



The Effects of Language Shift and the Attraction for the Young Generation of Language Maintenance of Timorese West Amarasi Society in Jakarta

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Abstract: This research investigates the influence of language shift and young generation's interest in Timorese language maintenance in West Amarasi Communication in Jakarta Through a sociolinguistic evaluation of the West Amarasi community in Jakarta, this research focuses on how language transmits language shift in this object. Mixed methods research, which combines qualitative and quantitative approaches, was applied in this study. The researcher counted and examined data on Timorese language maintenance in the Jakarta community and language shift. The author elaborated data regarding the elements resulting from language shift through a questionnaire with significant results from 55 respondents with data 1 which is 74.5% around 41 respondents who answered that the teaching of Timorese from parents is still taught. Language preservation, and societal shifts, along with findings from the interview instrument. The results that the author analyzes are that the teaching of Indonesian is more taught by parents than Timorese, the author analyzes how the maintenance of Timorese can be known by many younger generations.

Keywords: Sociolinguistics, Language shift, Language maintenance, Attraction for young generation, West Amarasi Society

INTRODUCTION

When people have a thorough understanding of a language, they are constantly made aware of how similar or similar certain linguistic features are. Beginning with word components, the method gradually moves on to more intricate comparisons. Humans utilize language as a tool of communication (Rabiah, 2018). Humans (speakers) use language to interact with other

group members or civilizations (Rabiah, 2018; Sirbu, 2015).

The use of language is an important factor in human social life. Language is a method of interaction and communication that generally allows human beings to communicate views, thoughts, and responses to their ideas and feelings about the world surrounding them. Since a language is a means of human contact and communication, it has norms and regulations that

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speakers, the language's users, and the authors have typically accepted and followed. Every human being needs a language. Language is also a cultural factor and a sign through which humans broadcast their needs to other humans. According to Nirwan (2022) in the journal, "Language remains one of the most potent communication mediums. In this sense, it may be claimed that language is used by people everywhere globally for communication".

Indonesia is a diverse country with a wide range of cultures and racial groups living there. One of Indonesia's cities, Kupang, serves as the provincial capital of East Nusa Tenggara. The largest city on Timor Island. (Wikipedia, 2015). Most Timor, often known as pah meto (dry land), speaks Timor. The Timor language is commonly referred to by its speakers as Uab Meto'. Atoin meto is the term for Timor speakers. Since meto means "dry," and atoin derives from the root word atoni, which means "man," "people," and "human," atoin meto might be translated as "people from the dry land." On the island of Timor, Dawan speakers are dispersed virtually everywhere. Nonetheless, the Dawan dialects varies depending on where you live. According to Tenis et al. (2018: 370), there are eleven varieties of the Dawan.

Language: Molo, Amanatun, Amanuban, Amarasi, Amfoang, Biboki, Miomafo, Manlea, Kupang, and Manulai. The Dawan language (Uab Meto) spoken by the Amarasi people is the Dawan language of the Amarasi dialect. For instance, "good" in the Dawan or Timor Soe language is Leko, while in the Dawan Amarasi language, it is Reko. This is one example of how the Dawan and Dawan Amarasi languages differ (Gregorius Petrus,2023). This Amarasi Barat Society uses the Amarasi dialect, and there are many different dialects in Jakarta, where this community also lives in various parts of Jakarta. Jakarta is divided into East, South, Central, West, and North Jakarta. However, when they gather, they use the Amarasi dialect.

A comprehension that subtly moulds people's personalities so they can tolerate one another despite disparities in language, religion, nationality, and culture. Multiculturalism is the practice of treating members of a community with respect despite differences in language, religion, ethnicity, and culture for them to create a cohesive whole (Kollo & Bete, 2020), according to Kollo and Bete (2020), known as multiculturalism. According to this research, one of the reasons why many parents leave their hometown to go elsewhere is to educate their children in "Bahasa Indonesia" instead of their native dialect.

Linguistics Students who study linguistics, particularly those learning English, must take linguistics. By studying linguistics, students will understand the rules and regulations of the language, enabling them to master and apply it in compliance with current laws and norms. According to Lado in Sunubi (2016), the science of linguistics is responsible for characterizing and classifying language. The author took this object because he saw that some parents did not teach Timorese to their children but followed the times so that children could adapt to using Indonesian. The author sees several impacts ranging from parents, social parents, and migration; previously, this discussion was related to sociolinguistics.

