

CHAPTER I

Introduction

1.1 Background

Language is a symbol system in the form of arbitrary sounds that are used by community members to relate and interact (Bloomfield in Sumarsono, 2004: 18). Language is one of the tools used as a medium of communication between humans. With language, people can exchange information with each other. Language can replace events/activities that should be carried out by individuals or groups (Aslinda, et al. 2007:2). The Indonesian nation consists of various tribes and ethnicities. Each of these tribes has a different culture and language. In this ethnic diversity, in general, people in Indonesia have the skills to use two or more languages, namely the regional language as their mother tongue and Indonesian as the national language.

In general, Indonesian people will use Indonesian when communicating with people from other tribes and will use their local language when communicating with people of the same ethnic group and understand their local language. As stated by Weinreich (in Umar, 2011: 24), the use of three or more languages by a speaker in his association with other people sociolinguistically is called multilingualism. While the use of two languages by speakers is called bilingualism. This is in accordance with the Indonesian people who have diverse ethnic and cultural backgrounds, hereinafter referred to as bilingual society. In a bilingual or multilingual society, there is a bilingual pattern that is able to show the

position and function of the language contained in the community language, namely the regional language as the mother tongue and Indonesian as the national language. The existence of bilingualism or multilingualism will require the language-speaking community to determine language attitudes because of the choice of language. As stated by Kridalaksana (1984:46), attitudes are characterized by a number of characteristics, including the choice of language in a multilingual society, the distribution of language vocabulary, dialect differences and problems that arise as a result of interactions between individuals. For example, when a nation that has enough regional languages wants to determine its national language. The choice of one language among many languages, which is owned by the nation, is certainly felt in the positive attitude of the people towards the language they have chosen.

Language maintenance can be defined as a conscious effort to maintain the use of a particular language in the midst of the "threats" of other languages (Danardana, 2011: 68). According to Crystal (1997) language maintenance can create cultural diversity, maintain ethnic identity, maintain social adaptability, and increase linguistic sensitivity. In addition, psychologically, language maintenance can also increase children's sense of security. Language maintenance occurs as a result of changes and shifts in language. Language maintenance is a state of survival of a particular language that is not affected by the development or change of language in society (Hermaji, 2016: 86). Language

maintenance and shift are two sides of a coin (Sumarsono, 2011) because language maintenance is related to the attitude of a language in its use in the midst of using a new language in a multilingual society. In language maintenance there is also a language shift. This shift can occur because of increasingly rapid global developments and these developments not only push society in a positive direction, but also in a negative direction (Rokhman, 2003). Based on this, there is a phenomenon of the powerlessness of the minority population to maintain their language in competition with the language of the majority population. The powerlessness of minority languages to survive is caused by the contact of minority groups with a second language so that people know two or more languages and can make the community a bilingual or multilingual society.

Tobaru language is a regional language in West Halmahera, Ibu District. This sub-district is a place where local tribal civilizations live and are under the umbrella of adat/customary institutions "TOBARU". The Tobaru community as an indigenous community that highly upholds family values, development, with the slogan "Nou Po Maka Dora" which means "Let's all help each other". The history of Tabanga village is that at first there was a tribe, namely the Tobaru tribe who came from West Halmahera, Ibu District. At that time the Tobaru tribal people came to Ternate with the aim of serving the Ternate sultanate. And the sultan who served at that time gave orders to the Tobaru tribal people to find a place

to live in the Ternate area and finally the Tobaru tribal people found a village behind the Sulamadaha village, then inhabit the village. At that time there was still colonialism in Indonesia, and the Ternate region was included in it. Ternate at that time was still under Portuguese colonization, and when American allied troops landed on the island of Hiri, the Tobaru tribal people fled to Hiri. And after Indonesia's independence in 1945, the Tobaru tribe returned to the Ternate area but with a new place of residence, namely the Tabanga village. This Tabanga village was a gift from the sultan Iskandar Djabir Sjah (1929 – 1975 AD). And the village that was previously inhabited by the Tobaru tribe is called the Kampong Tua. This Kampong Tua was founded by the surnames of Tuanger and Guguta, who are the indigenous people of the Tobaru tribe. After the establishment of the new village, Tabanga, the descendants that continue have been mixed because the children and grandchildren of this community are married to other tribes. And finally, the Tobaru people have become part of the Ternate region. (Wellem Tuanger).

