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## THE THREATENING OF SKOUW LANGUAGE IN JAYAPURA

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### Abstract

*The Threatening of Skouw Language in Jayapura.* This local research aims mainly to find out (1) The What factors that threatening the Skouw Language in Jayapura ? This local research takes places in Jayapura particularly in Skow area. The method used descriptive qualitative research the data are in the questioner form this study uses descriptive method and supported by quantitative data. This study used two instruments namely: observation and questionnaire as a data collection tool. From the research, community of Skouw residing in the Skouw Mabo village, Skouw Yambe village and Skouw Sae village, which use Skouw language only the elderly speakers or parents, while the young generation, use the Indonesian language. In general, seen from the results of research, will be extinct in a relatively short period of time when there was no awareness of the native speakers to teach the young generation and local governments, especially in Jayapura city government issued a policy for the preservation of Skouw language, which was one of Papua rich culture.

**Key words:** *Skouw Language, Threatening.*

### 1. INTRODUCTION

Regional languages now become an important part in the era of Special Autonomy Papua contained in the Special Autonomy Law No.21 year 2001 chapter XVI of article 58 about culture. This is a logical consequence of the recognition of local rights, including of recognition and respect for regional languages. Law Special Autonomy Papua No. 21 year 2001 is present as collateral for fear of extinction of local languages. These conditions should be controlled with the new paradigm in the field of language preservation policies, namely (1) speech community empowerment, (2) awareness of identity, and (3) integration of teaching in education. Facing global cultural change such a rapid, including the language component, the reflection and evaluation the local language was essential. In fact that the phenomenon of life and successful maintenance of the regional languages, the language of the region with other regional languages. There are regional languages are fairly well maintained, but there are also some who go unnoticed, much less maintenance. Symptoms of language extinction is naturally characterized by a decline in the number

of speakers due to the language of competition and the decreasing loyalty of speakers to use the local language as their mother tongue as well as a cultural symbol. Mbete [1] stated of these conditions should be anticipated since the extinction of a language does not occur suddenly, but occurs through a long process.

Some experts argue that the decline in the use of local languages by speakers can not be separated from the hegemony of the Indonesian language (BI) to the regional languages. In fact, when seen from the policy, the Indonesian language more advantaged. Others argue that internal factors that cause local language speakers are being abandoned. Local language is considered less able to meet the needs of communication in this era globalization, especially in an increasingly heterogeneous community. Seeing the reality that there are, the more people who are reluctant to use the language both at home and in daily life. Skouw village (Sko, Skow, Sekou, Tumawo, Te Mawo) is located in Muara Tami district and included in the administrative area of Jayapura. The exact location of Skouw village is in the border area neighboring Papua

New Guinea. Skouw village in Muara Tami district has the most extensive area of 626.7 km<sup>2</sup> and a population only 11.238 inhabitants with a population density of 18 people/km<sup>2</sup>. Skouw village is divided into three villages, namely Skouw Yambe, Skouw Mabo and Skouw Sae. Residents of three villages amounted to 2096 inhabitants, which consists of the Skouw Yambe village numbered 849 inhabitants, Skouw Mabo 582 inhabitants and Skouw Sae 665 inhabitants. (Kota Jayapura Dalam Angka Tahun 2010) In the context of the title are discussed by the researcher about Skouw language in Jayapura are threatened to extinct and in view of the description above, researcher see where it was possible Skouw languages threatened to extinction because, according to research from the Summer Institute of Linguistics [2] number of Skouw language speakers are 700 peoples while the other use the Malay Papua or Indonesian language. Skouw language in use by sub ethnic Skouw with distribution on the northern coast of Jayapura, the population in the river Tami, the villagers Skouw Yambe, Skouw Mabo, Skouw Sae, Wutung and Vanimo. Based on the background view that staed, the writer tries to find out the threatening of the Skow language in jayapura.

This study used several related study such as Firstly research conducted by Widodo [3] year 2007, with title "Retention Nafri Language", the research described a shift in language usage by the Nafri community of Nafri language into Indonesian language. Secondly, journals compiled by Sihombing [4] year 2009, with the title "Sentani language shift in the era of globalization", described in the journal community of Sentani is part of the bilingual (bilingualism), some are even multi-linguist.

