

Implementation of *Kaili* Language Preservation and Development in Palu City, Indonesia

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Abstract

This research aims to analyse the implementation of the *Kaili* regional language preservation and development policy in Palu City. The policy implementation model uses theories from Van Metter and Van Horn, which affect the performance of public policy implementation consisting of six aspects, namely: (1) Policy objectives (2) Resources (3) Characteristics of implementing agencies (4) Communication between organizations (5) Socio-economic and political environment, (6) Disposition (Implementing attitude). The results of the study show that the implementation of regional language preservation and development programs in the city of Palu issued a number of regulations, namely in the primary school level curriculum the existence of subjects using language regions, naming street names with BDK and broadcasting tv shows using local languages, the proper implementation of a program is the result of commitment and understanding of the implementers of existing regulations / policies and being able to make local policies to strengthen the implementation of conservation and development of regional languages in the city of Palu.

Keywords: *Kaili*, public policy, political environment, Resources.

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INTRODUCTION

To-Kaili who inhabit the Valley of Palu has a folk-story (folk-tale) which binds the sense of unity of *To-Kaili* about their origin. *Tana Kaili*, located in the Palu Valley (now), according to folklore, in ancient times the Palu valley was still the Sea, called the Sea *Kaili* or the Bay of *Kaili* [1]. *Kaili* Regional Language (BDK) is one of the regional languages in Central Sulawesi whose native speakers are the *Kaili* tribe. For the *Kaili* language, the majority of speakers speak Ledo in the Palu valley. Other sub dialects: *Rai, Da'a, Unde, Tara, Doi, Edo, Ta'a, Ija, Tajio, Ende, Kori, Lauje* [2]. But the reality that is happening in the *Kaili* community today in line with the development of modernization, the *Kaili* language which used to be often heard in the ears of the people, now the *Kaili* language has begun to be rare even foreign sounds to the speakers themselves [3].

In a *Kaili* language teaching workshop conducted by the Central Sulawesi *Kaili* Cultural Development and Development Board (DPPBK) at the Central Sulawesi Cultural Park, it was mentioned how sad it would be if one day the *Kaili* people no longer knew their own language. Even a linguist from the

United States Donna Evans, who had studied *Kaili* for a number of years in the Palu valley once raised his concern about the possibility of extinction of the *Kaili* language [4].

Mother tongue, which is one of the Archipelago's cultural heritages, if not carefully preserved and maintained, will be destroyed by the current of modernization that has come to the archipelago. Therefore it is necessary to preserve the mother tongue of each region in the archipelago, so that national identity does not disappear along with the disappearance of the mother tongue which is replaced by the national language [5].

The paradigm of the 21st century society assesses that foreign languages have a higher prestige than national languages and regional languages. Regional languages are the third priority in their use after national languages and foreign languages. People prefer to use national languages and foreign languages in communication. Speakers of foreign languages are also considered more educated and have higher social strata. Similarly, the national language. Conversely, speakers of regional languages are considered to have social strata below speakers of national languages and

foreign languages. This situation is increasingly becoming when the Indonesian speech community and regional languages tend to value highly to foreign language speakers [6].

The extinction / destruction of a language is caused by various things. In order to protect the language from extinction (including literature and culture), various ways and efforts are carried out, either by the government or institutions / agencies, including including local language subjects at the elementary, junior high and high school levels, the establishment of a Regional Language Education Study Program [7].

In relation to the extinction of regional languages, Wurm [8] as quoted from Crystal [9] classifies the "health" conditions of language can be classified into several stages [10]:

1. *Potentially endangered languages*, that is, languages that are considered potentially endangered are languages that are socially and economically classified as a minority and are under considerable pressure from the majority language. The younger generation has started to move to the majority language.
2. *Endangered languages*, that is, languages that are considered potentially endangered are languages that are socially and economically classified as a minority and are under considerable pressure from the majority language. The younger generation has started to move to the majority language.
3. *Seriously endangered languages*, that is, languages that are considered highly endangered are languages spoken by the older generation over 50 years old.
4. *Moribund languages*, that is, languages that are considered dying are languages spoken by some elderly people, which is around 70 years and over.
5. *Extinct languages*, that is, languages that are considered extinct are languages where the speaker lives in one person.

The existence of language seepage into the family domain is evidence of the process of language shift, even Gunarwan [11] asserted this was a language accident. This is generally the most common among residents living in urban areas where a variety of informal Indonesian is used in the family domain [12]. The use of Indonesian and foreign languages is increasingly happening in the middle of the *Kaili* community. As a result, the rapid use of non-BDK makes BDK increasingly vulnerable to displacement. Though BDK is a regional cultural asset that is used for social life. All parties are expected to be involved in the process of preserving and developing BDK. Encourage research efforts in the field of culture, so that in the next research traditions and culture can be preserved and

have information that can be held accountable for the truth to future generations [13].