The majority of the population in the Tabanga area is Christian, with mixed tribes, due to marriages with other tribes. So that various kinds of languages have been incorporated in Tabanga. The languages most often used by the people of Tabanga are Ternate, Ternate Malay, and Tobaru languages. The development of the times and technology made the Tobaru language in Tabanga community begin to be shifted by the use of the Ternate language, and the Ternate Malay language. Ternate Malay is

often used by teenagers in the Tabanga area, and that is the biggest reason why children and teenagers in Tabanga become passive in communicating the Tobaru language with their parents. This means that the realm of using the Tobaru language has narrowed because it has been filled with these two languages. Therefore, the researcher is very interested in examining the linguistic situation in the Tabanga community and describing it, what factors support the maintenance of the Tobaru language.

This study was conducted to see how reciprocal communication is between parents and children, between parents and parents, and between children and their friends. The difference in the language used when communicating will be seen from the pattern of bilingualism of the population in using the Tobaru language, Ternate language, and Ternate Malay language.

1.2 Statement of the Problem

Based on the background presented above, the statement of the problem in this study is as follows :

1. How is the maintenance of Tobaru language in Tabanga community ?

2. What factors support the maintenance of Tobaru language in Tabanga community ?

1.3 Scope of the Research

The scope of the reasearch in this study is the maintenance of the Tobaru language in the Tabanga community.

1.4 Objectives of Research

Based on the problems discussed, the objectives of this research are:

1. To describe the maintenance of Tobaru language in Tabanga community.
2. To describe the factors that support the maintenance of Tobaru language.

1.5 Significances of The Study

Based on the description above, this research is divided into two types of significances, namely theoretical significances and practical significances.

1.5.1 Theoretical Significances

Theoretically, this research can be used to understand the field of sociolinguistic studies, especially language maintenance. This research can also increase the knowledge and insight of readers about the maintenance of Tobaru language and provide an overview of the language in Indonesia, to improve the quality of language teaching in order to maintain the existing regional languages.

1.5.2 Practical Significances

Practically, this research can be used as information for local governments regarding the results of new research on Tobaru language maintenance, as well as a contribution to the community to increase public knowledge or readers' knowledge in understanding research on language maintenance.

1.6 Review of Related Literature

Literature review in a study is important to describe. In addition to functioning to develop a theoretical basis or framework, a literature review also serves to determine the position of research in addition to other relevant research (Chaer, 2007:26). These studies are used as material for comparison and consideration in this study. Related to language maintenance efforts, there are several research results used in this study, namely:

Yuniarti (2017) in her article entitled "*Pemertahanan Bahasa Bali Aga pada ranah Keluarga di Desa Belantih, Kintamani, Bali*". The method used in this research is descriptive-qualitative method. The results of this study indicate that the family domain is the smallest domain in social life and this domain is an important indicator of a language's survival.

Panggabean (2017) in her script entitled "*Pemertahanan Bahasa Batak Toba Di Desa Silakkidir Kecamatan Hutabayu Raja Kabupaten Simalungun : Tinjauan Sociolinguistik*". The method used is a quantitative method with the generation of a population sample. The results showed

that the use of the Toba Batak language at the age of 20 years and over was still high compared to the use of the Toba Batak language at the age of under 20 years.

Yusri and Amri (2018) in their article entitled "*Pemertahanan Bahasa Leukon di Kabupaten Simeuleu*". The method used is descriptive research. The results of this study indicate that the level of Leukon language maintenance in the five domains tends to be positive, namely 60%. Meanwhile, the efforts made by the Leukon community to maintain their local language are such as the "Nanga-Nanga" and Inafi traditions.

Mayasari (2014) in her thesis entitled, "*Penggunaan Bahasa Madura dalam Keluarga Inti di Desa Giliketapang*". The research method used is descriptive-qualitative. By utilizing the Sociolinguistic approach, while the theories used are SPEAKING, Bilingualism, and Language Maintenance. And the results of the study found the use of the Madurese language in the village of Giliketapang. The use of Madurese language has supporting factors as a form of language maintenance, namely concentrate areas, prestige, and loyalty.

Jannah (2015) in her script entitled, "*Pemertahanan Bahasa Using di Desa Biting Kecamatan Arjasa Kabupaten Jember (Kajian Sociolinguistik)*". The research method used is descriptive qualitative method. The result of the study indicate that the Using language in Biting Village, Arjasa District, Jember Regency, still survives. This can be seen from the use of

the Using language by the speaking community, especially in the family sphere.

