

Community-Based Language Management in Preserving Regional Languages among Urban Communities

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Abstract: This research examines the language shift of Hubla language among the Kurima indigenous community in Waena Kelurahan, Heram District, Jayapura City. This study aims to identify forms of language shift, factors causing language shift, and strategies for community-based Hubla language preservation. The research employs descriptive qualitative methods with a sociolinguistic approach. Data were collected through observation, interviews, documentation, and recordings with the Kurima indigenous community in Waena Kelurahan. The research results show that the Hubla language is undergoing shift marked by the dominance of Indonesian language use, bilingual use, code-mixing, and declining use of Hubla language among younger generations. Factors causing language shift include internal factors such as low use of Hubla language in the family and inadequate vocabulary mastery, as well as external factors such as urbanization, formal education, technology, social media, and multiethnic environment. The research also found that Hubla language preservation can be achieved through language use in the family, informal education, cultural activities, vocabulary documentation, and utilization of digital media as a means of preserving regional languages.

Keywords: language shift; Hubla language; sociolinguistics; language preservation; Kurima community

INTRODUCTION

Language shift is a social phenomenon that occurs when a society gradually abandons its native or mother language and switches to using another language considered more dominant in daily life (Marpaung et al., 2025). This phenomenon commonly occurs in multilingual societies, particularly in urban areas with high levels of social mobility and interethnic interaction (Resky, 2026). Language shift is generally influenced by social, economic, educational, and cultural changes that cause certain languages to have greater communicative value compared to others (Khairiyah et al., 2025; Marpaung et al., 2025). In the context of Indonesia as a multilingual country, the shift of regional languages has become an increasingly serious issue as it can threaten the sustainability of local languages that form part of communities' cultural identity. Based on the latest language vitality assessment in 2026, Indonesia has approximately 718 mother languages or regional languages spread from Sabang to Merauke. This number indicates that Indonesia is one of the countries with the highest level of language diversity in the world. However, these regional languages currently face various challenges due to social development and modern globalization. The loss of regional languages not only impacts linguistic aspects but also results in the loss of cultural values, local knowledge, and collective identity of a community. Therefore, the phenomenon of language shift must be understood as a social and cultural issue requiring serious attention in efforts to preserve regional languages (Insani & Ridha, 2025).

Papua is one of the regions in eastern Indonesia with very high levels of cultural and linguistic diversity. This cultural diversity encompasses various aspects of community life, ranging from arts, customs, to languages, both spoken and written. Regional languages are one of the strongest cultural identities in Papuan communities as they are passed down from previous generations to the next generations. Papua is also known as one of the areas with the most regional languages in Indonesia. Based on the latest linguistic data from 2026, there are approximately 275 regional languages spoken by millions of Papuan people and spread from Sorong to Merauke regions. The large number of languages demonstrates the high linguistic wealth of Papuan society. However, on the other hand, this condition also presents a major challenge in regional language preservation efforts as some languages

are beginning to experience a decline in number of speakers, particularly in urban areas and multilingual community environments.

According to Luksiawati et al. (2025), one of the main factors accelerating language shift is the dominance of Indonesian language in various aspects of community life. As the national language and official state language, Indonesian language has very important functions in education, government, economy, technology, and social communication. In multiethnic urban societies, Indonesian language becomes the primary tool of communication used to build social interactions among community groups with different language backgrounds. This condition causes reduced use of regional languages as communities prefer to use Indonesian language which is considered more practical, modern, and has higher social value. The dominance of Indonesian language is also evident in family environments, formal education, mass media, and social media which increasingly rarely use regional languages as the main means of communication. As a result, younger generations tend to be more accustomed to using Indonesian language compared to their mother language in daily life (Sebayang et al., 2024).

Urbanization and modernization have significantly influenced changes in patterns of language use in society. Urbanization causes population movement from their original areas to urban regions with more heterogeneous and multilingual social environments (Rangkuti & Mesra, 2024). In such situations, communities are required to use languages widely understood, making Indonesian language the primary choice in social communication. Moreover, modernization through digital technology development, social media, education, and global information flow increasingly strengthens the use of Indonesian language and foreign languages in urban community life. Younger generations are increasingly exposed to Indonesian language use through schools, internet, entertainment media, and social environments, resulting in limited use of regional languages. Modernization also causes changes in community mindset which increasingly regards regional languages as irrelevant to current social and economic needs. This situation indirectly accelerates the decline of regional language use in various aspects of community life (Zamhari et al., 2025).

