

Gender Roles in the Transmission of Local Language: A Study of Namblong Language Vitality in Namblong District, Jayapura–Papua

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Abstract: This study aims to identify the level of vitality of the Namblong language in Jayapura Regency, Papua, using the Graded Intergenerational Disruption Scale (GIDS) framework developed by Fishman (1991). The primary focus of this research is to analyze the role of gender, specifically fathers and mothers, in the intergenerational transmission of the Namblong language to their children. A qualitative approach was employed, utilizing questionnaires and in-depth interviews as data collection techniques. The questionnaires were used to determine the GIDS level based on the parental roles of fathers and mothers, while in-depth interviews were conducted to explore the factors contributing to language shift. The findings reveal that the Namblong language is currently at level 7 of the GIDS, characterized by the low frequency of language use within the family domain and the limited transmission of the language from parents to children. The lack of active use of Namblong in family interactions has resulted in children's low fluency and has accelerated the shift toward more dominant languages. Specifically, the father's role in language transmission accounts for only 6.4%, while the mother's role is slightly higher at 20%; however, both remain insufficient to ensure the intergenerational continuity of the language. The main factors driving this language shift include the dominance of Indonesian and foreign languages in education and public communication, changes in cultural values and orientation, gender inequality in parenting roles, and low linguistic awareness regarding the importance of preserving local languages.

Keywords: Language vitality, Namblong, GIDS, Language shift, Gender roles, Language transmission.

I. INTRODUCTION

Language is a means of communication that connects the ideas of speakers and writers with listeners and readers. It also serves as a dynamic cultural heritage that constantly undergoes change. The term language originates from the concept of langue, which refers to the underlying system of a language, and parole, which literally means speech or utterance. These concepts were later developed by linguist Noam Chomsky, who introduced the equivalent terms competence and performance (Zacchi, 2019). Implicitly, Chomsky's distinction emphasizes that competence pertains to the systematic structure and knowledge of language, while performance refers to the actual use of language in practice, including how speakers comprehend and respond to the contextual meanings of utterances.

Understanding language is inherently associated with the ability to comprehend the context embedded within it. Context refers to the situations and conditions that influence the meaning of language. Halliday, a prominent linguist who introduced Systemic Functional Linguistics, explains that context consists of two components: situational context and extralinguistic context (Halliday, 1978). Situational context refers to the conditions that enable individuals to interpret language meaningfully, while extralinguistic or cultural context encompasses factors outside of language that facilitate comprehension. Both social and extralinguistic contexts function collaboratively to help language users understand meaning. A tangible manifestation of situational and cultural context is local language, which represents the identity and worldview of a particular community.

A local language is a language used for communication within a specific community. Local languages possess a certain dynamism that reflects linguistic change influenced by both internal and

external factors (Collins, 2019). Internal factors refer to naturally occurring processes that shape gradual linguistic evolution, often described as a language revolution. In contrast, external factors originate outside the linguistic system and typically exert a rapid influence on language change. These external forces may affect sound patterns, vocabulary, structure, and semantic elements. The primary external factors contributing to such changes include cultural shifts, globalization and modernization, economic developments, and social interaction. The Namblong language serves as an example of a local language that demonstrates such dynamics in both its change and its ongoing existence.

The Namblong language is spoken in the Namblong District of Jayapura Regency, Papua. Over the past few decades, the vitality of this language has experienced significant disruption. The Namblong-speaking community has been striving to preserve their language through various means, one of which involves integrating the local language into cultural activities such as *noken* (traditional Papuan woven bag) making (Firdaus, 2025). However, the language is rarely heard among younger generations in everyday interactions. The most common reason for this decline lies in the rapid advancement of technology and information. Modernization has brought fundamental transformations to all aspects of life, posing serious threats to the survival of local languages (PRT, Paramma & Kabanga, 2021). The dominance of the Indonesian language among younger speakers has further accelerated the decline of Namblong. In addition, foreign languages such as English have also contributed to the weakening of the local linguistic landscape. The dominant use of Indonesian and the integration of foreign languages in education, without a balanced incorporation of local wisdom, have triggered a loss of interest in using the Namblong language among the younger generation.