In addition, conventionally customary. The BDK preservation and development policy as part of the *Kaili* culture is explicit in the *Kaili* Customary and Judicial Institution Guidelines. The *Kaili* traditional institution is tasked with organizing efforts to preserve and develop adat, as well as *Kaili* customs which are of great value and whose existence is still recognized among the *Kaili* community.

Indigenous peoples themselves consist of individuals who use a common language and are then wrapped up in the same interests. Argues that indigenous peoples in Central Sulawesi are not isolated and unchanging entities, but have experienced such changes in their long history of migration, religious conversion, political domination by political forces outside them, and integrated into the market economy. Such communities which are considered as indigenous peoples must be understood as complex and dynamic entities [14].

BDK conservation is not not faced with challenges, the development of Indonesian as a means of promoting Indonesian culture is one of the reasons for optimizing and maintaining local languages. This is often heard in the language used by *Kaili's* children and adolescents. They often confuse Indonesian and *Kaili Rai* dialects, when communicating with fellow speakers. However, that was not the only thing that happened, but most of them were completely unable to use the *Kaili Rai* dialect because they were not accustomed to and were embarrassed to use it in socializing. If this continues, the vocabulary of the *Kaili Rai* dialect will gradually disappear and become extinct. The extinction of the *Kaili* language Ende dialect in Kalukuting, Kinavaro District, Sigi Regency brings concern about the loss of other *Kaili* dialects. In addition, modern parents and the younger generation are more concerned with Indonesian and forget the local language to communicate daily [15].

Implementation is a translation of the word implementation, derived from the verb to implement. From the description of the word "implementation", Pressman and Wildavsky put forward "implementation as to carry out, accomplish, fulfill, produce, complete." It means to bring, complete, fill, produce and complete [16]. Policy implementation means the implementation and control of the direction of policy action until the results of the implementation policy are achieved. Its wisdom is basically a practical activity, which is distinguished from the formulation of wisdom and is basically theoretical [17].

METHODOLOGY

Data collection techniques carried out by means of observation (observation), interviews

(interviews), and documentation. Data analysis with a systematic data collection process to facilitate researchers in obtaining conclusions. Data analysis according to the process of systematically searching and compiling data obtained from interviews, field notes, and other materials so that they can be easily understood and findings can be shared with others. Data analysis consists of three activities that occur simultaneously: data reduction, data presentation, drawing conclusions / verification [18].

RESULTS AND DISCUSSION

The open and tolerant attitude of the *Kaili* community towards transmigrants, even the emigrants being one of the causes of *Kaili* native language speakers increasingly diminishing. The assimilation process is quite long causing a lot of mixing in the valley of the city of Palu. For example, in the city of Palu one can easily find Bugis, Javanese, Gorontalo and Manado villages. Even the scholars from Arabia in the past also left their cultural footprint in the city of Palu. Hadramaut Arabs reside in the Sis-aljufri region or commonly known as the Al-Khairaat neighborhood. In contrast to the Surakarta Arabic communication process which seemed very group, the Arab descendants in Palu were reversed by the *Kaili* (the Palu tribe). So the Palu Hadramaut Arab citizens have the same way or pattern in communicating, but all this is inseparable from the source of the role (communicator) sending messages to the communicant and then bringing this minority agriculture into dominance through dialogue [19].

The effort to maintain *Kaili* Language in Palu cannot be separated from the role of artists in Palu through creative ideas such as creating literary works that use *Kaili* language, opening art institutions that use *Kaili* language and proceeding to local wisdom and literary works that use regional languages, it is through these works that the preservation of the *Kaili* language is carried out by artists in the city of Palu [3]. Through this cultural work, the efforts of community groups to maintain BDK are expected to become an oasis in the midst of the dry interest of the younger generation to learn their cultural roots, one of which is the *Kaili* Regional Language.

Protecting local languages is our shared responsibility. In addition to the people who own the language and literature themselves, the government is certainly also present in this protection effort, as stipulated in the Law of the Republic of Indonesia Number 24 of 2009). The policy of handling regional languages and literature is directed at three actions, namely the development, development, and protection of regional languages and literature [20]. These rules are very significant in the life of the nation and state. Its significance lies in the content of these laws and regulations which affirm the position of language as a symbol and means of unifying, identity, and the

existence of a nation - while creating order, certainty, and standardizing the use of language [21].

