
The Use Of Sabu Language By Second Generation Of Savunese Migrants Living In Kupang

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Abstract : *This thesis is entitled : “The Use of Sabu Language by Second Generation of Savunese Migrants living in Kupang”. The research problems of this study are; (1) How is the acquisition process of Sabu language undergone by the second generation Savunese migrants living in Kupang? (2) In what domains is Sabu language used by the second generation of Savunese migrants living in Kupang?. The study aims are; to find out how is the acquisition process of Sabu language undergone by the second generation Savunese migrants living in Kupang and to find out in what domains is Sabu language used by the second generation of Savunese migrants living in Kupang. This study used qualitative descriptive method. The subject of this research was the second generation of Savunese migrants living in Kupang. There were 10 informants. The instruments of data collection are; list of questions, writing tools such as books and pen/pencil, audio-recording devices and cameras and a list of words or sentences to be translated by the informant as an additional or supporting instrument. The result shows that there are 8 informants also acquire the Sabu language from their parents and family neighbors, but 2 informants acquire the Sabu language only from their parents or family. There are two domains where the second generation uses the Sabu language; the private domain and the social domain.*

Keywords: *Sabu Language, Second Generation, Language Acquisition, Domain.*

Abstrak: Tesis ini berjudul: “Penggunaan Bahasa Sabu oleh Migran Sabu Generasi Kedua yang Tinggal di Kupang”. Masalah penelitian dalam studi ini adalah; (1) Bagaimana proses pemerolehan bahasa Sabu yang dialami oleh migran Sabu generasi kedua yang tinggal di Kupang? (2) Dalam ranah apa bahasa Sabu digunakan oleh migran Sabu generasi kedua yang tinggal di Kupang?. Tujuan penelitian ini adalah; untuk mengetahui bagaimana proses pemerolehan bahasa Sabu yang dialami oleh migran Sabu generasi kedua yang tinggal di Kupang dan untuk mengetahui dalam ranah apa bahasa Sabu digunakan oleh migran Sabu generasi kedua yang tinggal di Kupang. Penelitian ini menggunakan metode deskriptif kualitatif. Subjek penelitian ini adalah migran Sabu generasi kedua yang tinggal di Kupang. Ada 10 informan. Instrumen pengumpulan data adalah; daftar pertanyaan, alat tulis seperti buku dan pena/pensil, alat perekam audio dan kamera, serta daftar kata atau kalimat yang akan diterjemahkan oleh informan sebagai instrumen tambahan atau pendukung. Hasil penelitian menunjukkan bahwa terdapat 8 informan yang juga memperoleh bahasa Sabu dari orang tua dan tetangga keluarga mereka, tetapi 2 informan memperoleh bahasa Sabu hanya dari orang tua atau keluarga mereka. Terdapat dua ranah di mana generasi kedua menggunakan bahasa Sabu; ranah pribadi dan ranah sosial.

Kata Kunci: Bahasa Sabu, Generasi Kedua, Pemerolehan Bahasa, Ranah.

1. INTRODUCTION

Savu Island is one of the regencies in East Nusa Tenggara Province, Indonesia, located east of Sumba Island and west of Rote Island. The people on this island themselves call their island "Rai Hawu" which means "Land of Hawu" and the Savu people call themselves "Do Hawu". Savu Regency was formed in 2008 based on Law Number 52 (2008), a division of Kupang Regency, East Nusa Tenggara Province, the 21st Regency in East Nusa Tenggara Province (Wikipedia, 2025). Savu Regency is divided into 5 sub-districts: West Savu, Hawu Mehara, Hawu Liae, East Savu, and Central Savu.

According to the stories of the traditional elders, the ancestors of the people of Savu Island came from a land located to the west of Savu Island. In the 3rd to 4th centuries, there was a large migration of people from South India to the Indonesian Archipelago. The migration was caused by a prolonged war in South India at that time. These immigrants from South India became the first inhabitants of Savu Island under the leadership of Kika Ga. The descendants of Kika Ga are called Savu people (Do Hawu). In communicating with each other, the residents use Sabu language as a local language with different dialects from each sub-district. In every interaction, whether in the family, social environment and even sometimes in work, education and the people of Savu Island use their local language. In remote villages in Savu Island, the culture and use of Sabu language are still strong. The main livelihood of the Savu people is farming and tapping palm trees. Other activities carried out are raising livestock and fishing. The Savu people only farm in the fields once a year, namely during the rainy season. The main types of crops planted are green beans and corn. Meanwhile, tapping palm trees is an activity of the Savu people throughout the year. In its development, some Sabu people choose to settle on other islands, such as East Sumba Island, Ende (Flores Island), and Kupang (Timor Island). However, in these places of migration, they still recognize their identity as Do Hawu by continuing to use their clan as their identity.

Currently, population migration has been widely carried out, whether for educational reasons, economic reasons, or even intermarriage. In the efforts of the residents of Savu Island to advance their island, many parents want their children to be able to get the highest education possible because there are no universities on Savu Island, many of the young generation migrate to Kupang City to continue their education and even work and have families in Kupang.