The aspects of change in the Namblong local language are related to both internal and external factors. Internal factors originate from within the speakers themselves, while external factors derive from influences outside the individual and the broader linguistic environment. In this context, parents, who represent a crucial external agent in language inheritance, no longer fully fulfill their role as agents of language maintenance (Ibrahim et al., 2024). Consequently, the process of Namblong language acquisition from parents to children has become increasingly weak.

Parents, in this context, refer to the roles of fathers and mothers in facilitating the process of language acquisition for the younger generation. Acquisition is the process of transferring language and receiving it with complex and contextual understanding. A child's closeness to their parents represents an ideal position for transmitting the Namblong local language. This relates to psychological and holistic aspects of the language transmission process. However, the facts show that the younger generation in the Namblong District tends not to show interest in using their local language. Implicitly, this gives the impression of a gap and a lack of seriousness on the part of parents in communicating and transmitting their local language, which consequently affects the process of language acquisition in children.

This study seeks to examine the role of parents, viewed from a gender perspective, in transmitting the Namblong local language. It also aims to identify the obstacles to the acquisition of the Namblong language among the younger generation in the Namblong District. This research provides an overview of the vitality of the Namblong language as examined through Fishman's GIDS model. GIDS is a scale that illustrates the level, strength, and decline in the use of a language (Fishman, 1991) (Fishman, 1991) and provides descriptions of levels related to language vitality. The following are the levels and descriptions of language vitality according to Fishman's model:

Table 1. GIDS framework according to Fishman (1991)

Level	Description
1	Language is used in all functions including mass media, national government, higher education systems
2	Used in local/regional functions, including education and local media.

3	Used in employment, secondary education, local non-formal institutions.
4	Used in formal basic education and community activities.
5	It is used among the younger generation in informal life.
6	It is spoken in households and communities as the primary language between generations.
7	The language is only spoken by the older generation; no longer being actively studied or used by the younger generation
8	Language is critically endangered: it is used only as a symbol of identity or in rituals, without an active fluent speaker.

The framework above will guide and provide an overview of the vitality of the Namblong language among the younger generation, as well as identify the root causes of weaknesses in language transmission, both internal and external. A similar approach has been used to describe language vitality in three local languages in West Papua: *Moi*, *Seget*, and *Kalabra*. The model used to assess the vitality of these local languages is EGIDS. The results indicate that the *Moi* language is at level 7, which signifies language shift. The *Seget* language is at level 7 approaching 8, indicating a shift towards near extinction. Meanwhile, the *Kalabra* language is at level 7, also showing language shift. Based on these findings, the revitalization strategy employed is the “Sustainable Use Model” (SUM) (Ekklesia & Bunga, 2023).

Innayatusshalihah (2018) examined the resilience of the Hatam language in Watriri Village, Oransbari District, South Manokwari. The measurement tool used was the language vitality criteria based on UNESCO (2023). The results indicate that the Hatam language is vulnerable to extinction, with the vulnerability attributed to a decreasing number of language users, coupled with the absence of teaching materials and limited documentation, such as research outputs or supporting dictionaries, that could sustain the Hatam language.

Based on the language phenomena that arise from linguistic dynamics influenced by various factors, this study aims to examine the vitality or resilience of the Namblong language among the younger generation and the factors contributing to it. The transmission of the Namblong language is closely linked to the process of language acquisition within the family. Therefore, this study maps the urgency of gender roles, specifically the roles of fathers and mothers, in preserving their local language. The research questions elaborated in this study are: (1) How is the GIDS level of the Namblong language represented by fathers and mothers as agents of change? (2) What obstacles do the younger generation face in maintaining the Namblong language? These research questions provide a positive contribution to understanding the importance of various stakeholders in preserving the language and formulating strategies as a model for revitalizing the Namblong language as a cultural heritage that must be maintained.