Pratiwi (2019) in her script entitled "*Pemertahanan Bahasa Melayu Sentang Kec. Teluk Mengkudu Kabupaten Serdang Bedagai*". By using qualitative and quantitative research methods taken in a random technique which is then divided into three groups, namely the adolescent group, the adult group, and the elderly group. The researcher's findings show that the attitude of speakers towards the Malay language tends to be positive, around 85.00% in each domain, around 50 respondents who use Malay out of 60 total respondents. And being the supporting factors for maintaining the Sentang Malay language seen from all domains that still use the Malay language seen from the generation level both teenagers, adults, and parents who still use Sentang Malay are declared to still survive or tend to be positive.

From some of the explanations above, it can be seen that the relevance of the six studies to this study is that they both discuss about language maintenance, while the difference is that this study emphasizes qualitative descriptive research methods using primary and secondary data to find out more about "*The Maintenance of Tobaru Language in the community of Tabanga, Sulamadaha Village, Ternate City*" by using a Sociolinguistic study. And the results of research is regarding the maintenance of Tobaru language in the Tabanga community, what factors

support the maintenance of the Tobaru language in the Tabanga community.

1.7 Theoretical Bases

The theoretical basis is very necessary in a study in order to provide direction for the research. The theory used must provide an understanding of the object. The theoretical basis in this study which is used as a reference is a theory of sociolinguistic approach.

1.7.1 Sociolinguistics

Sociolinguistics is a branch of linguistics that is interdisciplinary with sociology, with the object of research being the relationship between language and social factors in a speech community (Chaer, 1995:4). Fishman (in Chaer, 2014: 4), states that sociolinguistics is a science that discusses the relationship between language use and social behavior. As an object in sociolinguistics, language cannot be seen or approached as a language, as is done by general linguistics, but is seen or approached as a means of interaction or communication in society (Chaer, 2010: 3) Kridalaksana (in Chaer 2004: 3) says that sociolinguistics is commonly defined as a science that studies the characteristics and variations of language, as well as the relationship between linguists and the characteristics of the function of language variations in a language community. Fishman (in Chaer 2004: 5) says that sociolinguistic studies are more qualitative. So, sociolinguistics is more related to the details of

the actual use of language, such as a description of the patterns of language or dialect usage in a particular culture, the speaker's choice of using a particular language or dialect, the topic, and the setting of the conversation.

Dittmar explains (in Chaer, 2004: 5) sociolinguistic problems, namely (1) the social identity of the speaker, (2) the social identity of the listener involved in the communication process, (3) the social environment in which the speech event occurs (4) synchronic analysis. and diachronics of social dialects, (5) different social judgments by speakers of the behavior of speech forms, (6) degrees of linguistic variation and variety, and (7) practical application of sociolinguistic research.

The social identity of the speaker can be seen from the question of what and who the speaker is, and how it relates to the interlocutor. The identity of the speaker consists of family members such as father, mother, sister, brother, and so on. It can also be close friends, superiors or subordinates (at work), teachers, students, lecturers, students (at school or campus), neighbors, or officials. The identity of the speaker can affect the choice of code in speaking. The social identity of the listener can be seen from the speaker's side. The identity of this listener can be in the form of family members such as father, mother, sister, brother, and so on. It can also be close friends, superiors or subordinates (at work), teachers, students, lecturers, students (at school or campus), neighbors, or officials. The identity of the speaker can affect the choice of code in speaking.

The social environment where the speech event occurs can be in the classroom, in the mosque, in the family room, in the office, in the library, in the train and so on. For example, in a mosque, we are certainly allowed to speak loudly for fear of disturbing other people who are performing worship in the room. In a noisy room, for example in a train, we must speak loudly, because if we do not speak loudly, the person we are talking to cannot hear.

So based on the explanations of several previous experts, it can be concluded that sociolinguistics discusses the relationship between language use and social behavior, with the object of research namely speech communities. This theory is used by researchers because it is based on the object of research, namely the Tabanga community where they use the Tobaru language with fellow speakers. So it can be seen that the Tobaru speaking community and the use of the Tobaru language in Tabanga can be analyzed through sociolinguistic theory.

1.7.2 Biligualism

Bilingualism is a reality faced by almost all countries in the world, including Indonesia. The emergence of bilingualism in Indonesia is caused by the existence of various ethnic groups with their respective languages and the necessity to use Indonesian as the national language. In addition, involvement with other countries that have different languages is also a fact that causes bilingualism. Bilingualism theory is closely related to

language maintenance, because language maintenance is an aspect of bilingualism.

