

Vitality of Moi Language: A Case Study of Moi Tribes in Southwest Papua, Indonesia

Ibrahim Ibrahim

Department of English Education, Universitas Muhammadiyah Sorong, Sorong, Indonesia

Dian Saputra

Department of English Education, Universitas Muhammadiyah Sorong, Sorong, Indonesia

Rinda Hardianti

Department of English Education, Universitas Muhammadiyah Sorong, Sorong, Indonesia

Lukman

Communication Science Department, Universitas Ahmad Dahlan, Indonesia

Abstract—This study aims to explore the language preference of Moi tribe within family settings. It ultimately seeks to evaluate how these language choices affect the preservation of the Moi language in the multilingual environment of Southwest Papua. The research involves 300 participants, categorized by gender and age. Data were gathered through semi-structured interview questionnaires and observations. The results indicate that Indonesian is primarily used in family interactions. While the participants often engage in code-switching, the findings reveal that younger generations tend to be passive speakers of the Moi language, with some lacking even a basic comprehension of their mother tongue. Factors such as social context, peer relationships, and motivation play a significant role in shaping the language choices of the participants. Furthermore, the study indicates a clear shift from the Moi language to Indonesian in the linguistic practices of the participants.

Index Terms—language preference, language shift, language vitality, Moi language

I. INTRODUCTION

Language is a crucial element of culture and identity, functioning not only as a means of communication but also as a vessel for the values, beliefs, and traditions of a community (Álvarez Mella et al., 2023; Balaska, 2024). In Indonesia, known for its rich linguistic diversity, there are over 700 languages, each representing a unique cultural heritage (Fitriati & Wardani, 2020; Hassan et al., 2015). Among these languages is Moi, spoken by the Moi people in Southwest Papua. Understanding the vitality of this language is essential for appreciating its role within the Moi community and in the broader context of cultural preservation in Indonesia (Al-Khawaldeh et al., 2024).

The Moi tribe inhabits the southern coastal areas of Papua Barat, characterized by a distinctive cultural identity shaped by their history, environment, and social structures (Ibrahim et al., 2023). The Moi language serves as a marker of identity for the tribe, reflecting their worldviews and communal values. However, the Moi language faces significant challenges in the contemporary era, including the impacts of globalization, urbanization, and the dominance of national and international languages such as Indonesian and English. These challenges are particularly felt by the younger generations, who are increasingly shifting their language use toward more widely spoken languages, thereby threatening the continuity of their native tongue (Alshammri, 2024; Ravindranath & Cohn, 2014).

Several factors contribute to the decline in the use of the Moi language. The influence of mass media, especially television and social media, plays a vital role in exposing Moi youth to dominant languages (Tawalbeh, 2019). Furthermore, educational policies often prioritize the national language, leading to the marginalization of local languages (Inan et al., 2024). As a result, there is a generational shift where the Moi language is increasingly perceived as less valuable or relevant in a rapidly changing socio-economic context (Abdelsayed & Bellinzona, 2024; Ariyani et al., 2022; Mackiewicz, 2018). This shift raises critical questions about the survival of the Moi language and, more broadly, the cultural identity of the Moi people (Ibrahim et al., 2023).

The concept of language vitality refers to the extent to which a language is actively used and passed down through generations. This concept encompasses various dimensions, including the number of speakers, the contexts in which the language is used, and the community's attitudes toward it (Chen, 2023; Louf et al., 2021). To comprehensively assess the vitality of the Moi language, it is important to explore these dimensions through qualitative and quantitative research approaches (Mackiewicz, 2018; Yuan, 2022). This study aims to analyze the current state of the Moi language, identify its usage within family contexts, and gather insights from the Moi community regarding the importance of their language (Slavkov, 2017). By conducting in-depth interviews with speakers from different generations, this study seeks to gain a deeper understanding of how the Moi language is valued and utilized in everyday life. Understanding these

perspectives can provide insights into the cultural significance of the language and the motivations behind its use or abandonment (Küün, 2015).

Furthermore, this research will investigate the role of the Moi language in family interactions. Families often serve as the primary site for language transmission (Abdelsayed & Bellinzona, 2024; Álvarez Mella et al., 2023; Balaska, 2024; Inan et al., 2024), and understanding how parents communicate with their children in the Moi language can reveal much about the intergenerational transmission of this language. The findings of this research are expected to have broader implications, not only for the Moi community. In the face of globalization threatening linguistic diversity worldwide, understanding how local communities navigate these challenges can contribute to broader discussions about language policy and cultural preservation (Jamallullail & Nordin, 2023). Insights from this study are anticipated to support the development of effective policies that promote linguistic diversity and support the revitalization of endangered languages in Indonesia and beyond (Mendieta, 2024; Nursanti & Andriyanti, 2021).

In addition to academic contributions, this research aims to raise awareness about the importance of the Moi language and its cultural significance. By giving voice to the Moi people and documenting their experiences, this study seeks to advocate for the recognition and support of indigenous languages as integral components of cultural heritage. This aligns with the global movement toward linguistic rights, emphasizing the need to preserve the linguistic diversity that enriches human culture (Jenkins, 2024).

II. LITERATURE REVIEW

A. *Language Vitality and Endangerment*

Language vitality refers to the robustness and resilience of a language, particularly concerning its use, transmission, and sustainability across generations (Zhang et al., 2023). The concept encompasses several dimensions, including the number of speakers, the contexts in which the language is actively used, and community attitudes towards it (Edmonds, 2024). A vital language is characterized by active, intergenerational transmission and its use in various domains such as education, media, and daily communication (Ouabi et al., 2022). Conversely, language endangerment occurs when a language is at risk of falling out of use, often leading to its extinction (Ramonienè & Ramonaitè, 2024).

