

The Maintenance of Tobaru Language in Tabanga Community at Sulamadaha Village Ternate City: A Sociolinguistic Study

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Abstract

This study discusses the maintenance of the Tobaru language. The purpose of this study is to describe the maintenance of the Tobaru language in the Tabanga community and describe the factors that support the maintenance of the Tobaru language in the Tabanga community. The method used is qualitative-descriptive in a randomized technique. Data obtained through observation, interviews, and questionnaires. The data of this study were analyzed using the Fishman realm theory. The results of this study is Tobaru language by the speaking community, especially in the family domain by 70% for parents and 30% for children, in the neighboring domain at 70% for parents and 30% for children, and jobs by 70%. And the supporting factors for maintaining the Tobaru language are seen from the pride and loyalty factor of the Tobaru people by 80%, the regional concentration and migration factors can be seen from the isolated condition of the Tabanga area, family environmental factors that show family members who still use the Tobaru language by 80%, community environmental factors indicate that 80% of the community is still actively using the Tobaru language, and religious factors who show that the majority of the Tabanga community are Protestant Christians and Pentecostal Christians. It can be concluded that Tobaru language still can survive in the realm of religion.

Keywords: Tobaru Language, Loyalty, pride, Language Maintenance

INTRODUCTION

Language has a pivotal role for human life. All kinds of human activities are mainly carried out through language. With language, humans can formulate their thoughts, feelings and desires (Sujarwo, et al, 2022). Tobaru language is a regional language in West Halmahera, Ibu District. This sub-district is a place where local tribal civilizations live and are under the umbrella of customary institutions "TOBARU". The Tobaru community as an indigenous community that highly upholds family values, development, with the slogan "*Nou Po Maka Dora*" which means "Let's all help each other". The history of Tabanga village is that at first there was a tribe, namely the Tobaru tribe who came from West Halmahera, Ibu District. At that time the Tobaru tribal people came to Ternate with the aim of serving the Ternate Sultanate. The Sultan who served at that time gave orders to the Tobaru tribal people to find a place to live in the Ternate (Mulae, S. O., & Sarif, D, 2021) area and finally the Tobaru tribal people found a village behind the Sulamadaha village, then inhabit the village.

At that time there was still colonialism in Indonesia, and the Ternate region was included in it. Ternate at that time was still under Portuguese colonization, and when American allied troops landed on Hiri island, the Tobaru tribal people fled to Hiri. And after Indonesia's independence in 1945, the Tobaru tribe returned to the Ternate area but with a new place of residence, namely the Tabanga village. This Tabanga village was a gift from the Sultan Iskandar Djabir Sjah (1929 – 1975 AD). And the village that was previously inhabited by the Tobaru tribe is called the *Kampung Tua* or 'Old Village'. This *Kampung Tua* was founded by the surnames of Tuanger and Guguta, who are the indigenous people of the Tobaru tribe. After the establishment of the new village, Tabanga, the descendants that continue have been mixed because the children and grandchildren of this community are married to other tribes. And finally, the Tobaru people have become part of the Ternate region.

The majority of the population in the Tabanga area is Christian, with mixed tribes, due to marriages with other tribes. So that various kinds of languages have been incorporated in Tabanga. The languages most often used by the people of Tabanga are Ternate, Ternate Malay, and Tobaru languages. The development of the times and technology made the Tobaru language in Tabanga community begin to be shifted by the use of the Ternate language, and the Ternate Malay language. Ternate Malay is often used by teenagers in the Tabanga area, and that is the biggest reason why children and teenagers in Tabanga become passive in communicating the Tobaru language with their parents. This means that the realm of using the Tobaru language has narrowed because it has been filled with these two languages. Therefore, the researcher is very interested in examining the linguistic situation in the Tabanga community and describing it, what factors support the maintenance of the Tobaru language.