This study utilize the various literature review to describe the position of the study. The speech community was not the only group of people who use the same language, but rather a group of people who have similar norms in the use of language forms. Fishman [5] stated speech community was a community whose members know at least one variation of the language along with the appropriate norms to use. The word Community in terms of the speech community was relative, it can be a very broad public concern, and can also only involves a small group of people. The word community that would be used together in the use of village communities, urban communities, west java communities, British communities, European communities, and only

involves a small number of people such as education communities, or the Indonesia linguistic communities. With the understanding of the word Community as it was then each group of people who because of the place or region, profession and hobbies, using the same form of language, as well as having the same assessment of the norms of language usage, it may form a speech community. The term bilingualism in the Indonesian language was called kedwibahasaan. Of the term was understood literally, what was meant by bilingualism, i.e. relating to the use of two languages or two of code language. In sociolinguistics, in general, bilingualism was defined as the use of two languages by a speaker in her interaction with others in turn [5] ) to be able to use two languages, of course, one must master both languages. First, his own mother language or first language (abbreviated B1), and the second is another language to second language (abbreviated B2). A language is said to be dead or extinct when no one speaks it any more. Crystal [6] explains that languages with only one speaker are already dead languages for language is considered alive only as long as there is someone to speak it to. He refers to implicit and explicit role of in extinction of Australian indigenous language and states that "in Australia , the presence of English has, directly or indirectly, caused great linguistic devastation, with 90% of languages moribund" (p. 87). Holmes [6], on the contrary, believes that "many of Australian indigenous languages disappeared as a direct massacre of the aboriginal people or their death from diseases introduced by Europeans" (p. 58). As an example she refers to Tasmanian indigenous language which was exterminated with the death of its speakers. Even if accepting in Australia the dominance of English killed minority languages, this cannot be the basis for generalization. There were some extinct or disappeared minority languages which had never been exposed to English but disappeared ([6], [7]). As in Latin America Crystal [7] expounds that "English is not the language which is dominant throughout Latin America: if languages are dying there, it is not through any 'fault' of English" (p. 59).

The death of a language is not a social, cultural and linguistic concern. Ecolinguistics as a new paradigm of linguistic research equals linguistic loss as a symbol of a crisis of biodiversity by putting special emphasis on indigenous languages. They maintain that a wealth of

ecological information will be lost as the language is lost. This school of thought regards saving endangered languages as an important part of the larger challenge of preserving biodiversity. For example, according to Keebe [8] loss of a language is the permanent, irrevocable loss of a certain vision of the world and is comparable to the loss of an animal or a plant. Languages die not just for one reason but due o mixture of reasons. Draw on studies ([6], [7]) there seems to be three general reasons for death of minority languages; physical damage to people (can include either massacre or epidemic), active antipathy to individual languages, globalisation and assimilation of one culture within a more dominant culture. The role of English as the dominant language cannot be traced in first and second reasons; moreover the second reason seems to be a personal choice. But the last reason, which according to Crystal [7] is the biggest reason and encompasses range of areas, causes language shift and consequently gradual death for a minority language. In this sense it is necessary to differentiate between language death and language shift. Holmes [6] explains difference between language shift and death maintains that "language shift generally refers to the process by which one language displaces in the linguistic repertoire of a community. Language shift refers to gradual displacement of one language by another. Hornberger [9] proposes that language shift is manifested as loss in number of speakers, level of proficiency, or functional use of the language. Language shift sometimes refers to the extinction of the language. This happens when the community moved to a totally new language so that the previous language is not used anymore. There was little controversy about the extinction of languages, namely whether it extinction of the language referring to the community said that only consists of the last speakers who live alone, or whether the respondent also refers to the full shift in a particular community regardless of whether in other places there are still respondents who use language? Dorian (1978) stated the extinction of a language can only be used for the total shift in one community alone and shift it from one language into another language, not from a single variety of language to another in a variety of languages. That is, an extinct language that is resistant to competition of other languages, not for prestige competition between different languages in one language. The term "language extinction" that

could include a broad understanding of the respondent or limited.