Sociolinguistics is a linguistics subfield that investigates the connection between language and society (Nisa, 2019). It combines the study of culture and language. Sociology is a field of scientific research that examines issues within the context of social interactions. It examines the dynamics of community groups, explores how individuals interact, and considers many criteria such as education, social status, age, race, ethnicity, and gender.

This section shows an explanation of the uniqueness of the research. Several types of research have been conducted on the Timorese language shift and maintenance. Still, the research on The effect of the Timorese language shift and The Attractions of young people in West Amarasi Society applies a tool that has never been used



before or has yet to be fully available. To investigate kids' interest in studying despite not receiving any Timorese instruction. Some previous studies regarding this topic have supported this study. One of them was written by Tan Ming Hui Tamisha Lauren. 2023, titled "Voice and Valency in Amarasi: Topics in Synchronic and Diachronic Morphosyntax." This research discusses grammar in the morphosyntactic investigation of the Amarasi language. It focuses on the various subsystems of sound, valence, and agreement in the language from a synchronic and diachronic perspective. This is where the language shift and language maintenance that the author discusses becomes a renewal of the language.

Some previous studies regarding this topic have supported this study. The first is an article written by (I Made Suparta and I Nyoman Kardana, 2017). This article analyzes The language use of of the Bugis people in Senganan Village, Tabanan, Bali, focusing on the domains of language use and the factors causing language shift. The research uses language choice and language shift theories, with the listening method aligned with observation. The operational method uses listening, recording, and recording techniques to obtain data on language choice. The survey method uses questionnaires or structured questionnaires to obtain data on language frequency in each domain.

The second is an article written by (Vina Yuliana and Yanti, 2023). The article analyzes Language attitude, shift and maintenance: A case study of Jakartan Chinese Indonesians. It was conducted by people who have been in Indonesia for a period extending two generations, such as those of Arabic or Chinese descent. Chinese Indonesians generally communicate in several Chinese languages and dialects, including Hakka, Teochew, and Hokkien (referred to as CHL). In the research, the study intends to investigate the linguistic attitudes, shifts, and maintenance of Chinese Indonesians in Jakarta towards their heritage language (CHL), as well as the factors that contribute to these phenomena. The article suggests that considering the family

backgrounds, factors such as the parents' birthplace or ancestry, the parent's primary language, the parents' attitude towards language and the language policies they enforce at home, the extent of language interaction with the extended family, and the significance the extended family places on the heritage language are all crucial in language shift.

Meanwhile, is an article written by Maria et al. (2018). The article analyzes The shift of Acehese language: A sociolinguistic study to preserve Regional languages. The study aimed to discover the domains of Acehese language shifts in Langsa and why Acehese teenagers are changing their language. Five districts in Langsa, one of the cities in Aceh, Indonesia, became the research locations. They were Langsa Kota, Langsa Barat, Langsa Timur, Langsa Baroe and Langsa Lama.

From the previous studies, the author concludes the difference between this research and the previous one is the difference in the chosen object. The elements that lead to linguistic shifts are also illustrated in the article, the article's purpose for regional language, and the factors affecting language shifts. The author's argument, however, focuses on whether the younger generation, whose parents are of Timorese heritage and have moved, is interested in learning their mother tongue, Timorese, rather than explaining the underlying elements. Data collection, a crucial phase in research, can significantly enhance the quality of research outcomes by minimizing any errors that may arise during a research endeavor. Hence, in addition to a well-designed study, allocating sufficient time to collect high-quality data to obtain reliable results is crucial. More accurate data must be provided to ensure the reliability of the findings (Kabir, 2016).

Therefore, the purpose of this research is to know what are the forms of effects of language shift and the attraction for the young generation of language maintenance in West Amarasi Society in Jakarta. Because the author sees that some children of the West Amarasi Community in

Jakarta do not use their mother tongue or Timorese when communicating with their parents, it also emphasises the importance of local languages in understanding the maintenance of Timorese so that it can be passed on to the next generation.