Generally, Indonesian people use Bahasa Indonesia to communicate with people from other tribes and use their local language to communicate with the same ethnic group and understand their local language. As stated by Weinreich (in Umar, 2011: 24), the use of three or more languages by a speaker in his association with other people is called multilingualism. While the use of two languages by

speakers is called bilingualism. This is in accordance with the Indonesian people who have diverse ethnic and cultural backgrounds, hereinafter referred to as bilingual society. In a bilingual or multilingual society, there is a bilingual pattern that is able to show the position and function of the language (Wongso Adi Saputra, 2022) contained in the community language, namely the regional language as the mother tongue and Indonesian as the national language. The existence of bilingualism or multilingualism will require the language-speaking community to determine language attitudes because of the choice of language. Language maintenance can be defined as a conscious effort to maintain the use of a particular language in the midst of the "threats" of other languages (Danardana, 2011: 68). Language maintenance can create cultural diversity, maintain ethnic identity, maintain social adaptability, and increase linguistic sensitivity (Tawalbeh, A., Dagamseh, M., & Al-Matrafi, 2013); Gkaintartzi, A., Kiliari, A., & Tsokalidou, 2016). In addition, psychologically, language maintenance can also increase children's sense of security. Language maintenance occurs as a result of changes and shifts in language. Language maintenance is a state of survival of a particular language that is not affected by the development or change of language in society (Hermaji, 2016: 86). Language maintenance and shift are two sides of a coin (Sumarsono, 2011) because language maintenance is related to the attitude of a language in its use in the midst of using a new language in a multilingual society. In language maintenance there is also a language shift.

This shift can occur because of increasingly rapid global developments and these developments not only push society in a positive direction, but also in a negative direction. Based on this, there is a phenomenon of the powerlessness of the minority population to maintain their language in competition with the language of the majority population. In terms of language maintenance, "in the context of the interplay of such forces, immigrant parents' language views and practices do not present a uniform picture but reveal differences and discrepancies even among members of same ethnic groups with regard to the degree of their commitment to language maintenance" (Gkaintartzi, Kiliari and Tsokalidou, 2016.4).

This study was conducted to see how reciprocal communication between parents and children, parents and parents, and children and their friends. The difference in the language used when communicating will be seen from the pattern of bilingualism of the population in using the Tobaru language, Ternate language, and Ternate Malay language.

METHOD

The method used in this study is a qualitative descriptive method. Qualitative method is a procedure that produces descriptive data (Gentles, et al., 2015; Chih-Pei, H. U., & Chang, 2017). The location of this study is RT 1 Tabanga area, Sulamadaha Village has a population of 149 people and 44 families.

If the subject is less than 100, then the entire population becomes the research sample. but if the subject is more than 100 then it can be taken 10-15% or 15-25%

(Sugiyono, 2018). Some of the reasons for taking samples are, 1) The ability of researchers is seen from the time, energy, and funds. 2) The area of observation is narrow for each subject, because this involves a lot of data. 3) It is easier to distribute the questionnaire because the number has been determined. Based on this opinion, it can be said that the sum of the samples of this study is $149 \times 23\% = 34.32$ therefore, it becomes 34 people. Thus, the sample used in this study was 34 people.

Table 1 : the sample of respondent

No	Subject	Frequency
1	Parents	26 (70%)
2	Children	8 (30%)
Amount		34 100%)

Respondents were taken based on the generation level (Parents and children) and were used in four domains, namely the family domain, the neighboring domain, the work domain and the religious domain. In this study, 34 respondents were assigned, consisting of 26 respondents representing parents, 8 respondents representing adolescents. In relation to the selected respondents, the selection of respondents is also carried out based on the conditions for determining the respondents who meet the requirements. There are several techniques of collecting data, namely observation, interview, recording, and questionnaire.

RESULTS AND DISCUSSIONS

a. The Maintenance of Tobaru Language in Tabanga Community

The Tobaru language in Sulamadaha Village is one of the regional languages that is classified as a minority when compared to other languages such as Ternate language and Ternate Malay language. The maintenance of the Tobaru language in Tabanga community, Sulamadaha village, can be seen from the extent to which the speaking community uses the Tobaru language. The Tabanga community in the Sulamadaha village understands two or more languages because of the presence of bilingualism or diversity. The level of using language by the speaking community will be classified or grouped based on the results of research conducted by researchers while in the field. The level of language use or use in a bilingual or multilingual society is limited to the scope of family, neighborhood, friendship, and religion. In the analysis in this study, to make it easier for the reader to understand, symbols are used. The symbols can be seen in the table below.

