

Language Contact and Its Influence on The Traditional Livelihood of The Duano People; The Menongkah Tradition

Ulfatmi Azlan, University of Aberdeen, UIN Sultan Thaha Saifuddin Jambi (Indonesia)

<https://doi.org/10.57064/2164/27306>

Abstract: This paper analyses the influence of the contact situation on the Duano group living along the seashore of Indragiri Hilir, Riau Province. This study employed a qualitative approach, using semi-structured interviews with younger participants to explore their ability to speak the Duano language and how this linguistic ability influences their understanding of cultural traditions. The findings revealed that younger generations were gradually shifting their heritage language to Malay. They were largely passive speakers, understanding three to four words at a time. This shifting influenced their knowledge of *bedenden*, a traditional folk song performed during the *menongkah* tradition (hunting of shells) in the Duano language. This tradition was integral to their daily livelihood. The Duano people would sing *bedenden* before they went to the sea for the *menongkah*. However, this tradition was maintained mainly by older people today, as younger generations were less familiar with it. By shifting their language to Malay, younger generation lost their ability to understand their own traditions as embedded in their language, and their lack of knowledge further reinforced negative attitudes towards it. These findings suggest that losing a heritage language can erode the indigenous knowledge system.



1 Language Contact

Multi-ethnic communities are typically comprised of individuals from diverse backgrounds and various languages. In this situation, a language barrier will arise among community members, as they come from different backgrounds. The dominant and official languages offer possibilities of integration with both the local culture and language. This contact situation often prompts minority speakers to assimilate and adapt to the dominant language, gradually abandoning their heritage language, particularly when the dominant language offers them potential benefits. People in contact situations often abandon their language if they feel powerless and weak in social, economic, and political aspects. They use the dominant language in situations that provide socio-economic benefits, such as in schools, work, the media, healthcare, and public services (Aalberse et al. 2019, p. 45).

Language contact can occur anywhere, with different patterns and consequences, and it involves the use of more than language in the same place at the same time (Thomason 2001, p. 1). The consequences of this contact situation can be beneficial or disadvantages (Thomason 2001, p. 5). Contact situations not only occur between dominant and minority languages, but also between languages with similar use levels within the community. These relationships are illustrated by three types of influence: *adstratal*, *superstratal*, and *substratal* (Millar 2016, p. 3-5). *Adstratal* refers to the influence caused by groups with the same level of social, cultural, and political power and prestige (p. 5). Conversely, individuals or communities classified as powerless, as well as minority groups shift their language in a contact situation because of pressure or coercion, and this situation is called *superstratal* (p. 4). Meanwhile, *substratal* refers to the condition in which a minority language influences the majority language; even when speakers shift to the majority language, they still retain their accent (p. 4).

Contact situations not only influence the individual but also the community. Mackey (1973, p. 6) described three key concepts he called “geolinguistics”: language power, attraction, and pressure. These three concepts are the main reasons to explain why some languages survive while others become extinct. Mesthrie et al. (2009, p. 245) described language shift as the substitution of one language for another for the purposes of communication and socialisation. Meanwhile, Pauwels (2016, p. 19) argued that



domain loss among community members results in language shift. The shifting process will differ among community groups over one or two generations. When individuals gradually shift their language to the dominant language and permanently abandon their heritage language, it can threaten the heritage language's position, leading to endangerment and loss. Language loss also erodes the indigenous knowledge system.

2 Language Attitudes

Language attitudes play a crucial role in maintaining a heritage language's existence, as they correlate with an individual's perspective and awareness, thereby reinforcing its vitality. Language attitudes are reflected in how speakers use their language. Cargile et al. (1994, p. 227 as cited in Kircher & Zipp 2022, p. 5), defined language attitudes as reflections of people's attitudes toward the language associated with a particular group member. This does not refer to linguistic or aesthetic quality, but rather to social factors such as status, prestige, or appropriateness conventionally associated with speech communities. Family and community have a strong influence on both positive and negative attitudes, as they are inextricably linked. In a family, parents have the authority to decide on the language choices for their children, whether they transmit their heritage language or choose another. Family is the most influential factor in determining the position of the heritage language for the children. When parents choose to teach their children a dominant language or the official language, they can threaten the position of the heritage language. Factors that are cultural, economic, and political also influence attitudes toward heritage languages (Holmes 2013, p. 54).