Population movement and migration are currently common, and this affects the preservation of culture and language in today's young generation. In interacting with others, language is very important. According to Diver (1970), language is a system of verbal, handwritten, or traditional signs that people use to express themselves as members of a social group and participants in their culture. The existence of language cannot be separated from our daily lives. Language helps us to be able to interact between ethnicities and religions smoothly. The functions of language include communication, identity expression, imagination, and emotional release. In my opinion, language is a tool that is mainly used to channel the expression, imagination and emotions felt in the life of every human being as a social being. In social life humans really need language to communicate to build relationships or reach agreements with other people.

In the current social environment, maintaining regional languages is one of the efforts made by adults who move from their area of origin to another place for certain reasons. Language maintenance is the extent to which an individual or group continues to use its language, especially in bilingual or multilingual areas or among immigrant groups; while language shift is a process where a society acquires a new language, which often results in that society losing its original language. According to Fishman (1965) in Sumarsono (1993) language maintenance is related to changes and stability in language use on the one hand with psychological, social and cultural processes in multilingual societies. Every human being's acquisition, maintenance and use of language is influenced by the surrounding environment and one of the factors that influences language maintenance in a society is the family in the pattern of language use within the family.

The use of language in the family is very influential because language acquisition in children usually begins from the family environment or the people around them. Introducing regional languages to children is one of the important things so that children can communicate well and also as a form of maintaining their culture. Language maintenance is when a person or a certain group has moved from their home area but still uses their regional language, especially in bilingual or multilingual areas or among immigrant groups. In language maintenance, language shift often occurs, namely the process of acquiring a new language by a person or a community because they are in a new place, this usually results in the loss of the community's first language. Language maintenance or

language shift is the result of a language contact situation that occurs in a place or community where social mixing has occurred.

In every family there must be a regional language that they want to preserve from generation to generation and the researcher wrote this study to find out the acquisition and use of the Sabu language in families by the second generation of Savunese migrants living in Kupang. The Sabu language is a language used by the Sabu people to communicate with each other in Savu Island. However, currently, because many residents have moved from Savu Island to Kupang for certain reasons, sometimes the second generation residents of Savu Island who live in Kupang no longer use the Sabu language to communicate, some even no longer know it. The second generation of Savu migrants living in Kupang are children whose parents (father and mother) are natives of Savu Island who moved to Kupang and settled for certain reasons. They are also children who know, understand and can speak Sabu language.

Based on the reasons above, the writer is interested in conducting research with the title "The Use Of Sabu Language By Second Generation Of Savunese Migrants Living In Kupang".

2. METHOD

Type of Research

Qualitative descriptive method is a type of research with a qualitative approach. According to Creswell (2013) qualitative research is a research method to explore and understand the meaning that some individuals or groups of people think comes from social or human problems. Creswell (2013) also emphasizes the flexibility of the descriptive qualitative approach. This approach allows for a more flexible and adaptive investigation of real-world phenomena, especially when researchers want to explore how individuals experience and understand their everyday lives, particular events, or cultural contexts.

The method that used by the writer is a qualitative descriptive method to explain how the second generation of Savunese living in Kupang acquires the Sabu language, in what domains the Sabu language is used by second generation Savunese migrants living in Kupang, and what topics are usually discussed by second generation Savunese migrants living in Kupang.

Subject of Research

To obtain information in this study, the writer selected ten informants who were second-generation Savunese migrants living in Kupang and could speak or

understand the Savu language. These informants were the second generation whose parents (father and mother) came from Sabu Island but had settled in Kupang. Their parents have lived in Kupang since they were in school or studying at university or have worked in Kupang since before they were born.

The informants used in this study were second-generation Savunese migrants aged 16 to 32 years old who were born and grew up in Kupang until now. They are students and some even working. This second generation has lived and grown up in Kupang since birth, so in their daily lives, this second generation usually uses several languages alternately. Indonesian is used in formal environments such as schools, and when communicating with older people or people from other ethnicities. Kupang Malay is often used in socializing with peers, especially outside the home, because this language is more common and easily understood by various ethnic groups in Kupang. Meanwhile, the use of Sabu language is limited to the family environment or certain cultural and religious events so the writer wants to know whether they still know, understand or even use Sabu language.

After ensuring that the informants met the criteria in this study, the writer explained about this study and provided a list of words/sentences to be translated into Sabu language as an initial step to find out whether the prospective informants understood or knew the Sabu language or not, then conducted direct interviews with several questions.

This study was conducted in Airnona Village, around the writer's residence and the informants used were children who were the second generation in their families. The writer chose informants from the tribe where the writer lives because the writer is also the second generation whose father and mother were people who migrated from Sabu to Kupang and because the writer observed that many second generation of Savunese migrants living in Kupang not speaks Sabu language fluently, and there are even those who don't understand Savu language at all.

Procedure of Research

In obtaining data in this research, the writer uses several data collection techniques. There are three data collection techniques in this research. These three techniques are:

a. Interview.

Interviews are a basic data collection procedure. Interviews allow researchers to gather rich, in-depth information directly from participants about

their experiences, perceptions, and perspectives on a particular phenomenon. In this research, the writer interviewed informants face-to-face to obtain data based on the problem formulation.

