences the vitality status and use of the Wabo language. This is included in the novelty of this study compared to the research by Tamrin et al. (2024), although they determine the status of language vitality and the use of the Wabo language.



Figure 2. Wabo Cultural Performance in Wabompi Village
(Source: personal documentation)

This study is novel in terms of its methodology. This is based on research on the vitality of the language using qualitative methods, whereas previous studies have tended to use quantitative methods. Starting from the research on the vitality of the Bengkulu Malay language (Taher et al., 2022), the vitality of Sundanese language in Bandung Regency (Wagiati et al., 2017), the vitality of the Middle Javanese language in Malang City (Hadiwijaya et al., 2022), the vitality of the Ternate language on Hiri Island (Sibua et al., 2023), the vitality of the Malay language in North Sumatra Province (Pramuniati et al., 2024), to the vitality of the Lauje language in Tolitoli Regency (Tamrin et al., 2024), all these studies use quantitative methods, although they use language vitality indicators from UNESCO (2003). Based on several previous studies, the current trend is to use quantitative methods to make results more measurable and objective. This is in accordance with National Agency for Language Development and Cultivation (2022), which states that quantitative methods can prevent research results from the subjectivity of the author, and the research results can be more accounted for.

However, this quantitative method also has weaknesses because it requires many research respondents who are differentiated by gender and age. Another weakness of the quantitative method is that respondents are required to be able to read and write to fill out the questionnaire. These two factors make it impossible to quantitatively evaluate the vitality of the Wabo language in Wabompi Village using a questionnaire because there were only 192 speakers in Wabompi Village. This number is not sufficient to measure language vitality through a questionnaire with a minimum number of respondents based on age and gender. Wabo speakers in Wabompi Village speak Indonesian orally. The mastery of reading and writing in Wabompi Village can also complicate research because not everyone can read and write. Thus, this study enriches the understanding of language vitality in Indonesia because languages with a few speakers cannot be quantitatively measured through questionnaires. Quantitative methods of language vitality can only be carried out with around 1,000 speakers, while qualitative methods can be an alternative in determining the vitality status of a language with fewer than 1,000 speakers.

II. METHOD

This study employed a qualitative approach. The study did not use a quantitative method because it did not use numerical or statistical calculations. This study emphasizes explaining the analysis of existing symptoms or social phenomena to address social problems (Creswell, 2014). Moreover, qualitative methods are recommended for determining the vitality status of a language rather than quantitative calculations (UNESCO, 2003) because not all situations and language conditions are the same and can be measured. Many factors make some local languages of Indonesia acceptable when using only qualitative methods. For example, the number of speakers is small, with low reading and writing skills, due to the absence of a certain generation in the local area because many migrate for work, study, or other reasons. Several of these factors are in accordance with the situation and conditions in Wabompi Village, and qualitative methods are more suitable than quantitative methods.

A. Data Collection

This study used data collection techniques in the form of participatory observations conducted through focused group discussions to evaluate language vitality and language use in the social and family domains. This is because the results of the study must be approved by speakers so that they are in accordance with the reality in the field. According to Gunawan (2002), participatory observation techniques are used to collect data by uniting researchers and speakers to participate actively in the results of their observations. It can be said that language speakers themselves determine the results of data from their observations as speakers of the language. Researchers acted as facilitators so that the results of the study were truly pure from the results of the agreement of language speakers. Thus, the results of this study indicated a high level of public acceptance.

Additionally, this study has high reliability of the vitality status results. This is in accordance with Anderbeck (2015), who divided the reliability rating of the vitality evaluation into several types. Starting with (1) field research, (2) other reliable sources, (3) best guesses, or (4) no data. For data collection on language vitality evaluation and language use in the social and family domains, the research results were based on evidence obtained from field research and direct observations in representative location samples. This differs from the vitality evaluations that refer to SIL International. This is due to the way the EGIDS scale is applied with the best guess. Researchers determine the EGIDS level of the target language according to the criteria described in the EGIDS scale table (Candrasari & Nurmaida, 2018).

Focus group discussions were conducted with representatives of speakers appointed by the Head of Wabompi Village, with as many as six respondents. Respondent selection considered aspects of age and gender. The distribution of respondents who agreed with the results of the evaluation of language vitality and language use in the social and family domains is presented in Table 1.