Speakers' attitudes toward heritage languages will determine their survival, whether they undergo shift, loss, maintenance, or revitalisation (Kircher & Zipp 2022, p. 8). Some speakers are often unaware that they have undergone a language shift. The lack of this awareness creates challenges regarding language attitudes and their correlation with maintenance efforts. Bradley and Bradley (2019, p. 11) explained that individuals tend to believe their language is thriving. However, they fail to recognise that the remaining speakers are primarily from the older generations, which are categorised as a "golden age." In contrast, younger speakers often become semi-speakers or passive users, lacking sufficient knowledge of their heritage language (p. 12). At this



stage, they merely realise that they cannot improve their condition (p.12). Another problem can be seen when younger people speak their heritage language in a significantly different way from older people. These older members may view this language as inadequate, which can discourage younger people from speaking the language. Conversely, if the community accepts modifications made by the younger generation, this can threaten the integrity of the heritage language.

A speaker's attitude toward their heritage language varies significantly. Current research shows that some heritage languages undergo a shifting process as speakers choose to use another language instead of their native language. Nur et al. (2021, p. 103) found that Betawi teenagers had negative attitudes towards their language, shifting their communication to Bahasa Indonesia because they felt too embarrassed to use it. This shift was driven by several factors, including a multi-ethnic environment where Bahasa Indonesia was considered more mutually comprehensible than Betawi (p. 115). Additionally, parents who were the primary caregivers allowed their children to use another language (p.115-116). The presence of Bahasa Indonesia and other foreign languages further restricted the domain of the Betawi (p. 115-116). At the same time, the popularity of slang amongst teenagers made the Betawi language's position more difficult amidst the influence of other languages (p. 115-116). A similar phenomenon was observed among Maltese Canadian immigrants living in Ontario and British Columbia (Slavik, 2001). They shifted their language to English because it benefited them (p. 140-142). They viewed using Maltese as impractical for interactions outside Malta, as people did not understand it. This research also identified a language gap between first and second-generation immigrants (p. 136-137). First-generation individuals still actively used Maltese, particularly with peers from Malta, whereas only a few members of the second generation used Maltese as their first language (p. 136-137).

3 Who Are the Duano People?

The Duano people are a Sea Nomadic group residing in Riau, alongside other ethnic groups. Riau is one of Indonesia's multicultural provinces, comprising several ethnic groups, including Malay, Bugis, Minang, Banjar, Batak, and Chinese, as well as the



Duano as a minority group. Compared with other ethnic groups, the Duano face challenges in terms of their social and economic status, and their population is relatively small. The Malay language and culture dominate the region, as Riau is considered the homeland of the Malays, with a population of 692,190 at the 2025 census (BPS). Additionally, Riau is also home to numerous Sea Nomads, including Duano. In the past, this group was known as Sea Nomads or Orang Laut, as their ancestors spent their lives on the seas under the rule of the Malacca Kingdom. The fall of the Malay rulers in the Strait of Malacca had a significant impact on the seafaring community in the region, marked by the rapid disintegration of the group in 1699 following the assassination of the last male heir of the Malacca dynasty. This decline intensified with the arrival of British and Dutch colonialists in the nineteenth century (Chou 2024, p. 130). As a result, they scattered into various areas in the Riau and Riau Archipelago provinces, forming their own groups. Currently, they have settled permanently along the seashore of Sumatra Island, particularly in Jambi and Riau Provinces, with their numbers greater in Riau. This article deals with the Duano in the Indragiri Hilir Regency, Riau.

