

## **The Existence of Nias Language towards the Youth**

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**Abstract:** The role of youth in maintaining a culture is desirable because the culture is the identity of the young people themselves. Language cannot be separated by culture and vice versa. In this research study about how many Nias local language word list which was hardly used in everyday communication. Data were obtained through a questionnaire with the results obtained are the five words that almost unknown of participants. And this is one of the tasks the younger generation to preserve Nias language as part of the culture and identity.

**Keywords:** The existence of Nias language, culture, endanger.

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### **INTRODUCTION**

Youths are powerful element to develop the potency of region in order that the community can survive and get a better life. The youths are also very important aspect to design the development of their region in the part of education, economy, health, culture, language and many other things, which have relation to the necessity of the community. The youths as a new generation have responsibility to push and accelerate the development of all aspects. They may become innovator or the actor to the program of the development. The youths also are full of skills, productivity, agent of change, agent of movement and agent of analysis.

The youths as innovator or actor of the development should be active to think what the needs of the community and promote their region to the national or international level by exhibiting the potential of their region for example, tourism area, culture, traditional houses and the history places. On the other hand, of course the youths have obligation to preserve the potential of their region and prepare themselves to anticipate the probability of losing their identities as youth for instance losing of their native language. By doing these, they have participated in development of their region.

One of the potency as mentioned above is Nias language as a part of Nias culture. Nias language and Nias culture can not be separated, they intertwine each other. Nias culture can be understood through Nias language and Nias language can be understood through Nias culture. Both of the terms become a mirror of Nias people and reinforce each other This opinion is supported by Ralph [1] says that a language is a part of a culture and culture is a part of language It can not be

disavowed that Nias youths where they will go or where they are, they have identity namely their culture and language.

Refers to the previous information, Nias youths have a very important role to preserve and promote the Nias language and the Nias culture where they will go and where they are. When they do this, it is the sign that they are participating to develop their beloved region Nias Island. For example, when Nias youths do their activities, they communicate with Nias language like at home, at school, in the market, or in tourism area. They show their enthusiasm in their language and culture.

Nias Language as a part of Nias culture is necessary to be maintained because it generally can enrich the world civilization and specifically Nias civilization. Nias youths have to take an active part to socialize them when they interact to the other persons. Furthermore, Nias youths also have awareness that Nias language must be preserved continuously and even have been transferred to the next generation because Nias youths have a good potency for example, strong spirit, power, intelligent and they never give up from challenge.

In common sense, Nias Youths should be able to utterance their idea, opinion or explain something by using Nias Language fluently without hesitation. There is a must for them because they were born, educated and live in this area. That's ridiculous if they aren't able to speak freely. They should speak freely to express something without shifting to Indonesian.

However, based on the observation towards Nias youths' interaction at IKIP Gunungsitoli especially

at the third semester of English department 2012/2013 showed that most of them do not use Nias language as a tool of their communication. They spoke Indonesian instead. From their interactions they felt more comfortable to use Indonesian. They spoke as a part of Nias Language and a part of Indonesian, for example “**LŌ APA-APA**” (It doesn’t matter or It’s no problem) *lō* is Nias Language, *Apa-apa* is Indonesian). They quickly shifted the words into Indonesian.

Then, the researcher interviewed some of the students by using Nias language for example, *hadia gohitō dōdōu wa ōfili Program Studi Pendidikan Bahasa Inggris?, ha dia nifaluamō ba wondrou’ō fa’atua tuamō ba wangi’ila Bahasa Inggris?, ha dia nifaluamō ena’ō a’ozu gohitō dōdōmō ba wanalui fa’atua-tua ba IKIP Gunungsitoli?.* The researchers chose the topic “*halōwō seroma’okho*” and invited them to speak by using Nias language only, all of the students who were interviewed were not able to speak Nias language in complete sentence, they always used Indonesian to shift the words.

