

# Revitalization of Local Language in *Si Bolang*

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**Abstract.** The millennial era and the times have made language change. Not only language but even ethics, manners, and habits change. Indonesians are more interested in films, *YouTube*, and social media. The existence of *Si Bolang* shows that highlighting children's activities in the area can be a way to preserve the language. These shows often use regional languages during the dialogue between the character *Si Bolang* and the local children. In this study, he wanted to know about the revitalization of extinct languages in the 2019 *Si Bolang* program for language preservation. The research method used is descriptive qualitative. In the research, watching *Si Bolang* shows in 2019 by selecting 3 shows, then looking for the revitalization of the extinct languages contained in these shows. The results showed that the *Si Bolang* version shows "Serdadu Kecil Kampung Nelayan Cipanon", "Riang Akur Bocah Selur", and "Penjaga Alam Tanah Jawa". In these shows, language revitalization is becoming extinct or displaced due to the times and the millennial era. The first broadcast used the Sundanese regional language in as much as 40% of all shows due to the dominant language, namely Standard Indonesian. The second and third shows used the Javanese regional language, as much as 60% of all impressions. Because the dialogue used mainly uses the Javanese regional language. The language of instruction or explanation of *Si Bolang*'s activities uses standard Indonesian. This revitalization is essential to be collected and then preserved. The results of this study are helpful for the whole community so that they are more familiar with the diversity of regional languages that are starting to be forgotten or not applied to everyday life. This film contains education and cultural preservation elements, so it needs to be a suggestion for other films to elevate Indonesian culture. With shows or films, it is easier for the audience to understand and more accessible to get the film's meaning. So that it will grow in the community to preserve the existing culture in Indonesia, researchers suggest that various parties can create media to provide impressions that can preserve local languages and introduce culture to the audience.

**Keywords:** Revitalization, *Si Bolang*, local language

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## 1 Introduction

Language development during this millennial era has undergone many very rapid changes. Changes occur in the order of the language used in daily communication. Languages that are experiencing a shift and are threatened with extinction are local languages. The use of regional languages in urban areas often exists among the elderly and adults. Adolescents and children are contaminated with millennial language, slang, and foreign languages. Because gadgets and other technological tools use foreign

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languages. The millennial era and the times have made language change. Not only language but even ethics, manners, and habits change. Indonesians are more interested in films, *YouTube*, and social media.

The phenomenon of regional language extinction is not just a discourse put forward by linguists. This is proven by the linguistic mapping carried out by UNESCO on regional languages in Indonesia, especially in the eastern part of Indonesia, where many regional languages are threatened with extinction.

Indigenous and minority communities around the world are making strong efforts to regain knowledge and use of their endangered languages [1][2]. Even the so-called 'extinct' languages are being revitalized through documentation. Depending on the group size and their available human resources, there are different opportunities and limitations on the kinds of programs they can realistically muster.

The context of linguistic or linguistic revitalization means reviving or giving vitality or new energy to the Indonesian language so that it can return to the norms or rules established as a reference for the correct language [3][4]. The language confusion that occurred in the Indonesian language and the indifference towards the Indonesian language caused the deterioration of the Indonesian language, which had been fought for a very long process.

Television, news broadcasts, and other information programs have their charm, especially since television can broadcast directly from the scene [5][6]. For this reason, in Indonesia for decades, even in their home country, television broadcasts have become the most watched media in their country of origin for almost a century. That is why the industrial world uses television as the main promotional media to market their goods and services.

Efforts should be made to preserve regional languages by following the existing developments. Interest in watching television is higher than interest in reading. So there is a need for shows that can preserve local language culture so that the revitalization process can be carried out. Language revitalization is an effort to restore endangered languages to a better level of use in society after experiencing a decrease in use [1][7]. Furthermore, Hinton emphasized that the main task of language revitalization includes 1) teaching language to those who do not know the language and 2) making people who learn the language and people who already know the language use it in a broader situation. The goal of intergenerational transmission is successful if the second task can be achieved. Of course, it is a task as well as a tough challenge.