There are two aspects of language extinction is the interest of linguistic experts, the aspects of linguistic and sociolinguistic aspects, from linguistic aspects, the language was in the last moments of their use in a community experienced changes in the system of pronunciation and grammar systems, in some simplification occurs. In the sociolinguistic aspects, which sought is a condition that causes the community to give up on a language for the survival of other languages. Kloss (1984) stated there are three main languages of extinction: (a) the extinction of a language without a language shift (community speakers disappear), (b) the extinction of the language because of a shift in language (speech communities) is not within " Said a compact area", the respondent or the language it yields to the "intrinsic contradictions of modern cultural infrastructure that was based on technology" and (c) nominal language extinction through metamorphosis (for example the language degenerate ate into the status of dialect when he said the community was no longer write in it and started using other languages.

## **2. RESEARCH METHODOLOGY**

The method used to this research is descriptive method and supported by quantitative data with using two instruments they are observation and questionnaire to informants in Skouw area to obtain accurate data. From the results of data collection can be carried out alternative ways to solve problems related to Skouw language in Jayapura which is threatened to extinct.

The sample in this research is the third community in the villages Skouw, amounting to 90 respondents and drawn at random from the total population of 2096 peoples consisting of male gender as much as 1209 and female as much as 887 peoples. This research used two instruments, namely: Observation is the first step in conducting such research study site visits, letters of administration permit the study sites, including the initial data collection in exploratory research, and observation of a number of non-linguistic data sources. Questioner is a set of written question give to some people to express an opinion, the circumstance, and the impression that there was at that person and outside of himself.

In this questioner used 30 questions to informant Of the two instruments data collection above, recording via the recording equipment can be done when it was allowed by the informant. In this research, researcher conducted field observations including data collection using questionnaires main collecting data and quantitative data was processed into a form of symbolic figures presented in the form of tables.

### 3. FINDING AND DISCUSSION

#### 3.1. Finding

The finding of this research is showed to the table such as.

Table 1  
Data Finding

No	Questionnaire Form	Frequency	%
1	<b>Gender</b>		
	a. Male	33	36,67
	b. Female	57	63,33
		90	100
2	<b>Age of respondent</b>		
	a. ≤ 20 Age	26	28,89
	b. 21- 40 Age	30	33,33
	c. 41- 60 Age	23	25,56
	d. ≥ 61 Age	11	12,22
	90	100	
3	<b>High of level education</b>		
	a. No school	1	1,00
	b. SD	23	26,00
	c. SLPT	37	41,00
	d. SLTA	29	32,00
	90	100	
4	<b>Occupation</b>		
	a. Civil servant	3	3,33
	b. student	23	31,13
	c. entrepreneur	7	7,78
	d. farmer	34	37,78
	e. not working	18	20,00
	90	100	
5	Do you stay in village residents?		
	a. Yes	77	85,56
	b. No	13	14,44
	90	100	
6	Fluent in local language		
	a. Yes	35	38,89
	b. No	55	61,11
		90	100
7	Fluent in Indonesian language		

	a. Yes	83	92,22
	b. No	7	7,78
8	Father's first language		
	a. Skouw Language	63	70,00
	b. Indonesia Language	25	27,78
	c. Others Languages	2	2,22
		90	100
9	Mother first language		
	a. Skouw Language	55	61,11
	b. Indonesia Language	27	30,00
	c. Others Languages	8	8,89
	90	100	
10	Children's language used		
	a. Yes	11	12,22
	b. No	79	87,78
	90	100	
11	The Language was used to childre		
	a. Skouw Language	7	7,78
	b. Indonesia Language	59	65,56
	c. Skouw Language and Indonesia Language	24	26,67
	d. Others Languages	-	-
	90	100	
12	Language of respondents to father / mother, uncle / aunt		
	a. Skouw Language	12	13,33
	b. Indonesia Language	43	47,78
	c. Skouw Language and Indonesia Language	35	38,89
	d. Others Languages	-	-
	90	100	
13	Language of respondents to grandfather / grandmother		
	a. Skouw Language	11	12,22
	b. Indonesia Language	43	47,78
	c. Skouw Language and Indonesia Language	36	40,00
	d. Others	-	-