Sea Nomads, also known as Orang Laut, are community groups that depend on the sea for their livelihoods. They are found across Southeast Asia, including Indonesia, Myanmar, Malaysia, Thailand, and the Philippines (Chou 2024, p 125-127). In Indonesia, they are known as Orang Suku Laut, also referred to as the Bajau or Sama Bajau. Research studies conducted by Andaya (1975), Chou (2003), Lenhart (1994), and Sather (1995) have highlighted the names associated with these groups. They also exposed the contribution of these Sea Nomads under the Kingdom of Sultan Melaka in organising trade routes in the Malacca Strait. The group was labelled the Sea Tribe People or Orang Laut. Sather (1995, p. 240) as cited in Lenhart (2008, p. 311) classified sea nomad groups into three larger groups, and one of them is the Orang Laut. They inhabited the Riau-Lingga Archipelago, the Pulau Tujuh area in the South China Sea, the coasts and offshore islands of eastern Sumatra, the southwestern coast of the Malaysian State of Johor (parts of the groups in eastern Sumatra and Johor are also known as Orang Kuala, literally “estuary/river mouth people”), as well as the Indonesian islands of Bangka and Belitung (there they are also known as Sekah), and the small group of Urak Lawoi’/Urak Lawoy (literally “sea people”) that inhabits the islands from Phuket to Adang in southwestern Thailand. From this classification, it can be concluded that the Duano are



part of this group, as they inhabited the coasts and offshore islands of eastern Sumatra. Due to their nomadic lifestyle, identifying their exact population may be challenging, as they frequently move from one place to another.

Historical record and ethnographical studies show that the Orang Laut played a prominent role in the Malay maritime kingdoms (Chou 2024, p. 128). Their roles were depicted as the ruler's navy, guarding the sea lanes or participating in raid against passing ships and coastal settlements (Andaya 2010, p. 181). The Orang Laut also had an essential role in the sustenance of sedentary Malay communities and discovered new areas for establishment of many settlements (Chou 2016, p. 267). The most valuable was maintaining security in the sea lanes and in persuading international merchant vessels to frequent the ruler's port (Andaya, 2010, p. 181). This argument aligns with Lenhart's (2001, p. 75-77) argument that hunters and gatherers actively hunt natural resources, some of which are mobile, such as fish, which fluctuate seasonally across locations.

The Orang Laut's knowledge about the sea and seafarers included spatial orientation, boat mobility, diverse marine and coastal species and plants, prospective fishing and hunting regions, and successful catch tactics. In exploiting sea resources, they used simple gear and techniques primarily for subsistence, without jeopardising the ecological balance. Due to their knowledge of the waters, the Orang Laut were highly valued by the powerholders of the early Malay states of the western Malay region, and by the various sultanates that arose in coastal Borneo, the southern Philippines, and eastern Indonesia (Chou 2016, p. 267). The Orang Laut's knowledge and presence were vital to the development of international trade in the Malay world as no other communities could match their skills in attracting trade, locating mother-of-pearl from sea turtle shells, edible seaweed, and sea cucumbers needed for the China trade. Furthermore, the Orang Laut's connections to international trading networks, such as Chinese *thau-ke* (bosses), were among the region's most important sources of revenue. These *thau-ke* depended heavily on the Orang Suku Laut (Andaya 2010, p. 181; Chou 2021, p. 145; Lenhart 1997, p. 584).

Lifestyle differences between Orang Laut and non-Orang Laut communities have led to negative perceptions of the former. People outside their community view Orang



Laut as a marginalised group because they live in their own community in the waters. These Sea Nomads had already accepted these negative images when the European colonialists arrived in Malacca, specifically the British and the Dutch. Pressures to eradicate their seafaring lifestyle began with the dominance of European colonialists in the region. Labelled criminals by the colonial masters, the latter assumed the “sacred obligation” to restore a “moral condition” to the mariners (Logan 1849, p. 466 as cited in Chou 2024, p. 131). Some situations changed the Orang Laut’s life, marked by the rapid disintegration of the group organization in 1699 following the assassination of the last male heir of the Malacca dynasty. This decline intensified with the arrival of European colonialists in the nineteenth century (Chou 2024, p. 130). The shift in the Malay economy towards agriculture and extractive industries in the late nineteenth century ended the previously profitable relationship between the Orang Laut and the Malacca Kingdom. This change significantly affected the economic and social status of the Orang Laut within the Malay world (Andaya 2010, p. 173). Consequently, their traditional lifestyles transformed, and their important role in the Malacca Strait became a part of history for future generations. The idea of relocating them to permanent housing, like other communities, became the government's primary concern. This relocation efforts aimed to help the seafarers become law-abiding citizens of the nation-states, with the intention of integrating them into a new way of life (Chou, 2021, p. 143).