Hangen (in Chaer 1988: 4) says that bilingualism is defined as the ability of the speaker of one language to produce meaningful perfect utterances in another language. It is also said by Van Overbeke (in Chaer 1988: 4) that bilingualism is a voluntary or mandatory means of efficient two-way communication between two or more different "worlds" that use two different linguistic systems. Kridalaksana (in Hermaji, 2016: 84) argues that bilingualism is the use of two or more languages by a person or by a society. Bilingualism in society can be seen based on two aspects, namely: 1). The state of society which shows that all members of the community know and use two languages in social interaction. 2). If in society there are two languages that live side by side, but everyone in the community only knows one language, so there are two monolingual communication networks. Besides bilingualism, the terms monolingualism and multilingualism are also known. Monolingualism is the use of one language by speakers in communication, while multilingualism is the use of more than two languages by a speaker.

From this explanation, the Tabanga people master two languages, namely the Tobaru language and the Ternate Malay language. This explains that there is bilingualism in the Tabanga community. These people use the Ternate Malay and Tobaru languages daily to

communicate with other residents. So that the theory of bilingualism is applied in the Tabanga community.

1.7.3 Domain of Language Use

Each language has its own domain in social society. Diversity is a symptom that can foster competition between languages so that there is always the possibility that certain languages cannot survive in competition so that they become extinct. In the use of language, there are highly institutionalized social contexts called domains, which are more suitable for using a certain variety or language than other varieties or languages. and place. The higher the intensity of using a language in an eating domain, the stronger the resistance will be, for that Joshua Fishman (1972:442) put forward a domain theory (Domain) to determine the persistence of language use. Meanwhile, the realm of language use is the arrangement of the situational horizons of interaction in which generally only one language is used. In relation to bilingual or multilingual societies, Fishman (1968, in Sumarsono, 1993:14) defines domains as institutionalized social contexts, which are more suitable for using certain languages than other varieties or languages. The realm is a constellation between locations, topics, and participants. The number of domains in a society cannot be determined with certainty.

Fishman (1968) mentions four domains, namely the realm of family, neighbourhood, work, and religion. Fishman also cites nine domains of

Schmidt-Rohr (1932), namely the family, playground, school, church, literature, press, military, courts, and government administration. Meanwhile, Greenfield (1968, 1972) suggested five domains, namely the realm of family, friendship, religion, education, and work. Parasher (1980) uses seven domains in his research, namely family, closeness, neighbourhood, transactions, education, government, and work. Understanding the realm in this study refers to the opinion expressed by Fishman. The domains used as the object of this research are the realm of family, neighbourhood, work, and religion.

Compared to the language domain theory presented by other experts, the fishman theory is more suitable to be applied to the Tabanga community, because the domain of language use is in accordance with the object of research, namely the Tabanga community itself. Thus, the researcher prefers the fishman theory because it is in accordance with the conditions of language use by the Tobaru speaking community in Tabanga.

1.7.3.1 Family Domain

Family is the smallest unit which is a group of people who live in one house, and are related by marriage, blood relationship, birth, or adoption, where each member has their respective duties and functions. Therefore, it can be concluded that the family domain is an environment in which conversations occur between family members, which is a

combination in interacting. Every individual in society there is interaction with both individuals and society, where the interaction and processes that occur in it are a form of social attention, so that individual interactions in the family realm can be well established (Siregar, 1998).

1.7.3.2 Neighborhood

Neighbors are people/residents who live near our house. Therefore, it can be concluded that the family realm is an environment where conversations occur between neighbors around the house that are close to each other for daily communication (Siregar, 1998). Neighbors like words can be said to be the closest relatives. Because the distance in the position of the house is the closest. So the role of neighbors becomes very important in people's lives.

1.7.3.3 Field of Work

Employment is a relationship that can involve two parties between the company and the workers/employees. Therefore, it can be concluded that the realm of work is an environment where conversations occur in the workplace between bosses and workers or fellow workers to communicate with each other in doing the work they are doing (Siregar, 1998).

1.7.3.4 Religion

Religion is a regulation that can regulate human life in a relationship that has been felt against something he believes in. Therefore, it can be concluded that the realm of religion is an environment where conversations occur between people in places of worship that are around their homes to communicate with each other (Siregar, 1998).