Several factors contribute to the vitality of a language (Jung, 2023). First, the number of speakers is a crucial indicator. Languages spoken by a larger population are generally more likely to thrive than those with few speakers. However, the mere number of speakers is not sufficient; the context in which the language is used also matters significantly. For instance, languages that are employed in formal education, government, and media tend to have higher vitality compared to those that are confined to informal settings or home environments.

Another critical factor is the attitudes of the community towards their language (Bromham et al., 2020). When speakers perceive their language as a vital part of their identity, culture, and heritage, they are more likely to engage in practices that support its maintenance (Lim, 2020). Positive attitudes can foster intergenerational transmission, where parents actively teach their children the language and use it in daily life. Conversely, if a community views their language as inferior or less valuable compared to dominant languages, this can lead to a decline in its use and transmission (Lee, 2020a).

Language shift occurs when speakers begin to favor another language over their native tongue, often due to social, economic, or political pressures (Connell et al., 2021). This shift can happen gradually; for instance, younger generations might adopt a dominant language for educational or employment opportunities, leading to reduced use of their indigenous language (Bromham et al., 2022). Over time, this can result in a situation where the native language is no longer spoken fluently by younger members of the community, putting it at risk of endangerment (Hameed, 2022).

The phenomenon of language endangerment can be classified into several stages. According to UNESCO's Language Vitality and Endangerment framework, these stages range from "safe" to "extinct". A language is considered "safe" when it is spoken by all generations, while it is "vulnerable" if children are not learning it as their first language. It becomes "definitely endangered" when the language is spoken only by older generations, and "critically endangered" when it is spoken by very few individuals. Finally, a language is classified as "extinct" when there are no remaining speakers.

The loss of a language has profound cultural implications. Language is not merely a tool for communication; it carries the history, traditions, and knowledge of its speakers (Bouchard, 2022). When a language disappears, the associated cultural practices, oral histories, and traditional knowledge are often lost as well. This loss diminishes the community's social cohesion and identity, as language is a primary means through which cultural values and norms are transmitted (Hassan et al., 2015).

Efforts to counter language endangerment often focus on revitalization strategies that aim to strengthen the use of endangered languages within communities (Louf et al., 2021). These strategies can include educational programs, community workshops, and media initiatives that promote the use of the language in everyday life (Gutierrez, 2022). Moreover, fostering positive attitudes toward the language and encouraging its use in various contexts are essential components of successful revitalization efforts (Ting, 2024).

Understanding language vitality and endangerment is crucial for addressing the challenges faced by indigenous languages around the world (van de Haar, 2022). By identifying the factors that contribute to the vitality of languages

and recognizing the processes that lead to endangerment, communities and policymakers can develop targeted strategies for language preservation. Protecting linguistic diversity is not just about saving words; it is about preserving unique worldviews, cultures, and identities that enrich humanity as a whole (Bhatt & Bolonyai, 2022; Montroy, 2022).

B. Globalization and Indigenous Languages

Globalization poses significant challenges to indigenous languages, often leading to language shift as speakers adopt dominant languages like English or national languages (Chan & Chou, 2022). In Indonesia, the promotion of Bahasa Indonesia in education, media, and public life has contributed to the marginalization of local languages, making it increasingly difficult for them to survive (Ariyani et al., 2022). Research indicates that younger generations increasingly favor dominant languages due to perceived economic and social advantages, which leads to concerns about the survival of languages like Moi (Ibrahim et al., 2023).

The impact of globalization on language use is multifaceted. On one hand, increased access to education and economic opportunities can lead to the adoption of national languages, often perceived as gateways to advancement (Lee, 2020b). This shift towards dominant languages is particularly pronounced in urban areas, where economic integration and modernization pressure individuals to prioritize languages that enhance their job prospects and social mobility. On the other hand, this transition can create a disconnect between younger generations and their cultural roots, as language is a vital component of cultural identity. Studies have shown that when children do not learn their indigenous languages, they may struggle to connect with their cultural heritage, resulting in a loss of traditional knowledge and practices (Lim, 2020).

The intergenerational transmission of indigenous languages is vital for their survival. Factors such as family language use, community practices, and the presence of educational programs in indigenous languages significantly influence whether a language is passed on to the next generation (Bouchard, 2022). In this context, the role of families in maintaining the Moi language becomes critical. Families that prioritize the use of the Moi language at home and in community settings contribute to its resilience. Conversely, families that adopt Indonesian or other dominant languages for communication inadvertently contribute to the decline of the Moi language, as children become less exposed to and proficient in their native tongue (Hameed, 2022).

The effects of globalization are not only limited to language shift but also encompass the sociocultural dynamics within indigenous communities. As dominant languages gain prestige, local languages can become stigmatized, leading to decreased motivation among younger speakers to learn and use their native tongue. This stigma can discourage families from speaking their indigenous language at home, further accelerating language shift and endangerment (Bromham et al., 2020).

The Moi language, spoken by the Moi tribes in Southwest Papua, is more than a means of communication; it is a vital component of cultural identity. Research by Bromham et al. (2022) highlights the deep interconnection between language and cultural identity within indigenous communities. Language reflects social norms, values, and the unique worldview of its speakers. For the Moi people, the Moi language serves as a repository of their traditions, stories, and cultural practices, making its preservation essential for maintaining their identity and heritage (Abdelsayed & Bellinzona, 2024).

Moreover, the Moi language plays a crucial role in community cohesion and social bonding. Within the Moi community, shared language fosters a sense of belonging and collective identity. As members engage in cultural rituals, storytelling, and communal activities, the Moi language acts as a medium through which cultural knowledge is transmitted and reinforced. The language serves not only as a tool for communication but also as a means of affirming group identity and belonging, which is crucial for maintaining social unity (Hameed, 2022).