In this research, the writer used semi-structured interviews to obtain data from informants. The writer provided a list of questions regarding the acquisition and use of the Sabu language by the second generation of Savunese migrants living in Kupang, but this interview is flexible enough to follow up on answers from the informants, the researcher also can ask new questions based on responses, and adjust the flow of the interview, so informants can freely express their answers.

- b. Listening and note-taking: the writer listens to the informants' answers and records data from informants.
- c. Audio-recording: the writer uses this technique to prove the truth and accuracy of data.

Instrument of Research

In the process of collecting this data, the researcher uses several research instruments as follows:

- a. List of questions, this list of questions contains several questions used in interviews with informants.
- b. Writing tools such as books and pen/pencil as tools for taking notes or information obtained during interviews.
- c. Audio-recording devices and cameras are used in the data collection process as documentation tools with the aim of providing empirical evidence to the writer when conducting interviews with informants.
- d. List of words or sentences translated by the informant from Indonesian to Sabu. This list of words or sentences is an additional instrument conducted before the interview was conducted which aims to ensure that my informant knows, understands, or comprehends the Sabu language.

Data Analysis Techniques

In analyzing the available data, the writer uses the following steps:

- a. Data reduction

Data reduction is a technique in qualitative data analysis that involves simplifying, organizing, and focusing large amounts of data collected from interviews, observations, or documents. The goal is to make the data more manageable while retaining its richness and meaning. Data reduction is done to

summarize, code, categorize, and interpret data to make it more accessible for more in-depth analysis

In this stage the writer analyzes data in the form of interview results that have been collected from informants.

b. Data presentation

Data presentation is the stage that displays the data that has been analyzed. This stage is very important because it allows writer to communicate the results effectively to the audience, either through narratives, tables, images, or other formats.

In this stage the writer presents data in the form of analysis results of the answers given by informants when conducting interviews during the research.

c. Conclusion drawing

Conclusion drawing is the final step in the qualitative data analysis process, the researcher drew conclusions from the data that has been obtained based on the questions and answers obtained in the research. This is a critical stage because it involves interpreting the meaning and significance of the findings in relation to the research objectives and the broader theoretical or conceptual framework.

At this stage the writer concludes based on the data that has been obtained and analyzed in findings and discussions.

3. RESULTS AND DISCUSSION

Based on the results of the study conducted through interviews and based on the list of sentences filled in by the informants, the researcher found that the use of the Sabu language by the second generation of Savunese migrants living in Kupang was influenced by various internal and external factors:

- a. Passive vs. Active Acquisition: Most informants mastered the Sabu language passively during childhood. They could understand it because the language was spoken by their parents at home. However, active mastery (speaking fluently) was very limited, especially as they grew up and interacted more in Indonesian or Kupang Malay.
- b. Input from Family: The main source of language exposure came from older family members, especially parents. Parents often use a mixture of Sabu and Indonesian, or in some cases, only Indonesian or Kupang Malay. This inconsistent input influenced the mastery of the Sabu language in informants or the second generation of Savunese migrants living in Kupang.

- c. Practice of using Sabu language at home: In households where Sabu language is intentionally used and preserved, children have higher confidence in speaking the language and understand better when someone speaks using the language. In contrast, in households that prioritize Indonesian or Kupang Malay, children tend to be able to understand but not speak Sabu.

To collect data from this study, semi-structured interviews were conducted with 10 people. The selected informants were second-generation Savunese migrants living in Kupang who were willing to be informants. All participants were B. Bire 26 years old, M. Ludji Wadu 31 years old, C. Bire 31 years old, D. Bire 30 years old, A. Doko 29 years old, L. Huke 16 years old, D. Dira 28 years old, E. Djami Riwu 29 years old, S. Kadja 29 years old, N. Kaho 17 years old. 8 of my informants are people who are already working (there are those who work in offices, private employees, teachers and even entrepreneurs) and 2 are students. All of my informants were born and grew up in Kupang, their parents have also lived in Kupang since they were in school or college until now they have settled in Kupang and are working. Some of them have also gone to Sabu when there were family events or traditional events and holidays but not for a long time.

Based on the findings from the interview results, there were 8 of my informants who understood the Sabu language but were not fluent or had difficulty speaking Sabu language, then there was 1 informant who could not speak Sabu language at all but understood when other people spoke Sabu language, and there was 1 informant who understood and could use Sabu language. In addition, 8 informants also acquire the Sabu language from their parents and family neighbors, but 2 informants acquire the Sabu language only from their parents or family.

The following are the results of interviews with my 10 informants:

Informant 1

I can speak Sabu but not very fluently and I don't understand long sentences said by other people, but if I listen to everyday discussions I understand. Sabu is the mother tongue of both parents so that is what they usually use every day so as a child I am used to listening so I understand and know a little. Apart from parents, neighbors and other families also often use Sabu. However, currently at home Sabu is rarely used because I have lived in Kupang for a long time and is only used at certain times. Sabu is usually used in the surrounding environment at home to discuss daily activities, about secrets that only certain families want to know. In addition, at family events such as weddings and mourning, Sabu is usually used to

discuss genealogy and traditional processions that will be carried out so that children today can find out, so family events are important moments for Sabu to be spoken. In the church environment it is also usually used in the liturgy (use of songs and sermons) during the language and culture month.

