

# Transfer of learning Selwasa Language in informal education in Marantutul Village, Tanimbar Islands Regency

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## Article History

Received on 1 November 2024

1<sup>st</sup> Revision on 4 December 2024

2<sup>nd</sup> Revision on 10 January 2025

3<sup>rd</sup> Revision on 18 January 2025

4<sup>th</sup> Revision on 22 April 2025

Accepted on 22 April 2025

## Abstract

**Purpose:** This study examines strategies for transferring the Selwasa language through informal education in Marantutul Village.

**Research methodology:** Data were obtained via interviews and observations, using descriptive qualitative analysis.

**Results:** Selwasa is transmitted informally by parents and the community through everyday communication. Strategies include direct pronunciation, vocabulary instruction, reading, and sentence building. Children are encouraged to note new words and express themselves creatively through poetry, short stories, and group discussions. Two main strategies are identified: direct strategies (e.g., memory-based learning, daily language use) and indirect strategies (e.g., traditional games, storytelling, creative writing, discussions).

**Conclusions:** The preservation of Selwasa in Marantutul Village relies on informal educational practices involving both direct and indirect strategies. These include vocabulary teaching, use in conversations, and participation in cultural activities. Such efforts not only pass on the language but also build emotional connections, helping reframe Selwasa as part of daily life rather than solely ritual use. This study offers insight into grassroots language revitalization in a multilingual context.

**Limitations:** The study is limited to Marantutul Village, where Selwasa use is declining due to a shift toward Ambonese Malay and a weakening sense of linguistic identity.

**Contribution:** The research documents community-based efforts to preserve and revitalize Selwasa through informal means.

**Novelty:** While once limited to rituals, Selwasa is now taught as a living language for daily use among younger generations.

**Keywords:** *Transfer of Learning, Selwasa Language, Informal Education*

**How to Cite:** Soemarsono, D. W. P., & Kewilaa, D. M. (2025). Transfer of learning Selwasa Language in informal education in Marantutul Village, Tanimbar Islands Regency. *Journal of Social, Humanity, and Education*, 5(3), 225-238.

## 1. Introduction

Regional language is a local identity, characteristic, and is often referred to as a mother tongue. Apart from that, it also functions as a cultural language, strengthening linguistic familiarity, intra-ethnic unification and to find out the history and evidence of ancestral heritage in the form of spoken devices. Regional languages which are cultural values or local wisdom amidst the flow of foreign culture and information technology are currently increasingly worrying, this is due to the progress of the times, so that the younger generation is reluctant to use regional languages because there are other languages which are considered more prestigious.

Regional languages are local wisdom that is worth paying attention to. Law of the Republic of Indonesia Number 24 of 2009 article 42 states that regional governments are obliged to develop, foster and protect regional languages and literature in accordance with their position and function in society. Furthermore, according to Triandana, Putra, Fitriah, Ernanda, and Putri (2023), introduction to regional languages can start from the family domain and then continue to the education domain.

Education in Indonesia can be pursued through three pathways, namely formal, informal and non-formal education which can complement and enrich each other. According to Coombs, as quoted by Noya, Supriyono, and Wahyuni (2017), informal education is a lifelong learning process where individuals acquire and collect knowledge, skills, attitudes and views through experience and interaction with the environment. This process takes place in various places such as home, work, play, as well as from the behavior and attitudes of family, friends, and experiences during travel.

Informal education is an educational pathway that plays an important role in the inheritance of cultural and educational values in society. Regional language skills and the culture and customs of children in Maluku are influenced by the family environment, which in this case is the father, mother and other family members as well as the community environment. The use of regional languages in the Tanimbar Islands has begun to fade and parents rarely teach regional languages to their children, in some areas they have even become extinct. It's not just the family that doesn't use the regional language, it's also starting to shift in the environment. According to Luturmas, et al. (2022), several symptoms that hinder the use of the Tanimbar regional language in the Tanimbar Islands community today include: 1) many of the young generation of the Tanimbar Islands show more with pride their proficiency in using Ambonese Malay as a language of communication, 2) many of the young generation of the Tanimbar Islands feel less have used the Tanimbar language, 3) many educators do not master regional languages, 4) there are no regional regulations implementing the local content curriculum in the Tanimbar language, 5) the results of research on regional languages have received little attention from the government.

One of the regional languages that is still being preserved is the Selwasa language in Marantutul Village, Tanimbar Islands Regency, Maluku Province. Tanimbar Islands Regency was formed based on Law Number 46 of 1999 as a result of the expansion of Southeast Maluku Regency. In 2008, this district experienced another expansion, which resulted in the formation of Southwest Maluku Regency. Before the name change, this district was known as West Southeast Maluku Regency. The name change to Tanimbar Islands Regency was stipulated through Government Regulation Number 2 of 2019 on January 23 2019.

The use of Selwasa language in daily life in the family and environment is carried out as a transfer of learning process for the younger generation. The approach to solving this problem in this research is by transferring the Selwasa language with a transfer of learning strategy carried out in the realm of informal education.

