

**KADA BANUAKA' TAMAN: REGIONAL LANGUAGE SUSTAINABILITY  
IN A SOCIAL AND CULTURAL ENVIRONMENT**

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**ABSTRACT**

There are several languages that interact with Kada Banuaka' Taman, including Indonesian, Iban Dayak, Dayak Suruk, Pustussibau dialect Malay, to Javanese. The question is, can Kada' Banuaka Taman survive in this multilingual socio-cultural environment? Data were collected by observation techniques, interviews and filling out questionnaires. There were 51 informants or respondents who were determined by purposive sampling. By using the Miles and Huberman model and the Google form application, the results of the research show: First, the sustainability of Kada' Banuaka' Taman in a social environment such as a family is categorized as safe, this is indicated by the use of Kada' Banuaka' Taman as a means of communication within the family environment. On the other hand, you can also find the use of Kada' Banuaka' Taman for naming buildings, roads/alleys, and educational institutions. The Taman people are also very proud of their language and require all descendants of the Taman Dayak tribe to use the Kada' Banuaka' Taman language when interacting in betang houses. Meanwhile in the social environment it is necessary to pay attention to language survival, especially in the public domain such as in stalls, markets and in mainstream media such as television and radio, respondents prefer to use Indonesian as a means of communication. Likewise in the government environment, the use of Kada Banuaka' Taman in public facilities such as hospitals, writing correspondence and even translating books is still rarely used. Even at school, the language does not get a portion to develop which is marked by the absence of teaching materials for learning Taman language. Second, in the cultural environment, Kada' Banuaka' Park's survival is quite good, because the language of speech in the form of oral literature always resonates when cultural activities take place.

Keywords: Kada' Banuaka' Taman, Dayak Taman, resilience, local language, social and culture

**INTRODUCTION**

It is predicted that half of the world's 6000 languages will be extinct by the end of this century, with the remainder facing extinction (Simons dan Lewis 2013; Ewing, 2014). According to Hil (1978), the phenomena of regional language non-sustainability in the socio-cultural environment have existed for about 500 years. In fact, Krauss (1992) predicts that only 300 languages will remain in the world in 150 years.

Estimates of the rapid decline of these languages are frequently associated with the phenomena of globalization, urbanization, and the dominance of a particular language in a multilingual or multilingual language environment, such as the existence of Indonesian, which tends to suppress the existence of regional languages, hampered regional language transmission between generations in a socio-cultural environment (Ewing 2014). Furthermore, there are several factors such as (1) demographic factors, mass media, social status identification, and changes in social and cultural values (Crawford, Lapan, dan Minner 2007); (2) a lack of traditional activities that trigger the use of regional languages (Dauenhauer dan Dauenhauer 1998); and (3) a lack of naming an object such as the names of streets, buildings, crowd centers, or other public facilities, which frequently use languages other than regional languages (Dixon and M.W 1990).

Globalization, urbanization, and the dominance of certain languages are all likely to have an impact on the survival of regional languages in the socio-cultural environment, including the Taman Dayak language or *Kada Banuaka' Taman*, one of the 168 Dayak names recorded in West Kalimantan (Aloy, Albertus, and Istiyani 2008). According to reports by Martina, Damayanti, and Hijriyah (2020), *Kada Banuaka' Taman* lives and develops in a multilingual environment. Indonesian, Iban Dayak, Dayak Suruk, Pustussibau dialect Malay, to Javanese, are languages that coexist with *Kada' Banuaka' Taman* and function as formal languages and *lingua franca* in social, economic, and cultural

activities both in the District Putussibau Selatan and Putussibau Utara sub-districts as communal locations for the origins of the Taman Dayak tribe as well as in other places such as in Putussibau which is the capital city of Kapuas Hulu Regency which is administratively located directly adjacent to the two sub-districts, so it is not surprising that the language used in the region is very diverse.

Looking at the multilingual environment of the *Kada' Banuka'* Taman communal area from an administrative standpoint. The area is located near urban areas where the phenomenon of globalization and urbanization has contributed to the existence or non-existence of a language used by its people, Krauss' prediction in the last three decades then needs to be reviewed, can *Kada' Banuaka'* Taman survive in this socio-cultural environment of multilingual speakers? or the other way around.