There are many obstacles and obstacles that must be faced by the *Kaili* indigenous people, especially if they are not supported by government regulations related to the preservation and development of regional culture [22] in this case the local language of *Kaili*. The preservation and development of BDK must continue to receive attention from the government of Palu City, Central Sulawesi Province. Collaboration between the city government, the community and cultural figures in the city of Palu can be an indicator of BDK conservation and development. The role of Educational Institutions by teaching BDK Local content subjects is also expected to be one of the efforts that can be made by the Palu City government as an effort to preserve BDK.

Meanwhile regulations in the form of laws and regulations related to the city of Palu related to the need to preserve *Kaili* culture have also been established in the Palu City Regulation No. 9 of 2016 concerning *Kaili* Customary Institutions. The stipulation of Perda on *Kaili* adat institution is very important and fundamental, because the Perda has added documentation of the legal product of the Palu City Government, as a formal juridical foundation for the implementation of local government and the implementation of development in Palu City [23].

Regulations regarding the preservation of the *Kaili* culture are expected to be able to contribute to the preservation and development of the *Kaili* Language in Palu City. But good legislation is not a benchmark for the success of a program. Because in principle every public policy is always followed up with policy implementation [24].

Therefore, implementation is a crucial stage in the policy process [25]. This is consistent with Edwards III's statement that without effective implementation the decision of the policy maker will not be implemented successfully [26]. Policy implementation is an activity that is seen after issuing valid directives from a policy that includes efforts to manage inputs to produce outputs or outcomes for the community.

The policy implementation phase can be characterized and distinguished from the policy making stage [27]. Policy making on the one hand is a process that has a bottom-up logic, in the sense that the policy process begins with the delivery of aspirations, requests or support from the community [28]. Whereas policy implementation on the other hand has a top-down logic, in the sense of decreasing abstract or macro policy alternatives into concrete or micro actions [29]. Implementation is also an activity that has a relationship between a good planning process and a good implementation by the stakeholders [30].

Implementation is the expansion of activities that adjust the process of interaction between goals and actions to achieve them and require a network of implementers, an effective bureaucracy [31].

Policy implementation is a crucial stage in the public policy process. A policy program must be implemented so that it has the desired impact or objectives [32]. The predetermined policies are then implemented or implemented. Ripley and Franklin argue that implementation is what happens after laws are enacted that provide program authority, policies, benefits, or a type of tangible output [29]. The term implementation refers to a number of activities that follow the statement of intent regarding program objectives and desired outcomes by government officials. Implementation includes actions (without actions) by various actors, especially the bureaucracy, which are intended to make the program run [33].

Dwiyanto Indiahono stated that the implementation of the policy refers to the activities of carrying out the policy in the realm of real life, both carried out by government organs and the parties determined in the policy [34]. Policy implementation itself is usually referred to as the implementor and the target group [35]. Policy implementers are those who are officially recognized as individuals / institutions responsible for implementing programs in the field. The target group is to point to the party that is made as the object of the policy [36]. Grindle also gives his view on implementation by saying that in general, the task of implementation is to form a linkage that facilitates policy objectives can be realized as an impact of a government activity [37]. To be able to implement the policy perfectly according to Brian W. Hogwood and Lewis A. Gunn, certain conditions are needed [38]. These conditions are external conditions, sufficient time and resources are available [39]. The combination of sources needed is really adequate, the policy to be implemented is based on a reliable causal relationship, a causal relationship is direct, interdependent relations must be small [40].

Referring to the Palu City Government Regulation No. 9 of 2016 concerning *Kaili* Customary Institution. In Article 1 paragraph 8 which reads: Protection is an effort to preserve and preserve customary and customary assets, both movable and immovable, which have historical values and which concern the survival of generations, so that they remain a cultural treasure. The article implies the obligation to safeguard traditional assets and wealth, one of which is BDK. Preserving and developing culture is a practical strategy of accelerating the promotion of cultural entities that needs to be optimized so that the progress of national culture is inseparable from the cultural roots of the region.

Based on observations and supported by various information about the importance of preserving cultural heritage, including one of them is the verbal culture of the *Kaili* region. The threat of BDK extinction is also a serious concern for the *Kaili* native community. The lack of interest of the younger generation to preserve the culture of the language because it was eroded by the age of globalization, as well as the process of cultural assimilation with foreign cultures, made the original culture of *Kaili* increasingly marginalized. The commitment of the original *Kaili* culturalists is not strong enough to maintain the process of preservation and development of the *Kaili* language in the valley of the city of Palu. In addition, the government in this case the Palu city government has issued a regulation in the form of the Palu City Regulation No. 9 of 2016 concerning *Kaili* Customary Institutions.