The phenomenon of language shift due to urbanization and modernization also occurs in the Hubla language used by the Kurima community in Highland Papua. Hubla language is one of the regional languages with an important role as a cultural identity of the Kurima community and is used in various customary activities, family communication, and community social life. However, the migration of Kurima people to urban areas such as Jayapura City has resulted in changes in language use patterns in daily life. Kurima people living in urban environments must adapt to multiethnic communities, causing Indonesian language use to become increasingly dominant. As a result, Hubla language is beginning to be rarely used in social communication, particularly among younger generations. This condition indicates that urbanization has a significant influence on weakening regional language use in urban community environments (Yulianti et al., 2025).

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One of the regional languages still used by indigenous Papuan communities is the Hubla or Hubula language. This language is used by the Hubla (Hupla) tribe people who administratively inhabit Yahukimo Regency, particularly in Soba District, Kurima District, Kaio Valley, and Woso Valley. The customary territory of this tribe is bordered by the customary territories of Yali, Dani, and Ngalik tribes. Additionally, the term Hubula is also known as the original name or local designation for the indigenous Dani tribe people inhabiting Baliem Valley, Jayawijaya Regency. In the sociocultural life of the central highland Papua communities, the Hubla language plays an important role as a means of communication,

cultural identity, and instrument for transmitting customary values. The Hubla people are known to have very strong kinship and customary ties between clans and confederate territories. In daily life, they live in traditional Honai houses which are round-shaped with thatched roofs as a distinctive feature of highland Papuan culture. The primary livelihood of Hubla communities is traditional agriculture with planting sweet potatoes (hipere) and pig herding which have important value as symbols of social status and means of customary payment. The existence of the Hubla language cannot be separated from all these cultural activities because language is the primary medium in the implementation of customs, family communication, and community social relations (Wikipedia, 2026).

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METHODS

This research employs descriptive qualitative methods with sociolinguistic approach to examine the language shift of Hubla language among indigenous Kurima community in Waena Kelurahan, Heram District, Jayapura City. This approach is used to understand the relationship between language and society, particularly the use of Hubla language in bilingual and multilingual environments in urban areas. Data sources consist of primary and secondary data. Primary data were obtained through observation and interviews with parents, youth, students, and community leaders selected through purposive sampling, while secondary data were obtained from scientific journals, books, supporting documents, and relevant previous research. Data collection techniques were conducted through observation, interviews, documentation, and recordings using observation guides and interview guides as research

instruments. Data were analyzed through stages of data reduction, data classification, data interpretation, and drawing conclusions based on sociolinguistic theory and language shift theory. To ensure data validity, source triangulation and technique triangulation were employed by comparing results of observation, interviews, documentation, and recordings. According to Waruwu (2024) qualitative research aims to understand social phenomena holistically in natural context, while Hasnitah et al (2023) explain that sociolinguistics studies the relationship of language with society as its users.

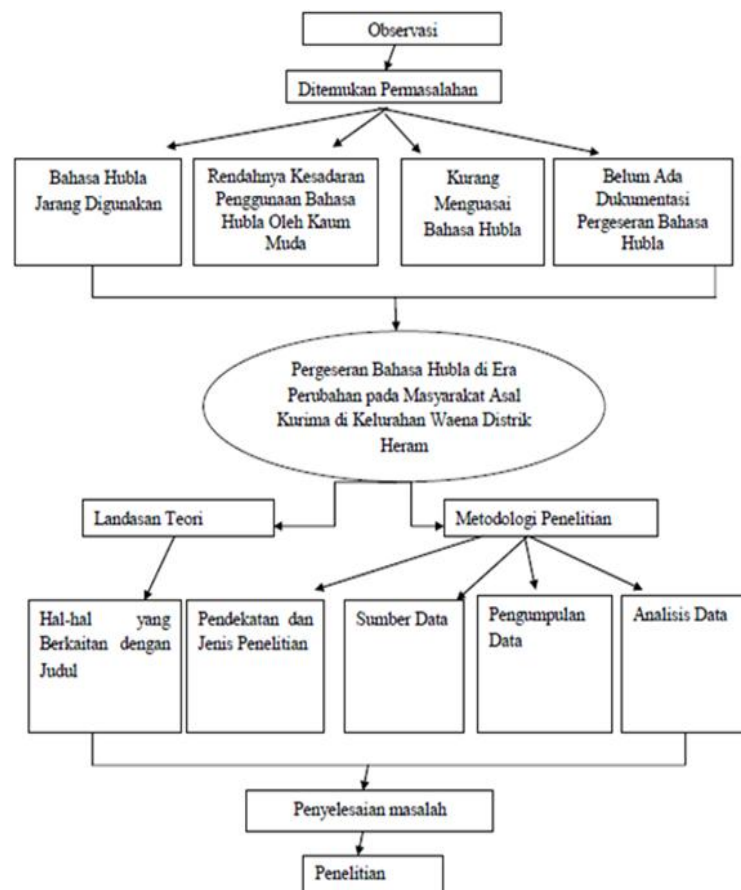


Figure 1. Research Framework

RESULTS AND DISCUSSION

3.1 Kondisi Sosial Masyarakat Asal Kurima di Kelurahan Waena

Waena Kelurahan is one of the areas in Heram District, Jayapura City, inhabited by indigenous Kurima people. Based on field observations, the indigenous Kurima community in Waena Kelurahan consists of approximately 55 households and 141 students and pupils. Community social life proceeds harmoniously with still strong family relationships. Interethnic social interaction is evident in religious activities, organizations, customary activities, and daily life.