	Languages		
		<b>90</b>	<b>100</b>
<b>14</b>	Skouw Villagers fluent Speak Local Language		
	<b>a. Yes</b>	<b>22</b>	24,44
	<b>b. No</b>	<b>68</b>	75,56
		<b>90</b>	<b>100</b>
<b>15</b>	In this village are some who still use the Skouw local language?		
	a.Children and Adolescents	-	-
	b.Youth / Girls & Adults	14	15,91
	c. Parents	76	84,44
	d.a, b and c	-	-
<b>16</b>	According to Mr. / Ms / Br young people in this village preferred to use language in everyday conversation?		
	a. Skouw Language	<b>3</b>	<b>3,33</b>
	b. Indonesia Language	<b>80</b>	<b>88,89</b>
	c.Others Languages	<b>7</b>	<b>7,78</b>
		<b>90</b>	<b>100</b>
<b>17</b>	In everyday life whether Mr. / Mrs. / Br encourage children to use Skouw local language?		
	a.Often	<b>25</b>	27,78
	b.Rarely	<b>58</b>	64,44
	c.No	<b>7</b>	7,78
		<b>90</b>	<b>100</b>
<b>18</b>	What languages do you use when communicating with traditional leaders about local cultural in Skouw village?		
	a. Skouw Language	<b>20</b>	22,22
	b. Indonesia Language	<b>47</b>	52,22
	c. Skouw Language and Indonesia Language	<b>23</b>	25,56
	d.Others Languages	-	<b>100</b>
<b>19</b>	What languages do you use when		

	communicating with the chieftain about customs?		
	a. Skouw Language	<b>19</b>	21,11
	b. Indonesia Language	<b>56</b>	62,22
	c. Skouw Language and Indonesia Language	<b>15</b>	16,22
	d.Others Languages	-	<b>100</b>
<b>20</b>	What languages do you use when talking with a pastor ethnicity fellow on matters relating to the activities of the church?		
	a. Skouw Language	-	-
	b. Indonesia Language	<b>74</b>	82,22
	c. Skouw Language and Indonesia Language	<b>16</b>	17,78
	d.Others Languages	-	-
		<b>90</b>	<b>100</b>
<b>21</b>	What language do you use when talking with a councilor ethnicity fellow on matters relating to the activities of church?		
	a. Skouw Language	-	-
	b. Indonesia Language	<b>76</b>	84,44
	c. Skouw Language and Indonesia Language	<b>14</b>	15,56
	d.Others Languages	-	-
		<b>90</b>	<b>100</b>
<b>22</b>	Are the current number of speakers of Skouw local language live a little?		
	<b>a. Yes</b>	<b>73</b>	81,11
	<b>b. No</b>	<b>17</b>	18,89
		<b>90</b>	<b>100</b>
<b>23</b>	Are the use of Skouw local language daily in community life increasing?		

	<b>a. Yes</b>	<b>17</b>	<b>18,89</b>
	<b>b. No</b>	<b>73</b>	<b>81,11</b>
<b>24</b>	Are Every traditional leaders shall encourage children and young people to know and understand the local language?	<b>90</b>	<b>100</b>
	<b>a. Yes</b>	<b>87</b>	<b>96,67</b>
	<b>b. No</b>	<b>3</b>	<b>3,33</b>
		<b>90</b>	<b>100</b>
<b>25</b>	Are the extinction of local language is characterized by increasingly small or no longer capable of speaking the language?		
	<b>a. Yes</b>	<b>68</b>	<b>75,56</b>
	<b>b. No</b>	<b>22</b>	<b>24,44</b>
		<b>90</b>	<b>100</b>
<b>26</b>	Local Languages Should be Maintained?		
	<b>a. Yes</b>	<b>90</b>	<b>100</b>
	<b>b. No</b>	<b>-</b>	<b>-</b>
		<b>90</b>	<b>100</b>
<b>27</b>	Are true that one of community participation to maintain and preserve their own local language is to participate actively		