TABLE 1
RESEARCH RESPONDENTS

No	Variables		
	Age	Gender	Amount
1	<20 years	Man	1 person
2		Woman	1 person
3	20—59 years	Man	1 person
4		Woman	1 person
5	>60 years	Man	1 person
6		Woman	1 person

B. Data Analysis

This study analyzed data in the form of language vitality evaluation and language use in the field of sociolinguistics. The language vitality evaluation analysis was based on language vitality indicators from UNESCO (2003) and SIL International (Lewis & Simons, 2010). UNESCO's language vitality indicators consist of (1) intergenerational language transmission; (2) absolute number of speakers; (3) proportion of speakers within the total population; (4) trends in existing language domains; (5) responses to new domains and media; (6) materials for language education and literacy; (7) governmental and institutional language attitudes; (8) community members' attitudes; and (9) the amount and quality of documentation. The language vitality indicators of SIL International (Lewis & Simons, 2010) refer to (1) language function, (2) language use, (3) language transmission and literacy, and (4) language mastery. For the category of language vitality status, UNESCO (2003) set six statuses: (a) safe, (b) unsafe, (c) definitely endangered, (d) severely endangered, (e) critically endangered, and (f) extinct. These categories are different from those used in the Ethnologue of SIL International in general and are distinguished by color: (a) institutional, (b) developing, (c) vigorous, (d) trouble, (e) dying, and (f) extinct (Eberhard et al., 2024). In this case, the use of language vitality evaluation analysis from UNESCO and SIL International was based on the opinion of Lee and Van Way (2018), who stated that the language vitality indicator from UNESCO is not free from inherent problems because there is no correlation in determining the overall level of extinction. This is different from the language vitality indicator from SIL International which is more focused on determining the level of extinction, even though there are overlaps between the indicators; therefore, these two analyses are applied in this study to produce a comprehensive language vitality status. On the other hand, the analysis of language use in the social and family domains refers to Holmes and Wilson (2022) and Gunawan (2002) in conducting identification of language usage domains. Identification of language usage is intended to track the use of the Wabo language in various domains to identify who, when, and where the Wabo language is used in daily communication. This will facilitate further research.

III. DISCUSSION

In this section, we present the four results and discuss them. First, we evaluated the vitality of the Wabo language based on UNESCO indicators. The discussion focuses on which language vitality indicators are weak and which language vitality indicators are strong. Identifying weak or strong indicators can make it easier for researchers to take follow-up actions in the future. Second, we evaluated the vitality of the Wabo language based on SIL International indicators. This discussion focuses on comparing the results of the language vitality status associated with the previous discussion. This elaborates on the evaluation of the vitality of the Wabo language in Wabompi Village from two different perspectives. Third, Wabo is used in the social domain. This discussion focuses on where communities use the Wabo language. This makes it easier for researchers to understand the linguistic situation and conditions in Wabompi Village more comprehensively. The fourth factor is the use of language in the family domain. The discussion focuses on the transmission of the Wabo language in each generation: the children, parents, and grandparents. This can further explain the factors behind the use of the Wabo language in Wabompi Village so that the relationship between one part and another in this discussion becomes clearer and more comprehensive.

A. Evaluation Based on UNESCO Indicators

The results of the language vitality indicators in this section were obtained with the agreement of the speaker representatives who were research respondents. The speaker representatives sat together and gathered to conduct a focus group discussion accompanied by the researcher so that discussion and agreement could be carried out effectively and the results were in accordance with reality. The researcher, as a facilitator, explained the meaning of each vitality indicator in advance to make it easier for the respondents to understand the intent and purpose. Subsequently, respondents were given time to discuss and agree on the results that were in accordance with the conditions in Wabompi Village. The following are the results of the agreement on language vitality indicators based on UNESCO (2003).

TABLE 2
UNESCO INDICATOR RESULTS

No	Indicator	Grade	Information	Degree of Endangerment
1	Intergenerational language transmission	3	The language is used mostly by the parental generation and up	Definitely endangered
2	Absolute number of speakers	192	There are 192 Wabo speakers	Critically endangered
3	Proportion of speakers within the total population	3	The majority speak the language	Definitely endangered
4	Trends in existing language domains	4	Two or more languages may be used in most social domains and for most functions	Multilingual party
5	Response to new domains and media	0	The language is not used in any new domains	Inactive
6	Materials for language education and literacy	0	No orthography available to the community	No orthography
7	Governmental and institutional language attitudes	1	The dominant language is the sole official language while non-dominant languages are neither recognized nor protected	Forced assimilation
8	Community members attitudes	2	Some members support language maintenance; others are indifferent or may even support language loss	Threatened
9	Amount and quality of documentation	0	No material exists	Undocumented