4 Language Contact in Indonesia

For some people, contact situations benefit them by maintaining their heritage language with their group and family members, as noted by Thomason (2001, p. 5), who stated that contact situations have either beneficial or disadvantages consequences. Brown (2009 p. 9) illustrated how Korean-American college students can maintain their languages, Korean and English, without abandoning either of them. They preserve the domain of the heritage language at home because this is crucial for the survival of their heritage language. Meanwhile, this contact situation undermines the position of their heritage language for others, and they give up on their language due to socio-economic necessity. Intense pressure from the environment forces them to shift their language to the dominant language. In some cases, minority languages can serve as a form of symbolic resistance and organisation, as is the case with the Basque (Grenoble 2011, p.



29). Similarly, Tofa speakers in Siberia (Harrison 2007, p. 58) faced similar conditions while shifting to Russian. There will be social and political consequences for their choices. Language shift is one example of how contact situation affects the existence of heritage languages within the dominant culture. The Irish have shifted from Irish Gaelic to English, Australian Aboriginals have shifted to English, and all ethnic Ainu in Japan have shifted from Ainu to Japanese (Thomason 2001, p. 9). Language loss is the cumulative result of shift and death, and this shift may occur voluntarily or by force (Nettle & Romaine 2000, p. 90-91).

In the Indonesian context, with its rich language diversity, contact situations can occur in certain areas. Indonesia has a population of approximately 286.69 million people, which includes many ethnic groups and heritage languages (BPS, 2021). Ananta et al. (2015, p. 41, as cited in Pepinsky et al. 2022, p. 2507), classified over 1,300 coded categories in the 2010 census into over 600 ethnic stated that there are over 600 ethnic groups, consisting of sub-ethnic, sub-sub-ethnic, and sub-sub-sub-ethnic groups. With this number of ethnic groups, 718 heritage languages are spoken from the western to the eastern regions of Indonesia (Badan Pengembangan dan Pembinaan Bahasa, 2020). Most of these languages are members of the Austronesian language family. These heritage languages are used for daily communication among group members, or with speakers of similar languages from neighbouring areas. The Javanese, Sundanese, Madurese, Betawi, and Minangkabau are among the languages with the most speakers. The Duano is an example of a minority group that inhabits the Riau province.

Scholars such as Giles et al. (1977, p. 308) and Krauss (1992, p. 7) argued that demographic factors have significantly influenced the survival of heritage languages. Giles et al. (1977, p. 308) argued that the speaker population does not guarantee language minorities will be safe from endangerment. Meanwhile, Krauss (1992, p. 7) argued that language can be at risk when there are fewer than 100,000 speakers. These arguments are not entirely acceptable because, in the Indonesian context, languages with the most prominent speakers, such as Javanese (Kurniasih, 2006, p.1-25), Betawi (Nur et al. 2021, p. 102-118), and Minang (Bradley & Bradley 2019, p. 81), also undergo shifting. Javanese is recognised as the largest language in Indonesia, with approximately 75 million speakers and the eleventh most spoken language in the world (Adelaar, 2010, p. 16). This situation also reinforces the idea that languages with the most prominent



speakers will be safe from shift, yet Javanese speakers also undergo it. These speakers for the languages of Betawi, Javanese, and Minang are facing challenges due to language shift, as their speakers are increasingly transitioning to Bahasa Indonesia. Many parents from these linguistic backgrounds teach their children Bahasa Indonesia as their first language, which can enhance their ability to interact with peers in school. The socialising process drives the parents to shift their language to Bahasa Indonesia.