As a result, this research is important in determining whether or not *Kada' Banuaka'* Taman's linguistic history will be preserved. Furthermore, this research is expected to add to the literature on the survival of regional languages in the social and cultural context in specific places, particularly in the language communal areas of the Dayak ethnic group in West Kalimantan. This is realized since writing on *Kada' Banuaka'* Taman has previously been limited to talks about oral literature and the testing of Dayak Taman language translation (Ransa, Priyadi, and Seli 2016; Jarob, Sujaini, and Safriadi 2016).

## METHODOLOGY

This study was carried out between April and September of 2022. The Taman Dayak group was studied in the Putussibau Selatan and Putussibau Utara sub-districts, which are located roughly 583 kilometers from Pontianak, the capital city of West Kalimantan Province. The Taman language was chosen as the subject of study because Taman speakers coexist among speakers of other ethnic languages such as Malay and others. Furthermore, in the Taman Dayak tribe's communal territory, Indonesian is the language of contact and communication in both the formal and informal realms, which has the ability to suppress the prevalence of regional languages.

The tools used by researchers for data collection in this study were interview guides, observation guides, and questionnaires in the form of a list of questions. To analyze who are the speakers of *Kada' Banuaka'* Taman in terms of historical and demographic terms of the environment of *Kada' Banuaka'* Taman users, the analysis used refers to the concept put forward by Miles and Huberman (1984) in Sugiono, (2005:91-95) where activities in qualitative data analysis it is carried out interactively and continuously at each stage of the research until it is complete, and the data is saturated. Activities in data analysis in this study are data reduction, data display, and conclusion or verification. Meanwhile, to analyze the position of the resilience of *Kada' Banuaka'* Taman, especially in the social and cultural realm, the analysis uses the *Google Form* application.

Furthermore, this study's data sources were gathered through purposive sampling, which included representatives from (1) the government in charge of research and cultural affairs in Kapuas Hulu District; (2) Taman Dayak Traditional Leaders; (3) Communities in Putussibau Selatan and North Putussibau Districts; and (4) Speakers representing the government environment, school environment, and child/youth environment. The number of people and speakers who are the source of data is 51.

## ANALYSIS

### Historical and Demographics of Taman Dayak Speakers

Before exploring deeper into the survival of *Kada' Banuaka'* Taman, it is necessary to understand the history of origin, origin, distribution area, and the number of language speakers who administratively grow, live, and develop in the eastern region of West Kalimantan Province, specifically in Kapuas Hulu District. The existence of the Betang House and the peace memorial or *Tooras*, both of which are ≤ 50 years old, can be used to trace the origins of speakers of Dayak Taman or *Kada' Banuaka'* Taman language.

In Malapi I Village, there is a 78-year-old residential house called *Soo Langke Malapi Patamuan*. The old building was pioneered during the Dutch colonial time and completed under the Japanese occupation, as evidenced by *Mamamasi Soo* on July 8, 1943. This structure was created and erected entirely by old Taman Dayak tribes, with no assistance or meddling from the colonial side. *Soo Langke Malapi Patamuan*, which is 78 years old, is ± 220 meters long, ± 20 meters wide, has 34 doors and one staircase, ± 15 meters high, and has 8 rows of *payuua* or 8 (eight) *lelean*.

The anniversary of *Soo Langke Malapi Patamuan* was commemorated again in 2018, on December 26-29. Gawai Asodari commemorated the 75th anniversary of *Soo Langke Malapi Patamuan* in 2018. This *Asodari* gawai is performed by mandung seven cows. *Soo Langke Malapi Patamuan* is historical proof of Taman Dayak speakers who have existed for hundreds of years. An 80-year-old source recalled the establishment of *Soo Langke Malapi Patamuan* as follows:

*This house was constructed in the early 1940s. I'm not sure exactly. Thus, when we moved into this house, I was about 2 years old and could only walk. We had a place to stay not far from here before moving into this property. So I've lived and lived here since I was a child. A lot of things happened here that I witnessed. I am currently 80 years old (Interview with Adelia (F/80) Malapi I, June 26, 2022).*