Six concrete efforts that can be made to restore the use of language that is almost extinct, namely:

1. learning a few words, such as greetings and introductions or short conversations;
2. collect linguistic publications, field notes and sound recordings as part of creating community-based resources and archives;
3. developing a writing system and making a community-based dictionary and pedagogical grammar;
4. make audio or video recordings of the remaining speakers to document and archive examples of their use of language by making a corpus of various types of materials;
5. attend language classes or language camps; and
6. run full immersion schools (schools in which the language of instruction is the endangered language) for children in communities with the resources to support them.

This research seeks to find television shows that contribute to revitalizing local languages. Some shows are in great demand by the public, such as *Si Bolang* (child adventure), which shows children traveling to various regions in Indonesia. This show educates the audience about *Bolang's* adventures in various regions. In the *Si Bolang* program, a regional language is used in local children's dialogue at each session.

Revitalizing a language is critical to strengthening an ethnic minority community on the margins of society who struggle to retain identity [8][9]. The Ministry of Education and Culture website [10]. Culture.go.id, recipient of the Cultural Award for the Media Category from the Ministry of Education and Culture of the Republic of Indonesia for 2016. The program *Si Bolang* has provided entertainment and education for 10 years. Indonesian children. He has won fifteen awards from ministries, the Indonesian Broadcasting Commission (KPI), and the private sector. *Si Bolang* does not only enrich the programs for children on television. More than that, this program wants to provide a space for justice for children in the regions to participate in coloring cultural education in Indonesia. Also bring urban children closer to the richness of nature, culture and their fellow countrymen [11].

The program cf received an award from the Ministry of Education and Culture. This show is indeed a vehicle for education for the audience. This study collect or attempt to revitalize the local language contained in the *Si Bolang* program.

## 2. Method

The research method used is descriptive qualitative, describing the research results based on the data sources obtained. The object of research is the *Si Bolang* version shows "*Serdadu Kecil Kampung Nelayan Cipanon*," "*Riang Akur Bocah Selur*," and "*Penjaga Alam Tanah Jawa*." The data was collected by selecting three editions of the *Si Bolang* program, watching three editions of *Si Bolang*, and collecting regional languages included in the *Si Bolang* program. The technique of analyzing data was by translating local languages collected in 3 editions of *Si Bolang*. With this research, we will find out that the *Si Bolang* program can introduce regional languages used and preserved in the dialogue applied to these shows. In this study, the regional languages found in the *Si Bolang* show were still written by the researchers in their original local languages to inform that the local language used in this show is still preserved through television media.

Qualitative research is carried out because researchers want to explore unquantifiable phenomena that are descriptive, such as the process of a work step [12]. The formula for a recipe, the notions of a diverse concept, and the characteristics of a good and service. Pictures, styles, customs of a culture, physical models of an artifact and so on [13].

## 3. Result and Discussion

The results of research on the revitalization of extinct languages in the 2019 *Si Bolang* show: for language preservation, the focus is on three editions of *Si Bolang*, namely *Si Bolang* version shows "*Serdadu Kecil Kampung Nelayan Cipanon*," "*Riang Akur Bocah Selur*," and "*Guardians of the Land of Java*." Editions in Javanese and Sundanese lands.

*Si Bolang* version shows "*Serdadu Kecil Kampung Nelayan Cipanon*"

The show *Si Bolang* was available on April 25, 2019, the activity of *Si Bolang* in Cipanon Pandeglang Banten Fisherman Village. *Bolang* plays the traditional game of catapult and balance standing on the wood. *Bolang* and his friends collect shrimp using a small net (*serok*). There is a local language when *Bolang* and friends cook shrimp. There was a dialogue "*Lang, urangnya teus beres?*", "*Fajar teus beres urangnya?*". The dialogue explains that Lang calls the name *Si Bolang*, and the shrimp is finished. Because in this edition, *Si Bolang* cleaned the shrimp obtained from fishing on the

beach. Fajar, *Bolang's* friend, was also asked by his brother whether the shrimp was finished or not. In this part, *Bolang* and his friends traditionally cook shrimp and Moringa leaves. There is education about the benefits of eating prawns and Moringa leaves, that Moringa leaves reduce cholesterol in the body.