Saya bisa berbahasa Sabu tetapi tidak terlalu fasih atau lancar dan kurang memahami kalimat-kalimat panjang yang dikatakan oleh orang lain, tetapi jika mendengarkan pembicaraan sehari-hari saya mengerti. Bahasa Sabu merupakan bahasa ibu dari kedua orang tua sehingga yang biasa mereka gunakan sehari-hari sehingga sebagai anak saya terbiasa mendengarkan jadi saya sedikit mengerti dan tau. Selain orang tua biasanya tetangga dan keluarga yang lainnya juga sering menggunakan bahasa Sabu. Namun saat ini dirumah bahasa Sabu sudah mulai jarang digunakan karena sudah lama tinggal di Kupang dan digunakan disaat-saat tertentu saja. Bahasa Sabu biasanya digunakan di lingkungan sekitardirumah untuk membahas tentang kegiatan sehari-hari, tentang rahasia yang hanya ingin diketahui oleh keluarga tertentu. Selain itu di acara keluarga seperti pernikahan dan kedukaan, bahasa Sabu biasanya digunakan untuk membahas mengenai silsilah dan prosesi adat yang akan dilakukan agar anak-anak saat ini dapat mengetahui, jadi acara keluarga adalah momen yang penting untuk bahasa Sabu dituturkan. Di lingkungan Gereja juga biasanya digunakan didalam liturgi (penggunaan lagu dan khotbah) saat bulan bahasa dan budaya.

Informant 2

I understand when someone speaks in Sabu language but I have difficulty speaking in Sabu language because I have lived in Kupang for a long time. I learned Sabu language from my parents because they still often use Sabu language at home and from the surrounding environment because on average I am surrounded by Sabu people. Those who usually speak Sabu are parents and neighbors, used to communicate or tell stories with fellow Sabu people to talk about secrets or private things. Sabu language is usually used in the workplace for art performances, family events such as weddings and mourning (with fellow Sabu people) and in church during the month of language and culture is used in liturgy (songs) and used in the surrounding environment to talk about simple everyday things.

Saya mengerti ketika ada yang berbicara menggunakan bahasa sabu namun saya susah berbicara menggunakan bahasa sabu karena sudah lama tinggal di Kupang. Saya belajar bahasa Sabu dari orang tua karena masih sering menggunakan bahasa Sabu dirumah dan dari lingkungan sekitar karena rata-rata dikelilingi oleh orang Sabu. Yang biasanya berbahasa Sabu adalah orang tua dan tetangga, digunakan untuk berkomunikasi atau bercerita dengan sesama orang Sabu untuk berbicara mengenai rahasia atau hal yang privat. Bahasa Sabu biasanya digunakan di tempat kerja untuk pentas seni, acara keluarga seperti pernikahan dan kedukaan (dengan sesama orang Sabu) dan di gereja saat bulan bahasa dan budaya digunakan di liturgi (lagu-lagu) dan digunakan di lingkungan sekitar untuk membicarakan hal-hal sederhana sehari-hari.

Informant 3

I can't speak Sabu but I understand when I hear other people talking. I learned or learned Sabu from my parents (it is the everyday language when my father and mother communicate) and also from my neighbors. However, currently Sabu is rarely used at home because many children do not understand Sabu, so now my parents use Kupang Malay more often at home. Sabu is usually used at certain times at traditional events such as weddings and funerals. During family events, Sabu is used to discuss customary rules that must be followed during weddings and funerals. At home, it is usually used only for greetings, asking how the day is going and simple questions. In addition, Sabu is also commonly used during cockfighting events which are often held by Sabu people, especially men.

Saya tidak bisa berbicara menggunakan bahasa Sabu tapi saya mengerti jika mendengarkan orang lain berbicara. Saya mempelajari atau mengetahui bahasa Sabu dari orang tua saya (merupakan bahasa sehari-hari saat ayah dan ibu saya berkomunikasi) dan juga dari tetangga-tetangga saya. Namun saat ini bahasa Sabu sudah mulai jarang digunakan dirumah karena banyak anak-anak yang tidak mengerti bahasa Sabu jadi saat ini orang saya lebih sering menggunakan bahasa Sabu di rumah. Bahasa Sabu biasanya digunakan saat waktu tertentu di acara adat seperti pernikahan dan kedukaan. Saat acara keluarga bahasa Sabu digunakan untuk membahas tentang aturan adat yang harus dilakukan saat pernikahan dan kedukaan. Dirumah biasanya digunakan hanya untuk sapaan, menanyakan kabar hari ini dan pertanyaan sederhana. Selain itu bahasa Sabu juga biasa digunakan saat even sabung ayam yang sering dilakukan oleh orang-orang Sabu terkhususnya para lelaki.