This research offers novelty which lies in the study of the transfer of learning Selwasa in the learning of the younger generation in informal education in Marantutul Village. This novelty includes an in-depth study of the implementation of Selwasa language learning, which is generally only used in traditional ritual contexts. This is important because it has not been widely researched, especially in the Tanimbar Islands Regency, so this research can make a significant contribution to the understanding and preservation of the Selwasa language and the cultural values contained in it.

The research focus in this study is: 1) how does the community transfer the Selwasa language learning process to informal education? 2) what learning strategies are used in transferring Selwasa language in informal education?

Based on the problem formulation, this research aims to describe how the community transfers the Selwasa language learning process in informal education and what learning strategies are used in transferring Selwasa language in informal education.

The road map for this research for 5 (five) years is as follows:

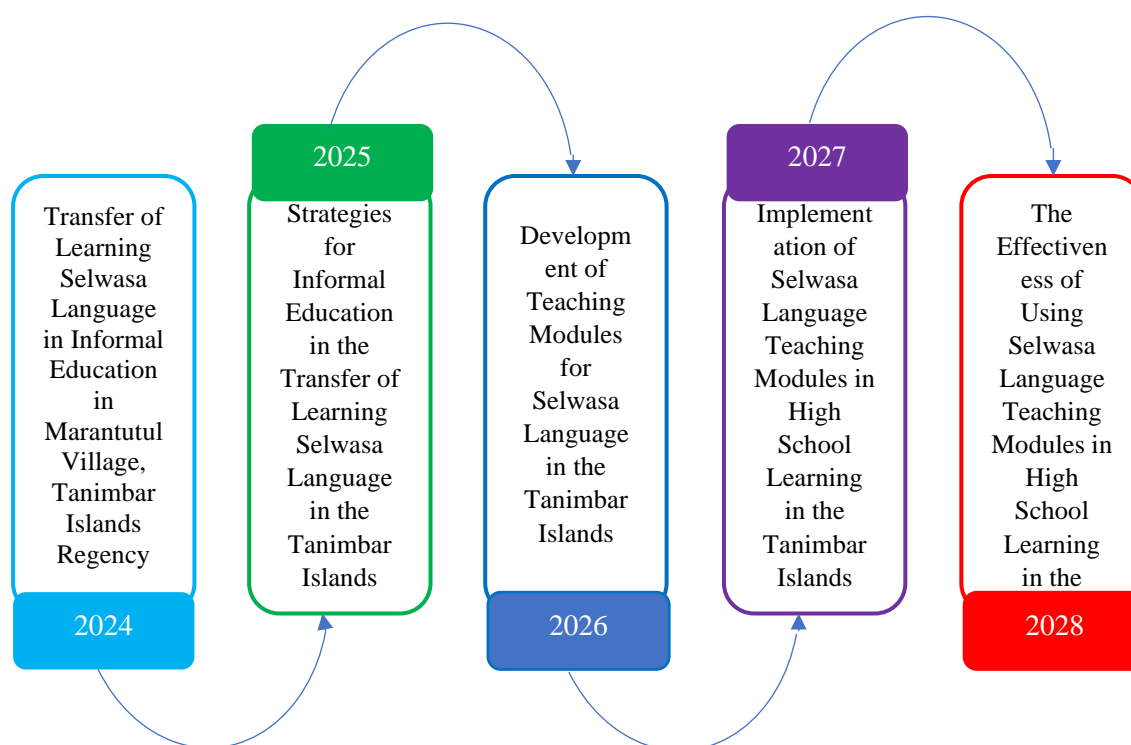


Figure 1 Research Road Map

The research conducted by researchers focused on the strategies used in the transfer of learning Selwasa in informal education in Marantutul Village. Future research focuses on learning strategies as well as the development and implementation of Selwasa language teaching modules in learning.

## 2. Literature Review

Previous research which serves as a reference as well as a comparison and differentiates this research in an effort to expand the theories used, includes research conducted by Fenanlabir, da Costa, and Pesiwarissa (2023) regarding maintaining the Selwasa language in Batu Putih Village, Wermaktian District, Tanimbar Islands Regency. The results of this research conclude that the Selwasa language is still visible in the lives of the people of Batu Putih Village, and there are still efforts to maintain the Selwasa language by the village community even though Ambonese Malay is allowed to be used.

Research conducted by Luturmas, et al. (2022) regarding the preservation of the Tanimbar regional language as an effort to protect traditional cultural expressions. The results of this research show that the use of five regional languages in Tanimbar, namely Fordata, East Yamdena, Selaru, Selwasa, and Makatian, has decreased with a very limited number of speakers. Based on the scale of language strength, the Tanimbar regional language is in the endangered category. To overcome this, one of the village community empowerment foundations, in collaboration with social and religious institutions, initiated a program to reactivate these regional languages. This program includes developing reading materials, local content materials, local content curriculum, as well as translating spiritual songs, holy books, sermons and singing in regional languages.