Regional Languages and Legislation

According to Sugiyono in his writings on the Protection of Regional Languages within the National Policy Framework for Linguistics [41]. The regulation of regional languages in legislation is not the main thing, except in a number of local regulations. The regulation on the use of regional languages complements the regulation on Indonesian or national languages [42].

Kaili Language Culture

The *Kaili* know more than twenty languages that are still alive and used in daily conversation. Uniquely, among the villages which are only 2 km away, we can find languages that are different from one another. However, the *Kaili* tribe has a lingua franca, known as the Ledo language. This word "*Ledo*" means "no" [43]. The Ledo language can be used to communicate with other *Kaili* languages. The original Ledo language (not influenced by the language of the migrants) is still found around Raranggonau and Tompu. Meanwhile, the Ledo language used in the cities of Palu, Biromaru and surrounding areas has been assimilated and contaminated with several languages of the newcomers, especially Mandar and Malay [44].

Languages that are still used in everyday conversation, namely *Tara* (Talise, Lasoani, Kavatuna and Parigi), *Rai* (Tavaili to Tompe), *Doi* (Pantoloan and Kayumalue); *Unde* languages (Changes, Banawa, Loli, Dalaka, Limboro, Tovale and Kabonga), *Ado* languages (Sibalaya, Sibovi, Pandere, Edo languages (Pakuli, Tuva), *Ija* (Bora, Vatunonju), *Da'a* (Jono 'language) oge), *Moma* (Kulavi), and *Bare'e* languages (Tojo, Unauna and Poso). All the basic words of the language mean "no" [43].

Kaili Language Retention Efforts

The preservation of the *Kaili Rai* dialect in Taipa Sub-district, North Palu District, Central Sulawesi based on the percentage of answers taken

from the respondents of the *Kaili Rai* dialect in the Taipa sub-district is in the realm of the house included in the category has shifted or the language retention has weakened with a number of answer percentage 36, 14% [45]. In the realm of neighbourhood it is categorized to survive or very strong is language retention with a percentage of 59.66%, whereas in the general domain it is categorized as starting to shift or strong with a percentage of 44.38% [2].

The number of retention of the *Kaili Rai* dialect in the family sphere is categorized as having shifted. Based on a questionnaire that has been distributed and get answers from respondents 60 statements are available to be answered by 105 respondents. In the realm of the family there are 35 statements that require respondents' answers. After adding up, it was found that for alternative answers, 1,236 answers were always obtained with a percentage of 36.14%, 1,911 chose answers sometimes with a percentage of 54.6% and answers were never as many as 493 with a percentage of 14.08%. For this reason, the results of keeping the *Kaili Rai* dialect in the home included in the category have shifted because the percentage <40% [46].

Preservation and Development Policy for regional languages in Palu City

Policy Accuracy

Obstacles to the development, development and protection of actual languages can be overcome by reviewing the previous legislation, such as reviewing the Central Government Regulation on Guidelines for Regional Heads in the Preservation and Development of State Languages and Regional Languages established August 21, 2007 [47]. Included in the development of regional languages as an element of cultural wealth and as the main source of forming Indonesian vocabulary. In fact, the regional head is also tasked with socializing the use of state language as the language of instruction in Educational activities. The regional government is responsible for the development, development. and protecting local languages and they are obliged to report the results of these efforts and their evaluations to the Minister of the Interior [2].

Implementing Accuracy

This lack of socialization is the preservation of regional languages through collaboration with artists to enter schools, as well as making workshops in villages as a form of cultural preservation, as well as preservation of the *Kaili* language. The school education curriculum in Palu already has *Kaili* language lessons at the elementary level, the use of the *Kaili Ledo* language which is considered standard. Products that were born related to the updating of regional languages can be seen in two works of Makkah.

Implementing in the region is the local government as a stakeholder that has sought through

various agencies for the development of regional languages. In 2003 the Central Sulawesi Provincial Government in this case the Office of Culture and Tourism facilitated the publication of the Ledo-Indonesia-English Kaili Dictionary, by Donna Evans (2003). Besides the publication of the book: Pelestan'an Kaili in Palu, if what the artists have done has been moving for a long time, for example, there are monologues, theater using the Kaili language by art galleries. Since 2000 there has been a Kaili-Indonesian dictionary written by Linda Evand, but not all school libraries have that dictionary. Likewise, some officials sometimes give speeches beginning and ending with the Kaili language, including the occasional Kaili pantun. Balai Balai has recently published its contents in Kaili and its translations. (see MH-6-7) A book that uses many regional languages is seen in the works of Nitayad and Tamrin 2015 with the title "Mapping Motives, Versions, and Variants of the People's Story of Tolitoli, Kaili and Kulawi. Other book products: Makkah, Akshan Imjc. 2012. Kaili LedoIndonesia Indonesia-Kaili Ledo, Palu: PT Media Center Together.