Eventhough only a few students interviewed as representative of youths, however, this shows that Nias youths have problem about their native language. They have problem in vocabulary. Many words that they do not understand in Nias language and they directly replace the words into Indonesian.

Based on the problems above, the researcher wants to do a research by choosing a title “the existence of Nias Language towards Nias youths in 2012/2013”. Through this research, it can give the contribution for the Nias youths about the development of Nias language as a part of Nias culture.

## LITERATURE REVIEW

### The Existence of Nias Language

The existence of Nias Language is never isolated from Nias Culture. Nias culture can be understood or explained by using Nias language. Nias language is a typical form of Nias Culture. Both of the terms can not be separated, they intertwine and support each other. For example, when someone explains the wedding party in Nias culture, he/she must tell it by using the language; he/she probably uses Indonesian or Nias language. Ralph [1] says “Language and culture can not exist without each other” Further, Jiang explains that language is a part of culture, and that it culture and plays a very important role in it.

Related to this opinion, Daniel [2] explains “Human, Language and Culture Born together, growth connecting each other”. The statement emphasizes that Nias language, Nias Culture and Nias youth are in a unity. Nias youths have to maintain Nias language by using it in their daily activities and at the time, they promote Nias culture. Studying the language and

culture in the same explanation will affect our understanding or even it makes complexity in mastering both of the terms because where the language is, there is a culture. Therefore, the researchers are talking about them in separating position.

### Nias Language

Nias language is regional language, which is used by Nias people to interact or to communicate to each other, to express their idea, feeling, and to harmonize the relationship between people in their community. This idea is supported by David [3] “Language is part of the nature of human beings; it is what defines us. Language is part of our daily lives and our nightly dreams. Language allows us to communicate, express our ideas, feelings, thoughts, behaviors, etc. we think through language. Without language, we are not able to enjoy the world” Relate to this research, Nias language as a part of language in the world gives an important role for Nias people to build their existence in surviving their living. Nias youth has to take a part in using the language in their daily activities because Nias language is typical their identity. Right now, Nias language is not attracted the youths’ attention to use the language as their communication, they think that Indonesian has more prestige than Nias language. The parents who have a high position in society for example (civil servant) do not use Nias language at home they use Indonesian instead. Many youths suppose that using Nias language as their communication can not follow the development in global area. They are ashamed to themselves. They want to speak Indonesian to their friends even though their competence in speaking Indonesia is limited. It can be seen when the youths come from village into town. Nias language as a tool of culture transmission will not be function to transfer the culture to the next generations.

### Nias Culture

Nias culture is a way of life of Nias people in building their performance to get their living. Culture consists of four basic categories:

- Culture understood as people’s way of life and traditions – how people live in concrete terms, their activities, their ways of living together and so on;
- Culture understood as the objective of structures people live in, the social, political and economic institutions for example;
- Culture understood as the norms or values characterizing people lives – the ideas people have about their life, behavior, mentality, consciousness and so on;
- Culture understood as valued products or artifacts: as artistic life and artistic products or different kinds, for example literature, music, art and so on.

It can be concluded that culture involves the whole of way of society life, for example, how to act, how to think, how to behave, how to earn living, how to serve people, how to communicate

Related to this research, Nias culture as mentioned above constitutes a region culture where it is transmitted from generation to the next generation. The culture can fulfill the function of allowing communication with understanding the existence of the ways of their life to share meanings. Culture harmonizes the society's living, how to interact, how to serve each other, how to communicate. Communication relates to the language in the oral and written genres that fulfill particular social functions in community. Nias Language as a tool of communication should be generated to the youth.