II. LITERATURE REVIEW

A. Sociolinguistics

Sociolinguistics is a branch of linguistics that focuses on the study of language and its relationship with the community of its speakers. This discipline studies how social factors, such as social class, age, gender, education level, and cultural background, affect the use of language as well as how language reflects the social structure of the society (Wardhaugh & Fuller, 2015). One of the main objects of study in sociolinguistics is language shift, language change, and language policy. Language shift occurs when a community of speakers gradually abandons its native language and switches to using another language that is considered more dominant or prestigious (Fishman, 1991; Yaumi et al., 2024; Sukmawaty et al., 2022). Meanwhile, language change refers to the evolutionary process that occurs within the language system itself, both in terms of phonology, morphology,

syntax, and lexicon, which is often influenced by social dynamics and contact between languages (Vera, 1996). On the other hand, language policy includes efforts made by governments or authorized agencies in planning, regulating, and maintaining the use of a particular language in the public, educational, and governmental spheres (Spolsky, 2004; Rahman et al., 2019; Junaid et al., 2023). The study of language policy is important to understand how language functions as an instrument of national identity as well as a means of social integration. Thus, sociolinguistics examines not only language as a sign system, but also as a dynamic and contextual social phenomenon. Through this approach, researchers can understand how language plays a role in shaping social relationships, preserving culture, and reflecting changes that occur in society (Holmes & Wilson, 2022).

B. Description of the GIDS (Graded Intergenerational Disruption Scale) Framework

The GIDS (Graded Intergenerational Disruption Scale) framework was developed by Joshua A. Fishman (1991) as a conceptual tool to assess the level of vitality and sustainability of a language in society. The main purpose of this model is to illustrate the extent to which a language is still used, preserved, and passed down from one generation to the next. GIDS helps identify the position of a language in the spectrum from fully alive and established to near-extinct conditions.

According to Fishman, language can survive if intergenerational transmission is still ongoing, meaning that children continue to acquire the language from their parents in the context of family and community. When this transmission is interrupted, language begins to lose its function in the social sphere and is gradually replaced by another, more dominant language. Therefore, GIDS places a primary focus on detecting the preservation of language functions in the family and community environment, rather than solely on the official status of language in government or educational institutions.

Within the framework of GIDS, Fishman divides the conditions of language use into eight staged levels (stages 1 to 8). At the first level, the language is at its strongest and most stable. Language is widely used in the realm of government, higher education, national media, and other formal communications. The language at this stage usually has an official status and is used by people from different walks of life. At the second level, the language still has an important status at the local or regional level. It is used in local government institutions, local media, and interagency communication. Although not as strong as the first stage, it still has a significant social and political function in its community. The third level marks the conditions under which language is used in secondary education, religious activities, and the local business world. The use of language is starting to be more limited to informal or semi-formal social contexts, although it still plays an important role in the daily lives of some people.

At the fourth level, language is still used in elementary schools and in community social activities. Children are still learning it in a primary education setting, and the language is still used in social interactions at the local level. However, the influence of the dominant language began to be felt, so its use in the formal realm began to decrease. Furthermore, the fifth level is a critical stage but still has the potential for revitalization. At this stage, the language is mainly used in family and community settings. Parents still pass on the language to their children. Intergenerational transmission is still ongoing, although limited to domestic space. According to Fishman, this stage is the most strategic point to maintain the sustainability of language, because the core of language preservation lies in the family as the smallest social unit.

The sixth level shows that the language is starting to be abandoned by the younger generation. Only parents or older generations use the language in everyday conversation, while children begin to switch to other languages that are considered more prestigious or practical. At this stage, intergenerational transmission begins to weaken and language shifts begin to be noticeable. The seventh level marks a condition in which language is only spoken by the older generation. The language is no longer taught to children and its use is limited to very limited situations, for example in traditional ceremonies, ritual contexts, or conversations with fellow elderly speakers. Language at

this stage is already on the verge of extinction. Finally, the eighth level describes the most severe situation, which is when the language is known only to a handful of elderly speakers and is no longer actively used. Language at this stage is functionally extinct, and the only way to save it is through linguistic documentation and community-based revitalization.