Based on the results of the UNESCO (2003) language vitality indicator, most of the Wabo language vitality indicators in Wabompi Village can be categorized as weak. This is based on the values obtained in Table 2, so that the explanation of each language vitality indicator above is important as evaluation material. For the intergenerational language transmission indicator, Wabo was used only by parents and grandparents. Children cannot speak Wabo because their parents and grandparents tend to teach Indonesian. This is due to the past experiences of parents who had received previous education. According to the respondents, parents in the past had difficulty understanding lessons at school because they used Wabo more often than Indonesians. This has an impact on children's achievements in school which are not as good as children who often use Indonesian. Incidents in the past have made parents today choose to get used to speaking Indonesian to their children in the hope that their children will understand lessons at school faster and excel in the future.

In the absolute number of speakers indicator, the number of Wabo speakers in Wabompi Village was only 192. This number does not necessarily mean that all of them have mastered and use the Wabo language in their daily communications. This condition is based on Wabompi Village, which was included in the expansion of the parent village in Korombobi Village. Since the establishment of the Yapen Islands Regency in the 1960s, several villages in the East Yapen District have expanded into several villages, including Wabompi Village. It is not surprising that the number of Wabo language speakers in Wabompi Village was lower than in other villages in East Yapen District. Additionally, the small number of speakers does not affect the use of the Wabo language because people do not use it in daily communication. In the proportion of speakers within the total population indicator, many people use the Wabo language in Wabompi Village. This indicator has been debated because many people in Wabompi Village are dominated by parental or grandparental generations. This makes the results of this indicator seem good, even though in reality, people prefer to use Indonesian for the generation of children. The grandparental generation uses the Wabo language, but when the grandparental generation speaks with the parents and children, they tend to use Indonesian.

Two or more languages are used in these domains, and social functions are used as indicators of trends in existing language domains. Some of the languages used in Wabompi are Indonesian, Wabo, and Ambai. However, Indonesians are more dominant in daily communication than Wabo and Ambai. Wabo and Ambai are more segmented depending on the interlocutor. If the interlocutor cannot speak Wabo or Ambai, the people in Wabompi Village tend to use Indonesian—the people in Wabompi Village are multilingual speakers of Indonesian with Wabo and Ambai. Wabo was not used in any of the new domains in response to the new domains and media indicators. This can be seen in the nameplates of schools, churches, and village halls that use Indonesian. There are no nameplates in Wabompi Village that use the word Wabo (Figures 3 and 4). In addition, Wabompi Village does not have an Internet signal or cellular phone signal, as in Wabo Village or other villages in the East Yapen District, so it is certain that the people in Wabompi Village do not use cellular phones or the Wabo language in the domain.

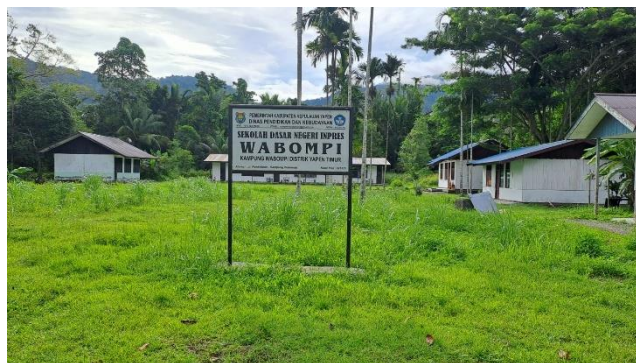


Figure 3. School Nameplates in Wabompi Village
(Source: personal documentation)



Figure 4. Church Nameplates in Wabompi Village
(Source: personal documentation)

Regarding the indicators of materials for language education and literacy, there is no orthographic writing in the community. The Wabo language is used only orally by grandparents. Most of the grandparent generation cannot read or write, so the Wabo language has never been written down by its speakers. Parents and children who could read and write could not speak the Wabo. If they can, their mastery of the Wabo language remains passive. This means that the Wabo language never exists in writing in Wabompi Village. In the governmental and institutional language attitude indicator, the dominant language is the common language, whereas only the minority language is known or not used. Indonesian was the dominant language. The minority language referred to here is Wabo. These governmental and institutional language attitudes do not support the use of local languages because there are no local government regulations regarding the preservation of local languages in the Yapen Islands Regency. Indonesians have broader functions and values, particularly in the educational domain. However, the local government supports all efforts to preserve local languages in the Yapen Islands Regency, including assisting this research by providing transportation facilities.