### **The Potentially Endangered Language**

Nias language could be potentially endangered language if Nias youths do not use it as their communication. Crystal [4] defines "the potentially endangered language is socially and economically disadvantaged, under heavy pressure from a larger language, and beginning to lose child speakers". The researcher's experience showed that Nias Youths rarely use Nias Language in their communication; they always mixed Indonesian when they speak. In this matter, Nias language is a language that no longer has any speakers or that is no longer in current use because of Indonesian. Nias youths have selves-confidence when they speak Indonesian or they are easy to express something by using Indonesian. Speakers of some languages, particularly regional or minority languages, may decide to abandon them based on economic or utilitarian grounds, in favour of languages regarded as having greater utility or prestige. This process is gradual and can occur from either bottom-to-top or top-to-bottom. The Languages with a small, geographically isolated population of speakers can also die when their speakers are wiped out by genocide, disease, or natural disaster.

In another side a language is often declared to be dead even before the last native speaker of the language has died. If there are only a few elderly speakers of a language remaining, and they no longer use that language for communication, then the language is effectively dead. A language that has reached such a reduced stage of use is generally considered moribund. Once a language is no longer a native language - that is, if no children are being socialized into it as their primary language - the process of transmission is ended and the language itself will not survive past the current generation. This is rarely a sudden event, but a slow process of each generation learning less and less of the language, until its use is relegated to the domain of traditional use, such as in poetry and song. Typically

the transmission of the language from adults to children becomes more and more restricted, to the final setting that adults speaking the language will raise children who never acquire fluency.

## **METHODOLOGY OF THE RESEARCH**

### **Research Approach**

The approach of this research applies the qualitative approach. This approach is useful for describing the particular, localized setting for Nias youths in using the language. This approach emphasizes to the meaning of the phenomenon of using Nias language in Nias youth's daily life.

### **Location of the Research**

This research will be held at IKIP Gunungsitoli, the second semester of English department 2011/2012. In this location, the researchers will get the real social situation or even because in this place can be found the amount of participants who come from different area in Nias Island.

### **The Data and Participants of the Research**

The Nias youths who are the third semester of English at Department IKIP Gunungsitoli constitute the representative of different area where they are able to give the true data about Nias language related of mastering vocabulary because they are intellectual youths besides they really know the even of using Nias language among the youths. The researchers also as Nias people and lectures at English Department of IKIP Gunungsitoli will be easy to do the observation to the youths and interview them directly. This social situation will emerge in frequent recurring activities.

### **The Procedures of Data Collection**

In qualitative research, the researchers are the main instrument to do the observation. The researchers will involve themselves to communicate with the informants, which is called participation observation. To collect the data the researchers will apply the grand tour observation where the researchers get the general information about social situation to the object of the research. The next, the researchers will do mini-tour observation. The researchers will get the specific description of what the data that have not been acquired. Then, the researchers will do the selective observation where the researchers will select the most important aspects to be continued in getting the data.

The ways the researchers collect the data; the researchers will apply the interview. The interview will be done in the formal and informal interview. Organizing the topic of dialogue will do the formal interview, place and time and the informal interview will be done without organizing the activities like communicating with the informants where they will meet or what is the topic of their communication. Besides the interview, the researchers also apply the

questionnaire. In this part, the researchers will prepare some Nias language vocabulary by asking the informants to use the words in good sentences. The vocabulary list consists of daily activities. By doing this, the researchers will understand the capability of the informants in using Nias language vocabulary in their daily activities.

### Technique of Data Analysis

The researchers will analyze the data by the same time the researchers apply the grand tour observation, mini tour observation and selective observation. The researchers also take a note, record the even like dialogue, and interview. The conclusion the researchers will be got, it will always consult with the data that have been acquired from the respondents. If the conclusion that has been acquired will not be supported by the data, the researchers will change the hypothesis and will go to the field again to get the new data to the informants or it probably to the other informants. All the data that have been acquired should be reduced, explained and taken the conclusion.

### Checking Data Quality

The data in a research can be valid when getting data will synchronize with the data from field. In getting the data, it probably has mistake. This happens because of the weakness from the researchers themselves, respondents or the instruments, which used. To verify the data, the researchers will use triangulation. Triangulation will be done by checking and rechecking the data to the respondents or to the persons who understand more about Nias language. Ethel [5] explains that triangulation is a form of cross validation that seeks regularities in the data by comparing different participants, settings, and methods to identify recurring results.