Fishman emphasized that the process of "reversing language shift" should start at the bottom, i.e. from families and local communities (Stages 6 and 5), not from the top such as governments or formal institutions. According to him, language will remain alive if it has a relevant social function and continues to be inherited naturally through daily interactions. In its development, the GIDS framework was later expanded to EGIDS (Expanded GIDS) by Lewis & Simons (2010) to provide a more detailed classification of the vitality of languages around the world. However, Fishman's basic principle of the importance of intergenerational transmission remains the main foundation in the study of language preservation and revitalization to this day. The GIDS framework has a very high relevance in Indonesia, especially in the context of endangered regional languages. Many regional languages are now in stages 6 to 8 on the GIDS scale because they are less and less used by the younger generation. Therefore, understanding the GIDS framework can help researchers and language policymakers in determining the right revitalization strategies, such as strengthening the role of families, local communities, and basic education in preserving the mother tongue.

C. Linguistics and Gender

The correlation between linguistics and gender is a major area of study in sociolinguistics and feminist linguistics, which examines how language reflects, shapes, and reinforces social constructions of gender. In general, this relationship can be seen through three main dimensions: language structure, language use, and gender ideology contained in language practice. First, classical studies such as works (Tannen, 1994) highlighting that gender is not just a biological category, but rather a social symbol reflected in linguistic choices. Language plays a role in "forming" gender, not just describing it. For example, differences in word usage, intonation, or grammatical form can reinforce stereotypes of masculinity and femininity.

Second, (Amin, 2017) in her study *Communication Strategies and Gender Differences: A Case Study* found that women more often use cooperative and mitigating linguistic strategies, such as the use of polite expressions or clarifications to maintain the harmony of conversations. In contrast, men tend to be more direct and competitive in their speaking style, especially when interacting in public or academic spaces. In line with Mahmud & Sahril (2018) through the research *Exploring Students' Learning Strategies and Gender Differences in English Language Teaching* revealed that these differences in communication strategies also appear in the educational environment. Men more often use verbal problem-solving strategies, while women are more prominent in interpersonal strategies such as asking for help or negotiating meaning. This suggests that gender linguistic variation is social and contextual, not biological.

Third, conceptually, feminist linguists such as (Zimman & Hall, 2016) argue that the relationship between language and gender is dynamic, gender is formed through everyday language practices, not predetermined. Thus, linguistic analysis helps uncover how patriarchal power structures are perpetuated and can be countered through language. The study of language and gender not only studies "how women and men speak," but also how language is used to create and negotiate gender identities in broader social contexts

III. METHODS

This study employs a descriptive qualitative method, aiming to describe the phenomenon of Namblong language resilience. This method elaborates on the role of parents, specifically the gendered roles of fathers and mothers, in transmitting the language and the obstacles faced by the younger generation in communicating their local language. Sugiyono (2018) explains that the descriptive qualitative method describes phenomena occurring in the field according to the prevailing

situation and context. Data were collected through field observations, interviews, and questionnaires. The research subjects consisted of 200 individuals, classified as 50 fathers, 50 mothers, and 100 youth. This classification is based on gender roles in transmitting the Namblong local language. For the interview data, the researcher interviewed 5 fathers and 5 mothers as representatives of parents. Observational data were obtained by directly monitoring the daily communication activities of young people in the field, using an observation guide. Questionnaire data were collected by distributing surveys to 100 youth respondents.

Data analysis began with calculating percentages to determine the extent to which parents, both fathers and mothers, transmit the Namblong language for acquisition by the younger generation. The purpose of this step is to assess the seriousness of parents in transmitting their local language. Next, the level of Namblong language resilience was determined by adopting Fishman's GIDS model. This step provides the level and description of language vitality, as presented in Table 1.1, the GIDS table by Fishman above. The next step involves analysis using the model proposed by Miles & Huberman (1994), which includes data reduction, data display in tables, and drawing conclusions. This process is carried out to identify the factors and obstacles faced by the youth in the Namblong District in maintaining their local language.