Table 2 : List of Symbols in Conversation

No	Interlocuters	Gender	Symbol	Gender	Symbol
1.	Parents	Men	A ¹	Women	A ²
2	Children	Men	B ¹	Women	B ²

Symbol A is used for Parents (A¹ for men and A² for women), Symbol B is used for children (B¹ for men and B² for women).

The level of language use in each of these spheres will be described as follows. And for the questionnaires that have been made, by researchers that have been adapted to the theory put forward by Fishman, namely by using domain theory, to determine the survival of a language or not, this research is divided into four domains, the results of the questionnaire that have been adjusted according to Fishman's theory will be analyzed and produce answers in the form of percentages, to find out the percentage of each domain of the results of the questionnaire distributed,

All of the data results are presented in tabular form to analyze, thus for the interpretation of the data used data interpretation guidelines with details as the formula below;

$$P = \frac{f}{n} \times 100\%$$

Sudjana (2001:129)

P : Percentage

f : Number of Respondents

n : Total number of Respondents

1) Family Domain

In this family domain, all respondents involved in the study, through a questionnaire, were asked to determine what language is used in the family environment (home) towards parents, husband and wife, and children regarding everyday topics that occur when communicating and interacting. at home, for example about food, drinks, television shows, education, and others. Of the 34 respondents involved in this study, the level of use of Tobaru language to parents is 70% and 30% uses Ternate Malay, the level of Tobaru language use between husband and wife is 70%, 30% uses Ternate Malay, and the level of language use Tobaru to children by 30%, 70% using Ternate Malay. The percentage can be seen in the following table.

Table 3 Language Use in the Family(House) (n =34)

No.	Interlocutors	f	Tobaru language	f	Ternate Malay language
1	Parents	26	70%	8	30%
2	Husband and wife	26	70%	8	30%
3	Children	8	30%	26	70%

The table above shows that the situation of using the Tobaru language in the family environment is quite high when compared to the level of use of Ternate Malay and Indonesian. There is a use of Ternate Malay and Indonesian because they are influenced by the Tabanga community in Sulamadaha village, which is a

bilingual society. According to the results of interviews with informants, the use of Tobaru language to parents occurs because they have been taught since childhood and are accustomed to using Tobaru language when speaking to their parents, and the rest use Ternate Malay to their parents, they are "forced" to use Ternate Malay because they follow their partner (husband/wife) who live with their parents who are from other ethnicities and do not understand and master the Tobaru language.

This conversation can be seen in the following example.

(1) Context :

The participants in this conversation is Marta /A² (56 Yr.) and Greis/ B² (18 Yr.). This conversation took place in the kitchen (Home) with the time setting in the morning at 10.00 WIT. The topic is "Helping mother"

Conversation :

- A²: *Greis, nosiadoto.*
[*Greis, tolong atur mejanya.*]
(*Nova, please set the table.*)
- B²: *Mama, taduangou. So 'okia sona todo'oa?*
[*Sudah, Ibu. Apalagi yang harus saya kerjakan?*]
(*I've done it already, Mom. What else do you want me to do?*)
- A²: *'O bira de'o naoko 'o mejaka nanoaku.*
[*Letakan ikan dan nasi di meja.*]
(*Put the rice and the fish on the table.*)
- B²: *Okasi Mama?*
[*Apalagi Mama?*]
(*What else, Mom?*)
- A²: *'O ugesi nanao.*
[*Sayur juga*]
(*Put the vegetables on the table, too*)
- B²: *Ia, 'iduangou Mama.*
[*Sudah, Bu.*]
(*I'm done, Mom.*)
- A²: *Ia, 'ai singina 'isanangi ngonaka.*
[*Ya. Terima kasih sayang.*]
(*Sure. Thanks honey.*)

In the example of the conversation above, it shows the maintenance of the Tobaru language in the family domain, namely by using the Tobaru language to communicate and interact between family members which is done by A² to B². A² is a Tobaru-speaking community who until now still always uses the Tobaru language when communicating and interacting with family members in everyday life. According to the results of interviews with A² or Marta (56 yrs.), she is a native Tabanga person who lives in Sulamadaha village, the Tabanga community in Sulamadaha village is an indigenous population whose population of Tobaru speakers is decreasing due to the arrival of people from other ethnic groups who come from other ethnic groups.