Research indicates that language is intimately tied to concepts of place and identity. The Moi language carries specific terms and expressions that are unique to the environment and cultural practices of the Moi people, which are often lost in translation to more dominant languages. This linguistic connection to the land and community enhances the significance of the Moi language as a cultural asset and underscores the urgency of its preservation (Zhang et al., 2023). The loss of the Moi language would not only impact communication but would also signify a loss of cultural heritage, traditional ecological knowledge, and the collective memory of the Moi people.

The interplay between globalization and indigenous languages is complex and multi-dimensional. While globalization can facilitate access to new opportunities, it can also threaten the survival of languages like Moi. Understanding these dynamics is essential for developing effective strategies for language preservation that honor the cultural heritage and identity of indigenous communities (Qiu & Qiu, 2022). This context reinforces the importance of community-led initiatives aimed at revitalizing the Moi language and ensuring its continued relevance in the lives of the Moi tribes.

C. Language Revitalization Efforts

Efforts to revitalize endangered languages have gained significant momentum globally, with a focus on community involvement, educational programs, and cultural events that promote the use of these languages across various contexts (Dołowy-Rybińska & Hornsby, 2021; Flores Farfán & Olko, 2021). In Southwest Papua, local initiatives aimed at teaching the Moi language in schools and community centers have emerged as vital strategies for revitalization (Ibrahim

et al., 2023). These efforts are crucial for creating an environment where the Moi language can thrive and adapt to modern contexts, ensuring its relevance for future generations.

Community led initiatives play a central role in these revitalization efforts. Programs often include language classes, cultural workshops, and the development of educational materials in the Moi language. Such initiatives provide participants with practical language skills while reinforcing cultural identity and pride. For instance, community members can engage in storytelling, traditional songs, and dances that incorporate the Moi language, thus deepening their connection to their cultural heritage. By emphasizing the importance of the Moi language in daily life, these initiatives help counteract the trend of language shift among younger generations, who may otherwise gravitate towards dominant languages (Lu et al., 2024; Ting, 2024).

Moreover, the inclusion of elders as language teachers is a significant aspect of these programs. Elders possess a wealth of traditional knowledge and linguistic expertise, which they can impart to younger community members (Carpenter et al., 2024). This intergenerational exchange is crucial for maintaining the language's authenticity and ensuring that cultural practices are preserved alongside the language (Lane, 2023). When young people learn from elders, they not only acquire linguistic skills but also develop a sense of respect and appreciation for their cultural heritage (Costa, 2023).

Technology has also opened new avenues for language revitalization, making efforts more accessible and engaging (Ariyani et al., 2022; Carpenter et al., 2024). Digital platforms, social media, and mobile applications can facilitate language learning and create virtual communities where speakers can interact. For example, mobile apps designed for language learning offer interactive exercises, quizzes, and vocabulary lists tailored to the Moi language, making the learning process more enjoyable and effective (Ariyani et al., 2022).

Social media platforms can serve as vibrant spaces for sharing cultural content, stories, and language lessons. Community members can post videos, songs, and discussions in the Moi language, thus promoting its use in everyday contexts and reaching wider audiences. This online engagement can attract younger individuals who are more accustomed to digital communication, ensuring that the Moi language remains relevant in the contemporary digital landscape (Al-Khawaldeh et al., 2024).

In addition to these initiatives, cultural events such as festivals, storytelling sessions, and language camps play a vital role in revitalization efforts (Dołowy-Rybińska & Hornsby, 2021). These events not only celebrate the Moi language but also provide opportunities for community members to practice their language skills in a supportive environment. By fostering a sense of pride in their language and culture, these gatherings encourage participants to use the Moi language more frequently in their daily lives (Montroy, 2022).

Importantly, these revitalization efforts extend beyond language preservation; they empower the community by enhancing social cohesion and reinforcing cultural identity (Peace-Hughes, 2022). By actively participating in language revitalization initiatives, community members contribute to the sustainability of their cultural heritage. As the Moi language continues to be a vibrant part of daily life, it serves as a bridge connecting generations and strengthening communal ties.

The revitalization of the Moi language through community engagement, educational initiatives, and the use of technology presents a comprehensive approach to addressing language endangerment. These efforts are essential for ensuring that the Moi language not only survives but flourishes in contemporary society, maintaining its role as a vital expression of the Moi people's identity (Hansal et al., 2022; Wiltshire et al., 2022). Through sustained commitment and innovative strategies, the Moi language can thrive, securing its place in the future of the community.

III. METHODOLOGY

This study used qualitative and quantitative method to explore the language choice of Moi tribes at family domain. A purposive sampling was used to determine the number of research subject. This study focuses on language choice of Moi tribes in Sorong city, Southwest Papua. The participants of this study were 300 participants and were classified based on gender and ages.

The questionnaire was distributed directly to the respondents. It contained information about the respondents, as well as questions and statements regarding their language choices when communicating with all family members in the family domain.

Semi-structured interviews were conducted with 10 participants. Each participant was interviewed for 30 minutes in their home. Subsequently, the researcher sought permission and arranged a time with the participants to observe their language use within the family domain. To analyze the data, the interviews were transcribed, and notes from field observations were gathered.

IV. RESULT AND DISCUSSION

A. Questionnaire

Language Use Based on Gender

Based on gender, the language use of the Moi Tribes in Southwest Papua is shown in Table 1.

TABLE 1

Gender	Language Use (%)		
	Moi	Indonesian	Mixed-language
Male	35.90	57.80	6.30
Female	37.10	59.70	3.20

The language usage data shows that male and female respondents have similar tendencies, although there are some differences. A total of 57.80% of male respondents use Indonesian, followed by 35.90% who use Moi language and 6.30% who use mixed language. On the other hand, female respondents also show a dominance of Indonesian with 59.70%, while 37.10% use Moi language and only 3.20% use mixed language. Although female respondents use Moi language more than males, both groups indicate that Indonesian is the most commonly used language in daily communication.