IV. RESULTS

The Namblong language is a local language spoken by the Namblong community residing in the Namblong District, specifically in the Grime Nawa Valley, Jayapura Regency, Papua Province. Topographically, the Namblong area is dominated by lowlands and gentle hills, with an average elevation ranging from 90 to 150 meters above sea level. Currently, the Namblong language is experiencing a decline in the number of speakers and is categorized as vulnerable to extinction. Based on questionnaire data, the role of parents (fathers and mothers) is significantly important in the intergenerational transmission of the language. However, the findings indicate that among 100 adolescent and youth respondents, the majority more frequently use Indonesian rather than their local language in daily communication. Furthermore, within the family context, both fathers and mothers demonstrate a low level of responsibility in transmitting the local language to their children. This condition results in a low proficiency of adolescents and youth in using the Namblong language, ultimately accelerating language shift.

Several factors contribute to the limited sense of responsibility among parents in transmitting their local language to their children. These obstacles include parents' limited understanding and access to proper use of the local language, changes in lifestyle and social environment due to increasing heterogeneity, and the dominance of the national language in education and public spaces. These factors indirectly reduce the function of the local language within the family sphere, thereby weakening the role of parents in language preservation.

A. Low responsibility for transmitting language

Parents are one of the central agents in education, particularly in language transmission. The role of parents impacts language vitality because the family is the first environment where children gain language experiences (Campbell & Christian, 2003). Through daily interactions, fathers and mothers serve as primary models in language use, both orally and in social communication habits. When parents consistently use the local language at home, children become accustomed to it and internalize it as part of their identity. Conversely, if the local language is rarely used, the process of language inheritance is hindered, and the younger generation tends to shift to the dominant language, such as Indonesian. Thus, active parental involvement becomes a key factor in maintaining the vitality and continuity of regional languages amid the forces of globalization and language homogenization.

The following presents data on language use within families among the Namblong community, collected from 50 heads of households and 100 respondents.

Table 2. Frequency of Namblong Language Use at Home

No	Statement	Fathers		Mothers	
		Yes	No	Yes	No
1	I use the local language when talking to the children at home.	0	50 (100%)	10 (20%)	40 (80%)
2	The regional language is the main language of communication in our family.	0	50 (100%)	0	50 (100%)
3	The children answered in the local language when they were talked.	0	50 (100%)	2 (4%)	48 (96%)

From the perspective of fathers' roles in language use within the family, the research findings indicate that the Namblong language is rarely, if ever, actively used in family interactions, whether in communication with children or in core interactions among family members. Data show that all father respondents (100%) did not demonstrate strong linguistic awareness as a form of responsibility in transmitting the Namblong language to the next generation. In contrast, mothers' roles in language transmission show relatively more positive efforts. Ten mothers (20%) still used the local language when interacting with their children. However, this usage cannot yet be categorized as a primary practice in family communication. Of the ten attempts by mothers to communicate in the Namblong language, children responded in the same language only twice (4%), indicating a weak process of intergenerational language transmission.

These findings confirm that the roles of fathers and mothers are not balanced in efforts to preserve the Namblong language and reveal a significant decline in language vitality within the family, which serves as the primary arena for intergenerational language transmission. This aligns with Wang & Curdt-Christiansen (2021) who state that parents' language practices directly influence their children's language abilities and attitudes, as well as with Nandi et al., (2022) who emphasize that family language policy is the most crucial element in maintaining the continuity of minority languages. Therefore, the lack of parental awareness and consistency in using the local language has the potential to accelerate the decline of Namblong language vitality as a cultural heritage of the Namblong District community.

Another type of responsibility is the role of language use within the family environment. There is also the role of fathers and mothers in the transmission of the local language. The following are the indicators that were assessed:

Table 3. The Role of Fathers and Mothers in Interpreting Language

No	Pernyataan	Fathers		Mothers	
		Ya	Tidak	Ya	Tidak
1	Actively teaching vocabulary or expressions in regional languages to children.	2 (4%)	48 (96%)	10 (20%)	40 (80%)
2	Often use the local language in daily activities with children.	0	50	10 (20%)	40 (80%)
3	Often use the local language in daily activities with children	2 (4%)	48 (96%)	10 (20%)	40 (80%)
4	Encourage children to answer or speak using the local language.	2 (4%)	48	10 (20%)	40 (80%)