	use the local language?		
	<b>a. Yes</b>	<b>75</b>	<b>83,33</b>
	<b>b. No</b>	<b>15</b>	<b>16,67</b>
		<b>90</b>	<b>100</b>
<b>28</b>	Parents do not Teach the Local Language		
	<b>a. Yes</b>	<b>81</b>	<b>90,00</b>
	<b>b. No</b>	<b>9</b>	<b>10,00</b>
		<b>90</b>	<b>100</b>
<b>29</b>	Are the extinction of local languages as most local community prefer to use the Indonesian language instead of using the local language?		
	<b>a. Yes</b>	<b>79</b>	<b>87,78</b>
	<b>b. No</b>	<b>11</b>	<b>12,22</b>
		<b>90</b>	<b>100</b>
<b>30</b>	Local languages become extinct because drastic reduction number of active speakers		
	<b>a. Yes</b>	<b>83</b>	<b>92,22</b>
	<b>b. No</b>	<b>7</b>	<b>7,78</b>
		<b>90</b>	<b>100</b>

Source: Adapted from the questionnaires

**Table 2**  
**Speaking fluent Based on Gender**

Gender	Skow Language		Indonesia Language		Total Frequency	%
	Frequency	%	Frequency	%		
<b>Male</b>	<b>10</b>	<b>11,11</b>	<b>23</b>	<b>25,56</b>	<b>33</b>	<b>36,67</b>
<b>Female</b>	<b>25</b>	<b>27,78</b>	<b>32</b>	<b>35,56</b>	<b>57</b>	<b>63,33</b>
<b>Total</b>	<b>35</b>	<b>38,89</b>	<b>66</b>	<b>61,11</b>	<b>90</b>	<b>100</b>

Source: Adapted from the questionnaires

Table 2 shows that the respondents were male gender is fluent Skouw language answer as much as 10 or 11.11% and is also fluent in Indonesia to answer 23 or 25.56% while for the female gender is fluent Skouw answer as much as 25 or 27.78% and is also fluent in Indonesia to answer 32 or 35.56%. Based on the table above, can be concluded that more female respondents than male respondents fluent Skouw language so the female respondents had a greater influence in

the use of language to the generation of speakers. Women as mothers of respondents who would be the mother or the higher frequency of communicating to the generation of speakers for example in the realm of the family. That is, in the capacity as mothers, women play an important role to continue the language of his generation or in other words, women's economic stake in the retention of a language.

**Table 3**  
**Speaking fluent Based on Age Group**

Gender	Skow Language		Indonesia Language		Total Frequency	%
	Frequency	%	Frequency	%		
≤ 20 Age	-	-	26	28,89	26	28,89
21- 40 Age	8	8,89	22	24,44	30	33,33
41- 60 Age	17	18,89	6	6,67	23	25,56
≥ 61 Age	10	11,11	1	1,11	11	12,22
<b>Total</b>	<b>35</b>	<b>38,89</b>	<b>55</b>	<b>61,11</b>	<b>90</b>	<b>100,00</b>

Source: Adapted from the questionnaires

Based on Table 3 above shows that respondents in the age group ≤ 20 years no one who is fluent speak in Skouw language but instead, they speak fluent speak in Indonesia language as much as 26 respondents (28.89%). In the age group 21-40 years who answered fluent speak in Skouw language as much as 8 respondents (8.89%) and also who is fluent speak in Indonesia language as much as 22 respondents (24.44%). For the age group 41-60 years who is fluent speak in Skouw language as much as 17 respondents (18.89%) and also who is fluent speak in Indonesia language

as much as 6 respondents (6.67%) whereas in the age group ≥ 61 years who is fluent speak in Skouw language as much as 10 respondents (11.11%) and also are fluent speak in Indonesia language only 1 respondent (1.11%). From the results of the age grouping community of Skouw above, can be seen that respondents from the age of ≤ 20 - ≥ 61 years, the average use Indonesian language (61.11%) more than the use of Skouw language as much as (38.89%).