1.7.4 Language Maintenance

Language maintenance generally aims to maintain a culture that functions as a group or community identity, to make it easier to identify community members, and to bind a sense of brotherhood among communities. So, language maintenance occurs when a language community still maintains the use of its language. The persistence or shift of a language, both in minority groups and in transmigrant immigrant groups can be caused by many factors. The results of previous studies show that industrialization and urbanization/transmigration are the main factors.

Fishman (1972) states that one of the important factors in maintaining a language is the loyalty of the supporting community. With that loyalty, supporters of a language will continue to pass on their language from generation to generation. In addition, the concentration factor of residential areas by Sumarsono (1990:27) is also mentioned as one of the factors that can support the preservation of a language. The concentration of residential areas is an important factor compared to the large population. Even small groups can defend their language more

strongly, if the concentration of residential areas can be maintained, so that there is physical, economic, and socio-cultural separation. Other factors that can support language maintenance are the use of the language as the language of instruction in schools, in the publication of religious books, and as the language of instruction in religious ceremonies.

The same thing is stated by Miller (1972) who classifies linguistic situations that survive, get sick, or even die and become extinct depending on whether children learn their mother tongue, whether adult speakers talk to each other in various settings using the mother tongue. and how many native speakers of the mother tongue are there. Based on the explanations of these experts, language defense is an effort made by the speaking community to continue to use the language in the midst of the majority of other ethnic communities. Fishman's theory explains that one of the important factors in maintaining language is the loyalty of its supporters, this is in line with the Tabanga community who are Tobaru speakers. The Tabanga community still maintains and uses the Tobaru language until now. In addition, the concentration factor of the residential area of Sumarsono also supports the maintenance of the Tobaru language among the Tabanga community. Because the Tabanga area is an area devoted to the Tobaru tribal community who came from West Halmahera until now it has become the area of RT 1. Miller said the same thing, that linguistic situations that live sustainably or are well maintained, become sick and eventually become extinct, the language depends on children

who are willing to learn their mother tongue, and whether adult speakers speak to each other in various settings using that mother tongue, and how many native speakers of the mother tongue there are. This theory will be applied using family factors and community environmental factors where the factors that will connect the linguistic situation in the Tabanga community.

It can be concluded that the language retention factors include the following.

a) Prestige and Loyalty

People will be very proud of their culture, including the language they use. This means that the prestige value of the language choice of someone who uses their local language in a heterogeneous community is higher in level than other regional languages. Such a situation according to Dressler (1984) is the first step in eliminating or destroying a language. He also added that when a regional language loses its prestige and is less used in social functions, he calls this situation a negative sociopsychological evaluation of a language. In this condition, native speakers of a regional language can voluntarily change their language to another more prestigious regional language.

The most dominant condition is in the religious realm. For religious events, rituals at the event of death, birth of children and so on, the language of instruction used in these events almost never uses

Indonesian but rather the local language. This concern was anticipated by the local government with a return to mother tongue program. This program is not only ceremonial in nature but is further manifested in its development in basic education institutions. In some areas, all primary schools are required to teach local languages to their students. This is actually an application of what was stated by Fishman (1977:116) that for language spread, schools have long been the major formal (organized) mechanism involved. From the opinion of these experts, it is explained that the value of prestige and loyalty to the mother tongue can affect the maintenance of the Tobaru language in Tabanga community. Because this has an impact on the use of the Tobaru language in everyday life, thus the prestige and loyalty factors must be applied in maintaining the Tobaru language.