The data on language usage among male and female respondents provides crucial insights into the vitality of the Moi language, highlighting both its current standing and the significant threats it faces due to the dominance of the Indonesian language. This analysis seeks to explore these dynamics in detail, examining the implications for cultural identity, community cohesion, and the future of the Moi language.

The data reveals that 57.80% of male respondents and 59.70% of female respondents prefer using Indonesian. This dominance underscores the position of Indonesian as a lingua franca in Indonesia, serving as a unifying language across diverse ethnic and cultural groups. In contrast, the Moi language is used by 37.10% of female respondents and 35.90% of male respondents. While these percentages indicate that a significant portion of the population still engages with Moi, the overall trend shows a clear preference for Indonesian.

The preference for Indonesian can be attributed to several factors. Firstly, the educational system in Indonesia primarily employs Indonesian as the medium of instruction, leading to higher proficiency and familiarity with the language among younger generations. Secondly, the pervasive influence of mass media, including television, radio, and social media, predominantly features Indonesian content, further entrenching its status in everyday communication. As a result, while Moi maintains a presence, it is increasingly overshadowed by Indonesian.

Despite the overshadowing presence of Indonesian, the usage of Moi among respondents suggests a vital connection to local culture and identity. The higher percentage of female respondents using Moi may indicate a stronger attachment to cultural roots, as women often play a key role in preserving traditions and language within families and communities. This connection can be critical for the language's survival, as it reflects an emotional and cultural investment in the Moi language.

Moreover, the use of Moi can serve as a form of resistance against cultural homogenization brought about by globalization. In a world where dominant languages tend to marginalize local tongues, the active choice to use Moi can be a statement of cultural pride and identity. This resistance is crucial, as it helps to maintain the richness of cultural diversity and the unique heritage that languages encapsulate.

However, the vitality of the Moi language is under threat from several factors. One major concern is the low usage of mixed language among respondents, with only 6.30% of males and 3.20% of females opting for this mode of communication. This suggests that there is a tendency to favor the more dominant and standardized Indonesian, which can lead to the gradual erosion of Moi. As the community increasingly opts for Indonesian, the generational transmission of Moi may weaken, risking a decline in its use over time.

Furthermore, the encroachment of globalization presents a significant challenge. The global landscape often prioritizes major languages, which can lead to the diminishing status of local languages like Moi. In such an environment, younger generations may perceive Indonesian, and other global languages, as more advantageous for social mobility, education, and employment opportunities. Consequently, the Moi language may be viewed as less relevant or useful, leading to decreased motivation to learn and use it.

The decline of the Moi language poses serious implications for cultural identity. Language is not merely a means of communication; it is a repository of cultural knowledge, traditions, and values. When a language becomes endangered, the unique perspectives and histories it conveys are at risk of being lost. This is particularly concerning for communities that rely on their language as a key component of their identity.

In the case of the Moi language, the loss of its speakers could mean the disappearance of traditional stories, songs, and customs that are integral to the cultural fabric of the community. The intergenerational transmission of these cultural elements often occurs through language, making its vitality essential for cultural continuity. Without active efforts to preserve and promote Moi, future generations may find themselves disconnected from their heritage.

To counteract the threats facing the Moi language, it is essential to implement strategies that actively promote its use and vitality. Education plays a pivotal role in this regard. Incorporating the Moi language into school curricula can help ensure that younger generations develop proficiency in it. Bilingual education models, where both Moi and Indonesian are taught, can foster an environment where children feel encouraged to engage with their local language while also gaining the benefits of proficiency in the national language.

Additionally, community-driven initiatives can further support the preservation of the Moi language. Cultural events, storytelling sessions, and workshops that celebrate Moi can reinforce its significance and encourage community

members to use it more frequently. Collaborations with local organizations and cultural institutions can also amplify efforts to raise awareness about the importance of preserving the Moi language.

Social media and digital platforms can also serve as valuable tools for revitalization. Creating content in Moi, such as videos, podcasts, and social media posts, can engage younger audiences and make the language more visible in contemporary contexts. By harnessing the power of technology, the Moi language can find new avenues for expression and relevance.

The analysis of language usage patterns among male and female respondents highlights both the vitality and the threats facing the Moi language. While a significant portion of the population continues to engage with Moi, the overwhelming preference for Indonesian and the encroachment of globalization pose challenges to its survival.

To ensure the longevity of the Moi language, proactive measures must be taken, including educational initiatives, community engagement, and the use of digital platforms. By fostering a sense of pride in their linguistic heritage, the Moi-speaking community can work towards preserving their language and cultural identity in the face of ongoing challenges. The future of the Moi language depends not only on its speakers but also on collective efforts to celebrate and protect it as an integral part of Indonesia's rich cultural tapestry.

Language Use Based on Ages

TABLE 2

Ages	Language Use (%)		
	Moi	Indonesian	Mixed-language
11-15	33.30	66.70	0
17-27	19.80	69.10	9.9
28-49	41.70	58.30	0
>50	64.70	35.30	0

Based on the language usage data across different age groups, it is evident that language preferences vary significantly.

Among respondents aged 11-15 years, 33.30% use the Moi language, while 66.70% prefer Indonesian. No respondents from this group use mixed language. In the 17-27 age group, the use of the Moi language decreases to 19.80%, while Indonesian remains dominant at 69.10%. A small portion, specifically 9.9%, uses mixed language. For the 28-49 age group, there is an increase in the use of the Moi language, with 41% of respondents opting for it, while 58.30% use Indonesian. As before, there is no use of mixed language. Interestingly, in the group aged over 50 years, the majority of respondents, 64.70%, use the Moi language, followed by 35.39% who prefer Indonesian. In this group, there is also no use of mixed language. Overall, it can be concluded that the use of the Moi language tends to increase with age, although Indonesian remains the primary choice for most age groups, with minimal use of mixed language.

