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## Local Government Policies in Learning Culture and Regional Language of Kaili in Palu City

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**Abstract.** This study aims to determine local government policies related to the development of learning culture and Kaili language for students. The Kaili tribe in Central Sulawesi is the majority of the largest ethnic groups. However, the development of the culture and language of the Kaili Regional Language (KRL) has undergone a significant downturn. Little research has been done to explore the preservation of culture and language that is driven through education. By using qualitative methods, the technique of determining informants using a purposive method is that people who are chosen to be informants are people who have in-depth knowledge of the problem under study. To strengthen the analysis, we used literature studies of PubMed, SCOPUS, ScienceDirect, Google Scholar, and personal journals. From the results of the research analysis, it was revealed that the Regional Government of Central Sulawesi, in this case the City of Palu, has issued a Regional Regulation in the form of the application of the Kaili language in the 2013 Curriculum in the arts and culture column and crafts for elementary school (ES) students. Meanwhile, for secondary schools and universities, it only takes the form of a communicative approach. However, this policy has not been running optimally. The use of Kaili Regional Language is still rarely seen being used during interactions in the school and college environment. So that in some areas, KRL is threatened with extinction.

**Keywords.** Preservation, Culture, Language, Kaili Tribe

### Introduction

The Regional Government Law Number 32 Year 2004 gave birth to a number of consequences, including crucial social reforms and facilities that gave rise to concrete prospects for the regions to grow regional capacity and develop their regions which are an important part of national growth. Each region has a different culture that characterizes its respective regions, referring to this situation which focuses on the appreciation of the diversity of ethnicities, beliefs and cultures that are spread throughout the archipelago (1). Additionally, governments, politicians and stakeholders may need to approach policy implementation and distribution proactively to overcome political boundaries and the assumption that high impact policies are 'unlikely' to have the greatest impact. Although some governments may enact challenging and creative policies, the question is how these policies can be enforced (2).

Regarding culture and language, individuals have different emotions and perceptions (3). Legacy is a rare and irreplaceable resource that shows us how communities operate, their beliefs, and how various groups have interrelated and communicated in the past. Therefore,

inheritance is an essential part of the process of creating awareness from our lives, is an essential part of our collective identification, and is a source for the development of peace and understanding among individuals (4). In the public sphere, concerns about the future of minority languages and ethnic dialects have sparked heated discussion (5). When the language of a community is lost, the traditional knowledge of that community is also lost. It is the language of education, and learning it is thought to allow speakers to access better jobs and a successful future (6). Currently, the majority of indigenous languages are in the phase of extinction or are threatened with extinction of the world language picture (7). In Central Sulawesi, the Kaili language is one of the regional languages whose native speakers are the Kaili tribe in the city of Palu, but the fact that exists in Kaili culture today is that along with the progress of modernization, the Kaili language, which was once heard in the ears of the people, is now becoming uncommon. even foreigners (8). It wasn't the only problem that happened, but most of them really couldn't use the Kaili Rai dialect because they weren't used to socializing and were shy about using it. The Kaili Rai dialect language will eventually disappear and become obsolete if this continues (9).

In these circumstances, little can be done to improve the situation (10). For language protection, there are several complementary methods. But documentation is an important first phase for most undocumented languages that are endangered, because if there was no documentation of a language other than the current speaker, there would be nothing to revive after that speaker was lost (11). Traditionally, education has been a concern with cultural preservation through the transmission of knowledge accumulated in its historical development (12). The Kaili tribe is the largest ethnic population compared to other tribes, spread across several districts in Central Sulawesi, recognizing more than twenty languages that are still alive and used in daily conversation. However, the Kaili tribe has a "lingua franca" which is known as the "Ledo" language. The word ledo means "no". This Ledo language is used to communicate with other Kaili languages, and there are still indigenous languages that have not been influenced by the language of the newcomers, namely around Raranggonau and Tompu. Meanwhile, the Ledo language used by the Kaili people in the city of Palu, and Biromaru (Kaili Ado, Kaili Tara, Kaili Ija, Kaili Edo), Donggala (Unde and Doi languages) and Parigi and its surroundings (Kaili Tara and Rai) have been assimilated. and contaminated with several immigrant languages, especially Bugis and Malay. All the roots of the languages mentioned mean "no" (13).

At the elementary level, the school education program in Palu already has Kaili language classes, the use of Kaili Ledo language is considered normal. Two Makkah works can be found in items that were born in connection with the improvement of regional languages (9). The home language of students is seen by these teachers as integral to their ability to negotiate and connect with learning. They often understand the importance of the meaning of home, at least insofar as it pleases the students to handle it. Others suggest that they have developed a classroom environment that respects and encourages home language literacy (14). If the number of children entering school as a second language with the language of instruction continues to increase, early intervention is essential for second language learners to avoid an unfavorable social, educational and economic future (15). Location analysis of the learning context is now needed to identify the best approach to assist and sustain the enthusiasm of young language learners. We answer this request for further analysis in this article (16).

