



The Role of Family Interpersonal Communication in Preserving Local Languages

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Abstract

This study discusses the Role of Family Interpersonal Communication in Preserving Regional Languages, especially Flores Families in Tabarano Village, Wasuponda District, East Luwu Regency. Flores in the Flores family in Tabarano Village, and the role of interpersonal communication of the Flores family in the preservation of the Flores language. This type of research is qualitative research. In order to obtain data in this study, the authors used techniques including observation, interviews, and documentation. The results of this study show an overview of the interpersonal communication of Flores families in Tabarano Village. Currently, the use of language when communicating tends to use Indonesian. day to day. And there are also family members whose children can speak Flores because they have been accustomed to using the Flores language since they were young and some of their children have attended school in Flores. The form of an illustration of preservation is by listening to the Flores language when speaking, teaching directly, and teaching the Flores language when their children question the meaning of the Flores language they hear. Family interpersonal communication is currently experiencing a shift such as the loss of the use of the Flores language when communicating with the family, then the use of the Flores language from the parents is answered with Indonesian by the child, then the use of the Flores language is mixed with Indonesian when speaking which makes the Flores language not superior in the preservation process. The lack of a positive response from children towards parents' efforts to preserve the Flores language so that parents also understand and adjust to what is in their environment.

Keywords: *The role of the family; interpersonal communication; preservation of regional languages.*

Introduction

Communication in the family environment has a very large position or role in developing speaking skills, personality skills and building the motivation of family members, more specifically children. Communication in the family environment, parents must create a harmonious, harmonious and balanced atmosphere and must also be open in communicating with children both in providing prohibitions, education, knowledge, guidance to children in stimulating social and cultural life. Family communication greatly determines the social and cultural life of children at home and outside.

Communicating is a reflection of culture itself, with culture we are able to apply values that aim to facilitate living arrangements in their environment. Communication using language is the verbal expression of ideas that can be understood by members of the social group. Every language used in communication has meaning, as is the case with regional languages. The local language is used according to the culture of the supporting community. Regional languages are one of the nation's legacies that need to be preserved and maintained continuously or from generation to generation.

Merantau is the departure or movement of a person to leave the place where he came from or was born in order to live a new life or to simply seek life experience or work. There are many factors that cause someone to decide to migrate, such as life demands to make a living, seek knowledge, or curiosity about a place or situation. As for one of the tribes in Indonesia who migrated to other areas, namely the Flores tribal community, one of the areas that became the overseas area for the Flores family was Tabarano Village, Wasuponda District. Wasuponda is one of the sub-districts in East Luwu Regency, the original inhabitants of Wasuponda District are the Padoe, Karunsi'e, and Tambe'e tribes. The people who live in Wasuponda District consist of various ethnic groups including the Padoe, Karunsi'e, Tambe'e, Bugis, Toraja, Flores, Javanese, and Balinese.

There are 234 residents of the Flores ethnic group living in Tabarano Village with 21 family cards, with the majority working as employees and farmers. The religion adopted by the Flores tribe is Catholicism. There are several reasons for Flores families deciding to migrate to Tabarano Village, starting from wanting to find or change the economy to be better than their previous jobs, some initially followed their families and relatives to migrate, and some migrated then met their soul mate and got married then settled in the village of Tabarano.

Tabarano Village is the location of this research and is one of the villages in the Wasuponda District where the majority of the Flores people live in this village. Not only the people of Flores, there are also several other tribes such as the Toraja and Balinese who also live in the village of Tabarano. Due to differences in ethnicity and language in the village of Tabarano, the local residents only use Indonesian as a means of communication among local residents. Today, the people of Flores who still use the regional language of Flores actively, leaving only a few who know the regional language of Flores. That's just the parents and the elderly who can still speak the

local language, while the others, especially the younger generation, now prefer to speak Indonesian or everyday language and rarely understand Flores.

One aspect of culture that presumably occupies the top priority to be fostered, developed, and then inherited is the regional language, because the regional language is the first communication tool that a child acquires in the family and also serves as an indicator of regional cultural identity that needs to be preserved in his life. So the role of family communication is very important, especially in preserving the Flores language for young people as the next generation in Tabarano Village.

The Flores tribe is interesting to study because as an immigrant ethnic group in Tana Luwu, this tribe is smaller in number than the Javanese and Balinese. Even though they are said to be a minority, the existence of the Flores tribe can still be maintained including maintaining their adopted culture, one of which is the regional language. In order to maintain a regional existence, the Flores people in their daily lives often use their regional language in communicating, especially with their family members. Based on the explanation above, the researcher took the initiative to conduct further research on "The Role of Family Interpersonal Communication in Preserving the Flores Language in Wasuponda District, East Luwu Regency".

Method

This research is a qualitative research that aims to get an overview of the communication role of the Flores family in Tabarano Village in preserving the local language of Flores. Qualitative research is a continuous research process so that the stages of data collection and data analysis are carried out simultaneously during the research process. In qualitative research, the data processing is not collected, the writer can manage and analyze the data simultaneously. Conversely, when analyzing data, the author can return to the field to obtain additional data that is deemed necessary and re-manage it.