In addition, there is another monument that is a historical marker of the existence of the Taman Dayak Tribe or *Kada' Banuaka' Taman* speakers. On the front page of *Soo Langke Malapi Patamuan*, there is a building of a monument to peace and the abolition of slavery, namely *Tooras Bai' Balleh Pollokayu*. The monument was inaugurated by the Regent of Kapuas Hulu on July 8, 2003. This *Tooras* is a monument to the abolition of slavery (*Ulun Paangkam*) in 1860, as well as upholding human rights for the Dayak Taman tribe. Since Gawai in 1860, the offerings are no longer humans but have been replaced with pets. *Bai' Balleh Pollokayu* is a Taman Dayak who pioneered the elimination of human sacrifice in a *Gawai Mandung* Dayak Taman custom.



Picture 1. *Tooras Bai' Balleh Pollokayu* Monument  
Source: Researcher's Documentation, April 28, 2022

*Tooras Bai' Balleh Pollokayu* is a record of the *Kada' Banuaka' Taman* civilization's history. Besides, numerous *Tooras*, some of which are thought to be over 100 years old, stand solidly in the forecourt of *Soo Langke Malapi Patamuan*. The *Tooras-Tooras* are remnants of the *Gawai Mandung* celebration, in which Taman Dayak people participated.



Picture 2. *Tooras Gawai Mandung*  
Source: Researcher's Documents, June 26, 2022

In terms of distribution, the Taman Dayak community or *Kada' Banuaka' Taman* speakers are said to have originated in Lake Buak, Bika Sub-District, and Kapuas Hulu Regency. This relocation

occurred as a result of a tribal battle at the time. This migration was guided by a woman, *Piang Buak*, and as a result, the lake where the Dayak Taman community lives are known as Danau Buak, and it still exists today. After leaving Lake Buak (in the Bika area), we returned to *Karaan Si'sisik*, now known as *Kampung Prajurit* (Soldier Village). As with past migrations, the cause of the migration from *Buak Lake* to *Karaan Siksistik* was tribal warfare.

After decades of farming and gardening in *Karaan Si'sisik* (Hilir Kampung Prajurit Kelurahan Hilir Kantor), the *Kada' Banuaka' Taman* tribe felt the need to relocate. As a result, there was a process of displacement known as *mambut*. *Mambut* is the process of relocating multiple heads of families as a result of farming or gardening. This *mambut* can be found in Sauwe, Malapi, Ingko' Tambe, Sayut, and Urang Unsa.

Gradually the location of the *mambut* grew, the number of people living in the area increased and in the end, it was made into a *banua* or village. Due to this process of moving, slowly *Karaan Si'sisik* began to be abandoned by the *Kada' Banuaka' Taman* community and no longer live. Because the development was so rapid, the elders in each village held a *kombong* or meeting to discuss the development of the *banua*/village, and an agreement was made to build a *Soo Langke* or betang house.

There is still evidence of historical history from the *Kada' Banuaka' Taman* community in each of the areas where they were relocated. Lake Buak, Tembawang, and Tiang Belian, which are located in the middle of the lake and were previously the pillars of the *Banuaka' Taman* betang mansion, are examples of historical heritage in Bika. Meanwhile, the ruins at *Karaan Si'sisik* used to have a *tembawang* and an old tomb, but owing to the abrasion process and city growth, the historical evidence was lost, hidden by the *Kampung Prajurit* community's buildings/settlements.

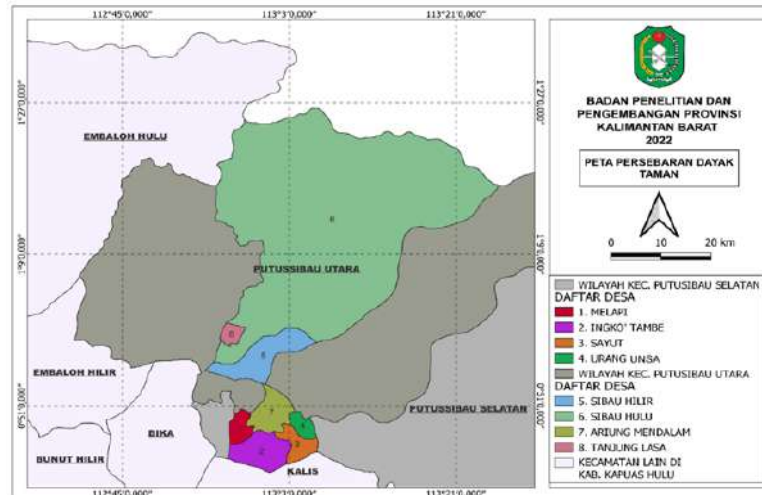
Currently, *Kada' Banuaka' Taman* speakers may be found in the Putussibau Selatan and Putussibau Utara sub-districts of Kapuas Hulu Regency, West Kalimantan. It is divided into four villages in Putussibau Selatan District: Malapi Village, Sayut Village, Urang Unsa Village, and Ingko' Tambe Village. It is divided into four villages in North Putussibau District: Sibau Hulu Village, Sibau Hilir Village, Ariung Mandalam Village, and Tanjung Lasa Village. See Table 1 and Image 3 for more detailed distribution information.