Informant 4

I understand Sabu language when listening but it is difficult to speak using Sabu language. I learned Sabu language from my parents, family who usually come from Sabu and neighbors by listening. Sabu language is usually used at home, in church and at family events. Sabu language by parents, neighbors when they meet and tell stories or even talk about secrets or gossip (at home), besides that Sabu language is also used during traditional events (mourning) to discuss the burial process, the engagement process.

Saya mengerti bahasa Sabu saat mendengarkan tapi sulit untuk berbicara menggunakan bahasa Sabu. Saya mempelajari bahasa Sabu dari orang tua, keluarga yang biasanya datang dari Sabu dan tetangga dengan cara mendengarkan. Bahasa Sabu biasanya digunakan dirumah, di gereja dan di acara keluaraga. Bahasa Sabu oleh orang tua, tetangga saat mereka bertemu dan bercerita atau bahkan membicarakan tentang rahasia atau bergosip (dirumah), selain itu bahasa Sabu juga digunakan saat acara adat (kedukaan) untuk membahas tentang proses penguburan, proses acara peminangan.

Informant 5

I can speak Sabu but not very fluently and understand when others speak. I learned Sabu from my mother and also neighbors who usually use Sabu but only

the parents because the children don't understand it. Sabu is usually used when gathering with fellow Sabu people or family, during family events, mourning and in church during cultural and language months. At home it is usually used to ask how the day is going or simple things related to daily life. At family events or traditional events, they usually discuss the procedures when a proposal takes place, at mourning they usually discuss the family tree, while in church, Sabu is usually used in the liturgy of worship in songs.

Saya bisa berbicara bahasa Sabu tapi tidak terlalu lancar dan mengerti saat orang lain berbicara. Saya mempelajari bahasa Sabu dari mama dan juga tetangga yang biasanya menggunakan bahasa Sabu tapi yang orang tua saja karena anak-anak kurang mengerti. Bahasa Sabu biasanya digunakan saat berkumpul dengan sesama orang Sabu atau keluarga, saat acara keluarga, kedukaan dan digereja saat bulan budaya dan bahasa. Dirumah biasanya digunakan untuk menanyakan kabar hari ini atau hal-hal sederhana yang berkaitan dengan kehidupan sehari-hari. Di acara keluarga atau acara adat biasanya membahas tentang tata cara saat peminangan berlangsung, di kedukaan biasanya membahas tentang silsilah keluarga, sedangkan di gereja, bahasa Sabu biasanya digunakan di liturgi ibadah pada lagu-lagu.

Informant 6

I can speak Sabu because I often hear my parents speak Sabu and people around me speak so I understand and I am not fluent in speaking because I can only speak everyday language. In addition to my parents at home, there are also other families who use Sabu to communicate daily when they come to my house. Sabu is usually used at family events such as weddings, mourning (among Sabu people), besides that Sabu is also usually used in church during language and culture month. I am also involved in a dance studio community where only Sabu people are members and the parents involved in it usually communicate using Sabu. Discussions using Sabu at home are usually about daily discussions, asking for news, about secrets between parents so that children do not understand. At family events, they usually discuss descendants or family trees. In the studio, it is usually used to ask for news, hum or songs to accompany dances. In church, it is usually used in worship liturgy in songs and sermons.

Saya bisa berbahasa Sabu karena sering mendengarkan orang tua berbahasa Sabu dan orang-orang sekitar berbicara jadi saya paham dan untuk berbicara tidak fasih karena hanya bisa bahasa sehari-hari. Selain orang tua dirumah ada juga keluarga yang lain yang menggunakan bahasa Sabu untuk berkomunikasi sehari-hari saat mereka datang kerumah saya. Bahasa Sabu biasanya digunakan di acara keluarga seperti pernikahan, kedukaan (sesama orang Sabu), selain itu bahasa Sabu juga biasanya digunakan di gereja saat bulan bahasa dan budaya. Saya juga terlibat di komunitas sanggar tari yang dimana hanya orang-orang Sabu saja yang tergabung didalamnya dan para orang tua yang

terlibat didalamnya biasanya berkomunikasi menggunakan bahasa Sabu. Pembahasan menggunakan bahasa Sabu dirumah biasanya tentang pembahsan sehari-hari, menanyakan kabar, tentang rahasia antara orang tua supaya anak-anak tidak mengerti. Diacara keluarga biasanya membahas tentang keturunan atau silsilah keluarga. Disanggar biasanya digunakan untuk menanyakan kabar, senandung atau lagu untuk iringan dalam tarian. Digereja biasanya digunakan di liturgi ibadah pada lagu-lagu dan khotbah.

Informant 7

I can speak and understand the Sabu language because every day at home we still often speak Sabu. I learned and learned Sabu from my parents, the surrounding environment and the church environment. Around me, those who usually use Sabu are my parents, family, neighbors, and church congregation because most of them are Sabu people. Sabu is usually used during traditional events such as weddings to discuss traditional processions that must be carried out, in mourning to discuss genealogy, at home as an everyday language to discuss something confidential or even to gossip with my mother or sister, and when interacting with fellow church congregations to ask how they are.