b) Migration and Regional Concentration

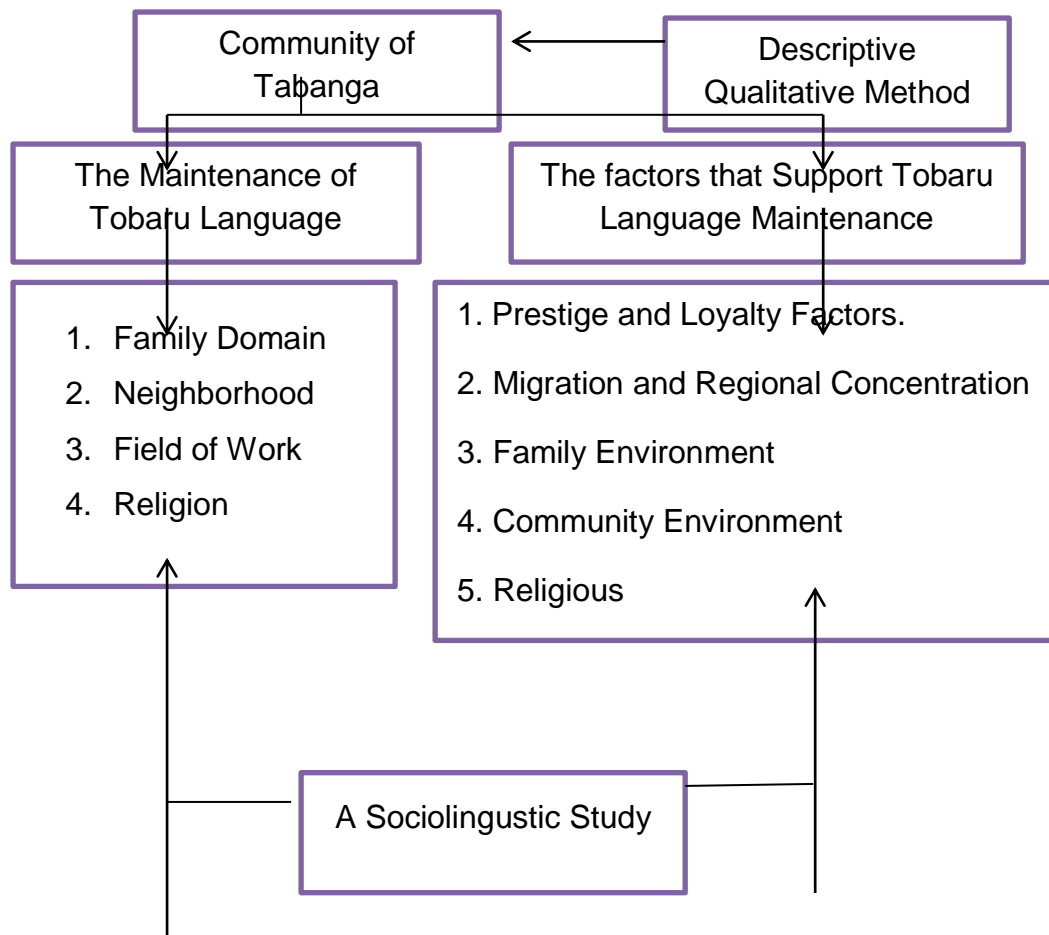
Migration is actually one of the factors that lead to a language shift. This is in line with what was stated by Fasold (1984), Lieberman, S. (1982) that if a number of people from a language speaker migrate to an area and the number increases from time to time so that it exceeds the total population of the native population of that area, then in that area will create a suitable environment for language shift. This pattern of regional concentration, according to Sumarsono (1990:27) is mentioned as one of the factors that can support the preservation of a language. According to

the theory from the experts above, it can be concluded that migration can cause a shift in the Tobaru language, because speakers of that language migrate from West Halmahera to Ternate but, if we use a regional concentration pattern, the Tobaru language can survive the shift, based on the domicile of the Tabanga region in RT 1 devoted to the Tobaru tribal community

c) Mass Public Media

Media is also another factor that contributes to the preservation of regional languages. The format presented in this media is packaged in the form of advertising. To be more familiar with listeners and TV viewers, radio and television stations advertise more products in regional languages than in other languages. This linguistic situation is in line with what Holmes (1993) stated that one of the main factors related to the success of language maintenance is the number of media that support the language in society (publications, radio, TV and so on). From the opinions of the experts above, it can be explained that the factor of mass media publication is very important because language defense can also be supported through media such as TV, radio, magazines, and others. Thus the maintenance of the Tobaru language in Tabanga community can be supported by the local government.

1.7 Conceptual Scheme



1.8 Method and Technique

1.9.1 Research of Method

Method is a way of working that must be implemented; technique is a way of carrying out a method so that as a method, technical activity is determined by the tools used (Sudaryanto, 1993:9). The method is indispensable in research, because with this method a research is expected to obtain better results. The method used in this study is a qualitative descriptive method and. Descriptive research is research that describes and interprets the object of research. Qualitative method is a

procedure that produces descriptive data. The descriptive term suggests that the research conducted is solely based on facts that exist empirically in the speaker's life, so that the recorded result data is in the form of language and is what it is. Qualitative descriptive method is a research method based on facts or empirical phenomena that produces descriptive data in the form of written / spoken in the language community (Djajasudarma, 2006).