**Table 4**  
**Language Used In Realm of Family Based on Gender**

Gender	Skouw Language		Indonesia Language		Skouw Language and Indonesia Language		Others Languages		Total Frequency	Total %
	Frequency	%	Frequency	%	Frequency	%	Frequency	%		
Male	-	-	25	27,78	9	10,00	-	-	33	36,67
Female	7	7,78	34	37,78	15	16,67	-	-	57	63,33
Total	7	7,78	59	65,56	24	26,67	-	-	90	100,00

Source: Adapted from the questionnaires

Table 4 above shows that the group of men who do not have to use Skouw local language in the realm of family but more often using the Indonesian language as much as 25 respondents (27.78%) and also use Skouw language and Indonesian language as much as 9 respondents (10.00 %). In the group of women found that using

the Skouw language as much as 7 respondents (7.78%), Indonesian language 34 respondents (37.78%) and also using the Skouw language mixed with the Indonesian language as much as 15 respondents (16.67%). For the use of other languages of the respondents did not have a choice.

**Table 5**  
**Language Used In Social Environment Domains based on the work**

Occupation	Skouw Language		Indonesia Language		Skouw Language and Indonesia Language		Others Languages		Total Frequency	Total %
	Frequency	%	Frequency	%	Frequency	%	Frequency	%		
Civil Servants	1	1,11	2	2,22	-	-	-	-	3	3,33
Student	-	-	28	31,11	-	-	-	-	28	31,11
Entrepreneurs / Entrepreneurial	5	5,56	2	2,22	-	-	-	-	7	7,78
Farmer / Fisherman	19	21,11	15	16,67	-	-	-	-	34	37,78
Not Working	10	11,11	8	8,89	-	-	-	-	18	20,00
Total	35	38,89	55	61,11	-	-	-	-	90	100,00

Source: Adapted from the questionnaires

Table 5. above shows that of all occupational groups in interacting with the community, none of the respondents who chose to use the Skouw language combined with the Indonesian language and the choice of using other languages. As for the choice of use Skouw language and the use of Indonesian language to the Civil Servants only 1 respondent (1.11%) that use Skouw language and 2 respondents (2.22) using the Indonesian language. In the group of students, no one chose to use Skouw language but use the Indonesian language as much as 28 respondents (31.11%). For the Entrepreneur group, who use Skouw language as much as 5 respondents (5.56%) and Indonesian language as much as 2 respondents (2.22%). Respondents who worked as a farmer / fisherman who use Skouw language as much as 19 respondents (21.11%) and using the Indonesian language 15 respondents (16.67%) while for the group that did not work that uses the Skouw language 10 respondents (11.11%) and using the Indonesian language as much as 8 respondents (8.89%).

### 3.2. Discussion

#### 3.2.1 Some Factors that Threatened Skouw Language

The main factors that can be inferred from table 4 above are:

- Skouw language is no longer used in the realm of the family as the preferred language in everyday communication;
- The parents no longer teach the Skouw language to their children.

The second major factors in the above related to attitudes and retention of community Skouw languages especially in the realm of family made by both parents based on gender and if it is associated with the table 4.3, in the age group 21-40 years is the age of marriage as well as the determinant of the survival of the Skouw language. If the option to not use and habits of both parents for not transmitting the Skouw language to their children weakly, the extinction of



local language will be faster in turn of one generation to generation the next. otherwise, the local language who speakers have a strong retention of the language, has a strong vitality of life as well. Generation of young speakers Skouw language can no longer well speaking local language. Although there are some older respondents who tried to teach them local language, but the kids do not try to understand and prefer to speak Indonesian. According to them, it was because Indonesian language commonly used and easier to understand. Local languages have an important role as a symbol of communal identity of its people. In addition, the local language was an expression of culture that emerged and appears to be the copyright of all speakers. Survival is determined by the attitude of the local language speakers as an absolute determinant of the orientation of the local language. Therefore, the most essential to the preservation of local languages as the dimensions and the sublime was a participatory manner at the same time live up to society to appreciate the language. The existence of local languages has been a great influence in the advancement of civilization's speakers. With the local language, the works and thoughts can be saved and the previous transmitted from generation to generation. Thanks to the local language, pearls of wisdom and wisdom-speaking respondents in the area long ago among the people speaking the local language can be read and known to our generation now. Based on statement above, for whatever reason the local language should not be allowed to become extinct. There should be efforts to rescue threatened to extinction the local language. As with Skouw language that was based on this research try to see its use in the midst of society. Can be concluded that the Skouw language was currently in critical condition or in the stage waiting for extinction. To avoid or at least slow down the extinction of languages was the need to consider maintenance strategy involving all parties concerned with this.