Table 1. Distribution of Kada' Banuaka' Taman Speakers

Sub District	Village	Village/Banua
Putussibau Selatan	Malapi	(1) Malapi I (Sub Hamlet 01) Soo Malapi Patamuan
		(2) Malapi II (Sub Hamlet 02) Soo Simung
		(3) Malapi III (Sub Hamlet 03) Soo Pandan Pabiring
		(4) Malapi IV (Sub Hamlet 04) Soo Kunsali Patamuan
		(5) Malapi V (Sub Hamlet 05) Soo Kunsali Patamuan
		(6) Sauwe Soo Tunggan
	Sayut	(1) Soo Langke Ingko'banua
		(2) Soo Langke Ulu Banua
		(3) Soo Langke Tanga'banua
		(4) Soo Langke Panggilingan
		(5) Soo Langke Boan Siding
		(6) Soo Langke Aso Imbar
		(7) Soo Langke Sarate
	Urang Unsa	(1) Dusun Nyandunge Orang Unsa Iraang
		(2) Dusun Danum Doro Urang Unsa Ilutang
	Ingko' Tambe	(1) Sub Hamlet 1 Dan 2 Idulinga Kalomba
		(2) Sub Hamlet 3 Idulinga
		(3) Sub Hamlet 4 Dan 5 Danoyang
	Putussibau Utara	Sibau Hulu
(2) Dusun Dano Tuak Betang Sunge Limung		
(3) Dusun Dano Tuak Betang Bali Bulang		
(4) Dusun Dano Tuak Betang Dano Tuak		
(5) Dusun Dano Tuak Betang Jujuran Mamban Mam		
Sibau Hilir		(1) Sub Hamlet 01 Soo Langke Tangke Si Mambele
		(2) Sub Hamlet 02 (There is no Betang House)
		(3) Sub Hamlet 03 Soo Langke Bali Gundi Soo
		(4) Sub Hamlet 04 Soo Langke Sunge Are Ilutang
		(5) Sub Hamlet 05 Soo Langke Soo Lentang
		(6) Sub Hamlet 06 Soo Langke Batang Lentean

		(7) Sub Hamlet 07 Soo Langke Panggilingan
		(8) Sub Hamlet 08 Soo Langke Baliang Amas
		(9) Sub Hamlet 09 Soo Langke Tangaah Tongan
		(10) Sub Hamlet 10 Soo Langke Toa Sangili
	Ariung Mandalam	(1) Dusun Bolong Ace'
		(2) Dusun Sinsiung Amas
	Tanjung Lasa	(1) Dusun Juju Lasa Sub Hamlet 02 (Betang Kambunga)
		(2) Dusun Juju Lasa Sub Hamlet 02 (Betang Panutup Saluntun)
		(3) Dusun Juju Lasa Sub Hamlet 01 (Betang Tandunga)

Source: Researcher Observations, April-July 2022



Map of the Distribution Area of Taman Dayak speakers

Source: Processed by Researcher, July 2022

From the Taman Dayak distribution area, currently, there are an estimated 5,722 *Kada' Banuaka' Taman* language speakers.