Fishman and Holfman in Lakoro (2011) suggest that a qualitative approach has the following characteristics: (1) based on the power of narrative, (2) studies in natural situations, and (3) direct personal contact: researchers in the field. Based on the power of narrative, it means that in a research, narrative power is needed to enable the reader to understand the meaning and interpretation of the whole phenomenon.

Studies in natural situations, meaning that researchers conduct studies of phenomena in situations where these phenomena exist and are real, not made up. Lastly, direct personal contact in the field, meaning that researchers are directly involved in the field. Direct field visits mean developing direct relationships with the people being studied. Qualitative research does emphasize the importance of being close to people and research situations in order to gain a clear understanding of the realities and real conditions of everyday life.

1.9.1.1 Location Research

The location used in this study is located in RT 1 Tabanga area, Sulamadaha Village. The researcher chose this location because the Tobaru language is in the Tabanga community.

1.9.1.2 Population

According to Arikunto (2017:173) the population is the entire research subject. If the researcher wants to examine all the elements that exist in the research area, the research is a population study. Objects in the population studied were analyzed, concluded and the conclusions were valid for the entire population.

Based on the main speakers that have been described, the population in this study is in accordance with the community situation and the scope of language activities. The population in this study is the Tabanga village RT 1 community which has a population of 149 people, the number of family heads is 44 families.

1.9.1.3 Sample

According to Arikunto (2017:173) the sample is part of the number and characteristics possessed by the population. According to Arikunto (2017:173), if the subject is less than 100, then the entire population becomes the research sample. But if the subject is more than 100 then it can be taken 10-15% or 15-25%. Some of the reasons for taking samples are, 1) The ability of researchers is seen from the time, energy, and funds. 2) The area of observation is narrow for each subject, because this

involves a lot of data. 3) It is easier to distribute the questionnaire because the number has been determined. Based on this opinion, it can be said that the sum of the samples of this study is $149 \times 23\% = 34.32$ so that it becomes 34 people. So the sample used in this study was 34 people.

No	Subject	Frequency
1	Parents	26 (70%)
2	Children	8 (30%)
	Amount	34 (100%)

Respondents were taken based on the generation level (Parents and children) and were used in four domains, namely the family domain, the neighboring domain, the work domain and the religious domain. In this study, 34 respondents were assigned, consisting of 26 respondents representing parents, 8 respondents representing adolescents. In relation to the selected respondents, the selection of respondents is also carried out based on the conditions for determining the respondents who meet the requirements.

1.9.2 Data Collection Technique

In principle, there are two kinds of data retrieval techniques are best known. These two data collection techniques are well known not only in the linguistic literature but also in the social sciences, namely the observation method and the interview method (Chaika 1982: 23-25: Kartomiharjo, 1988: 17-19); Spolsky, 2033: 9-12).

1.9.2.1 Primary Data

Primary data is data obtained directly from the object under study, in the form of informants, while secondary data is data obtained from certain institutions or institutions (Sudarso in Suyanto, 2006:55). The primary data in this study are qualitative and quantitative data. Qualitative data were obtained from informants through interview guidelines in the form of interviews, while quantitative data were obtained from questionnaires to respondents, in the form of respondents' answers.

1.9.2.1.1 Observation

Observation method is a method of collecting data by listening or observing how language is used by the speakers. Observations can be divided into 3 types, namely participatory observation, open or disguised observation, and unstructured observation (Sanafiah Faisal: 2020). Of the three techniques, researchers use direct or covert observation. Observation is a technique where the researcher expresses openly to the resource person or the community or the public that the researcher is making observations so that the entire research process is known. Covert observation is carried out if there is data that is kept secret by the researcher in conducting observations so that the researcher is not frank about the observations that are being made to maintain the confidentiality of the data. Thus, the researcher argues that this type of observation is very appropriate for the Tobaru-speaking community, because if the researcher uses direct observation to the Tobaru-speaking community, the

researcher can find out how the daily activities of these people in everyday life, for example in the family environment, neighbors and work and researchers used covert observations of church and community environments when they worshiped indoors.

1.9.2.1.2 Interview

In principle, the interview method is a method of providing data by way of questions and answers between researchers and respondents and informants directly. The interview method is a way of working that is carried out by conducting a series of questions to the respondents and informants as a data source. Based on this explanation, the researcher used the interview method to find out directly about the maintenance of the Tobaru language through respondents and direct informants from Tobaru speakers in the Tabanga community.