			(96%)		
5	Work together to keep the regional language used at home.	10	40	10	40
		(20%)		(20%)	(80%)
			(80%)		

The research findings indicate that the role of parents, both fathers and mothers, in using and transmitting the Namblong language within the family remains very low. The data reveal a significant difference between the two roles, with mothers tending to be more active than fathers in various aspects of language responsibility. Regarding language teaching to children, only 4% of fathers actively introduce vocabulary or expressions in the Namblong language to their children. In contrast, 20% of mothers still make efforts to teach the local language in family communication. These findings illustrate that the fathers' role in the educational function is almost nonexistent, whereas a small portion of mothers still take the initiative to introduce the local language at home.

In daily language use, no fathers (0%) use the Namblong language when interacting with their children, whereas 20% of mothers still do so in informal contexts. This indicates that the local language is rarely used as the primary language of communication at home and is largely replaced by Indonesian. Regarding the indicator of linguistic modeling, only 4% of fathers set an example by speaking the local language during family events, while 20% of mothers did the same. This situation shows that fathers have not acted as role models in using the local language, even though parental modeling is a crucial factor in strengthening children's linguistic identity.

In terms of encouragement and motivation, only 4% of fathers actively encourage their children to speak the local language, whereas 20% of mothers provide similar encouragement. This indicates that the affective and motivational roles are predominantly carried out by mothers, who have more intensive interactions with children in the domestic sphere. Regarding the collaborative aspect, which involves cooperation between fathers and mothers to maintain the use of the local language at home, the results show the same figure of 20% for each party. Although there is some willingness among a small number of parents to collaborate, the overall level of awareness remains very low. Overall, the results indicate that fathers' average involvement is only around 6.4%, while mothers' involvement reaches 20%. This difference highlights a significant gender gap in the responsibility for preserving the local language within the family. The minimal role of fathers in language transmission may have implications for the weakening of intergenerational language inheritance.

The findings of this study, which show the low involvement of parents, particularly fathers, in transmitting the Namblong language, suggest that the Namblong language can be categorized at Level 7 in the GIDS framework. This level represents a stage in which the language is used only by older generations and is no longer actively learned by the younger generation. This is evidenced by the low level of language use within the family environment and the minimal role of fathers in maintaining language practices at home. Mothers still show limited efforts to preserve language use, but these efforts are insufficient to ensure the continuity of intergenerational transmission.

This study also reinforces the findings of Romanowski (2022) and Torsh (2022) who highlighted the minimal participation of fathers in family language practices as a key factor contributing to the weakening of minority language vitality. Accordingly, the position of the Namblong language on the GIDS scale indicates serious signs of language shift, necessitating family-centered revitalization interventions. This is evidenced by the fact that the language is used only by the older generation and is no longer actively learned or used by the younger generation.

B. Features of Namblong Language Shift

The current condition of the Namblong language shows that intergenerational transmission is no longer actively occurring; children neither learn nor respond to the local language from their parents, resulting in passive inheritance. The local language is rarely used in family communication,

as Indonesian dominates daily interactions. Moreover, there is a gender gap in language roles, with mothers (20%) being more active than fathers (6.4%) in using the local language at home. This imbalance weakens the function of the local language as a medium of family socialization and identity.

Furthermore, the Namblong language is increasingly perceived as irrelevant to social and educational needs, leading to a decline in its prestige and community motivation to use it. The absence of local language policies in schools and regional media exacerbates the situation, as the language lacks formal spaces for development. Consequently, the Namblong language is now used primarily in rituals, prayers, and traditional songs, signaling a functional shift from communicative to symbolic. Overall, these six characteristics indicate that the Namblong language is at an advanced stage of language shift, as described in Level 7 of the GIDS (Fishman, 1991), where its vitality depends on family awareness and involvement in the process of language transmission.

Table 4. Namblong Language Shift Feature Based on Level 7 GIDS.