In the community member attitude indicator, several speakers supported preservation of the Wabo language. This is based on the level of Wabo language proficiency in the community of Wabompi Village. This support refers to the use of Wabo for daily communication. If the community only understands Wabo passively but does not use Wabo actively, this condition can be categorised as not supporting the preservation of the Wabo language. This contrasts with the previous indicator, which states that many people use Wabo, because the respondents assumed that most of the grandparental generation could speak Wabo actively and passively. After being asked in more detail, most grandparents turned out to speak Wabo passively. This is what makes the results of the speaker attitude indicator can be said to be low with a threatened status. The Wabo language has no language documentation material regarding the amount and quality of documentation indicators. This is because the location of Wabo language speakers has difficult transportation access compared to the locations of other language speakers in the Yapen Islands Regency. Additionally, the low level of security due to the *Kelompok Kriminal Bersenjata (KKB)* or *Organisasi Papua Merdeka (OPM)* in the Yapen Island Regency, especially in the eastern part of Yapen Island, means that researchers are rarely conducting research on the Wabo language (see Figure 5). Thus, documentation of the Wabo language is important, particularly because most people can no longer speak it.



Figure 5. Notification of Road Closures by the OPM in Korombobi Village
(Source: personal documentation)

B. Evaluation Based on EGIDS Indicators

The results of the language vitality indicators in this section were obtained from direct observations when collecting data from Wabompi Village. This differs from UNESCO's (2003) language vitality indicators which are directly confirmed and agreed upon by language speakers. According to Candrasari and Nurmaida (2018), the language vitality indicator from SIL International, the Expanded Graded Intergenerational Discourse Scale (EGIDS), is more suitable for making the best guess. One reason is to avoid subjectivity from speakers of languages with high language attitudes. Although they do not use local languages, speakers with strong language attitudes tend to provide different information; therefore, their group identity appears good. This is also in accordance with Anderbeck (2015), who stated that the best guess is one way to evaluate language vitality if there is no overlap between the indicators and the actual situation and conditions. This is because of the concern that the EGIDS has overlapping descriptions between indicators when compared to the actual situation and conditions. Nevertheless, this study evaluated the vitality of Wabo in Wabompi Village from a different perspective to obtain a comprehensive status of language vitality. The following are language vitality indicators called EGIDS which will later be matched to the situation and conditions of the Wabo language in Wabompi Village.

TABLE 3
EGIDS INDICATORS RESULTS

No	Degree of Endangerment	Information
0	International	The language is used internationally for a broad range of functions
1	National	The language is used in education, work, mass media, and government at the national level
2	Regional	The language is used for local and regional mass media and government services
3	Trade	The language is used for local and regional work by both insiders and outsiders
4	Educational	Literacy in the language is being transmitted through a system of public education
5	Written	The language is used orally by all generations and is effectively used in written form in parts of the community
6a	Vigorous	The language is used orally by all generations and is being learned by children as their first language
6b	Threatened	The language is used orally by all generations, but only some of the childbearing generations are transmitting it to their children
7	Shifting	The childbearing generation knows the language adequately to use it among themselves, but none are transmitting it to their children
8a	Moribund	The only remaining active speakers of the language are members of the grandparent generation
8b	Nearly Extinct	The only remaining speakers of the language are members of the grandparent generation or older who have little opportunity to use the language
9	Dormant	The language serves as a reminder of heritage identity for an ethnic community. No one has more than symbolic proficiency
10	Extinct	No one retains a sense of ethnic identity associated with the language even for symbolic purposes

Based on the language vitality indicator from SIL International above, it can be classified that the Wabo language in Wabompi Village is in moribund status. This is based on the condition of the remaining language speakers, only the grandparental generation or older, who have few opportunities to use their language. This is because the parental generation prefers to use Indonesian rather than Wabo. Additionally, the parental generation can be categorized as passive speakers of Wabo. Active speakers of Wabo are only from the grandparental generation. However, the use of language had some limitations. This is because the grandparental generation, who can actively speak Wabo, do not use it for everyone they meet. The grandparent generation in Wabompi Village first looked at their conversation partners. It can be said that the use of language depends on the conversation partner. If the grandparental generation speaks with a fellow grandparental generation, the Wabo language can be used. Conversely, when the grandparental generation speaks with the parents or children, Indonesian is used. In fact, when a grandparental generation speaks with a fellow grandparental generation who is known to be unable to speak Wabo, Indonesian is used. This needs to attract the attention of many parties because the level of urgency to preserve the Wabo language is high. There is no language preservation effort other than documenting the language before the Wabo language is truly extinct, along with the death of the grandparent generation in the future.