Language Shift

According to Andriyanti (2019), When a mother tongue, usually a minority language, is spoken less or not at all by a group of speakers utilising a more frequently used language, a language shift results. He argues that the adopted language supplants the scope and capabilities of the native language, resulting in a community favouring one language over another. He elaborates that the erosion of the native language typically happens in bilingual or multilingual cultures, with another language becoming predominant. According to Abtahian (2020), language shift is a prominent feature of language change. He asserts that younger speakers are much more inclined to utilize English than older speakers. Abtahian elucidates that within the framework of language shift, individuals in the 'transitional generation' possess fluency in the language themselves, but they acknowledge that fewer individuals in the subsequent generation are confronted with a genuine apprehension of language loss. He additionally argues that language shift not only results in the loss of vocabulary but also poses a threat to the ability to establish close connections with others.

On the other hand, numerous linguistic features also show commonality in their influence on language shift. Various factors, including parents/family, bilingualism, social and economic considerations, politics, migration, attitude, and the values retained by Indigenous speakers, might help to explain the change in indigenous language use (Nurani, 2015; Sulistyaningsih, Siti, et al., 2017; Ulfa, 2018b). Below, I shall state four of the abovementioned factors. The factors of language change can be described as follows.

Parents/family factors

The first domain of learning for children is language from their homes. Holmes (2001) claims that Sartika, D., Setiasari, W., Pulungan, A. H. (2023). Family consideration of the magnificent language helps them acquire language. This element thus implies that parents start teaching their children Indonesian at a young age since it keeps them focused and helps them think more critically than other children. Parents believe that teaching their children important languages is the only effective way for their children to acquire languages.

Economic/social factors

Language shift can be attributed to economic progress. As the economy progresses, this language may gain great economic value. The primary motivation for acquiring a foreign language is to secure employment opportunities. Holmes (2001) claims that this is the most important change bringing about an aspect: Sartika, D., Setiasari, W., Pulungan, A. H. (2023).

The majority of immigrants belong to this particular category. Bilingualism in regional languages has been prevalent in numerous countries due to modernisation, industrialisation, and industrialisation. Acquiring proficiency in most global languages is necessary for resolving social and economic issues. An economic advancement can occasionally lead to a certain language becoming popular enough to go over a certain level of economic significance. The primary economic justification for studying a foreign language is to enhance one's employment prospects. In addition to their interaction with others of similar ethnic backgrounds, they can communicate in their native language while at work.

Migration factors

An article by Sophie Hardach (2018) mentions Monika Schmidt. Is it possible to lose one's original language? The belief is that language loss occurs as the brain gradually loses its ability to retain the language over time, following the principle of "use it or lose it." Individuals who have not utilized their native language for an



extended period can possess exceptional proficiency in speaking it. It becomes more difficult when speakers frequently use the language with other bilinguals and then incorporate terminology from their second language whenever they need help recalling them in their first language.

Language Maintenance

Language maintenance can occur at different rates and to different degrees in different people, families, communities, places, and periods. Previous research on language maintenance indicates that different ethnic and linguistic groups show varied degrees and rates of language shift to the dominant language of the host culture in varied immigration settings (e.g., Chik, Forrest, & Siciliano, 2018).

Edwards and Newcombe (2005: 135) conducted a study, as mentioned by Nur Rahma Bedara (2017), investigating the same topic. They found that those who used their native tongue with their parents at home were more likely to continue this behaviour with their own children in the future. Therefore, it is evident that choosing to employ the first language within the family unit will impact both the present and future generations.

2.1 The strategies for language maintenance

The approach consists of a variety of efficient methods that directly involve people in learning a second or foreign language (O'Malley and Chamot in Putrayasa, 2016: 84). The approach speaks to one's ability for critical thinking, problem-solving, and decision-making. Different thinking skills produced by the learning process help people to evaluate and solve problems while making decisions.

Holmes (2001: 64) proposes multiple language maintenance strategies, as mentioned in Nur Rahma Bedara's study (2017). The strategies included are as follows: (1) Extensive interpersonal communication among individuals within a community. While families that belong to a minority group reside in immediate proximity to other families and

interact regularly, their communication contributes to the maintenance of their language; (2) Hometown contact frequency. The quantity and reliability of communication with the country of origin may have a role in keeping the language for persons who migrate from minority communities; (3) Opposition to mixed marriage. Inter-marriage inside the same minority group benefits the regional language's ongoing existence; (4) Assistance provided by an organisation or institution. Institutional support from different fields, including education, law, administration, religion, and the media, can significantly impact the ability to keep and grow a mother tongue and determine whether efforts to maintain it are successful or unsuccessful.