Aspects of Language Vitality	Aspects of Language Vitality	The Current Condition of the Namblong Language	Implication
Intergenerational Transmission	Language is no longer naturally inherited to the younger generation.	Children no longer learn or respond to the Namblong language from their parents; inheritance occurs only <i>passively</i> .	There is a disruption of language transmission, accelerating the decline of vitality.
Domain of Language Use	The language is only used in a limited realm (nuclear family or customary ceremonies).	Local languages are rarely used in family communication; <i>predominantly used in Indonesian</i> .	Language loses its communicative function and shifts to a symbolic function.
The Role of Gender in Transmission	There is usually an inequality of roles between men and women.	Mothers are more active (20%) in the use of local languages than fathers (6.4%).	The gender gap weakens language inheritance because fathers do not become linguistic models.
Language Attitude	Declining pride in local languages; dominant language is considered more prestigious.	The Namblong language began to be considered <i>irrelevant to social and educational needs</i> .	The shift in prestige values strengthened the dominance of the Indonesian language.
Social and Institutional Support	Lack of support from formal institutions (education, media, government).	There are no local language policy programs in schools or local media.	Revitalization is difficult to do without social and institutional intervention.
Language Functions	Language serves as a symbol of ethnic identity, not an active means of communication.	Language <i>is used in rituals, prayers, or traditional songs</i> .	Language moves into a phase of ritualized use, a sign of the final stage of language shift.

C. Factors Inhibiting the Transmission of Namblong Language

The dominance of Indonesian in the domestic realm is now the main language in daily communication at home, school, and social environments, replacing the function of the Namblong language. This condition shows the occurrence of domain loss (Edwards, 2009) namely the loss of the domain of local language use due to the pressure of the dominant language. This shift also shows a shift in social perception that Indonesian is more functionally useful and prestigious, while local languages are considered limited to the traditional realm.

On the other hand, *gender role inequality* also has a significant impact on language maintenance. The difference in involvement between fathers and mothers constitutes an important social factor contributing to the weakening of language transmission. With mothers being more active (20%) than fathers (6.4%), there is a clear imbalance in linguistic responsibility within the family. The limited role of fathers results in the absence of strong linguistic models for children, leading them to perceive the local language as disconnected from their social identity.

This gender imbalance is further reinforced by *low linguistic attitudes and awareness*. Most community members display negative attitudes toward the Namblong language, perceiving it as irrelevant to formal education and modern life. This lack of language awareness leads families to no longer feel responsible for preserving the language. According to *language attitudes theory* (Baker, 1992), such negative attitudes are a crucial factor that accelerates language death.

V. CONCLUSION

This study confirms that the Namblong language, a local language spoken in Namblong District, Jayapura Regency–Papua, is currently in a state of weak vitality and exhibits signs of language shift toward a critical stage, as described at Level 7 on Fishman's GIDS scale (1991). The language is used primarily by the older generation and is no longer actively transmitted to younger generations. Within the context of family communication, Indonesian has become the dominant language, while Namblong has undergone domain narrowing, shifting from a communicative tool to a symbolic marker of cultural identity, maintained mainly through rituals, prayers, and traditional songs.

The findings indicate that parental roles, particularly in terms of gender, are key factors influencing language vitality. Fathers' involvement in language transmission is very low (6.4%), while mothers are relatively more active (20%), but not sufficient to ensure sustainable intergenerational transmission. This imbalance reflects a gender gap in linguistic responsibility within families, where fathers have not yet functioned as effective language models for their children. The low level of paternal participation in family language practices has accelerated the process of minority language shift. In addition, external factors such as the dominance of Indonesian, low community language awareness, limited support from educational and media policies, and broader social changes brought about by modernization have further weakened the position of Namblong in both public and domestic domains. These factors have led to domain loss and a decline in the language's social prestige among the younger generation.

Therefore, revitalization efforts for the Namblong language should focus on family-centered strategies, strengthening the role of parents as key agents of language transmission, while also being supported by institutional policies in education and culture. An integrated revitalization approach, linking family involvement with structural support, can help slow down language shift and restore the communicative functions of Namblong as a vital part of the cultural heritage of the Papuan community.

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Conflict of Interest

The authors declare that there is no conflict of interest.

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