With its diverse ethnic and linguistic backgrounds, Bahasa Indonesia emerged as the official language and is used in formal settings, such as schools and public areas. This language serves as a means to overcome the language barrier between group members. Modernisation and waves of migration have increased Bahasa's position and domain in the community. People use Bahasa in any aspect, including at home, which is the domain of a heritage language. The role of a mother as a transmitter does not work in some communities, such as the Acehnese language (Idaryani & Fidyati 2022, p. 84). In this example, mothers employ a different approach to teaching their children. Parents typically introduce their children to their heritage language as their first language at home, but in this group, the reverse occurs: they teach Bahasa Indonesia as the first language and Acehnese as the second.

Local languages with small populations cannot be saved from endangerment and extinction. They must compete with other languages, including official and foreign languages. Some research studies have found that Bahasa Indonesia is perceived as a threat, as many parents introduce it to their children as their first language. As a result, Bahasa Indonesia serves as their mother tongue, displacing the position of heritage languages (Widodo & Fardhani 2011, p. 133). By the same token, in this context, this language is considered as a “killer language” (Mühlhäusler 1996, p. 20). Bahasa Indonesia is gradually strengthening its position as the most widely used language in various domains. This situation raises concerns about the diversity of regional languages in society, as it may lead to monolingualism and ultimately the extinction of regional languages (Cohn & Ravindranath 2014, p. 131). Such phenomena demonstrate that all languages are vulnerable to this situation, as no language can protect itself from the influence of others (Thomason 2001, p. 8). Data Badan Pengembangan dan Pembinaan Bahasa indicated out of a total of 718 languages, 21 are vulnerable, 3 are declining, 29 are endangered, 8 are critically endangered, and 5 have already become extinct (2024).



This number is likely to increase over time. The Duano language belongs to the Austronesian family. According to Andaya (2010, p. 176), the Orang Laut languages in the Malacca Straits are part of this family; variations in these languages can be attributed to several factors, such as slow expansion and adaptation to the environment, intergroup contact, and influences from external civilisations. However, Anderbeck (2012, p. 268) noted that the Duano language stands out from other languages. The Duano speak Malay, but their dialect is the most distinct among the Malayic Sea Tribe dialects due to its phonological and lexical differences.

Contact situations affect the survival of heritage languages and indigenous knowledges, including the Duano language. Language is a human creative endeavour that represents cultural practices and traditions, providing intellectual resources for understanding nature, the environment, and life systems. Those aspects are documented and written in a heritage language. Therefore, the loss of a heritage language also causes the loss of their knowledge system, which Harrison (2007, p. 53) referred to as “knowledge erosion”. This knowledge involves ideas, ways of knowing, and perspectives on discussing the world and human experience. Heritage languages are important for preserving this knowledge, especially in communities like the Duano, where this knowledge is typically transmitted verbally from one generation to the next. If their descendants shift to Malay as the dominant language, it will threaten the continuation of this knowledge. This threat affects the survival of *menongkah*. A significant part of this tradition is that they would begin it with the traditional song, known as *bedenden*.

5 Knowledge Erosion on Traditional Knowledge: Menongkah and Bedenden

Indonesia is known for its linguistic and cultural diversity, which contributes to the unique character of its languages and cultures, including traditional dances and folk songs. For the Duano people, the folk song *bedenden* is a form of oral literature and an essential part of their lives. This song is more than just a melody as it carries important social and moral messages to its listeners. People can sing this song in both sad and joyful situations. As part of their lifestyle, some older people still maintain this tradition,



as they possess a deeper understanding and ability to perform the songs. Many families nowadays are gradually integrating and assimilating into the dominant culture, leading to a decline in the use of their heritage language. As a result, younger generations are unaware of how to sing *bedenden* or are unfamiliar with this tradition altogether. Their inability to speak Duano also contributes to this condition. Furthermore, these younger people argued that they did not know what *bedenden* was.

The younger generations are passive speakers; they do not speak Duano actively and fluently like their parents and grandparents. They can recognise some Duano words, typically three to four words, such as *engkan* [eat], *asang* [mouth], *lengit* [death], and *iya* [water]; while some Duano original terms, such as *dolak* [sea], is unfamiliar to them. They also struggle to construct sentences in Duano using their vocabulary. Both exogamous and endogamous family backgrounds influence language shifts among the younger generation. Meanwhile, younger people from exogamous backgrounds express that they cannot speak both of the heritage languages of their parents, as they were introduced to Malay during childhood.