C. Language Use in the Social Domains

The results of the use of the Wabo language in the social domain were obtained from the results of the agreement and identification of places in Wabompi Village. In this case, the number of domains and places in Wabompi Village was adjusted to the actual situation. The first step is to create a map of Wabompi Village to make it easier for respondents to determine the various places available. After the village map was completed, respondents recorded various places in Wabompi Village. Each place written on the map was then agreed upon to use a language between Indonesian, Wabo, or Ambai. This method is in accordance with Hanawalt et al. (2015); therefore, it is easier for respondents to provide agreed results. Below are the results of language use in the social domain of Wabompi Village.

TABLE 4
LANGUAGE USE IN SOCIAL DOMAINS

Domain	Speech Partner	Place	Topic	Language
Family	Parent	House	Daily communication	Indonesian, Wabo, and Ambai
Friendship	Friend	Beach	Have a casual chat	Indonesian, Wabo, and Ambai
Religion	Pastor	Church	Lectures and religious songs	Indonesian, Wabo, and Ambai
Trading	Friend	Market	Buying necessities	Indonesian, Wabo, and Ambai
Work	Family	Garden	Taking bananas	Indonesian and Wabo
Burial	Family	Cemetery	Burying the dead	Indonesian and Wabo
Art	Friend	Art Studio	Cultural performance practice	Indonesian and Wabo
Health	Midwife	Sub-Health Center	Health check	Indonesian
Government	Apparatus	Village Hall	Program socialization	Indonesian
Education	Teacher	School	Teaching and learning activities	Indonesian

As shown in Table 4, the use of the Wabo language in Wabompi Village has three usage patterns based on domain and place. The first pattern is the use of Indonesian, Wabo, and Ambai which are most commonly found in Wabompi. Here, the three languages are not used simultaneously or mastered by all levels of society in Wabompi Village. However, language use depends on who is in the domain and place. Indonesian is widely used by parents and children. The Wabo language was used by the grandparents. The Ambai language is used by parents' generation who indeed come from the Ambai society. These three languages are typically used at home and in beaches, churches, gardens, and markets—people in public places use diverse languages. The second pattern is the use of the Indonesian and Wabo languages. These two languages are typically used in graves, tombs, and art studios. Indonesian is widely used in daily communication, but the Wabo language is more traditional when someone dies and performs cultural performances—Wabo language has experienced a narrowing of the domain of more specific use. The third pattern was the use by Indonesians alone. This is used in the sub-health center (Puskesmas Pembantu), village hall, and schools. This is inseparable from health workers, village officials, and educators, who mostly come from outside the village; therefore, Indonesian is the only language used.

D. Language Use in the Family Domains

The results of language use in the family domain in this section were obtained from the results of agreements through focus group discussions. Researchers have attempted to examine the various cases of language use in each generation. In

this case, the division of generations refers to UNESCO (2003) which divides generations into three categories: children, parents, and grandparents. Each generation is described in terms of its role in the family. Younger siblings represented the generation of children. Parental generations were represented by fathers and mothers. The grandparental generation comprised grandfathers and grandmothers. The language use of each generation was examined in more detail to obtain a comprehensive picture of Wabo language transmission in Wabompi Village. The following describes the use of language in the Family Domain from generation to generation:

TABLE 5
LANGUAGE USE IN FAMILY DOMAINS

Speaker	Speech Partner	Language
Younger brother	Younger brother	Indonesian
	Older brother	Indonesian
	Father	Indonesian
	Mother	Indonesian
	Grandpa	Indonesian
	Grandma	Indonesian
Older brother	Younger brother	Indonesian
	Older brother	Indonesian
	Father	Indonesian
	Mother	Indonesian
	Grandpa	Indonesian
	Grandma	Indonesian
Father	Younger brother	Indonesian
	Older brother	Indonesian
	Father	Indonesian and Wabo
	Mother	Indonesian, Wabo, and Ambai
	Grandpa	Indonesian and Wabo
	Grandma	Indonesian, Wabo, and Ambai
Mother	Younger brother	Indonesian and Ambai
	Older brother	Indonesian and Ambai
	Father	Indonesian and Ambai
	Mother	Indonesian and Ambai
	Grandpa	Indonesian and Ambai
	Grandma	Indonesian and Ambai
Grandpa	Younger brother	Indonesian
	Older brother	Indonesian
	Father	Indonesian and Wabo
	Mother	Indonesian and Ambai
	Grandpa	Indonesian and Wabo
	Grandma	Indonesian, Wabo, and Ambai
Grandma	Younger brother	Indonesian
	Older brother	Indonesian
	Father	Indonesian, Wabo, and Ambai
	Mother	Indonesian and Ambai
	Grandpa	Indonesian, Wabo, and Ambai
	Grandma	Indonesian and Ambai