Table 2. Data of *Kada' Banuaka' Taman* Speakers

NO	VILLAGE	NUMBER OF SPEAKER
1	Malapi	647
2	Ingko' Tambe	781
3	Sayut	968
4	Urang Unsa	490
5	Sibau Hilir	1.250
6	Sibau Hulu	891
7	Ariung Mandalam	430
8	Tanjung Lasa	265
<b>Total Speakers</b>		<b>5.722</b>

Source: Data from Malapi Village, Ingko' Tambe, Sayut, Urang Unsa, Sibau Hilir, Sibau Hulu, Ariung Mandalam, and Tanjung Lasa, August 2022.

### The Sustainability of *Kada' Banuaka' Taman* in the Social and Cultural Environment

The importance of *Kada' Banuaka' Taman* in the process of interaction in the environment in the family, community, government, and education can be used to determine its position or persistence among other languages, particularly in the social context. Meanwhile, the survival of language in the cultural milieu is measured by how traditional institutions work to preserve language concerning the presence of *Kada' Banuaka' Taman*.

## Language Resilience in the Family Environment

Table 3. Language Resilience in the Family Environment

No	Language Usage	Percentage (%)	
		Yes	No
1	Usage of Dayak Taman Language in Family Environment	98%	2%
2	Parents Teach Taman Language to Their Children	96%	3%
3	Parents Reprimand Their Children When Making Language Mistake	82%	12%
4	Usage of Taman Language on Children	98%	2%

Dealing with table 3, data has indicated that the existence of the use and transmission process of *Kada' Banuaka' Taman* in the family environment is categorized as safe, this is indicated by 98% of this language is still being used to communicate within the family environment and also used by children when they interact with friends their peers, especially when they play around their house. This happened due to the awareness of parents who argued that teaching their mother tongue to children was important (96%), besides that maintaining the mother tongue spoken in pronunciation and phonemes which corresponded to the native language also formed the existence of language in family environment.

The language resilience within the family is in line with Xiaomei (2017), where local languages such as *Hokkien* in Malaysia are used as the main means of communication within the family environment, this is because the older generation is getting used to promote the use of the local language to their children and grandchildren. This attitude leads to the use of Malay as the national language not dominate the use of language in Penang, Malaysia. In contrast to India, among the younger generation, as reported by Ting and Mahadhir (2009), Indian heritage languages are starting to be abandoned, they prefer international languages such as English as a means of communication. Reflecting on the condition of the existence of these different languages, in order to local language can still exist at least within the family sphere, the attitude of the parents is a determining factor, such as the parents of *Kada' Banuaka' Taman* speakers, they are the first to have awareness that in the process of transmitting language, parents are the main actors who socialize and supervise the use of *Kada Banuaka' Taman* language among the younger generation, especially in the family environment.

## Language Resilience in the Community Environment

Table 4. Language Resilience in the Community Environment

No	Language Usage	Percentage (%)	
		Yes	No
1	The Obligation of Dayak Taman Tribe Group Member to use Taman Language	100%	0 %
2	Usage of Taman Language in Public Spaces (shop and market)	36%	64%
3	Pride towards Taman Language	100%	0%
4	Another tribe who uses Taman Language	76%	24%
5	Dayak Taman language used in television and radio program	6%	94%
6	Taman language used in the name of street/place	58%	42 %

Table 4 data confirms that within the community, *Kada Banuaka Taman* is quite diverse, from an internal perspective *Kada' Banuaka' Taman* speakers are very proud of their language (100%), they also have a high commitment so that *Kada' Banuaka' Taman* is not abandoned by its speakers, it is mandatory for all descendants of the Taman Dayak tribe to use the Taman language, especially when interacting at the betang house (100%), so it is not surprising that other tribes such as the Javanese or other tribes marry with the Taman Dayak tribe and live in the betang house, 76 % claimed to be fluent in *Kada' Banuaka' Taman* language. Being proud of *Kada' Banuaka Taman* is something important, by having this pride, it is not easy for other languages to “kill” or get rid of the *Kada Banuaka' Taman* language, especially from its communal area. This is in line with the linguists' view like Walsh (2005), according to him one way to destroy a language is to get rid of its speakers so that there are no more speakers left to pass on the language to the following generation.

On the other hand, the use of *Kada' Banuaka' Taman* language in public areas such as in stalls and markets, where the interacting people have different mother tongue backgrounds, only 36% use the Taman language, while 64% prefer to use Indonesian. Likewise with the use of the *Kada' Banuaka' Taman* language as a means of communication in mainstream media such as television and radio, Indonesian is the main choice as a means of communication.