Saya bisa berbicara dan mengerti bahasa Sabu karena setiap hari dirumah masih sering berbicara menggunakan bahasa Sabu. Saya mempelajari dan mengetahui bahasa Sabu dari orang tua, lingkungan sekitar dan lingkungan gereja. Disekitar saya yang biasanya menggunakan bahasa Sabu adalah orang tua, keluarga, tetangga, dan jemaat di gereja karena rata-rata adalah orang Sabu. Bahasa Sabu biasanya digunakan saat acara adat seperti pernikahan untuk membahas prosesi adat yang harus dilakukan, dikedukaan untuk membahas tentang silsilah, dirumah sebagai bahasa sehari-hari untuk membicarakan sesuatu yang bersifat rahasia atau bahkan untuk bergosip dengan mama atau dengan saudara perempuan, dan saat berinteraksi dengan para sesama jemaat gereja untuk menanyakan kabar.

Informant 8

I can speak Sabu but not very fluently and I understand when others speak. I learned Sabu from my family and the ones who usually use Sabu are my parents when they meet their families, from grandpa and grandma when visiting Kupang so they often use Sabu, neighbors also often use Sabu because most of them are Sabu people. Sabu is often used at family events to talk about family genealogy, ask how the day is going, tell stories, in mourning usually discuss the traditional procession that must be carried out during the traditional procession after burial. In the circle of friends it is usually used to discuss secrets that do not want others to know. In church it is usually used in the liturgy of worship in songs and sermons.

Saya bisa berbahasa Sabu tapi tidak terlalu fasih dan saya memahami saat orang lain berbicara. Saya mempelajari bahasa Sabu dari keluarga dan yang biasanya menggunakan bahasa Sabu adalah orang tua saya saat mereka bertemu dengan keluarga mereka, dari opa dan oma saat berkunjung ke Kupang jadi sering

menggunakan bahasa Sabu, tetangga juga sering menggunakan bahasa Sabu karena rata-rata orang Sabu. Bahasa Sabu sering digunakan saat acara keluarga untuk membicarakan tentang silsilah keluarga, menanyakan kabar hari ini, bercerita, di kedukaan biasanya membahas tentang prosesi adat yang harus dilakukan saat prosesi adat setelah penguburan. Di lingkungan pertemanan biasanya digunakan untuk membahas tentang rahasia yang tidak ingin diketahui oleh orang lain. Di gereja biasanya digunakan di liturgi ibadah pada lagu dan khotbah.

Informant 9

I understand when other people speak in Sabu language, but I am not fluent in speaking. I learned Sabu language from my parents and neighbors when I was with my family, but now it is rarely used at home because the children do not understand. Neighbors also often use Sabu language whenever they meet and gather to talk about something. Sabu language is usually used during family events such as engagements and mourning to talk about family genealogy, stories about experiences and talk about secrets. In church it is also usually used in the liturgy of worship during the third Sunday of every month because the average congregation of the church is Sabu people.

Saya mengerti saat orang lain berbicara menggunakan bahasa Sabu, namun untuk berbicara saya kurang fasih. Saya belajar bahasa Sabu dari orang tua dan tetangga saat bersama dengan keluarga, namun saat ini dirumah sudah jarang digunakan karena anak-anak kurang mengerti. Tetangga disekitar saya juga sering menggunakan bahasa Sabu setiap kali mereka bertemu dan berkumpul untuk membicarakan sesuatu. Bahasa Sabu biasa digunakan saat acara keluarga seperti peminangan dan kedukaan untuk membicarakan tentang silsilah keluarga, cerita tentang pengalaman dan membicarakan rahasia. Di gereja juga biasanya digunakan di liturgi ibadah saat ibadah minggu ketiga setiap bulan karena rata-rata jemaat gereja adalah orang Sabu.

Informant 10

I understand and know the Sabu language when other people speak it but I am not very fluent in speaking it. I learned the Sabu language from my parents and family who usually come to my house, because they often interact using the Sabu language. Apart from at home, the Sabu language is usually used during traditional events such as traditional weddings, funerals and in church during the language and culture month or even every week at the end of the month. At home, the Sabu language is usually used when my parents want to order something or ask something, when talking about secret things. At traditional events such as traditional weddings, it is usually used to talk about things related to the procession of the event and things related to the rules for traditional weddings, when at a funeral, the Sabu language is usually used to talk about family tree, telling stories and even traditional processions that must be done after or before burial, then in

church it is usually used in songs used during worship, in sermons and even in simple greetings.