## **Methods**

This study used a qualitative descriptive research method (17). The purpose of descriptive writing is to make descriptions, descriptions or paintings in a systematic, factual

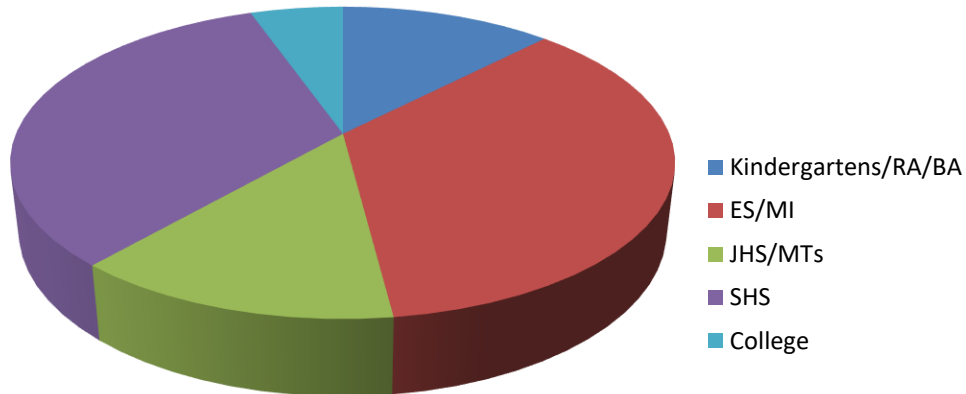
and accurate manner regarding the facts, characteristics and relationships between factors (18). By using the type of case studies, literature studies, and the latest data sourced from various social elements (19). The case reports provided below are the results of extensive database searches via PubMed, SCOPUS, ScienceDirect, and Google Scholar, as well as investigating individual journals for results retrieved by searching any combination (20). In addition, data collection was carried out by interviewing informants (21). In determining informants using a purposive method (22). People who are selected as informants are people who are considered capable and truly understand the problem to be studied (23). This article is preliminary so only data from a homogeneous source will be presented (24). The article is divided into four parts. We will first present the conceptual / analytical system we adopted for this analysis. We then describe the study methodology, introduce our study findings, and analyze what we conclude from our research in the final segment and provide conclusions (25).

### **Results and Discussion**

The native language or culture of the archipelago, due to the inclusion of various global ideologies, is now experiencing national identity problems (26). The fear of their language extinction for many indigenous minority groups everywhere is very serious. As indigenous peoples originate from non-literate histories, their knowledge and traditions are passed on orally from one generation to another. Moreover, not only is the source of this consciousness, but also the social ideals and collective memory of the culture passed down through oral history. Thus, when cultural vocabulary is lost, distinctive community wisdom is often lost (6). It is a difficult challenge to inform the public about alleged past wrongs to minorities or vulnerable communities, requiring perspective and attention to past backgrounds, as well as the struggles of minorities and / or vulnerable communities today (27). Through education is the best way to restore the collective memory.

Education involves various components so that education as a process can take place. The main component of education (learning) in school after students are educators or teachers. The teacher's role is very strategic and decisive because the teacher is "the man behind the gun" which allows the learning process to take place. Language educators must consciously direct learning towards self-regulation while preparing and delivering instruction (28). Given that the population of Palu City is still classified as a young population, this means that in general they are at school age. In order to educate the nation's life as stipulated in the Preamble to the 1945 Constitution, adequate educational facilities and infrastructure are needed, especially in the context of the success of the 9 year compulsory education program. With regard to the linguistic information they obtained, this analysis took the children's language into account and, in fact, this feedback was considered in terms of the amount of education of the mother and the nature of that school (29).

### The Ratio of Schools and Universities in Palu City in 2019



Note: School and College Ratio Diagram

In 2018, there were 156 Kindergartens and 16 units of Raudatu Anfal (RA)/Bustanul Athfal (BA). For Elementary School level, there were 165 units with 131 state schools and 34 private schools. The largest number of primary schools is in East Palu District, with 29 units with 7,005 students, while the number of Madrasah Ibtidaiyah (MI) in Palu City in 2018 was 20 units consisting of 2 public madrasah ibtidaiyah units and 18 private ibtidaiyah madrasah units. At the junior high school level (JHS) there are 47 school units with a total of 12,898 students. Meanwhile, the number of Madrasah Tsanawiyah is 23 units, consisting of 4 public MTs and 19 private MTs. In 2018, the number of Senior High Schools (SHS) was 26 units with 11,061 students. While the number of Madrasah Aliyah (MA) in Palu City is 11 units consisting of 3 Public MA and 8 Private MA. At the vocational high school level, there are 27 SMK consisting of 8 state SMKs and 19 private SMKs. In 2018 the number of SMK students was 10,514 students.