2) Neighborhood

In this neighborhood, all respondents involved in this study were asked to determine what language they use when communicating and interacting with their neighbors in their daily lives. Housewives gather on one of the terraces in the afternoon and tell stories about the things that happen every day, men chatting after coming home from the garden, and children playing with their peers. In the neighborhood, the level of Tobaru language maintenance can be seen in the following table.

Table 4 Language Use in Neighborhood (n=34)

Subject	f	Tobaru Language	f	Ternate Malay Language
Parents	26	70%	8	30%
Children	8	30%	26	70%

The data in the table above shows that 70% of the parents in the Tabanga community use the Tobaru language when communicating with their neighbors and the remaining 30% use the Ternate Malay language. In the second table, the use of Tobaru language by children is 30% compared to children who use Ternate Malay which is quite high at 70%. This is because children in the Tabanga community are starting to be displaced due to the development of the times and technology, plus with educational and environmental factors where the Sulamadaha village has many ethnicities so that the children are used to using the Ternate Malay language. The situation of using the Tobaru language in the neighborhood also contains examples of conversations between neighbors. This conversation can be seen in the following example.

(1) Context

The participants in this conversation is Sherly /A² (57 Yr.) and Matius/ A¹ (65 Yr.). This conversation took place in the Matius's house with the time setting in the afternoon at 15.00 WIT. The topic is "Nita's got sick".

Conversation:

A²: O' ngo Nita do'oa?
[Ada apa dengan Nita?]
(So, what happen with Nita?)
A¹: Muna o' panyake.
[Dia sakit.]
(She got sick.)
A²: 'O kia ma panyake?
[Sakit apa?]
(What pain?)
A¹: 'Awi pokoro 'isiri.
[Perutnya sakit.]
(Her stomach hurts.)

A2: *E.., poilia woodomo i'tasala?*
 [*Mungkin dia makan sembarangan?*]
 (Maybe she eat something bad?)
 A¹ *Poilia.*
 [*Mungkin.*]
 (Maybe.)

In the example of the conversation above, it can be seen that in the neighborhood, the Tobaru language is still used to communicate or interact among neighbors.

This communication occurs in everyday life and usually the Tobaru-speaking community in the Tabanga area often tells stories or chats with their neighbors and discusses about daily life.. From the example of the conversation above, it is shown that the Tobaru-speaking community tries to maintain the Tobaru language as their mother tongue which must always be maintained and preserved by using it in their daily life.

3) Field of Work

The use of the Tobaru language in the realm of work can be seen in the following table below. To find out language defense in the realm of work, the questionnaire has prepared several questions related to the respondent's Tobaru language defense in the realm of work, but the questions in the questionnaire regarding the use of the Tobaru language in the realm of work are only addressed to the adult group and the elderly group, because the group teenagers are considered to still have jobs as students. To be clearer the results of the answers regarding language defense in the realm of work have been presented in the table below.

Table 5 Language Use in Field of Work (n=34)

Subject	f	Tobaru Language	f	Ternate Malay Language
Parents	26	70%	8	30%

The table above is an explanation of the maintenance of the Tobaru language in the realm of work for parents, the use of Malay is still greater than that of other languages. In the table for parents it is clear that the percentage of Tobaru language still dominates compared to other languages, in the table the percentage of Tobaru language is 70%, the percentage of Ternate Malay is 30%. This is because parents in the community only work as farmers and housewives, so they only communicate with fellow tribesmen. And this makes the Tobaru language persist in the Tabanga community.

1) Context

The participants in this conversation is Wellem/A¹ (65 Yr.) and Yonas/ A² (60 Yr.). This conversation took place in Wellem's garden with the time setting in the morning at 10.00 WIT. The topic is " Plant coconut and cassava".

Conversation:

- A¹: 'Okia nodiai?
(Kamu sedang apa?)
[What are you doing?]
- A²: 'O bira 'igono de 'o sibii
(Plant coconut and cassava.)
[Menanam kelapa dan singkong.]
- A¹: O, koge'ena.
[Oh begitu]
(So, that's how it done.)
- A²: Ia, koge'enau.
[Ya, begitulah.]
(Yes, that's it.)