A different situation is found in the older generation, where they still speak their heritage language fluently with their peers. They argue that this language serves as an identity marker and also a connector to their culture, including traditions and knowledge systems. This culture encompasses all aspects of their ethnic groups, including traditions and knowledge systems. The Duano ancestors, who are known for their skill as seafarers, dedicated their lives to the sea. They were well-versed in marine and astrological systems (Lenhart, 2001, p. 75). Their lifestyle allowed them to adapt to the sea conditions and rely on the sea's resources for their livelihoods. The *menongkah* tradition, which originated long ago, reflected this way of life. This is a traditional means for shell hunting in mud; referred to by the Duano people as *mut tiangan*, which combines the words *mut* [hunting] and *tiangan* [shell]. They passed down this tradition from their great-grandparents, and it became their way of life. Due to this reason, their possession of the sea cannot be separated, removed, or alienated from their culture (Chou 2016, p. 268). The Duano, particularly the older generation, preserves this tradition while adapting to modernisation to ensure their connection to the sea for future generations. This activity is dependent on the conditions of high and low tides. If the water recedes, the community engages in this activity. When other people applied



modern tools that would sometimes destroy the environment, the Duano continued to use simple and environmentally friendly tools. They use hands and boards that are similar to surfboards but vary in size; this board has a length of approximately 1.5 to 2.2 metres, a width of 50 cm to 80 cm, and a thickness of about 3 cm to 5 cm. Both ends of the *tongkah* [board] are oval sharp and bend upwards; this feature aims to ensure smooth movement. If it is not flexible enough, the *tongkah* often stabs or sticks into the mud (Wahyuni, 2017, p. 168).

Amid modernisation and technological innovation, this tradition often leads to alienation, as younger people perceive it as outdated. They are more interested in pursuing different jobs to meet their needs. Contact situations can have beneficial and disadvantageous consequences for minority groups like the Duano, in which this contact situation leads to assimilation and acculturation with other ethnic groups, and introduces their livelihood system to a broader audience. Even though *menongkah* is primarily a traditional hunting method, many people outside the Duano community have begun adopting it without fully understanding its significance. They use this way of life to sustain their livelihoods.

The Duano have a traditional knowledge system that helps them determine when to harvest more shells by observing the weather with traditional tools. Not everyone may be familiar with this knowledge system, but it has been utilised for several years. As the sea is the Duano home, they feel a strong responsibility to preserve it for future generations. Preserving this tradition also shows their commitment to preserving the sustainability of nature and the marine ecosystem. Future generations can maintain this knowledge and connect with their ancestors as depicted in their adage: *piak Duano lap ne dolak*, which expresses the Duano and the sea as inseparable entities. When one aspect is disrupted, another is likely to be affected. Below is one example of the *bedenden* song:

kualu Deli ah iya ken tenang

sunnguh nak tenang

sunnguh nak tenang

duak ke tepi



aih nasib neh malang Suku Duanu

mengenangkan nasib dagang piatu

Deli estuary, can its waters be calm

I seek the calm

I seek the calm

driven far to the edge

ah, how disastrous the fate of the Duano people is

remembering the life of an orphaned wanderer

Parents sometimes practise this song as a lullaby for their children, but with different lyrics. During the *menongkah* activity, one person would begin by singing a song. The lyrics of *bedenden* typically convey feelings of joy and sorrow, with some lyrics reflecting the Duano people's feelings about leaving their families for *menongkah*. The lyrics above express their experiences as a marginalised group, and their connection to the sea and their ancestors. This also serves as both a source of strength and a reminder of the sacrifices they make in pursuit of a better life. Additionally, it also conveys the profound emotional struggle of the Duano people as they confront the challenges inherent to their way of life. The environment has changed Duano's lifestyle, especially for younger generations. Their settlement on land has caused many of these young people to lose their bond with the sea. They do not have experiences like their parents and grandparents living on the sea. Therefore, they do not know how to survive in the water world. Additionally, these younger generations have become increasingly disconnected from traditional practices as they adapt to local or mass culture.