1.9.2.1.3 Recording

The recording technique is a technique used to complete the free-of-conversation listening technique, which is one of the data collection methods in this study, as well as a reinforcing technique. Recording is an activity of documenting something, which can be in the form of pictures, writing, or sound using assistive devices, such as: cameras, handycams, and recorders. This recording technique is done by recording when the free-of-conversation listening technique is running, namely in the form of utterances made by speakers of the language. During the recording process, only the researcher knows that the utterances are being

recorded, with the aim that the speech spoken by the speaker is natural speech without intention. The tool that is used by reasearcher is recorded in handphone. The recording method was used by researchers to help back up information when compiling the results of research on the maintenance of Tobaru language in the Tabanga community, this recording contains questions and answers directly from informants and respondents.

1.9.2.1.4 Note Taking

The note-taking technique is needed to record the data that has been obtained through the questionnaire technique, the listening-engagement technique, and the listening technique. free to talk. Data recording from the questionnaire technique was carried out by classifying or grouping all data obtained from respondents into tabular form according to the aspects that became the background to the use of the Tobaru language, such as based on class level and gender, both externally and internally. The recording of the interview technique is in the form of answers submitted by the respondent, while the listening technique is free to engage in conversation based on the respondent's conversation with the speech partner. The goal is to facilitate researchers in analyzing data. The note-taking method was used by researchers to write important things about the results of interviews and questionnaires that were directly related to respondents and informants from Tobaru speakers in the Tabanga community.

1.9.2.1.5 The Questionnaire

Questionnaire is a data collection technique that is carried out by giving a set of written questions to respondents to answer, which can be given in person or by post or the internet. The questionnaire used in this case is a closed questionnaire, namely a questionnaire whose answers have been provided, so that respondents just choose and answer directly (Sugiyono, 2008; 142). This questionnaire was addressed to the Tabanga community to find out how the Tobaru language is maintained in Tabanga community.

1.9.2.1.6 Documentation

Documentation is one method of collecting qualitative data by viewing or analyzing documents made by the subject himself or from other people. Documentation is also in the form of pictures that contain research in the field.

1.10 Data Source

Research data sources are divided into 2, namely primary data sources and secondary data sources (Sugiyono, 2015). Sources of data used in this study are primary data and secondary data. According to Sugiyono (2015), the types of data are divided into 2, namely qualitative and quantitative. This study uses the types of data in the form of qualitative and quantitative. The definition of qualitative data according to Sugiyono (2015) is data in the form of words, schemes, and pictures.

The qualitative data of this research are the names and addresses of the research objects. The definition of quantitative data according to Sugiyono (2015) is data in the form of numbers or qualitative data that is numbered. The quantitative data of this study were in the form of a questionnaire to the Tabanga community who were willing to become respondents and fill out the questionnaire. This study also uses quantitative data as a support to determine the number of tabanga people who use the Tobaru language and the number of results from factors that support the maintenance of the Tobaru language among the tabanga community.

1.10.1 Secondary data

Secondary data is data taken from other sources by researchers. Usually this data is in the form of diagrams, graphs, or tables of important information such as the population census. Secondary data can be collected through various sources, books, websites, or government documents.

1.11.1 Library

The researcher used several books in the library as reference material to complete this research.

1.11.2 Internet

Researchers use several sites or websites on the internet as assistance in getting journals and examples of theses with the same title so that researchers have many references.

1.11.2 The Other Parties

The researcher considers that other parties involved in the research are village officials who can help provide additional data if the data is needed suddenly. And this other party also includes the Sulamadaha village community.

1.11. Data Analysis Techniques

1.11.1 Clasification

In carrying out this technique, the researcher conducts a classification or grouping of the data that has been identified. Each questionnaire consists of several groups of questions, namely a group of questions that identify how the situation of using the Tobaru language in Tabanga community is and what factors support the maintenance of the Tobaru language among the Tabanga community.

1.11.2 Interpretation

In qualitative research the process of data analysis and interpretation requires creative, critical and very careful thinking. Meanwhile, data interpretation is the process of giving meaning to the patterns or regularities found in a study.

1.11.3 Analysis

Data analysis is a process for examining, cleaning, modifying, and modeling data with a view to finding useful information so that it can provide guidance for researchers to make decisions on research questions.

1.11.4 Conclusion

Drawing conclusions are part of an activity from a complete configuration. Conclusions were also verified during the study. At this stage, the researcher draws conclusions from the activities that have been carried out.