Currently, attention to local languages in Tanah Kaili has not been optimal. There are still some areas where the mother tongue (the original language) is threatened with extinction. In terms of fostering and preserving regional languages, the Central Sulawesi government has enacted Regional Regulations, one of which is local language content at the Elementary School (ES) level. At the elementary level, language abilities and skills include speaking, listening, reading and writing. The subjects included in the 2013 Curriculum (C13) are in the arts and culture curriculum column and craftsmanship. In implementing curriculum programs at the elementary level, the environment is considered very conducive and appropriate for program implementation. The use of regional languages as the language of instruction in education is needed because it is easier for children to accept.

To run the curriculum, every aspect of the regulations must support each other, until now the implementation of the curriculum on Kaili Regional Language (KRL) at the ES level in the field has not experienced any bold problems in terms of implementing regulations. Because the Education and Culture Office also supports the KRL program through curriculum implementation. In the KRL teaching and learning process, the teacher plays a role in determining the success steps of students learning languages. Language learners benefit from more independent encouragement regardless of the cultural environment, but how teachers can cultivate this drive varies in certain cultural and educational environments (30). For this

purpose, teachers need to have insight into language learning theory and how children's language acquisition is. In the C13 approach as a whole students are expected to be independent in learning so that students have additional vocabulary, sentences from the language being studied.

The Kaili ethnic group usually communicates traditional arts with KRL in a place in Palu City, namely Balia, but some of its implementation at schools is not practiced directly by students. Balia is not openly taught to students at school in practice or in extracurricular activities. So that students do not understand what the types of Balia activities are, or other activities that use KRL as a means of communication in these activities or events. For the evaluation of language problems that correlate with some form of health condition for preschool children, the term cumulative validated language scale cannot be applied based on its architecture. Therefore, it is necessary to make a scale that fits the needs of this group (31).

The current teaching of regional languages both in universities and in secondary schools refers to the communicative approach. Through teaching based on this approach, it is expected that students or students who have communicative competence can produce. This means that students or students who receive regional language instruction based on a communicative approach will be able to use regional languages to communicate either orally or in writing in real situations and contexts or in accordance with the context of language use. Therefore, teaching regional languages in schools can be used as the language of instruction in regional language subjects, while Indonesian is also upheld as the national language of the Indonesian nation. This is what teachers want to see; when teachers talk about motivation to inspire students, motivation to get students to participate effectively will actually be addressed (32).

Meanwhile, neither private nor public universities have opened KRL majors. There is only one elective course at the Faculty of Letters, Alkhairaat University. For this reason, academics can open space for regular discussions to open their eyes and minds on how important this regional language is to be applied in schools and colleges. Both in the form of lessons and other policies, such as the obligation to use regional languages in the academic environment on certain days. Opportunities like these will provide opportunities to exchange educational materials, techniques, and also lead to more developments (33).

### **Conclusion**

KRL education is a field of science that has very high cultural values. This is because language and literature are inseparable parts of culture. All works of human creation appear to be written in good language. Because language and literature play such an important role, this language and literature education greatly affects all aspects of human life. Currently, attention to the local language in Tanah Kaili has not been maximally implemented, there are still several areas whose mother tongue (original language) is threatened with extinction. In terms of development and preservation of regional languages, the Central Sulawesi government has made maximum efforts in terms of developing the Kaili Regional Language, including the existence of a Regional Regulation which imposes local content in regional languages at the ES level. However, there are no binding regulations at the secondary school and tertiary levels. Still limited to a communicative approach. There are at least three comparative advantages of KRL in overcoming challenges, namely (1) developing skills needed in learning in the 21st century (critical reading skills, persuasive writing, and logical thinking and reasoning), (2) preserving the culture of ethnic groups, and (3) ensuring justice for members who come from non-dominant language groups. Local language in a certain capacity is a way out to solve the

problem of gaps in the quality of education, especially in remote areas.

In communicating KRL, Students / Students are expected to communicate in accordance with the context of communication where when students must communicate using formal situations they must use Indonesian, but in preserving local languages, a student must also use regional languages in daily conversations, when to change the language coding, when when mixing language codes, with whom to speak, and where the environmental context also influences the use of regional languages in order to keep local languages as a language that we must preserve as a culture.

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