The data on language usage across various age groups reveals intriguing trends that reflect social and cultural dynamics within society. In this analysis, we will discuss several key aspects arising from the data, including the differences in language preferences among age groups, the social and cultural impacts of language usage, and the implications for education and language policy in the future.

First, the differences in age and language preference are striking. Among respondents aged 11-15 years, a majority 66.70% use Indonesian, while 33.30% use the Moi language. This data suggests that Indonesian, as the country's official language, is more dominant among younger individuals, likely due to the influence of formal education where Indonesian is taught as the primary language of instruction. Additionally, the social environment that predominantly uses Indonesian reinforces this tendency. However, looking at older age groups, particularly those aged 28-49, there is a significant increase in the use of the Moi language, rising to 41%. This trend indicates that as individuals age, they may feel a stronger connection to their local language and culture.

Interestingly, the age group above 50 shows the highest proportion of Moi language usage at 64.70%, compared to 35.39% for Indonesian. This may reflect stronger life experiences and nostalgia associated with the Moi language, which might be used in social and familial contexts. As older generations use the Moi language, they not only preserve it but also teach and pass it on to younger generations. In this context, the Moi language can be seen as a symbol of a robust cultural identity, embodying local wisdom and values that are handed down through generations.

Next, the social and cultural impacts of language usage warrant attention. The high usage of the Moi language among adults may indicate a collective desire to preserve and celebrate their cultural identity. This can be seen as a reaction against globalization and cultural homogenization, which often threaten the existence of local languages. In an increasingly digitally connected society, where international languages like English frequently dominate, the use of the Moi language can be viewed as a form of resistance to maintain cultural diversity. This language not only reflects a mode of communication but also how individuals perceive themselves within a broader cultural context.

Additionally, the data shows that the use of mixed language is minimal across all age groups. This may suggest that people prefer to maintain consistency in their language usage, whether it be Moi or Indonesian. In many contexts, using a single language can provide clarity and avoid confusion in communication. However, in daily life, we often observe phenomena of code-switching, particularly among younger generations. The low incidence of mixed language usage in this data could indicate that respondents feel more comfortable and valued when communicating in a specific language.

The implications of these findings are significant for education and language policy. The increase in the use of the Moi language among adults suggests a need to pay attention to and promote this language in educational contexts. Educators and policymakers should consider how they can incorporate elements of the Moi language into curricula, not just as a communication tool but also as a means of appreciating and celebrating cultural diversity. There may be opportunities to develop programs that encourage the preservation of local languages, enabling future generations to better appreciate and understand the value of their linguistic heritage.

On the other hand, future trends in language usage also need consideration. With the advancement of technology and communication, it is likely that the ways in which people communicate will continue to evolve. Social media and digital platforms may influence language usage, potentially leading to the creation of new language forms that combine elements from various languages. Further research is necessary to understand how future generations will adopt or reject these languages.

Overall, the data on language usage across various age groups provides valuable insights into changing social and cultural dynamics. The increased use of the Moi language among adults and the elderly indicates a need to preserve language and cultural identity amid the challenges of modernization. Additionally, the minimal use of mixed language reflects a societal tendency to maintain clarity in communication.

In this context, it is crucial to continue monitoring and evaluating language usage trends to better understand changes in identity and culture within society. Deeper discussions and further research will help us find the best ways to support the preservation of diverse languages, ensuring that cultural diversity continues to thrive and develop within our communities. With an inclusive approach that values diversity, we can ensure that both the Moi and Indonesian languages remain integral parts of our national identity.

B. Semi-Structured Interview

In a study on language choice among the Moi tribe, interviews with ten participants revealed that in the study on language use among Moi tribe, it was revealed that despite efforts to introduce the Moi language to their children, most of them prefer to use Indonesian in daily interactions. This is evident from the confusion that arises when terms in the Moi language are introduced, as well as the children's difficulties in understanding many words in that language. The influence of social media and television also contributes to the children's language preferences, who tend to be more familiar with Indonesian. Although some parents strive to teach the Moi language through stories and games, the children continue to show a greater interest in content in Indonesian. Furthermore, despite the significant challenges faced, there is an awareness of the importance of introducing the Moi language and culture to future generations. These findings reflect a clear shift from the use of the Moi language toward Indonesian within the family context, raising concerns about the survival of the Moi language and culture in the future.

This study reveals that despite significant efforts by Moi parents to introduce the Moi language to their children, most of the children prefer to use Indonesian in their daily interactions. This indicates a gap between the parents' desire to preserve the language and the reality faced by the younger generation. The confusion that arises when Moi terms are introduced reflects the children's unfamiliarity with the language. Many of them struggle to understand even basic words in the Moi language, indicating that its use within the household is increasingly marginalized.

The influence of social media and television on children's language preferences is also significant. In this digital age, children are exposed more to content in Indonesian, which is more accessible and relevant to their daily lives. The availability of Indonesian-language television programs and social media platforms has made children feel more comfortable and familiar with the language. This impacts their language choice, leading to the further neglect of the Moi language.

Although some Moi parents strive to teach the Moi language through engaging methods, such as storytelling and games, these efforts have not been effective enough to capture children's interest. The greater interest in content in Indonesian suggests that children tend to choose what they find more enjoyable and relevant to their world. This phenomenon highlights the challenges faced in language preservation efforts, where content that does not align with children's interests often receives less attention.

Amid these challenges, there is a growing awareness among Moi family regarding the importance of introducing the Moi language and culture to future generations. They recognize that without concrete efforts, the Moi language risks extinction alongside the increasing dominance of Indonesian. This awareness demonstrates a sense of hope and commitment to taking action for the preservation of their language and culture.

However, these findings also reflect a clear shift from the use of the Moi language to Indonesian within the family context. This shift raises deep concerns about the future viability of the Moi language and culture. If the younger generation continues to adopt Indonesian as their primary language, they are likely to lose their connection to their cultural heritage.