### CASE STUDY

The main problem of this research is how many words that endanger loss from the words provided by the researcher? To answer this question, the researcher provided one hundred words of Nias Language. These words are rarely used in daily communication. The participants consist of 91 persons they are all youth of Nias Island. They are the third semester of English department. The researcher used the purposive sampling to get the sample. The words that the researcher provided can be seen as follow:

**Table-1: Tester Words**

Words	Words	Words	Words	Words
1. Abaõbaõ	21. Baragale	41. Owa'ewa'e	61. Oto	81. Handro
2. Abo'a	22. Dolodolo	42. Riwariva	62. Saisi	82. Bawagoli
3. Abihi	23. dolidoli	43. Rurusa	63. Sima	83. Homa
4. Aboto	24. Dawodawo	44. Fakhalo	64. Sodo	84. Lowilowi
5. Aburu	25. Doladola	45. Falefale	65. Kisa	85. Telogu
6. Abuzabuza	26. Dorohowa	46. Farange	66. Sowu	86. Otu'otu
7. Adaya	27. Dorongasa	47. Faro	67. Sulo	87. Faohi
8. Adawadawa	28. Etuna	48. Felai	68. Somo	88. Terigawa
9. A'ebu	29. Eza'i	49. Fanaeta	69. Sula	89. Moloba
10. Aeru	30. Faefae	50. Fufu	70. Tafu	90. Ni'ogaso
11. A'ewo	31. Fafiri	51. Gado	71. Towa	91. Nisaigo
12. Ahaya	32. Failo	52. Helehele	72. Unago	92. Saowi
13. Aligayafu	33. Lambilambi	53. Hese	73. U'o	93. Tobalaese
14. Alimbuano	34. Lawidu	54. Hohou	74. Wahawaha	94. Molondru
15. Alukha	35. Marano	55. Howo	75. Walowalo	95. Ehomu
16. Anani	36. Mbrungombrungo	56. Khakha'a	76. We'ewe'e	96. Fanuge
17. Awi	37. Ndrundru	57. Kowo	77. Zonozono	97. Malimbrozi
18. Bahio	38. Raohamo	58. Lafaenge	78. Tendroma	98. Molizo
19. Ba'uba'ulo	39. Razi	59. Onaona	79. Tamboni	99. Malimbro'a
20. Balohono	40. Olambu	60. O'ogo	80. Managawa	100. Halasa

The familiar words that were understood by the participants as follows:

**Table-2: Familiar Words**

No	Words	The participants choosing the words
1	Aboto	91
2	aburu	90
3	Abo'a	88
4	A'ebu	80
5	Oto	80

From the data above, the researcher concludes that these words are familiar for the youth in their daily activities. At the other side, the researcher found the

unfamiliar words for the youth in their daily activities as follows:

**Table-3: Unfamiliar Words**

No	Words	The participants choosing the words
1	Bahio	6
2	Faefae	6
3	Failo	6
4	Homa	3
5	Malimbro'a	7

From the data, it can be concluded that these words are rarely used in the youths daily activity. Based on the purpose of this research, to find out how many words that are not understood by the youths. The data showed that there are 5 (five) words that are unfamiliar to the youths. It means that the words nearly endangered among the youths in their daily activity. This happened because the youths always tend to speak Indonesian as the tool of their daily communication.

#### **CONCLUSION**

The five words that the participants understood are the most familiar words among them while the five ones, the most unfamiliar among them. The theory tells us that Language is apart of culture, which describes our daily life. The five words that nearly endangered among the youths will indicate the sign that Nias Culture will be lost to the next generation if we do not have effort to tell them about our language. The researcher suggests that not only telling the youths orally but also tell them in writing.

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