METHOD

This research examines how language and society interact using a sociological approach. It focuses on how language is utilised to convey language shift and maintenance in this object by sociolinguistically analyzing Jakarta's West Amarasi Society. Sugiyono (2019: 2) states that the research method is a systematic and scientific approach to collecting data for particular objectives and applications. The research methodology adopted is a quantitative approach. According to Sugiyono (2019: 16-17), quantitative research methods are research methods based on the philosophy of positivism, used to research on certain populations or samples, data collection certain samples, data collection using research instruments, data analysis quantitative/artistic, to test the hypothesis that has been set.

"Qualitative methods rely on text and image data, have unique steps in data analysis, and draw on diverse designs," according to Creswell & Creswell (2018: 292). With the help of this guideline, a writer can delve deeper into a topic and examine it more thoroughly to produce more accurate research findings. To calculate data, explain, describe data collecting, and describe data and interviews connected with language shift and maintenance in "West Amarasi Society in Jakarta," the author used mixed method research,

which combines quantitative and qualitative methods.

Instruments

A questionnaire is a research tool or instrument made of questions asked to participants to gather data or information on a given subject. The author chose the questionnaire as a research tool to see data so that he could examine the issues of language shift and language maintenance of the West Amarasi Society in Jakarta. The author approaches this study using Open Questions and Closed Questions.

Procedures

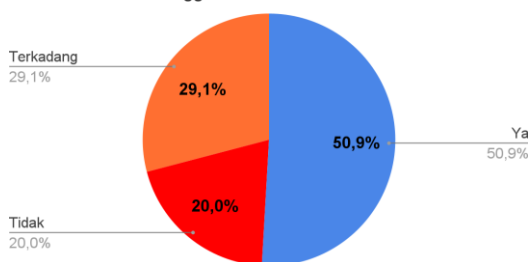
The author's study model contains two types of data collection procedures: qualitative techniques followed by quantitative techniques. The data collecting techniques employed in this research are questionnaires and interviews, employing a mixed methods approach. The questionnaire collects data that enables researchers to analyse the traits, attitudes, actions, and beliefs of multiple individuals involved in a study. The attributes, dispositions, conduct, and convictions of multiple individuals within an organisation. Two distinct types of questionnaires are used in data collection techniques: mixed questionnaires.

Data analysis

After collecting data from the questionnaire through respondents' answers and other sources, the researcher took several steps to analyse the data. First, the author explains and shows data from 12 questions prepared to prove the analysis of the formulation of related problems. Second, the author explains, provides interview results, and categorises data related to the factors due to language shift and language maintenance in the West Amarasi Community in Jakarta. Finally, the author makes conclusions based on the research analysis. This technique helps the researcher explain and interpret the necessary information to answer the research problems.

Data1

Apakah orang tua anda mengajari atau membiasakan berbicara menggunakan Bahasa Timor?

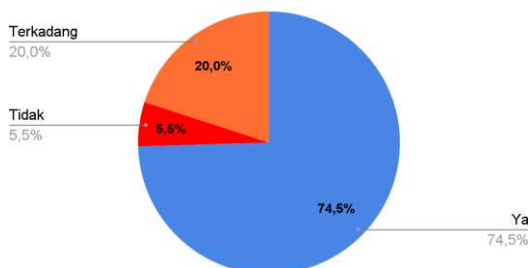


From the diagram above, the research question is "Do your parents teach or get used to speaking "Timorese"?" it can be concluded that out of 100%, it is divided 50.9% answered "Yes," with 28 respondents out of 55 respondents contained in the questionnaire data, where this meaning says that some parents still teach or get used to speaking using "Timorese" Furthermore. The results of the questionnaire data state that out of 100%, only 20% of the 55 respondents and only 11 respondents answered "No." In families that have stayed outside Timor for several generations, the local language may gradually lose importance and cease to be a generally spoken language in everyday life

The results of the questionnaire data state that out of 100%, there are 29.1% of 55 respondents, only 16 respondents. The answer that goes "sometimes" could indicate differences in language usage among different generations.