In facing these challenges, more systematic strategies are needed to preserve the Moi language. For example, involving children in activities that highlight the Moi language and culture, such as cultural festivals or language competitions, could be effective steps. Additionally, collaboration with educational institutions to integrate the Moi language into school curricula is crucial. This way, children not only learn the Moi language but also experience the cultural values embedded within it.

Overall, this study underscores the importance of collective awareness and planned efforts in maintaining the Moi language and culture. Without concrete actions, this language is at risk of extinction, and the cultural identity of the Moi tribe may fade away. Therefore, the involvement of all parties' families, communities, and educational institutions is essential to ensure that this language and culture remain vibrant and relevant amidst changing times.

V. CONCLUSION

Based on the data regarding language use within the Moi community families, it is evident that Indonesian is predominantly used over the Moi language. Despite efforts from family members, particularly women, to introduce and teach the Moi language to children, many of them prefer to communicate in Indonesian. This reflects a significant difficulty in understanding the Moi language, as children often feel confused by its terms.

Factors such as the influence of social media, television, and a preference for content in Indonesian contribute to this shift. While some parents attempt to teach the Moi language through stories and games, children's interest in Indonesian remains stronger.

This situation raises concerns about the future viability of the Moi language and the cultural identity of the Moi people. Without more structured efforts and strong support to preserve this language and culture, there is a risk that the Moi language will become increasingly marginalized and potentially extinct. Therefore, it is crucial for the community and relevant stakeholders to develop more effective strategies to enhance the use of the Moi language within families and ensure that this cultural heritage remains protected.

ACKNOWLEDGEMENTS

The Fundamental Regular Research (PFR) project is funded by the Indonesian Ministry of Education, Culture, Research, and Technology, Directorate General of Higher Education, Research, and Technology. We would like to express our sincere gratitude for the funding support provided based on the decision of the budget authority of the Directorate of Research, Technology, and Community Service, No. 0459/E5/PG.02.00/2024, dated May 30, 2024, regarding the acceptance of the first-phase operational assistance program for public universities in the research and community service program for the fiscal year 2024.

REFERENCES

- [1] Abdelsayed, I., & Bellinzona, M. (2024). Family Language Policies for Maintaining Arabic as a Home Language in Italy: The AHLI Project. *Annali Di Ca Foscari Serie Orientale*, 60(July), 5–40. <https://doi.org/10.30687/AnnOr/2385-3042/2024/01/001>.
- [2] Al-Khawaldeh, N. N., Alomoush, O. I., Al Khalaf, E. M., Almahameed, Y. S., & Jaradat, A. A. (2024). Language Maintenance: The Case of Modern Standard Arabic Among Bilinguals. *Journal of Language Teaching and Research*, 15(2), 588–597. <https://doi.org/10.17507/jltr.1502.27>
- [3] Alshammri, A. (2024). Second Language Maintenance Amongst Sojourner Saudi Families After Returning to Their Home Country. *World Journal of English Language*, 14(2), 101–108. <https://doi.org/10.5430/wjel.v14n2p101>.
- [4] Álvarez Mella, H., Blattner, C., & Gómez-Pavón Durán, A. (2023). Family expectations towards Spanish language maintenance and heritage language programs in Germany. *Journal of World Languages*, 9(1), 47–67. <https://doi.org/10.1515/jwl-2022-0060>
- [5] Ariyani, F., Putrawan, G. E., Riyanda, A. R., Idris, A. R., Misliani, L., & Perdana, R. (2022). Technology and minority language: an Android-based dictionary development for the Lampung language maintenance in Indonesia. *Tapuya: Latin American Science, Technology and Society*, 5(1). <https://doi.org/10.1080/25729861.2021.2015088>
- [6] Balaska, C. (2024). Family language policy in Italian transnational families in the UK: Influence of language ideologies on heritage language management. *Ampersand*, 13(August), 100188. <https://doi.org/10.1016/j.amper.2024.100188>.
- [7] Bhatt, R., & Bolonyai, A. (2022). Multilingualism as an Object of Sociolinguistic Description. *Languages*, 7(4), 1–13. <https://doi.org/10.3390/languages7040277>
- [8] Bouchard, M.-E. (2022). The vitality of Angolar. *Journal of Pidgin and Creole Languages*, 37(1), 160–188. <https://doi.org/10.1075/jpcl.00089.bou>
- [9] Bromham, L., Dinnage, R., Skirgård, H., Ritchie, A., Cardillo, M., Meakins, F., Greenhill, S., & Hua, X. (2022). Global predictors of language endangerment and the future of linguistic diversity. *Nature Ecology and Evolution*, 6(2), 163–173. <https://doi.org/10.1038/s41559-021-01604-y>
- [10] Bromham, L., Hua, X., Algy, C., & Meakins, F. (2020). Language endangerment: A multidimensional analysis of risk factors. *Journal of Language Evolution*, 5(1), 75–91. <https://doi.org/10.1093/jole/lzaa002>
- [11] Carpenter, C., Lyon, J., Thorogood, M., & Armstrong, J. (2024). Seeding Alignment Between Language Technology and Indigenous Methodologies: a decolonizing framework for endangered language revitalization. *3rd Annual Meeting of the ELRA-ISCA Special Interest Group on Under-Resourced Languages, SIGUL 2024 at LREC-COLING 2024 - Workshop Proceedings*, 318–324.
- [12] Chan, B. H. S., & Chou, C. I. P. (2022). Translanguaging practices of Macau junior-one students in a remedial class. *Asian-Pacific Journal of Second and Foreign Language Education*, 7(1). <https://doi.org/10.1186/s40862-022-00164-3>
- [13] Chen, L. (2023). Assessing Language Vitality and Sustainability of Minor Chinese Dialects: A Case Study of Dapeng, a Hakka–Cantonese Mixed Dialect. *Sustainability (Switzerland)*, 15(9), 1–18. <https://doi.org/10.3390/su15097478>
- [14] Ting, C. J. (2024). The discursive construction of language ownership and responsibility for Indigenous language revitalisation. *Journal of Sociolinguistics*, 28(1), 46–64. <https://doi.org/10.1111/josl.12630>