Younger generations, as the inheritors of their cultural legacy, are unaware of their cultural traditions. Although they grow up in native Duano families, this does not guarantee an understanding of the importance of their cultural heritage. Most younger people cannot speak Duano, and this also influences to their ability in *bedenden*, as this song is delivered in their heritage language. This phenomenon not only affects language but also culture. The younger generation were passive speakers who only understand a few words because they had practiced Malay since childhood. The language shift phenomenon occurring among younger generations will lead to gradual erosion, limiting



their ability to speak heritage languages and understand cultural practices. *Menongkah* is an example of how traditional livelihood is connected to cultural practices, making them inseparable. When the younger generations abandon this traditional livelihood, it inevitably impacts the culture associated with it, namely, *bedenden*.

6 Conclusion

Language contact in the Duano community has significantly impacted the younger generation, particularly their ability to acquire their heritage language. They gradually shifted their language to Malay and abandoned their heritage language, as they only understand a few words of it. They cannot even arrange a simple sentence in their language. Intergenerational transmission at home does not work correctly because parents, especially mothers, introduce and teach their children Malay, the dominant language in that region. They believe this choice will help their children socialise more effectively with their peers. However, they are unaware that this action causes their language to become moribund and potentially extinct. This condition also impacts the preservation of their traditions, such as *menongkah* and *bedenden*, which are integral to their identity as *desin dolak* [Sea Nomads].

7 References

Aalberse S, Backus A, and Muysken P. (2019). *Heritage Languages: A Language Contact Approach*. John Benjamins.

Adelaar, A. (2010). 'Language Documentation in the West Austronesian World and Vanuatu: an overview'. In Florey, M. (ed.) *Endangered languages of Austronesia*. Oxford University Press. pp. 12-44.

Andaya, L. (1975). *The Kingdom of Johor 1641–1728: Economic and Political Developments*. Oxford University Press.

_____. (2010). *Leaves of the Same Tree; Trade and Ethnicity in The Straits of Melaka*. University of Hawaii Press



Anderbeck, K. (2012). 'The Malayic-speaking Orang Laut: Dialects and Directions for Research'. *Wacana: Journal of the Humanities of Indonesia*, 14(2), pp. 265–312. <https://doi.org/10.17510/wacana.v14i2.64>.

Badan Pengembangan dan Pembinaan Bahasa. (2020). *Bahasa dan Peta Bahasa di Indonesia*. Kementerian Pendidikan, Kebudayaan, Riset, dan Teknologi. <https://petabahasa.kemdikbud.go.id/>

Bradley, D. and Bradley, M. (2019). *Language Endangerment*. Cambridge University Press.

Chou, C. (2016). 'The Water World of the Orang Suku Laut in Southeast Asia', *TRaNS: Trans -Regional and -National Studies of Southeast Asia*, 4(2), pp. 265–282. <https://doi.org/10.1017/trn.2016.9>.

_____. (2021). 'The Orang Suku Laut: Movement, Maps and Mapping'. In Bellina, B., Blench, R., and Galipaud, J-C. (eds.) *Sea Nomads of Southeast Asia : From the Past to the Present*. NUS Press. pp. 142-156.

_____. (2024). 'The Orang Suku Laut: The art of resilience'. *Sojourn: Journal of Social Issues in Southeast Asia*, 39(1), pp. 125–153. <https://doi.org/10.1163/22134379-90003914>.

Cohn, A. C. and Ravindranath, M. (2014). 'Local languages in Indonesia: Language Maintenance or Language Shift?'. *Linguistik Indonesia*, 32(2), pp. 131–148. <https://doi.org/10.26499/li.v32i2.22>.

Giles, H., Bourhis, R. Y., and Taylor, D.M. (1977). 'Towards a theory of language in ethnic group relations'. In Giles, H. (ed.). *Language, ethnicity and intergroup relations*. Academic Press. pp. 307-48.

Grenoble, L. A. (2011). 'Language Ecology and Endangerment'. In Austin, P. K. and Sallabank, J. (eds.), *The Cambridge Handbook of Endangered Languages*. Cambridge University Press. pp. 27-44.