Data 2

Apakah orang tua anda membiasakan berbicara menggunakan Bahasa Indonesia untuk bahasa sehari-hari?



The diagram data above shows that with the research question "Do your parents get used to speaking using Indonesian as an everyday language?" it can be concluded that out of 100% of the diagram value, it is divided into 74.5% who answered "Yes" with 41 respondents out of 55 respondents contained in the questionnaire data. Employing Indonesian within a family context can serve as an indication of parents' awareness of the significance of the national language for

advancing their children's education and maintaining their traditions.

The data provided in the diagram indicates that 5.5% of the total respondents, or 3 out of 55, answered "No" in the questionnaire. This response suggests that the Indonesian language is not the predominant language used for everyday communication within the household. The data presented in the diagram indicates that out of 55 respondents, 20% (equivalent to 11 respondents) answered "sometimes." The author refers to the logarithm of parents' daily usage of the Indonesian language as the context in the question.

Parents/family effects

This is based on an interview conducted with the head of the West Amarasi community in Jakarta, who is 50 years old. The author interviewed the location at his residence in Taman Mini Indonesia Indah with the time at 14.00 WIB.

Data 3

Q:	<i>Mengapa beberapa orang tua tidak mengajarkan Bahasa Timor ke anaknya?</i>
A:	<i>"Saya berharap beberapa orang tua memang harus mengajarkan Bahasa Timor karena untuk generasi selanjutnya, namun jika dilihat pengaruh merantau, peluang yang mereka lihat adalah banyak orang tua mungkin menghadapi tekanan atau kesusahan untuk menggunakan Bahasa yang lebih umum diterima seperti Bahasa Indonesia atau seperti kalian ini."</i>

Data collected from the questionnaire shows the effects of parents on children who experience Timorese to Indonesian language shift, which can be seen from data 1, data 2, data 3, and data 10. The effects of these parents can be seen in data 1, where the answer is "yes" to the question, "Do your parents teach you or get you to speak in the Timorese language? There are 50.9% of 55 respondents, only 28 respondents. This is comparable to data 2, where the question is, "Do you teach or get your parents used to using the Indonesian language?" 74.5% of 55 replied "Yes". It can be understood that older people's teaching of the Timorese language is not equal to or more important than that of the Indonesian language.

The effects of Parents include a loss of Timorese Language Capacity and reduced Weakness: Children who aren't familiar with the language will become less fluent in it. When the language is still being used, it can be difficult to communicate with older family members. Social Dynamics: shifts in language may influence the social dynamics within a society; younger generations are more likely attached to national cultures than to local ones. Concerning data 10, the question is, "Who has the most important role in communicating and maintaining this Timorese language?" The percentage of "parents" who responded fell short of 50%, at 41.8%, or 23 responders. This means that although the responsibility must be transferred to the upcoming generation of youth, it can only be fulfilled with parental guidance.

Data 4

The data presented in the diagram indicates that out of 55 respondents, 7.3% (equivalent to 4 respondents) answered "yes." Timorese may still be a significant language in the respondents' work or educational contexts because of interactions with coworkers, clients, or the people around them.

The data provided in the diagram indicates that 61.8% of the total respondents, or 34 out of 55, answered "No" in the questionnaire. A "no" might indicate that the respondent has blended in well in their new environment on the social and professional levels.

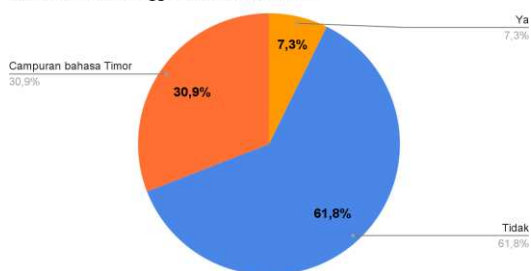
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Data 4

Ditempat anda bekerja atau menuntut ilmu sekarang, Apakah anda masih berkomunikasi menggunakan Bahasa Timor



The data presented in the diagram indicates that out of 55 respondents, 7.3% (equivalent to 4 respondents) answered "yes." Timorese may still be a significant language in the respondents' work or educational contexts because of interactions with coworkers, clients, or the people around them.