The indigenous Kurima community in Waena Kelurahan has reasonably good social relationships, marked by attitudes of mutual assistance, mutual cooperation, and close family ties. Harmonious community life creates a safe and comfortable atmosphere in the social environment. However, amid this still-maintained social life, the use of Hubla language is beginning to decline, especially among younger generations.

The multiethnic urban environment causes communities to more frequently use Indonesian language compared to Hubla language in daily communication. The influence of formal education, technology, social media, and modernization also encourage changes in language use patterns among the indigenous Kurima community in Waena Kelurahan.

Table 1. Number of Kurima Indigenous People in Waena Kelurahan

No	Description	Total/Number
1	Head of Household	55 KK
2	Students	141 Orang
3	Research Informants	12 Orang

Source: Research Data, 2022.

3.2 Bentuk Pergeseran Bahasa Hubla

Research results indicate that Hubla language is experiencing usage shift among indigenous Kurima community in Waena Kelurahan. This shift is evident from the dominance of Indonesian language use in various communication situations, both in family environments, organizations, education, and community social life.

The phenomenon of language shift is evident from the increasingly rare use of Hubla language by younger generations. Parents still use Hubla language in certain situations, but in daily communication with children, they more often use Indonesian language. This condition causes younger generations' ability to understand and use Hubla language to become increasingly lower.

The forms of Hubla language shift found in this research include:

1. Dominance of Indonesian language use
2. Use of bilingual language
3. Code-mixing
4. Decline in regional language use among younger generations

Table 2. Use of Hubla Language and Indonesian Language

Language Used	Percentage
Indonesian Language	50,64%
Hubla Language	48,70%

This data indicates that Indonesian language use is more dominant compared to Hubla language in communication among indigenous Kurima community in Waena Kelurahan.

3.2.1 Code-Mixing in Hubla Language

Code-mixing occurs when speakers use Hubla and Indonesian languages simultaneously in one conversation. This phenomenon is frequently found in the use of numerals, object names, modern terms, and certain vocabulary considered easier to pronounce in Indonesian language.

Table 3. Code-Mixing Conversation

Hubla Language	Indonesian Language Meaning
"Ikan yi oko miren?"	"Ikan ini berapa harganya?"
"Ikan yi oko re 45 ribu apaket e."	"Ikan ini harganya 45 ribu per ekor."
"Bapak eka yi hamulugat."	"Bapak, uang ini tidak cukup."
"Mama eka hekimo miren hake werek?"	"Mama, uang di tangan ada berapa?"
"Eka an nekimo 40 ya nak werek yi."	"Uang saya hanya 40 ribu."

This conversation demonstrates the use of Indonesian numerals in Hubla language speech. This proves that mastery of Hubla vocabulary is beginning to decline, particularly among younger generations and people living in urban environments.

3.2.2 Pergeseran Penggunaan Numeralia Bahasa Hubla

Interview results show that some community members can only count certain numerals in Hubla language. Most informants admitted finding it easier to use Indonesian language compared to Hubla language when stating numbers in daily communication.

Table 3. Use of Hubla Language Numerals

Numerals	Hubla Language	Indonesian Language
1	Paket / Opaket	Satu
2	Pire	Dua
3	Hinagan	Tiga
4	Ekaminogo	Empat
5	Huap	Lima
6	Payoak	Enam
7	Sawit hamuluk	Tujuh
8	Sawit huko	Delapan
9	Sirek	Sembilan
10	Napela	Sepuluh

Numeral data were obtained based on field interview results and community usage. This condition indicates that the ability to use Hubla numerals is beginning to decline due to low usage of regional language in daily life.

3.3 Faktor Penyebab Pergeseran Bahasa Hubla

Based on observation and interview results, factors causing Hubla language shift consist of internal and external factors.

3.3.1 Faktor Internal

Internal factors include:

1. Low positive attitudes toward Hubla language
2. Insufficient use of Hubla language in family
3. Low mastery of Hubla vocabulary among younger generations
4. Lack of pride in using regional language.