In other domains in society, apart from being a language of verbal communication, it was found that *Kada' Banuaka' Taman* was used to name buildings, streets/alleys, and educational institutions. One of the meeting halls which was inaugurated by the head of Malapi Village on 10 December 2021 is named Balianga So'Soak. In addition, it was found that there was an PAUD in Malapi Village which was named *Adarook PAUD*. This is an interesting thing about the use of the Taman Dayak language, although from a regulatory standpoint such as Law Number 24 of 2009 concerning Flags, Languages and National Emblems, and also the National Anthem, especially Article 36 paragraph 3 which mandates that the Indonesian language must be used for names of buildings or buildings, roads, settlements, educational institutions and so on that are established or owned by Indonesian citizens, however the *Kada' Banuaka' Taman* language is the choice of speakers to name places that are considered important and strategic. On the other hand, this also indicates that the *Kada' Banuaka' Taman* language is no less popular when it is compared to national and international languages, as happened in Penang, Malaysia, where from the British colonial era to the independence era, the language for writing shop signs was dominated by the use of English and Malay (Said and Ong 2019). The following is documentation of the names of buildings, dwellings, roads/alleys that use the *Kada Banuaka' Taman* language words found in the communal area of the Taman Dayak tribe.



Picture 3. Taman Dayak Language Used to Name Building, Street/Alley  
Source: Documentation, April 2022

### Language Resilience in the Government Environment

Table 5. Language Resilience in the Government Environment

No	Language Usage	Percentage (%)	
		Yes	No
1	The Government Appreciates The Usage of Dayak Taman Language	96%	4 %
2	Taman Language in Health Service Area	4 %	96%
3	The Usage of Taman Language in Correspondence	8 %	92%
4	Taman Language Can Be used To Translate Books in Indonesian and Foreign Language	49%	51%

Table 5 data shows that the use of *Kada Banuaka' Taman* language as a means of communication within the Government is still relatively rarely used both in public facilities such as hospitals, writing correspondence and even translating books. The little use of Taman language by respondents in the process of interaction in health services (4%) was because the people who interacted in health service facilities were multi-ethnic and multi-lingual, so respondents said they preferred to use language that was easy for the public to understand, namely Indonesian, especially in communicating with midwives, nurses, doctors and other health workers in health facility service areas.

Furthermore, in letters written by the government addressed to members of the Taman Dayak tribe, 92% of respondents revealed that *Kada' Banuaka' Taman* was not used in writing correspondence, the main reason is not all native speakers or the government authorized to write letters could understand Taman language. Further, respondents considered writing Taman language in written form to be difficult, thus, it effects on the lack of use of this language in translating books in Indonesian and foreign languages such as English, Arabic, and so on (49%). However, this does not mean that the Government does not respect the use of regional languages, the Government highly appreciates the use of regional languages, including *Kada Banuaka' Taman* (96%).

### Language Resilience in the Education Environment

Table 6. Language Resilience in the Education Environment

No	Language Usage	Percentage (%)	
		Yes	No
1	Dayak Taman Language is taught at School	22%	78%
2	Taman Language as Teaching Material	12 %	88%

Table 6 data illustrates that the language does not get a portion to develop in schools. This was proven by only 22% of respondents who stated that the Taman Dayak language was taught in schools and 88% stated that teaching materials for learning the Taman language were not available in schools. This proves that educational institutions have not carried out their function of promoting and transmitting minimal language maintenance to generations of speakers. Whereas according to Mc Carty (2008) school is the second institution after the family as a place to instill and develop language. Limited use of the legacy of *Kada' banuaka' Taman* in the home and family domain, it has led to regional languages to be threatened by national and even global languages. Therefore, apart from being oriented towards efforts to promote the use of local languages in the family sphere, the process of learning local languages in educational institutions is necessary to strengthen the position of language as an ethnic identity which is a collective treasure trove of feelings from certain ethnic groups (Mu 2015).