Saya mengerti dan mengetahui bahasa Sabu saat orang lain berbicara tapi saya tidak terlalu fasih jika berbicara menggunakan bahasa Sabu. Saya mempelajari bahasa Sabu dari orang tua dan keluarga saya yang biasanya datang ke rumah saya, karena mereka sering berinteraksi menggunakan bahasa Sabu. Selain di rumah, bahasa Sabu biasanya digunakan saat acara adat seperti pernikahan adat, kematian dan di gereja saat bulan bahasa dan budaya atau bahkan disetiap minggu di akhir bulan. Di rumah, bahasa Sabu biasanya digunakan saat orang tua saya ingin menyuruh sesuatu atau menanyakan sesuatu, saat membicarakan hal-hal yang rahasia. Di acara adat seperti pernikahan adat biasanya digunakan untuk membicarakan hal-hal yang berkaitan dengan prosesi acara tersebut dan hal-hal yang berkaitan dengan aturan untuk acara pernikahan adat, saat berada di kematian bahasa Sabu biasanya digunakan untuk membicarakan tentang silsilah keluarga, bercerita pengalaman bahkan prosesi adat yang harus dilakukan setelah atau sebelum penguburan, lalu di gereja biasanya digunakan pada lagu-lagu yang digunakan saat beribadah, pada khotbah dan bahkan pada sapaan sederhana.

Discussion

This section discusses the findings with reference to two main theoretical frameworks: Krashen's (1988) second language acquisition theory and Fishman's (1972) language domain theory. The discussion focuses on two aspects: (1) the process of Sabu language acquisition among second-generation Savunese migrants, and (2) the domains in which Sabu language is used and the topics or issues discussed.

a. The Acquisition Process of Sabu Language by Second Generation

This section discusses the findings by referring to two main theoretical frameworks: Krashen's (1988) second language acquisition theory and Fishman's (1972) language domain theory. The discussion focuses on two aspects: (1) the process of Savu language acquisition among second-generation of Savunese migrants, and (2) the domains in which Sabu language is used.

The results of the study indicate that second-generation Savunese migrants living in Kupang acquired Sabu language through a natural and informal process, especially at home. However, the process was incomplete and passive for most participants. All of my informants stated that they knew the Savu language from listening to their parents speak it.

The process of Savu language acquisition among second-generation Savu migrants in Kupang can be well understood through Krashen's Input Hypothesis. According to Krashen (1988), language acquisition occurs when learners are

exposed to comprehensible input, that is, language that is slightly above their current level of understanding but still comprehensible (i+1). In this study, many second-generation individuals received limited and inconsistent input in Savu language which affected their fluency in speaking and understanding Savu language when others spoke using Sabu language. As stated by informant 1 "I can speak Sabu language but not very fluently and I don't understand long sentences by other people", Informant 2 "I understand when someone speaks Sabu language but I have difficulty speaking in Sabu language because I have lived in Kupang for a long time", informant 8 "I understand the Sabu language but I am not fluent in speaking use Sabu language". There are even those who cannot speak Sabu language, namely informant 3 who said "I can't speak Sabu language but I understand when I hear other people talking use Sabu language".

Most second-generation speakers reported that Sabu language was primarily spoken by parents, grandparents or older relatives and neighbors. As informant 9 said "I learned Sabu language from my parents and neighbors also when with my family, but now it is rarely used at home because the children don't understand". However, the input they received was often discontinuous, unreinforced, inconsistent, and not varied across contexts. Parents often used Indonesian or Kupang Malay for daily communication, which limited the amount of natural exposure needed for effective Savu language acquisition. As a result, language input was inconsistent and not strong enough to support active acquisition. This situation led to passive bilingualism, where individuals understand Savu but are unable to speak it fluently. As informant 3 said "However, currently Sabu is rarely used at home because many children do not understand Sabu, so now my parents use Kupang Malay more often at home. Sabu is usually used at certain times at traditional events such as weddings and funerals".

Furthermore, Krashen's Affective Filter Hypothesis also applies in this study. This hypothesis states that emotional variables such as motivation, self-confidence, and attitude influence the success of language acquisition. In this context, second-generation migrants often feel that Savu is unnecessary, uninteresting, or less relevant to urban life. This low level of motivation and negative attitude give rise to an "affective filter", which hinders natural language acquisition even when input is available. Schools in Kupang use Indonesian as the language of instruction, and there are no Savu language classes or cultural enrichment programs. Without reinforcement outside the home, language acquisition is fragile and unsustainable.

b. Domains of Sabu Language Use

The findings also indicate that Sabu is used selectively and inconsistently across domains, which is best analyzed using Fishman's (1972) domain theory. According to Fishman, language use depends on who is speaking, to whom, about what, and in what setting. Sabu use is concentrated in a limited number of domains, while other domains are dominated by Indonesian and Kupang Malay.

Fishman's (1972) language domain theory is relevant in analyzing the data. Each domain has different levels of formality, participants, and topics, which influence language choice. In this study: The private domain (the use of Sabu language at home and in the neighborhood/family) remains the strongest for Sabu language use, although the number is decreasing. Sabu language is sometimes used by the older generation, especially parents to ask simple things that are everyday topics or even personal or confidential matters. However, second generation individuals often respond in Indonesian or Kupang Malay, indicating a disruption in intergenerational language transmission, a key concept in Fishman's language maintenance model. When younger speakers are not actively using the language at home or in the neighborhood, it indicates an ongoing language shift.