3.3.2 Faktor Eksternal

External factors include:

1. Urbanization
2. Formal education
3. Technology and social media
4. Multiethnic environment
5. Dominance of Indonesian language in social communication

Table 4. Factors Causing Hubla Language Shift

Factor	Description
Urbanisasi	Urban environment encourages Indonesian language use
Pendidikan	School instructional language uses Indonesian
Teknologi	Social media predominantly uses Indonesian language
Lingkungan Multietnis	Interaction with other ethnic groups uses Indonesian language

Keluarga	Parents rarely teach Hubla language
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Research findings show that modernization and urban environment development are the main factors causing communities to predominantly use Indonesian language compared to Hubla language.

3.4 Upaya Pemertahanan Bahasa Hubla

To overcome Hubla language shift, community-based language preservation strategies are needed. These strategies include language planning, implementation of language use, and continuous evaluation of language use.

Table 5. Strategies for Hubla Language Preservation

Strategy	Form of Activity
Language Planning	Documentation of Hubla language vocabulary
Language Implementation	Use of Hubla language in the family
Pendidikan Informal	Teaching Hubla language to children
Kegiatan Budaya	Use of Hubla language in customary events
Media Digital	Hubla language content on social media
Evaluasi	Monitoring of Hubla language use

Hubla language preservation must be carried out through cooperation among family, community, customary leaders, church, and educational institutions to ensure regional language continues to be used by younger generations.

3.5 Dokumentasi Kosakata Bahasa Hubla

Table 6. Body Parts/Members

No	Hubla Language	Indonesian Language
1	Ukuloak	Kepala
2	Ukulisi waganek	Botak (Kepala)
3	Hukulowak	Otak
4	Esi	Rambut
5	Esi helel	Rambut Putih (Uban)
6	Esi wamesi	Rambut Lurus
7	Esi horogat	Rambut Keriting
8	Elokon	Dahi
9	Eillawi	Alis (Mata)
10	Eillape esi	Bulu Mata

Table 7. Pronouns, Forms of Address, and References

No	Hubla Language	Indonesian Language
1	An	Aku/Saya
2	Hat	Kamu/Engkau/Kau
3	At ap/he	Ia Laki-laki/Perempuan
4	Nit	Kami/Kami Dua
5	Nit helelonghogo	Kita/Kita Dua
6	Hit	Kalian/Kamu Dua
7	It	Mereka/Mereka Dua
8	Namene	Apa

9	Sah	Siapa
10	Kih	Mana

Table 8. Daily Life

No	Hubla Language	Indonesian Language
1	Nyane	Bahasa
2	Nyeluk	Hidup
3	Omalik	Bayi
4	Jekerugi	Anak-Anak
5	Elege	Pemuda
6	Hulib	Kembar
7	Lopolek	Pertunangan
8	Ayak	Teman
9	Eperak weak	Musuh
10	Ai hagate	Kawin

Documentation of Hubla language vocabulary is conducted as an effort to preserve regional language so it remains known and used by future generations.

3.6 Pembahasan

Research results show that Hubla language is experiencing usage shift among indigenous Kurima community in Waena Kelurahan. This shift is marked by dominance of Indonesian language use, low use of Hubla language in family, and emergence of code-mixing phenomena in daily communication. This phenomenon aligns with sociolinguistic theory stating that language shift occurs when a society prefers to use another language considered to have higher social, educational, and economic value. In the context of Kurima community in Waena Kelurahan, Indonesian language is considered more practical to use in education, organizations, technology, social media, and interethnic social interaction.

Furthermore, the multiethnic urban environment requires communities to adapt to using Indonesian language as the common language of communication. This condition results in increasingly limited use of Hubla language, particularly among younger generations. If this condition continues without language preservation efforts, Hubla language potentially faces extinction in future generations. Therefore, the role of family, community, customary leaders, church, and educational institutions is necessary to maintain Hubla language use as a cultural identity of Kurima community. Using Hubla language in family environments, customary activities, informal education, and digital media utilization can be strategic steps in maintaining Hubla language sustainability amid modern era development and globalization.

CONCLUSION

Research results demonstrate that Hubla language is experiencing usage shift among indigenous Kurima community in Waena Kelurahan, Heram District, Jayapura City. This shift is characterized by dominance of Indonesian language use in daily communication, particularly among younger generations, students, and pupils. Additionally, bilingual phenomena and code-mixing were found, indicating increasingly declining use of Hubla language in both family and community environments. Factors causing language shift consist of internal factors such as low use of Hubla language in family and inadequate vocabulary mastery, as well as external factors such as urbanization, formal education, technology, social media, and multiethnic environment.

This research also demonstrates that efforts to preserve Hubla language should be implemented through community-based strategies, such as using Hubla language in family, informal education, cultural activities, vocabulary documentation, and digital media utilization. Such efforts are important to maintain Hubla language sustainability as cultural identity of Kurima community to prevent extinction in the future.

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