In addition, the result of an interview with: Palu cultural policy, Palu Salonde (Salonde means percussion instrument) is international in the 2018 urban forest. Participants from Canada, the Spanish orchestra, Jowo gamelan, Jaranan, Gilang Ramadan, Bali are traditional bands. At that time, Kaili performed sangapatuju (a combination of Kaili, Bali, Cino Barongsasi dance music). Meanwhile, for the national level, Palu Nomoni every year 2016-2018.

Target Accuracy

Public policy targets must be an important consideration. In this case, the target of regional language policies in the curriculum in elementary school, naming roads, village areas, such as Kalukubula means Black Coconut, Kantondii road as a fruit, there are also language-speaking names, Kaili, such as: Jalan Rono, Jalan Uwe Laponu. Lentora Street. Jalan Uwe Tumbu, Jalan Vatu tela, and Jalan Katedo. In addition, there is a private radio, the Kaili language program, the same as Karebaka Kaili. Sling Say hello. It's just not yet opened at the tertiary level a container in the form of regional language study programs such as in the Java region. Unisa's Faculty of Letters exists, but only the elective course is the Kaili language. The attention of the government through the Education and Culture Office in Elementary Schools, there are Kaili language lessons.

Environmental Accuracy

The implementation of the BDK preservation and development program is inseparable from the performance of the local government, the support of the local government is also a determining aspect in the implementation of the BDK conservation and development program. Therefore, implementation that receives positive support from the regional government

and the community is very important, not only the responsibility of the implementors in implementing the program. But it must also involve the community and the regional bureaucracy with its instruments.

The use of BDK on certain days delivered through social media can be used as a strategic step to introduce and strengthen the local language itself among the community. The government can use one of these steps as a way to preserve local languages as one of local wisdom.

This method is felt to be more effective because it can be directly applied to the community through social media, especially reminding people when interacting with other communities outside of social media. This method has been popularized by one of the Mayor in Bandung, Ridwan Kamil. Ridwan Kamil uses "Rabo Nyunda" as an appropriate step to remind people to use Sundanese as the language of communication through social media. Steps from Ridwan Kamil have long been carried out by Gubernur Longki Djanggola in all traditional events, this has become one of the strategies to preserve local languages in local activities using BDK.

CONCLUSION

The implementation of regional language preservation and development programs in Palu City issued a number of regulations, namely in the primary school level curriculum, there are subjects that use local languages, naming street names with BDK and broadcasting TV shows using local languages. The implementation of a good program is the result of the commitment and understanding of the implementers of the existing regulations / policies and is able to make local policies to strengthen the implementation of the preservation and development of regional languages in Palu City. The target or focus (implementation) implementation of public policies must be an important consideration. In this case, the target of regional language policy in the curriculum at the elementary level, naming roads, and programs on TVRI. Environmental accuracy; the implementation of curriculum programs at the elementary level, a very conducive and appropriate environment for the implementation of the Program

Communication between institutions needs to be improved in order to convey the vision and mission of one institution to another (between institutions), so that the implementation of a program can be carried out effectively and efficiently. Social, economic and political environmental aspects; Preservation and development of regional languages must start from childhood, because the environment greatly influences growth in childhood, so to preserve and develop regional languages, it is the child's environment that should be started for the program. The regional language in Palu City is used only as a conversation

with fellow family members. Resource aspects; the improvement of culture, especially local languages, requires the role of indigenous leaders and experts who are skilled and competent. More broadly, it is necessary to open lecture programs and official institutions that collaborate with the education sector to improve cultural experts who have the competence and expertise in mastering regional languages fully.

Aspect characteristics of the implementing organization; The characteristics of the organization in this case are represented by the education and culture department, schools, and the Central Sulawesi language service office. They must be able to achieve the mission of improving quality through education. In the language hall mission itself it was quite detailed and almost all answered complaints from the Kaili community. Aspects of the attitude of the executor; Based on the previous presentation, the program which is often done is the choice of language ambassadors. This program is one program that can run sustainably. In addition, at the elementary level students are required to wear a ribbons. Communication aspects between implementing organizations; an institution should work together to run a sustainable program. Standard aspects and policy objectives; BDK policy standards in Palu are currently managed by Balai Bahasa.

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