Based on the research that has been conducted, the writer found that there are two domains where the second generation uses the Sabu language, the first is the private domain, in this domain the use of the Sabu language by the second generation is carried out at home and in the surrounding environment/family, this domain is still the strongest domain for the use of the Sabu language by each informant, although the number is decreasing but they still find it at home, as stated by the informant 8 "I learned Sabu from my family and the ones who usually use Sabu are my parents when they meet their families, from grandpa and grandma when visiting Kupang so they often use Sabu, neighbors also often use Sabu because most of them are Sabu people".

The Sabu language is sometimes used by the older generation, especially parents to ask simple things that are everyday topics or even things that are personal or confidential, as stated by the informant 4 "those who usually speak Sabu are parents/older people and neighbors, used to communicate or tell stories with fellow Sabu people to talk about secrets or private things", although second generation individuals often respond with Indonesian or Kupang. When younger speakers no longer use the language actively at home or in the surrounding environment, this indicates an ongoing language shift.

In addition, the social domain was also found in this study, where the Sabu language is used in places of worship or churches which are used in the liturgy of worship at the GMIT Kemah Ibadat Airnona church which is 8 out of 10 of my informants come from the same church (GMIT Kemah Ibadat Airnona). They use the Sabu language in church when there is Language and Culture Month which is usually in May, and also in every last week of each month, as stated by the informant 1 "In the church environment it is also usually used in the liturgy (use of songs and sermons) during the language and culture month", informant 2 "in church during the month of language and culture is used in liturgy (songs)" and informant 9 "In church it is also usually used in the liturgy of worship during the third Sunday of every month because the average congregation of the church is Sabu people".

In family events or traditional events such as weddings and deaths to discuss the rules during the traditional event, the family tree is spoken in Sabu language so that it can be known by the younger generation, as stated by informant 3 "during family events, Sabu is used to discuss customary rules that must be followed during weddings and funerals", and stated by informant 8 "Sabu language is often used at family events to talk about family genealogy, ask how the day is going, tell stories, in mourning usually discuss the traditional procession that must be carried out during the traditional procession after burial".

However, Sabu language is rarely used by the second generation in everyday interactions with their peers, almost all respondents stated that they more often use Indonesian or Kupang Malay when talking to their friends, even though their friends also come from the Sabu area.

Based on the findings and discussion in this study, it can be concluded that the maintenance of the Sabu language among the second generation of Sabu migrants living in Kupang is still ongoing, but in a limited and selective scope. The Sabu language is generally still used in family environments, religious activities, and cultural and traditional events, but its use is starting to decrease, especially among young people. The main factor influencing the level of language maintenance is the language policy in the family, where families who consistently use the Sabu language at home tend to have children who are able to understand and speak the language. Although some of the second generation have a positive attitude towards the Sabu language as a cultural identity, the pressure from the use of Indonesian and Kupang Malay which are more dominant in education, socializing, and daily communication, makes the Sabu language have less room to

develop. The multilingual urban environment also contributes to the shift in language towards a more commonly used language.

The writer realizes that the Sabu language can still be maintained from generation to generation if the Sabu language continues to be used in events involving the younger generations even though it is currently in a multilingual environment because if the use of the Sabu language is only done when there are more mature people such as parents, the Sabu language will not be understood, used or even known by future generations. Therefore, the preservation of the Sabu language requires conscious and planned efforts from families, communities, and related institutions, such as through bilingual education programs, cultural activities, and awareness of the importance of maintaining regional language heritage amidst the flow of modernization and urbanization.

4. CONCLUSION

This research aimed to investigate (1) the acquisition process of Sabu language undergone by the second generation of Savunese migrants living in Kupang and (2) the domains in which the Sabu language is used by them. Based on the data analysis and findings discussed in the previous chapter, the conclusions can be drawn as follows:

a. The Acquisition Process of Sabu Language

The second generation of Savunese migrants in Kupang generally acquired the Sabu language through informal and natural exposure within the home and family environment. The acquisition process mostly took place during early childhood through interaction with parents and extended family members who are fluent in the Sabu language. However, the intensity and consistency of Sabu language use at home significantly influenced the level of fluency among second-generation speakers. Some participants reported a passive understanding of the language but were less confident in active speaking. This shows that while there is exposure, the process is not always followed by complete language proficiency, especially if Indonesian is more dominant in daily interaction. This finding aligns with Krashen's (1988) theory of second language acquisition, particularly regarding the importance of comprehensible input and a natural, low-stress environment for language learning.

b. Domains of Sabu Language Use

The use of Sabu language among the second generation of Savunese migrants is mostly limited to specific social domains, such as family, cultural ceremonies,

and religious events. According to Fishman's (1972) domain theory, language choice is closely related to the setting and participants. In this study, the Sabu language was found to be predominantly used in private or intimate domains such as communication with parents or grandparents at home, traditional ceremonies (e.g., funerals, weddings), and church events that involve the older generation. In contrast, in public domains such as school, workplace, and peer groups, the participants preferred to use Bahasa Indonesia, which is more widely understood and socially accepted in the urban context of Kupang.

In conclusion, while there is evidence of intergenerational transmission of the Sabu language, it is limited in scope and usage. The dominant use of Indonesian in public and semi-private domains contributes to the gradual reduction of Sabu language fluency among the younger generation.

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