In the next activity, *Bolang* and his friends played with boats made using dadap wood, assisted by the grandfather in the village. There is educational value in making wooden boats using dadap wood, which is guided directly by the grandfather who lives in the village. When taking dadap wood from the garden, there is a dialogue "*Ituna tah, tangkal dadapnya*", "*Ayo barudak angkat Lang, bawa ka imah*". In this edition, Grandpa informs about the Tangkal Dadap that will be cut down to make a wooden boat to play sailing ships on the beach. The next dialogue explained that *Bolang* lifted the children and brought them to the log house that had been felled.

After the dadap wood sailboat is finished, *Bolang* and their friends go to the beach and play. A Sundanese language is delivered: "*Hiji, dua, tilu.*" *Bolang* and his friends count to hurl the wooden sailing ship Dadap on the beach. The next activity is playing a traditional game called walking crab, how to play it in pairs with friends and walking to maintain balance on a rope and river by walking sideways.

For the next activity, *Bolang* and his friends went to the banana garden to pick up banana cobs to be cooked. Banana cobs are processed into filling for omelet and chips. "*bonggol caunang enggeus bersih Jar*". Soaked banana weevil using salt and water. The traditional way of cooking uses firewood. There was a dialogue in the Sundanese language. Namely, the banana weevil was clean. Jar, the brother, asked Ijar, who was cleaning the banana weevil for cooking.

Then *Bolang* and his friends played back on the beach. However, my brother called and asked *Bolang* and his friends for help. Here is the Sundanese language which is conveyed in this section ini "*lang, kadie,*" "*Lang tiasa maturna teteh teu, ala rumput keteki,*" "*Diditu ya Lang.*" Brother said *Bolang* was called towards him and asked to help his brother find Keteki grass by pointing towards it. *Bolang* directs his friends to look for grass quickly. *Bolang* uses Sundanese in this section "*barudak arek cepet, arek*

*berpencar bae ya."* *Bolang* explained to his friends that Keteki grass is different from other grasses. "*Rumput keteki te kie, beda*".

Keteki grass is used to make potions with ginger and rice flour. It is explained that ginger can get rid of acne. The ingredients used are curcuma, rice flour, and turmeric. All ingredients are ground until smooth, and it becomes flour. These ingredients become masks for the face. Brother invited *Bolang* and his friends to clean Keteki grass and process it into face masks, and brother used language like the following "*Barudak nu bersih ya."*

In all of the *Bolang* edition shows "Serdadu Kecil Kampung Nelayan Cipanon" in Pandeglang Banten, many Sundanese languages are still used in the *Bolang* dialogue, friends, and the community in that edition. This shows that local languages are still understood and used by children, adolescents, and parents. However, not all dialogues use the Sundanese regional language. However, watching this program makes the audience know, know, and learn the Sundanese language, which has *Bolang* dialogue and other supporters.

*Si Bolang version shows "Riang Akur Bocah Selur"*

In the edition of "Riang Akur Bocah Selur" *Bolang* and his friends played the *Gledekan* race in Ponorogo, East Java. When playing, his friends speak Javanese as follows "*Tulung, tulung, parah iki*". This means giving information and asking his friend to help him fall this badly. *Bolang* explained that gledekan is made of hard and light wood, made of mahogany. There is a dialogue, "*Lang, iki piye bantu toh*" the friend asks for help from *Bolang* to repair the broken gledekan. "*Nganggo gemok iki*" means using this gemok, gemok is made from leaves found in the garden area. His friend admonished him that it made it difficult for his own friend, in the following Javanese language "*Lah ngono nyusahna kancane."*

*Bolang* and their friends make a joke with his father, *Bolang*. "*Lang, kowe pengen pinter Bahasa inggris ora?*" *Bolang* jokingly gives a wrench. His friend invited *Bolang* to joke by saying if you want to be good at speaking English, don't you while showing the English key in his hand. The next activity was *Bolang* and his friends picking young chilies to cook "*jangan Lombok,*" chili vegetables. *Bolang*, his brother, and his friends

cook traditionally using clay and firewood stoves. "*Kie enak banget*" means this is delicious.