- [15] Connell, B., Griffiths, S., Martin, M., Hayward, L., & Zeitlyn, D. (2021). Language ecology, language endangerment, and relict languages: Case studies from Adamawa (Cameroon-Nigeria). *Open Linguistics*, 7(1), 244–300. <https://doi.org/10.1515/opli-2021-0011>
- [16] Costa, J. (2023). A materialist take on minoritization, emancipation, and language revitalization: Occitan sociolinguistics since the 1970s. *Journal of Sociolinguistics*, 27(4), 327–344. <https://doi.org/10.1111/josl.12618>
- [17] Dołowy-Rybińska, N., & Hornsby, M. (2021). Attitudes and Ideologies in Language Revitalisation. *Revitalizing Endangered Languages: A Practical Guide*, 104–117. <https://doi.org/10.1017/9781108641142.008>
- [18] Edmonds, I. (2024). English Language Learners' Attitudes Towards Bilingualism: Chicago Suburbs Case Study. *Journal of Language Teaching and Research*, 15(3), 685–696. <https://doi.org/10.17507/jltr.1503.01>
- [19] Fitriati, A., & Wardani, M. M. S. (2020). Language Attitudes and Language Choice Among Students in Yogyakarta: a Case Study At Universitas Sanata Dharma. *International Journal of Humanity Studies (IJHS)*, 3(2), 239–250. <https://doi.org/10.24071/ijhs.v3i2.2226>
- [20] Flores Farfán, J. A., & Olko, J. (2021). Types of Communities and Speakers in Language Revitalization. *Revitalizing Endangered Languages: A Practical Guide*, 85–99. <https://doi.org/10.1017/9781108641142.007>
- [21] Montroy, M. (2022). Multilingualism in Sao Tomé and Principe: Use of Subtitling Approach. *Sustainable Multilingualism*, 21(1), 26–55. <https://doi.org/10.2478/sm-2022-0012>
- [22] Gutierrez, A. T. (2022). The Language Shift from the Middle and Upper Middle-Class Families in the Kapampangan Speaking Region. *Language, Discourse and Society*, 10(2), 49–61.
- [23] Hameed, A. (2022). Mother, Mother Tongue, and Language Endangerment Process: An Exploratory Study. *Theory and Practice in Language Studies*, 12(4), 726–735. <https://doi.org/10.17507/tpls.1204.13>
- [24] Hansal, O., Le, N. T., & Sadat, F. (2022). Indigenous Language Revitalization and the Dilemma of Gender Bias. *GeBNLP 2022 - 4th Workshop on Gender Bias in Natural Language Processing, Proceedings of the Workshop*, 1, 244–254. <https://doi.org/10.18653/v1/2022.gebnlp-1.25>
- [25] Hassan, R., Ghazali, K., & Omar, A. H. (2015). Vitality of the Orang Asli languages in Gerik, Perak. *Oceanic Linguistics*, 54(2), 492–506. <https://doi.org/10.1353/ol.2015.0026>
- [26] Ibrahim, I., Lukman, Gusnawaty, G., & Iswary, E. (2023). the Moi Language's Maintenance Level and Transmission Pattern in Sorong, Southwest Papua. *The Seybold Report*, 18(8), 847–856.
- [27] Inan, S., Harris, Y., & Woodbury, G. (2024). Examining the Role of Parental Acculturation Strategies and Language Attitudes in Shaping Heritage Language Proficiency in Children of Turkish Descent in the United States. *Journal of International Students*, 14(4), 939–970. <https://doi.org/10.32674/jis.v14i4.6589>
- [28] Jamallullail, S. H., & Nordin, S. M. (2023). Ethnolinguistics Vitality Theory: The Last Stance for a Language Survival. *Sustainable Multilingualism*, 22(1), 27–55. <https://doi.org/10.2478/sm-2023-0002>
- [29] Jenkins, D. L. (2024). Shift Still Happens: Spanish Language Maintenance in the Face of Growth and Change in the Western United States. *Languages*, 9(6). <https://doi.org/10.3390/languages9060205>
- [30] Jung, S. J. (2023). Language shift and maintenance of the Korean community in Australia An update with the 2021 census. *Korean Linguistics*, 19(2), 121–139. <https://doi.org/10.1075/kl.00003.jun>
- [31] Küün, E. (2015). Impact of change of the language environment on the extent of language shift in the context of linguistics. *Trames*, 19(1), 73–91. <https://doi.org/10.3176/tr.2015.1.05>
- [32] Lane, P. (2023). From Silence to Silencing? Contradictions and Tensions in Language Revitalization. *Applied Linguistics*, 44(5), 833–847. <https://doi.org/10.1093/applin/amac075>
- [33] Lee, N. H. (2020a). Peranakans in Singapore: Responses to language endangerment and documentation. *Language Documentation and Conservation, Special Issues*(19), 123–140
- [34] Lee, N. H. (2020b). The Status of Endangered Contact Languages of the World. *Annual Review of Linguistics*, 6, 301–318. <https://doi.org/10.1146/annurev-linguistics-011619-030427>
- [35] Lim, T. (2020). Ethnolinguistic notes on the language endangerment status of Mintil, an Aslian language of Malaysia. *Journal of the Southeast Asian Linguistics Society*, 13(1), i–xiv.
- [36] Louf, T., Sánchez, D., & Ramasco, J. J. (2021). Capturing the diversity of multilingual societies. *Physical Review Research*, 3(4), 43146. <https://doi.org/10.1103/PhysRevResearch.3.043146>
- [37] Lu, Y., Littell, P., & Rice, K. (2024). Empowering Oneida Language Revitalization: Development of An Oneida Verb Conjugator. *2024 Joint International Conference on Computational Linguistics, Language Resources and Evaluation, LREC-COLING 2024 - Main Conference Proceedings*, 1, 5757–5767.
- [38] Mackiewicz, J. (2018). A Mixed-Method Approach. In *Writing Center Talk over Time*. <https://doi.org/10.4324/9780429469237-3>
- [39] Mendieta, E. (2024). Language Attitudes in a Historic Latino Community: The Case of Spanish in Northwest Indiana. *Languages*, 9(8). <https://doi.org/10.3390/languages9080263>
- [40] Montroy, M. (2022). Multilingualism in Sao Tomé and Principe: Use of Subtitling Approach. *Sustainable Multilingualism*, 21(1), 26–55. <https://doi.org/10.2478/sm-2022-0012>
- [41] Nance, C. L., & Moran, D. (2022). Place identity and authenticity in minority language revitalisation: Scottish Gaelic in Glasgow. *International Journal of Bilingualism*, 26(5), 542–563. <https://doi.org/10.1177/13670069221110382>
- [42] Nursanti, E., & Andriyanti, E. (2021). Language identities of multilingual college English learners in Indonesia. *Eurasian Journal of Applied Linguistics*, 7(1), 316–337. <https://doi.org/10.32601/ejal.911403>
- [43] Ouabi, O.-L., Pomarede, P., Declercq, N., Zeghidour, N., Geist, M., Pradalier, C., Declercq, N. F., & Edric Pradalier, C. (2022). Learning the Propagation Properties of Plate-like Structures for Lamb Wave-based Mapping. *Ultrasonics*, 106705. <https://doi.org/10.1177/ToBeAssigned>
- [44] Peace-Hughes, T. (2022). Minority language education: Reconciling the tensions of language revitalisation and the benefits of bilingualism. *Children and Society*, 36(3), 336–353. <https://doi.org/10.1111/chso.12537>
- [45] Qiu, C.-A., & Qiu, Z. (2022). Language Maintenance and Shift of a fangyan Group: The Case of Mid-Mountain Hakka in