The data collection techniques used were interviews, observation and documentation to determine the role of communication in the Flores family in the preservation of the Flores regional language in Tabarano Village. Interview, namely an oral question and answer process that takes place with a list of a number of questions made by the researcher as a guide when conducting research. In this study, researchers took informants from Flores families in Tabarano Village, Wasuponda District. Observation, namely seeing directly phenomena related to the preservation of regional languages in Flores families in Tabarano Village, Wasuponda District. Documentation, namely taking photos when researchers interview informants, this

documentation is very important for researchers as proof that researchers actually conduct interviews.

Through the data collection techniques implemented, researchers are expected to be able to construct scattered data to answer the formulation of the problem in this study.

Result and Discussion

Result

The results of this study show an overview of the interpersonal communication of Flores families in Tabarano Village, currently the use of language when communicating tends to use Indonesian, this is caused by family members, especially the younger generation, who cannot speak Flores but use Indonesian in their daily activities. And there are also family members whose children can speak Flores because they have been accustomed to using the Flores language since they were young and some of their children have attended school in Flores. The form of an illustration of preservation is by listening to the Flores language when speaking, teaching directly, and teaching the Flores language when their children question the meaning of the Flores language they hear. Family interpersonal communication is currently experiencing a shift such as the loss of the use of the Flores language when communicating with the family, then the use of the Flores language from the parents is answered with Indonesian by the child, then the use of the Flores language is mixed with Indonesian when speaking which makes the Flores language not superior in the preservation process. The lack of a positive response from children towards parents' efforts to preserve the Flores language so that parents also understand and adjust to what is in their environment.

Discussion

Interpersonal communication of the Flores family in Tabarano Village

Based on the results of the study, the communication process of Flores families in Tabarano Village tends to use Indonesian because some of the younger generation can only understand the meaning of the Flores language, but to answer or speak in Flores they experience difficulties because some of the younger generation in the Flores family they Some were born in the village of Tabarano, which made it difficult for them to speak Flores, especially in communicating at home and within the family environment of the Flores tribe. And those who use the Flores language in everyday life, namely fellow parents, if they are in the house, even if they are outside their home, parents will speak Flores if they meet friends or family from fellow Flores tribes, there are also some families who have children. -the child can speak Flores, so the family uses Flores when they are in the house.

Preservation of the regional language of Flores in the Flores family in Tabarano Village

Based on the results of the study, the picture of preservation carried out by families in preserving the Flores language is by applying it in everyday life. Every

family has its own way of introducing the Flores language to their children, some directly teach it to their children, some just listen and some parents tell their children when the child asks about the meaning of the language. Not only working on language but also other Flores cultures which they teach their children so that the younger generation knows and does not forget the culture passed down by their ancestors.

The role of interpersonal communication of the Flores family in the preservation of the Flores language

Based on the results of the study, the Flores language is currently experiencing a shift. The shift is like the loss of using the Flores language when communicating with family, especially for the younger generation of Flores at home because the younger generation has no interest in their own language. Meanwhile, if we look back at the identity of a regional culture, it is the identity of a nation where when one of the values or traditions of a culture, one of which is the local language, has begun to disappear, it means that there is one of the nation's cultural values that will also disappear. A nation's culture is supported by regional cultural values, for this reason the role of parents is needed in this case preserving the Flores language in Tabarano Village starting from their own awareness of the importance of preserving the language and parents must also continue to instill values or language so that there will be future generations. Parents have an important role in imparting knowledge to their children about the Flores language.

Conclusion

Description of the interpersonal communication of the Flores family in Tabarano Village, the use of language in communication tends to use Indonesian, this is because family members, especially the younger generation, cannot speak Flores but use Indonesian in their daily activities. In addition, Flores parents use the Flores language when they want to eat, they invite their children to eat using the Flores language "mai si ka" which means let's eat, so when parents say that word the children go straight to the dining table, only that's all they understand. There are several factors that make this younger generation unable to speak Flores, one of which is the environmental factor where when outside the home they hang out or make friends with friends of different ethnicities so their use of language is Indonesian, then the interethnic marriage factor causes family members to be born in overseas area and do not know about the culture of his father and mother.

The form of an illustration of the preservation carried out by the family as a way for the Flores language to be preserved is by continuing to teach the Flores language to family members, especially children, such as listening when their parents speak, teaching directly the Flores language used in everyday life besides that teaching culture other than language such as dance, wedding customs for example "belis" (dowry) which parents teach their children so that the younger generation understands and understands this cultural tradition from Flores, and there are also parents who teach the Flores language when children question the Flores language what they see and what they hear.

In this case, family interpersonal communication plays a role in preserving the Flores language, seeing that the Flores language is currently experiencing a shift. This shift is like the disappearance of the use of Flores when communicating with family, then the use of Flores which is spoken by parents is answered with Indonesian by the child, while the use of Flores and Indonesian is mixed when speaking which makes the use of Flores not superior in the process. preservation, especially for the younger generation of Flores, apart from that the younger generation has no interest in their own regional language which makes parents also unable to communicate using the Flores language because when parents use the Flores language the children only understand but cannot reply in Flores. make parents use only Indonesian with their children in everyday life.

For the development of knowledge, especially for parents, it is hoped that it will become a reference in developing cultural preservation, especially regional languages that are more effective and innovative, such as continuing to teach small things related to culture, one of which is regional languages so that regional cultural preservation is not left behind in the next generation. Then, for future researchers, it is recommended to improve accuracy properly in the completeness of research data. This research can be used as reference material in research in the field of communication, especially research on the preservation of regional languages.

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