### **3.2.2 Strategies are Used**

As we all know that the first and the last bastion for the preservation of local languages in order to keep awake and to avoid extinction is located on the family. Therefore, a few steps or strategies that can be done to preserve the local languages, among them: The first was to advocate to each family to keep Skouw speakers use language to participate actively in the area of

family and community speakers. Second, ask for traditional leaders in order to use his influence encouraging children and young generation to remain faithful to use the local language. Encouraging children and young people to be faithful to use the local language, by no means forbid them to master the Indonesian language or foreign language, but that they should not do is forget about the language, because local language was the identity and dignity for Skouw villagers. Third, society needs to foster a positive attitude towards the local language so that affection of regional language remains embedded in the liver. Having a positive attitude will affect the increased attention to the cultivation and development of local languages. That is, a positive attitude that was expected in the form of love the local language. Fourth, instilling a sense of pride that the speakers of the language can be started from the family environment and the wider environment and fostering love for the young generation of local languages, that with the awareness of their own they want to learn the local language. Skouw local languages so that does not vanish and remain stable, the recommendation to the community to continue to participate actively use the local language was not enough, results of research in the field showed that people's desire to continue to preserve and maintain the language that was not extinct quite high. In this case, other than the community owner of the language support was also needed support from the government, or all parties concerned with this issue. The parties intended, especially the holders of power and / or positions in local government.

Local governments should make the care regulation of local language. Fifth, the Constitution of the Republic of Indonesia Number 21 of 2001 on Special Autonomy for Papua Province, Chapter XVI of Education and Culture, Article 58 paragraph (1) reads: "*Provincial government is obliged to foster, develop, and preserve the diversity of local languages and literature in order to maintain and strengthen the identity of Papua respondents* "; and section (3) reads: "*Local language can used as language of instruction in primary education as needed.*" This law needs to be implemented, in order to be carried out retention policies in the mother languages of Papua province in general and in particular the city of Jayapura. Sixth, there needs to be mayor of a policy level, to include local language or mother tongue as the local content in elementary schools.

Theoretically linguistic use their mother tongue properly since the most basic education up to grade III primary school age children would be much support language learning at a later stage. Seventh, educators or teachers at the school, the compilers of the curriculum, syllabus maker and designer of learning a language, you should immediately think of to immediately enter into the local language in the context of learning in school. Eighth, to think about the establishment of the community based vernacular school specifically for children or forming an institution that can handle the local language in the village. These agencies may include home-based schools can be an arm of local government in maintaining and fostering the development of local languages to involve people who have a concern, love and pride for local languages, such as government officials, community leaders, young people and teachers. Local governments are also expected to make policy development and preservation of local languages in a comprehensive manner. Development and conservation is aimed at improving the quality of the local language that speakers have the skills, knowledge and positive attitudes towards local language. Preservation of the language needs to be programmed by the local government to preserve, maintain, and develop the language to realize the Papuans to uphold cultural values and identity of the Papuans.

#### **4. CONCLUSION**

Based of the finding and discussion the study has come out with some conclusion. Firstly, number of Skouw speakers from time to time are likely to continue to decline or shift in language use. In some tables can be viewed preferences language of Skouw society is Indonesian language. Secondly, the lack of awareness of parents or active speakers and young generation in efforts retention of Skouw language. If this condition is not immediately anticipated given the number of active speakers over 50 years of age, then the predicted Skouw language will become extinct within 50 years. To prevent the extinction of Skouw language, required retention strategy and the handling of language and Skouw local literature that is every speaker families Skouw local language recommended remain actively to use local languages in daily communication within families and communities of speakers local language and encourage children and young generation to remain faithful to use the local

language, but do not forbid them to master the Indonesian or foreign language.

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