- Hakka-Chaoshan Adjoining Areas. *SAGE Open*, 12(4). <https://doi.org/10.1177/21582440221132521>
- [46] Ramonienė, M., & Ramonaitė, J. T. (2024). The Role of the Mother in Lithuanian Heritage Language Maintenance. *Languages*, 9(7). <https://doi.org/10.3390/languages9070241>
- [47] Ravindranath, M., & Cohn, A. C. (2014). Can a language with millions of speakers be endangered? *Journal of the Southeast Asian Linguistics Society*, 7(August), 64–75.
- [48] Slavkov, N. (2017). Family language policy and school language choice: pathways to bilingualism and multilingualism in a Canadian context. *International Journal of Multilingualism*, 14(4). <https://doi.org/10.1080/14790718.2016.1229319>
- [49] Tawalbeh, A. (2019). Theoretical approaches and frameworks to language maintenance and shift research. *Apples - Journal of Applied Language Studies*, 13(2), 23–44. <https://doi.org/10.17011/apples/urn.201903051738>
- [50] Ting, C. J. (2024). The discursive construction of language ownership and responsibility for Indigenous language revitalisation. *Journal of Sociolinguistics*, 28(1), 46–64. <https://doi.org/10.1111/josl.12630>
- [51] van de Haar, A. (2022). Migrants' Multilingual Coping Mechanisms. *Queeste*, 29(2), 168–173. <https://doi.org/10.5117/que2022.2.003.haar>
- [52] Wiltshire, B., Bird, S., & Hardwick, R. (2022). Understanding how language revitalisation works: a realist synthesis. *Journal of Multilingual and Multicultural Development*, 1–17. <https://doi.org/10.1080/01434632.2022.2134877>
- [53] Yuan, X. (2022). Current research in bilingualism and bilingual education. *International Journal of Bilingual Education and Bilingualism*, 25(1). <https://doi.org/10.1080/13670050.2019.1648379>
- [54] Zhang, L., Tsung, L., & Qi, X. (2023). Home language use and shift in Australia: Trends in the new millennium. *Frontiers in Psychology*, 14(February), 1–14. <https://doi.org/10.3389/fpsyg.2023.1096147>



Ibrahim obtained his Doctor degree and Master degree in Linguistic at Hasanuddin University, Indonesia. He earned his Bachelor degree in English literature at State University of Makassar, Indonesia. He is currently a full-time lecturer at Department of English Education of Universitas Muhammadiyah Sorong, Indonesia. His teaching and research interest are in Sociolinguistic, Semantic, and Pragmatic. He has published in several SINTA accredited journals, and several articles in international journals.



Dian Saputra obtained his master's degree from the State University of Makassar (UNM), Indonesia, in 2017. He is a lecturer in the English Language Education Department, Faculty of Teacher Training and Education, at Universitas Muhammadiyah Sorong. His research interests include English Language Teaching, Curriculum Development, and Education Management. Currently, he is focused on supporting local communities in improving educational performance and promoting local empowerment.



Rinda Hardianti earned her Bachelor's degree in English Education from the Faculty of Teacher Training and Education, at Universitas Muhammadiyah Sorong. She obtained her Master degree in English Language Education from Universitas Muhammadiyah Prof. Dr Hamka. She is currently a permanent lecturer at Universitas Muhammadiyah Sorong in Indonesia. Her area of interest is in the language learning, English education, and English for young learner.



Lukman holds an academic degree in Communication Science from Gadjah Mada University in Indonesia. He is currently a permanent lecturer at Ahmad Dahlan University in Indonesia, where he teaches communication sciences. His teaching and research interests focus on development communication, digital media, and mass communication. He's written various publications for national and international periodicals.