In the conversation above, an example of a small conversation between A¹ or Wellem and A² or Martin, A¹ and A² are the main informants in this study. Based on the results of interviews and observations, A¹ and A² are farmers in the Tabanga community. And most of the Tobaru-speaking Tabanga people have jobs as farmers. This makes it easier for Tobaru-speaking communities in the Tabanga area to communicate with each other.

4) Religions

In this case, all respondents were asked to convey what language is usually used when worshipping in the Church. From the results of all respondents' answers, most of them answered that Indonesia was more dominant. This can be seen in the following table.

Table 6 Language Use in the Religious (n=34)

Place of Worship	f	Tobaru Language	f	Ternate Malay Language	f	Indonesian language
Maluku Protestant Church	0	0	0	0	34	100%
Pentecostal Church	0	0	0	0	34	100%

The table above shows that the use of Indonesian is seen to be more dominant when worship activities are carried out at the Maluku Protestant church and the Pentecostal church. The maintenance of the Tobaru language in the realm of religion is quite low, but in religious rituals outside the church such as worship for parents, youth and Sunday schools, the researchers found that people who speak Tobaru language is still used in worship, it is based on a spiritual song sung by the Tobaru people. An example of the song can be seen as follows.

1). Context

The participant in this song is the congregation in the tabanga community. Taking a place of worship at home, The title of the song is "The Coming of the Lord."

Sample songs:

" Majou woboa okakamorinoi."

(Tuhan datang di awan-awan.)
 [God comes in the clouds.]
 Wa goraka wo pollou ingou wangou ngoaka
 (Angkat kumpulkan anak-anak-Nya.)
 [Raise and gather His children.]
 "Wange maowa."
 (Hari yang mulia.)
 [Glory day.]
 "Una ngona goraka 'o ngone poadoumu."
 (Tuhan datanglah angkat kita semua.)
 [God come and lift us all.]

From that song, Tobaru-speaking community still uses the Tobaru language when carrying out religious rituals, namely in the form of singing spiritual songs in the form of the Tobaru language as described above. Thus, the Tabanga people still maintain the Tobaru language in the realm of religion. So it can be concluded that the maintenance of the Tobaru language in the realm of religion still exists.

b. Factors that Support the Maintenance of Tobaru Language

The persistence or shift of a language, both in minority groups and in immigrant groups can be caused by many factors. The results of previous studies show that industrialization and urbanization/transmigration are the main factors. The concentration of residential areas is an important factor compared to the large population. Even small groups can defend their language more strongly, if the concentration of residential areas can be maintained, so that there is physical, economic, and socio-cultural separation. Other factors that can support language maintenance are the use of the language as the language of instruction in schools, in the publication of religious books, and as the language of instruction in religious ceremonies. It can be concluded that the language retention factors include the following.

1) Prestige and Loyalty

The first factor that supports to maintain the Tobaru language in the Tabanga area, Sulamadaha Village, namely loyalty to the mother tongue of the supporting community, then a language will live and pass on the language from generation to generation. The high loyalty of the Tobaru community towards their language is evident from the parents of the couple (husband and wife) of this community who remain steadfast in teaching their mother tongue (Tobaru language) to their children at home, this is the most dominant condition. The loyalty to the Tobaru language by the Tobaru people in the Tabanga area became clearer when they were asked about their pride and love for the Tobaru language. It close to language ideology in which Spolsky collocated this terms with assigning values and prestige (Zou, 2022) and parents maintain their native languages (mother tongue) by instilling their ethnic pride (Sari *et al.*, 2018). Of the 34 respondents involved in this research, the sense of pride and love for Using language can be seen in the following table.

Table 7 Proud of Tobaru Speakers Using Tobaru Language (n=34)

No	Respondent of Tabanga Community	f	%
1	Yes	34	100
2	No	0	0
Amount		34	100

The tables above show high loyalty to the use of the Tobaru language, this can be seen in the large percentage figures in the two tables above and there are similarities between the two. Most of the respondents have a sense of pride and like for Tobaru language, which is 100% with a frequency of 34 people. This shows their pride in the Tobaru language.