### Language Resilience in a Cultural Environment

Table 7. Language Resilience in a Cultural Environment

No	Language Usage	Percentage (%)	
		Yes	No
1	Preservation by Custom Institution	98%	2%

Table 7 data has indicated that the role of traditional institutions in the preservation of *Kada' Banuaka' Taman* is quite large. This is shown by 98% of respondents stating that custom institutions have an important position in efforts to preserve *Kada' Banuaka' Taman*, especially in cultural activities. The efforts of these custom institutions are a very good step for the preservation of the Taman language. This can be witnessed in traditional ritual activities (gawai Dayak Taman), both carried out annually or every few years. In the procession, *Kada' Banuaka' Taman* speakers from several areas in Kapuas Hulu gather and interact using the Taman language. In addition, the spoken language in the form of oral literature always reverberates when cultural activities take place. The spoken language is in the form of oral literature which is intended and is always staged in the form of arts and traditional rituals, namely:

a) *Manimang*

*Manimang* is a series of words in the literary language sung by men. *Timang* types include:

- (1) *Timang soak* is the *timang* which is sung by men and is usually performed at weddings, gawais and *mararaktata*.
- (2) *Timang kadak* is the *timang* which is sung by men and is usually done during *mararaktata'* events to express feelings for his ex-girlfriend/boyfriend.
- (3) *Timang sianggin* is the *timang* which is sung by men and women alternately.

b) *Malimongon*

*Malimongon* is a strand of the literary language of *Kada' Banuaka' Taman* which is sung by



both men and women. *Malimongon* is done during farming events to bind them together so they don't get sick, while at the same time reminding the history of our ancestors.

c) *Manyombaang*

*Manyombaang* is a strand of *Banuaka' Taman* literary language which contains prayers to God and ancestors in the *gawai* events, marriages, *padeng toras*, *padeng pandung*, dan *padeng payu soo*.

d) *Manggin*

*Manggin* is the singing of *Kada' Banuaka' Taman* poems by a woman to a man who is considered to have strengths.

The identification of traditional Dayak Taman ethnic institutions has an important role in the preservation of *Kada' Banuaka' Taman*, especially in cultural activities, it indicates that the function of traditional leaders is to “protect” the custom and local language are no less in existence when it is compared to the existence of village structures that developed during the independence era (Arka 2015). The highest composition of Dayak Taman Custom or leaders as written by Banuaka' Taman Customary and Customary Book in 2022 is held by the Tamanggong, while at the village/hamlet or *Soo Langke* or betang house levels, there are traditional leaders or Toa. Tamanggong and Toa were chosen and appointed by the community based on a consensus meeting whose function is to maintain and protect the customs and culture of the *Kada' Banuaka' Taman* community.

## CONCLUSION

When *Kada' Banuaka' Taman* interacts with other languages such as Indonesian, Iban Dayak language, Dayak Suruk language, Pustussibau dialect Malay, to Javanese, especially in its communal areas, namely in Putussibau Selatan and Putussibau Utara Districts, Kapuas Hulu District, Kalimantan Province West. The defensive position of *Kada' Banuaka' Taman* as a local language is relatively safe. This applies especially in the social sphere such as in the family and community environment. The sign is that *Kada' Banuaka' Taman* is still being used as a communication tool within the family environment and the use of *Kada' Banuaka' Taman* is found for the naming of buildings, roads/alleys, and educational institutions. The Taman societies are also very proud of their language and require all descendants of the Taman Dayak tribe to use the *Kada' Banuaka' Taman* language when interacting in betang houses. Likewise in the cultural realm, the position of *Kada' Banuaka' Taman's* survival is still classified as safe because the language of speech in the form of oral literature always resonates when cultural activities take place. The existence of spoken language in the form of oral literature is inseparable from the important role shown by traditional institutions which always oversee the implementation of traditional ritual or cultural activities so that the stage for performing oral literature is always available. However, in a social environment such as in the government and the world of education, the sustainability of the *Kada' Banuaka' Taman* language needs attention. In the public domain, such as in stalls, markets and in mainstream media such as television and radio, respondents prefer to use Indonesian as a means of communication. Likewise in the government environment, the use of *Kada' Banuaka' Taman* in public facilities such as hospitals, writing correspondence and even translating books is still rarely used. Even at school, the language does not get a portion to develop which is indicated by the absence of teaching materials for learning *Kada' Banauaka' Taman* language.

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