The data provided in the diagram indicates that 61,8% of the total respondents, or 34 out of 55, answered "No" in the questionnaire. A "no" might indicate that the respondent has blended in well in their new environment on the social and professional levels.

The results of the questionnaire data state that out of 100%, there are 30% of 55 respondents, and only 17 respondents answered that it is "a mixture of Timorese and Indonesian." This is not higher than those who answered "yes" and not lower than those who answered "no." The context in which the respondent works or studies may affect how they employ language mix.

Economic/social effects

Through an interview with the head of the West Amarasi community in East Jakarta, who is 50 years old, The author provides proof of the

consequences and economic effecting the shift of the Timor language. The author conducted an interview with the location at his residence in Taman Mini Indonesia Indah with the time at 14.00 WIB.

Data 5

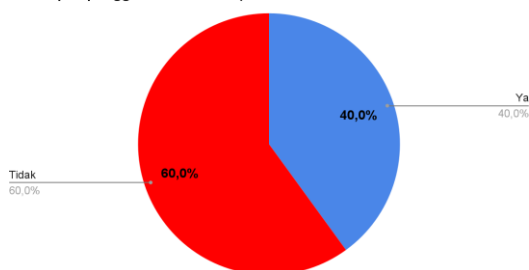
Q:	<i>Apakah ada inisiatif dari pendidikan untuk memastikan bahwa generasi muda tetap terhubung dengan Bahasa dan budaya suku?</i>
A:	<i>“Ada dong, saya sudah sempat menekankan untuk para orang tua untuk mengajarkan Bahasa Timor ini agar kita selalu mengingat darimana kita berasal. Contoh yang bisa kita lihat adalah Suku Batak, mereka selalu mengajarkan Bahasa batak kepada anak-anak mereka.”</i>

This socioeconomic opposite is demonstrated in Jakarta by the kinds of employment and job environment, the availability of formal education, and the standard of that education. From data 4, which asks, "Do you still speak Timorese where you work or study now?" How language might evolve Since Jakarta schools are probably educated in Bahasa Indonesia, children from the West Amarasi community are more exposed to the language than Timorese children. Parents who respect a top-notch education could encourage the use of Bahasa Indonesia. Employers may need to speak Bahasa Indonesia or a similar commonly spoken language.

The effects of the economic/social language shift and Timorese dropping speak to. Because children and young people are less exposed to Timorese and more conditioned to talk to Bahasa Indonesia daily, Timorese language skills and usage may decrease.

Data 6

Setelah anda merantau ke Jakarta, apakah anda mengalami culture shock dari aspek penggunaan bahasa?(misalkan: dari bahasa Timor ke bahasa



Based on the data in the picture, 40% of the 55 respondents, or 33 out of 55, answered "Yes" to the questionnaires. Timorese and Indonesian vocabulary, grammar, and pronunciation are distinct. 60% (or 33 respondents) of the 55 respondents overall who responded to the diagram responded "no." Language may not be a significant obstacle for respondents because they may have previously spoken Indonesian really well before moving.

Migration effects

Through an interview with the head of the West Amarasi community in East Jakarta, who is 53 years old, The author provides proof of the consequences and economic effecting the shift of the Timor language. The author conducted an interview with the location at his residence in Taman Mini Indonesia Indah with the time at 14.00.

Data 7

Q:	<i>Bagaimana anda melihat peran generasi mendatang dalam menjaga dan memajukan Bahasa Timor ini?</i>
A:	<i>"Sejujurnya si kalau yang sudah ngerantau lama si, generasi-generasi yang baru kadang males tapi kalau yang baru ngerantau pasti mereka punya niat untuk menjaga Bahasa Timor agar tidak hilang."</i>

Data 7 of the questionnaire deals with the migration of West Amarasi people to Jakarta. "Did you experience cultural shock regarding language use once you moved to Jakarta? This is one of the questions. 60% (or 33 respondents) of the 55 respondents overall who responded to the diagram responded a "no" in Data 7; from the respondents' answers, the author draws a short line that they are already accustomed to using Indonesian rather than Timorese in their daily lives, for instance, from Timorese to Indonesian.

Migrating from West Amarasi to Jakarta affects a person's social milieu. Jakarta is less likely to employ Timorese since people there communicate more often with people who speak Indonesian or other dominant languages. Jakartans speak Indonesian in most workplaces and educational institutions.