2) Context

The participants in this conversation is Matius /A² (65 Yr.) and Marta/ B² (55 Yr.). This conversation took place in the health center with the time setting in the. The topic is "Toothache"

A¹ : *Ai 'ingiri 'isiri so ma dotere warapuku.*

[Gigi saya sakit, sehingga perlu dicabut oleh dokter.]

(My tooth is hurting so badly. It needs to be pulled by the dentist.)

A² : *Poilia kaimoko no 'odomo 'ikakamuti' mutiti.*

[Mungkin banyak makan yang manis-manis.]

(You probably eat too many sweets.)

A¹ : *I'i, so 'ai 'ingiri 'isukonou. Dua 'asa ma dotere warapuku.*

[Ya, sudah berlobang. Saya pikir pasti dokter akan mencabutnya.]

(Yes, I have got a bad cavity. I'm sure the dentist will just pull the tooth.)

The conversation showed that A¹ and A² used Tobaru language when they passed each other at the health center for treatment. Thus, this sense of pride is a factor in maintaining the Tobaru language in the Tabanga community, Sulamadaha village. Therefore, the Tobaru language can survive well until now because the Tobaru speaking community is proud when they use the language anywhere and anytime .

3) Migration and Regional Concentration

Migration is actually one of the factors that lead to a language shift. In accordance with the direction of the sultan of Ternate who served at that time, namely Iskandar Djabir Sjah, the Tobaru people have occupied the Tabanga area until now. However, as the times progressed, this Tabang village began to mix with other tribes, as a result of economic factors, education, and marriage. But this does not affect the activities of the Tobaru immigrant community.

This factor supports the maintenance of the Tobaru language among the Tabanga community. Although the place of this community is separated or isolated, it is very profitable in maintaining the Tobaru language. The concentration of this area is a kind of fortress or barrier where the Tobaru-speaking Christian community does not mix or disturb the community with other ethnic groups. That's why the Tobaru language still survives today.

4) Family Environment

The family environment is the first effort or strategy for Tobaru speakers to maintain the Tobaru language in Tabanga village, Sulamadaha village in the midst of other more dominant languages. The maintenance of the Tobaru language can be seen from the high number of Tobaru language usage among the families, most of these families have an attitude of still maintaining their language in everyday life, this is evidence as a marker of identity. From the results of the study to the 34 respondents involved, as many as 80% speak or communicate using the Tobaru language in the family in everyday life, the communication occurs between spouses (husband/wife), between parents (mother/father) to children and children. to parents (mother/father), 20% use Ternate Malay Language, and 0% do not use Indonesian. This can be seen in the following table.

Table 8 Language Use in Family Environment (n= 34)

No	Language	f	%
1	Tobaru Language	28	80%
2	Ternate Malay Language	6	20%
Amount		34	100%

The table above shows that the Tobaru language is the language that is more dominantly used in the family environment, compared to the use of Ternate Malay and Indonesian languages. This will be the first attempt for Tobaru speakers to maintain their mother tongue by always using it, especially in the family and an effort to preserve Tobaru language by teaching Using language to their children as the next generation.

In the effort to maintain the Tobaru language within the family, there are also examples of conversations between parents and children who come from Tobaru speaking families. This conversation can be seen in the following example.

1) Context

The participants in this conversation is Sofia /A² (65 Yr.) and Delfi/ B² (18 Yr.).This conversation took place in the house with the time setting in the morning. The topic is " Water"

Conversation:

A² : Delfi, noi rihosi 'akere maeta ta'okere.

[Delfi, tolong ambikan air minum dulu.]

(Delfi, please get me some water.)

C² : I'i, edete.

[Iya, Nenek.]

(Yes, Grandmother.)

This kind of conversations this often happen in a family setting, and it can be seen that Sofia or A² started the conversation in the tobaru language. With this, it can be said that the role of parents is very important in teaching the Tobaru language

to their children and grandchildren. And people should use the language so that children are more accustomed and often use the regional language. So that the Tobaru language can survive in the family environment.

5) Community Environment

Community environment is a place for people to mix, whether from religion, ethnic descent, economic status and social status. The influence that exists in society can affect children's education. In socializing, children must sort out friends to hang out with, not to choose the wrong friend who is unethical and disrespectful in accordance with the norms that exist in society, including in terms of language. Community environmental factors are very influential on the use of one's language.