Harrison, D. K. (2007). *When Languages Die: The Extinction of the World's Languages and the Erosion of Human Knowledge*. Oxford University Press.

Holmes, J. (2013). *An Introduction to Sociolinguistics*. 4th ed. Routledge.



Idaryani, I. and Fidyati (2022). 'The Role of Parents in Learning Heritage Language: A Case Study of Acehese Families'. *Getsempena English Education Journal*, 9(2), pp. 79–90. <https://doi.org/10.46244/geej.v9i2.1889>.

Kircher, R. and Zipp, L. (eds.) (2022). *Research Methods in Language Attitudes*. Cambridge University Press. <https://doi.org/10.1017/9781108867788>.

Krauss, M. (1992). 'The World's Languages in Crisis'. *Language*, 68(1), pp. 4–10.

Kurniasih, Y. K. (2006). 'Gender, Class and Language Preference: A Case Study in Yogyakarta'. *Selected Papers from the 2005 Conference of the Australian Linguistic Society*, pp. 1–25. Available at: <https://als.asn.au/Conference/Proceedings/ALS2005>.

Lenhart, L. (1997). 'Orang Suku Laut Ethnicity and Acculturation'. *Bijdragen Tot de Taal-, Land- En Volkenkunde*, 153(4), pp. 577–604. <https://www.jstor.org/stable/2786539>.

_____. (2001). 'Orang Suku Laut Communities at Risk: Effects of Modernisation on The Resource Base, Livelihood and Culture of the 'Sea Tribe People' Of the Riau Islands (Indonesia)'. *Nomadic Peoples*, 5(2), pp. 67–88. <https://doi.org/10.3167/082279401782310844>.

_____. (2008). 'Sea Nomads' Mobile Dwellings and Settlements and Their Ideas of Place and Space". In Schefold, R. and Nas, P. J. M. (eds.) *Indonesian Houses*. Brill. pp. 309–341.

Mackey, W.F. (1973). *Three Concepts for Geolinguistics*. International Center for Research on Bilingualism.

Mesthrie, R., Swann, J., Deumert, A., and Leap, W. (2009). *Introducing Sociolinguistics*. (2nd ed.). Edinburgh University Press.

Millar, R. M. (2016). *Contact: The Interaction of Closely Related Linguistic Varieties and the History of English*. Edinburgh University Press.

Mühlhäusler, P. (1995). *Linguistic Ecology: Language Change and Linguistic Imperialism in the Pacific Region*. Taylor & Francis.

Nettle, D. and Romaine, S. (2000). *Vanishing Voices: The Extinction of The World's Languages*. Oxford University Press.



Nur, T., Lukman, Kaharuddin, & Dafirah. (2021). 'Language Attitudes of Betawi Teenagers Toward Their Mother Tongue: A Sociolinguistic Perspective'. *TESOL International Journal*, 10(1), pp. 102–118. <https://www.elejournals.com/tesol-international-journal/volume-16-issue-1-2021/>

Pauwels, A. (2016). *Language Maintenance and Shift*. Cambridge University Press (Key Topics in Sociolinguistics). <https://doi.org/10.1017/cbo9781107338869.002>.

Pepinsky, T. B., Abtahian, M. R., and Cohn, A. C. (2022). 'Urbanization, Ethnic Diversity, and Language Shift in Indonesia'. *Journal of Multilingual and Multicultural Development*, 45(7), pp. 1515–1531. <https://doi.org/10.1080/01434632.2022.2055761>.

Thomason, S. G. (2001). *Language Contact*. Edinburgh University Press.

Wahyuni, Desi. (2017). 'Festival Menongkah: Revitalisasi Budaya dan Bahasa Duanu Menuju Industri Kreatif'. *Kapata Arkeologi*, 13(2), pp. 163–178. <https://doi.org/10.24832/kapata.v13i2.407>.

Widodo, H. P. and Fardhani, E. A. (2011). 'The Language Rights of Indigenous Languages: An Approach to Maintaining Indonesia's Linguistic and Cultural Diversity'. In Lê, W. and Lê, T. (eds.) *Linguistic diversity and cultural identity: A global perspective*. Nova Science. pp. 129–140.