The effects of migration of language shift, Reduced Timorese Language Proficiency: Younger generations growing up in Jakarta could speak the language less fluently because they have yet to be exposed to or practiced with it. Loss

of Cultural Heritage: Language shift may lead to the loss of folklore, customs, and cultural identity, all important elements of West Amarasi culture associated with the Timorese language.

The attraction of the Timorese language shift and language maintenance for young generations in West Amarasi Society in Jakarta These findings and discussion consist of research results and explanations to answer. The researcher analyzes and calculates data on the attraction of the Timorese language shift and language maintenance for young generations in the West Amarasi Society in Jakarta.

Data 8

Q:	<i>Menurut anda, bagaimana solusi untuk tetap memelihara atau mempertahankan bahasa Timor?</i>
A:	<i>Answer from the Questionner: 1. Generasi muda yg merantau jgn sampai melupakan bahasa daerah dgn cara tetap menggunakan bahasa daerah jika berkomunikasi dgn sesama perantauan yg jg berbahasa Timor. 2. Mempromosikan dan memperkenalkan bahasa Timor lewat budaya maupun seni lainnya di NTT sehingga masyarakat luar NTT tertarik untuk mengetahui dan mempelajari nya. 3. Memunculkan rasa bangga terhadap bahasa timor dimana pun kita berada, membuat festival tentang bahasa dan budaya agar tidak terlupakan oleh generasi selanjutnya, tetap mempelajari dan menggunakan bahasa di lingkungan tanah rantau</i>

The author asked this question with the aim of finding out whether they, as the younger generation, were interested in learning Timorese. The author sees from the answers of these respondents. Starting from parents to the younger generation, they have the desire to always use their mother tongue or Timorese language and must continue to preserve it from generation to generation. The 55 respondents expressed their desire to maintain the Timorese language. Knowledge of the Significance of Language Preservation.

Indices of Awareness This response suggests that the respondent understands the value of

maintaining the Timorese language and is interested in learning practical methods to do it. "We have to advertise Timorese more extensively so that more people know about its existence." Analysis of the response reveals that respondents think that raising public awareness and support requires language promotion. It also demonstrates the need for proactive language promotion and assistance in order to preserve the language.

Data 9

Q:	<i>Menurut anda, apa penyebab Bahasa Ibu(Mother tongue) ini hilang atau terlupakan?</i>
A:	<i>1. Karna tidak pernah diajarkan oleh orang tua atau tidak ada keinginan generasi muda untuk mencari tau dan belajar. 2. "Paksaan" lingkungan untuk berbahasa Indonesia, melebihi penggunaan bahasa Ibu. 3. Perkembangan zaman serta tuntutan dibanyak aspek kehidupan untuk menggunakan bahasa indonesia dan bahasa inggris.</i>

It can provide insight into the factors contributing to the decline in mother tongue use and preservation. From this question, the author can conclude that some of the causes of the loss of the use of the mother tongue or Timorese language are because it is not familiar to speak Timorese but predominantly Indonesian. Indeed, Indonesian is important, but if we familiarize it with the next generation, it will be preserved and remembered. "Neither the government nor the institutions back the language preservation." Mother tongues can never have the opportunity to grow and survive if there are no laws or programs to protect them. The use and teaching of mother tongues must be guaranteed by institutional support.

"How people view their mother tongue might influence how they use it. Timorese is seen as less essential or distinguished". People may choose not to use the mother tongue, which would result in a decline in its usage if it is seen to be less significant or prestigious than the dominant language.

Data 10

Through an interview with the head of the West Amarasi community in East Jakarta, who is 60 years old, The author conducted an interview

with the location at his residence in Taman Mini Indonesia Indah with the time at 14.00 WIB.

Q:	<i>Bagaimana anda melihat pentingnya melestarikan dan mempromosikan Bahasa Timor ini?</i>
A:	<i>"Ya, gimana ya Nusa Tenggara Timur kan luas ya, tiap daerahnya juga pasti punya aksen yang berbeda-beda untuk di suku kita yaitu Amarasi Barat itu terkadang kita yang tua-tua ini masih menggunakan Bahasa Timor kok."</i>

From this interview data, the author asked questions to "older people", so that it could be compared with data 8, where the author intended the questions for the "younger generation." From the answers to this interview, we can see that the appeal of parents to continue teaching Timorese to their children is quite interesting and indeed needs to be continued for the younger generation, back again to the younger generation whether or not they want to maintain and maintain the use of Timorese to minimize the shift of the Timorese language.