The location of the village at an altitude makes village people accustomed to eating hot and spicy food to warm their bodies. They look for Didin, then reveal, "*Hey, Didin mengendi,*" which means Hi, where did you go? They found Didin sleeping and conveyed in the following Javanese language, "*Din, iki malah enak-enake turu. Rewangin dikit,*" which means that Din is enjoying his sleep; help us a little.

Furthermore, *Bolang*, his friends and his father express cow's milk in pen. The cow's milk that is squeezed is processed by *Bolang*, his friends, and his brother into candy. "*Mba, susune sumuk mba*" means that your milk is boiling. The ingredients used are brown sugar, granulated sugar, and ginger water, then cooked until thick. There is the Javanese language, "*Iki diudek-udek terus toh mba,*" which means that it keeps stirring you mba, if the ingredients for the milk candy are being put in, you have to keep stirring them. The next activity is playing the bamboo relay with friends. Then *Bolang* and his friends picked dragon fruit in the garden. Dragon fruit is widely planted in the yards of residents in the village because of the suitable climate and fertile soil.

*Si Bolang's* version shows "*Riang Akur Bocah Selur*" mostly uses Javanese regional language dialogue, and almost all dialogues use Javanese. *Bolang*, his friends, and all supporters use Javanese when dialogue in the *Si Bolang* edition in Ponorogo, East Java.

*Si Bolang* version shows "*Penjaga Alam Tanah Jawa*"

The next edition is *Si Bolang's* "*Guardians of the Land of Java*" *Si Bolang*, and his friends are looking for snails or snails in the garden. *Bolang* is in Kediri, East Java, where he looks for snails to make satay and as protein for their pets. "*Hey, kowe maring endi*" means hi, where are you guys going? Snail feed is given once a week to the ducks that *Bolang* and his father raised. "*Lang, kuwe, kuwe*" means Lang, pointing at the Luwak animal they found. "*Ngono kuwe didel payu*", "*Lek, iki luwak ko*", "*Lang iki luwak enggo gawe kopi enak, didel larang*", Aunt *Bolang* keeps the mongoose in his cage. Aunt *Bolang* keeps the mongoose in his cage. In the dialogue where his friend gave information that the Luwak animal was sold, it was the Luwak

animal info from all his friends; not long after, Aunt came and gave information that the Animal Luwak was to make delicious civet coffee and was sold at a high price.

Then Aunt invited *Bolang* and his friends to see how to make Luwak coffee, along with his dialogue, "*Yo, saiki melu bule.*" This edition describes the manufacture of civet coffee in the village of Kediri, East Java. In the Kediri edition, East Java, many use Javanese in dialogue with their friends and other supporting communities. Based on this research, *Si Bolang* shows help preserve local languages through television shows. The *Si Bolang* edition in Sundanese Land is not too dominant in using Sundanese in every conversation it uses. However, the *Si Bolang* edition of the Land of Java uses more Javanese in every conversation.

#### 4. Conclusion

In these shows, language revitalization is becoming extinct or displaced due to the times and the millennial era. The first broadcast used the Sundanese regional language in as much as 40% of all shows due to the dominant language, namely Standard Indonesian. The second and third shows used the Javanese regional language, as much as 60% of all impressions. Because the dialogue used mostly uses the Javanese regional language. The language of instruction or explanation of *Si Bolang's* activities uses standard Indonesian. This revitalization is important to be collected and then preserved. The results of this study are useful for the whole community so that they are more familiar with the diversity of regional languages that are starting to be forgotten or not applied to everyday life. This film contains education and cultural preservation elements, so it needs to be a suggestion for other films to elevate Indonesian culture. With shows or films, it is easier for the audience to understand and more accessible to get the film's meaning. So that it will grow in the community to preserve the existing culture in Indonesia, researchers suggest that various parties can create media to provide impressions that can preserve local languages and introduce culture to the audience.

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