There is also a minority community of Tobaru speakers who live in Tabanga, Sulamadaha Village, but they use the Tobaru language in their daily life. People met in communicating in public places, for example in the complex of houses, gardens, and other activities. The community uses the Tobaru language so that the informant's family adapts to the environment, namely speaking Tobaru. This can be seen in the following table.

Table 9 Language Use in Community Environment (n=34)

No	Language	f	%
1	Tobaru Language	28	80%
2	Ternate Malay Language	6	20%
Amount		34	100%

Based on the results of the table above, it shows that the use of the Tobaru language in the community is still high at 80%, calculated through the distribution of questionnaires to respondents in the Tobaru language speaking community in Tabanga area. And the use of Ternate Malay is 20%, this language is used to be used daily by the community because it is the mother tongue in the Tabanga area. And the use of Indonesian is 0, Indonesian is only used by the Tabanga community when they worship at church. Thus the preservation of the Tobaru language is still maintained to this day. And the community environment is also very supportive of this language. People continue to use the Tobaru language with their fellow speaker. However, the community environment is very important in maintaining the Tobaru language, where the Tobaru language speaking community must communicate and teach their children, so that the Tobaru language is maintained. Thus, the extinction of the Tobaru language can be overcome by always using and teaching their children as the next generation to maintain the Tobaru language in Tabanga village R1, Sulamadaha Village, Ternate City.

6) Religious Factor

Religious factors in language defense are factors that influence and support language maintenance in a speaking community. This factor is very influential because the religion embraced by the community is still related to religious rituals where there is the use of language in everyday life. Judging from this explanation, religion can be a factor in maintaining language when the ritual or worship uses the language, especially the regional language. This makes the Tobaru language to be maintained and survive in the realm of religion among the Tabanga community. This is also evidenced by the presence of one Tobaru language speaker who converted from Protestant Christianity to Islam due to marriage factors which caused the speaker to change religion to follow his partner who came from another ethnic group.

Table 9 Religion of Respondents who speak Tobaru Language in the Tabanga community (n=34)

No	Religion	Frequency
1	Pure Protestant Christian	14 (42%)
2	Pentecostal	20 (58%)
Amount		34 (100%)

From the table, it can be said that the number of respondents from the Tobaru language-speaking community who are pure Protestant Christians is 14% and the number of respondents who are Pentecostal Christians is 20%. From these data, it can be seen that the Tabanga community who are pentecostal Christians are larger. Based on the results of an interview with one of the respondents of the Tobaru language speaking community, the basic difference between these two schools is the way of worship or offerings in the form of prayers, songs and so on. However, this difference does not become an obstacle for the speaking community to use the Tobaru language in worship, because Christianity can use Indonesian, regional languages, and others. This also supports the preservation of the Tobaru language in the realm of religion.

CONCLUSION AND RECOMMENDATION

The conclusion is that the maintenance of the Tobaru language in the Tabanga area, Sulamadaha village can be seen from how the level of maintenance of the Tobaru language in the Tabanga community is quite high. The Tobaru language defense is divided into four domains, namely 1) the family domain, 2) the neighbourhood, 3) the work domain, 4) the religious domain. Judging from the four domains, the most dominant situation in the use of the Tobaru language occurs in the family and neighbourhood domains. such as for parents 70% of Tobaru language, 30% of Ternate Malay while for children 30% who actively use Tobaru language, and 70% use Ternate Malay.

Meanwhile, the lowest use of the Tobaru language is in the religious realm (worship in the church), this happens because the Tobaru language-speaking community is

Protestant and the Indonesian language used in their worship services is also based on the language contained in the Bible and depends on the Pastor or the worship expert who leads the worship activities is from another tribe, so they don't use the Tobaru language in religious events such as worship at church and however the Tobaru language is used in the singing of spiritual songs in worship carried out outside the church or for example worship at home. The supporting factors in maintaining the Tobaru language in the Tabanga region are, 1) Prestige and Loyalty, 2) Regional concentration, 3) Family environmental factors, 4) Community environmental factors and, 5) Religion factors. The five factors have the same level to support the preservation of the Tobaru language in the tabanga area.

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