As Table 5 shows, the use of language in the family domain has unique characteristics for each generation. In the generation of children represented by younger and older siblings, Indonesian is used for all generations. No one speaks Wabo to the children's generation, either the parents or grandparents. This is because the children's generation cannot speak Wabo and it is not taught by their parents or grandparents. The hope is that the current generation of children will be smarter in school than the previous generation. In the parental generation, represented by the father and mother, there is a difference in the use of the father's and mother's language. The use of the father's language applies Wabo to fellow and grandparent generations, although it is also interspersed with Indonesian. In addition, the father's language occasionally uses the Ambai language for his wife, who comes from the Ambai society, or grandmother, who comes from the Ambai society. This is different from the use of the mother tongue which is dominated by the Indonesian and Ambai languages. This is because many male Wabo speakers marry female Ambai speakers, so many mothers in Wabompi Village come from Ambai society and indirectly transmit Ambai to their children.

The use of language is unique in the grandparental generation. Older siblings tend to use Indonesian to communicate with children, such as younger siblings or grandchildren. This is different when grandfathers speak to their parents, such as fathers who tend to use Wabo or Indonesian. When grandfathers speak to their parents, such as their mothers, they use Indonesian and Ambai. The dominance of women in Wabompi Village who are Ambai speakers can also be seen in the use of language between grandmothers and mothers, or grandmothers to other grandmothers who use Indonesian and Ambai. From the conditions of language use in the family domain, the perspective of the people in Wabompi Village, who prioritise educational aspects, makes Indonesians choose language in their daily communication. In addition, the intermarriage between Wabo and Ambai speakers makes the position of Indonesians even more crucial. In fact, intermarriages that have been ongoing since the grandparental generation, such as grandfathers and grandmothers, have increased the use of Ambai in Wabompi Village, in addition to Wabo and Indonesian.

IV. CONCLUSION

Based on the results and discussions in the previous section, it can be concluded that the vitality of the Wabo language in Wabompi Village is definitely endangered. This is based on UNESCO's vitality indicators. The Wabo community in the village also experienced this endangered condition. This indicates that the Wabo language is definitely endangered because the community no longer uses it in daily communication. Meanwhile, the condition of the Wabo language vitality in Wabompi is moribund, according to SIL International. The preservation of Wabo performance culture apparently has no impact on or does not affect the use of the Wabo language in Wabompi Village. The Wabo language is only a traditional language in performance culture, and the community continues to use the Indonesian language in daily communication. This was also observed in the use of language in the social domain. Wabo is used only when it is a traditional language in art studios, graves, and tombs. The Wabo language in these two places is used only by the grandparents. This is also supported by the results for language use in the family domain. Language usage depends on the conversation partner. In this case, the Wabo language is only used by grandparents, especially grandfathers, by their fellow generations, and is used by the parental generation, especially fathers. This is because many male Wabo speakers in Wabompi Village intermarry with female Ambai speakers. Thus, the dominance of women from the grandparental generation, such as grandmothers, and parents, such as mothers, often use the Ambai language in addition to Indonesian in daily communication.

The vitality status of the language and the use of the Wabo language in Wabompi Village, which is definitely endangered, suggest that Wabo language documentation should be carried out as soon as possible. This is based on the weakest vitality indicators of the Wabo language in Wabompi Village and the Wabo language in other villages, namely, the language documentation indicator, domain, new media, and the availability of teaching materials and literacy. It can be said that efforts to preserve the Wabo language in terms of language documentation have a very high level of urgency before it becomes extinct in the future. This is in accordance with Sallabank and Austin (2022) who state that endangered languages can only be saved by documenting the language. Documenting the Wabo language is the same as preserving the group identity of the Wabo society which is different from other societies in the Yapen Islands Regency, Papua Province. The track record of the Wabo language, which is unique and different from other languages, has been documented to make it easier for children to learn the Wabo language in the future. This is in accordance with Rhodes and Campbell (2018), who serve several purposes for language documentation, one of which is to provide recorded material in various forms of conversations that can be accessed by the language community in the future and used for academic or other purposes.

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