Data 11

Interviews with one of the children are of West Amarasi descent and is 17 years old. The author presents the attraction of Timorese language shift and language maintenance for Youth in West Amarasi in Jakarta. The author conducted an interview with the location at Skyhook coffee rooftop, East Jakarta, with the time at 16.00 WIB.

Q:	<i>Menurut Anda, bagaimana caranya agar lebih banyak anak muda terdorong untuk menggunakan Bahasa Timor?</i>
A:	<i>"Untuk generasi kaya aku ya? sejujurnya aku tertarik belajar Bahasa Timor karena kalau lagi kumpul keluarga tuh kadang mereka para orang tua ngobrol pake Bahasa Timor aku gak ngerti, menjawab pertanyaan ini aku lebih pengen pendidikan mengenai Bahasa daerah terutama Bahasa Timor dibuatkan kurikulum dengan metode pengajaran yang menarik dan interaktif sehingga membuat siswa tertarik untuk belajar dan menggunakan bahasa Timor. Kita mulai mempromosikan konten-konten bermanfaat mengenai Bahasa Timor ini."</i>

This is where we can see that the younger generation now has an attraction and awareness to maintain this Timorese language and pass it on to the next generation. In the interview with the 17-year-old, the author can see that this maintenance must start with oneself, then ask for learning from parents, and then practice it by talking to the people in the West Amarasi society.

Data 12

Through interviews with interviews with workers employed at Kantor Penghubung Prov.NTT, East Jakarta, who is 34 years old. The author presents the attraction of Timorese language shift and language maintenance for Youth in West Amarasi in Jakarta. The author interviewed with the location at Kantor Penghubung Prov.NTT, East Jakarta, with the time at 14.00 WIB.

Q:	<i>Apa pesan Anda untuk generasi muda lainnya mengenai pentingnya memelihara bahasa Timor?</i>
A:	<i>“Pesan saya untuk generasi muda adalah sangat penting untuk memelihara dan melestarikan bahasa Timor. Melakukan komunikasi berjenjang antar sesama agar terus terjaga karena bahasa merupakan salah satu keberagaman budaya atau tradisi. Saya mengajak generasi muda untuk aktif menggunakan bahasa Timor dalam kehidupan sehari-hari, baik di rumah, di sekolah, maupun dalam interaksi sosial lainnya. Jangan ragu untuk belajar lebih dalam, bertanya kepada orang yang lebih tua, dan terus berlatih. Teknologi juga bisa menjadi alat yang kuat untuk melestarikan bahasa ini gunakan media sosial dan platform digital untuk berbagi konten dalam bahasa Timor.”</i>

The interview data above involves young people trying to preserve and maintain the use of Timorese in everyday life. The author sees that from this interviewee, the attraction of teaching to maintain the Timorese language must still involve parents, which involves sophisticated technology such as cell phones to promote this Timorese language.

CONCLUSION

The research underscores the value of language for communication and the need to study

linguistics to comprehend the structure and evolution of language. It also discusses how the West Amarasi community's language shifts and how the next generation wants to teach Timorese to preserve its identity. According to the survey, many young people are interested in studying Timorese as a second language to maintain their uniqueness and identity, even though they live in Jakarta.

Based on the above discussion, the primary idea of the text in question is that language is essential for communication and that studying linguistics can help us comprehend the structure and development of language. The essay also touches on language changes within the West Amarasi community and the desire of the younger generation to retain their identity by learning Timorese, their native tongue. It also examines how parents transmit their mother tongues to their children. A questionnaire involving 55 participants with parental influence showed that 50.9% of them were taught their mother tongue or Timorese, compared to 74.5% who were taught Bahasa Indonesia. This is a far cry from the percentages where Timorese should have the upper hand, but the opposite is true. The author sees that this Timorese language shift occurs because of the influence of parents; there is another influence, namely migration where; influence seeing that 60% of the respondents answered that they did not experience culture shock when they migrated to Jakarta, the author can conclude that respondents are already accustomed to using Indonesian compared to Timorese.

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