Another study was conducted by Noya et al. (2017) regarding informal education learning strategies for transferring knowledge of Ketog Magic skills. The research results show that the learning strategy used in transferring knowledge of Ketog Magic skills is to apply active learning strategies.

Research by Triandana et al. (2023) regarding regional language preservation strategies as a form of language preservation among the younger generation among Indonesian literature students at Jambi University. The results of this research indicate that language preservation through efforts to maintain regional languages or mother languages needs to be socialized to the community, especially the younger generation as cultural successors

Based on the research that has been presented, it appears that the Tanimbar regional language, especially the Selwasa language, has already been studied. However, this research has not specifically discussed the Selwasa language in Marantutul Village, especially in the context of transfer of learning this language in informal education. The study conducted by Luturmas et al. (2022) shows that the Selwasa language is still used in the lives of the people of Batu Putih Village and there are efforts to maintain the Selwasa language despite the use of Ambonese Malay.

### 3. Methodology

Research methods refer to a series of steps taken by researchers to collect information or data, as well as analyze the data that has been obtained. The steps followed by researchers in this study will be explained in the following image:

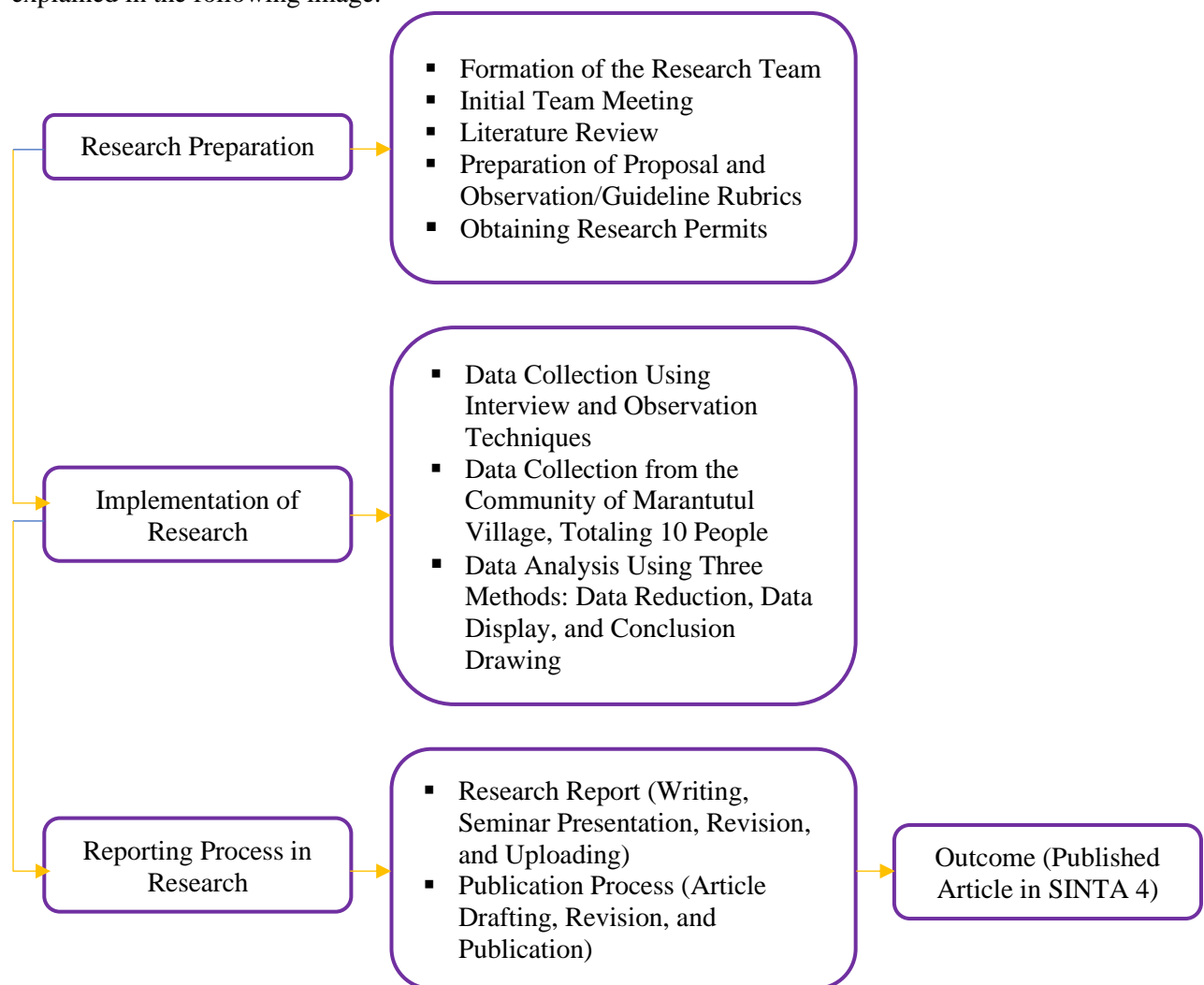


Figure 2 Research Flow Diagram

Research preparation consists of 1) forming a research team, 2) initial meeting of the research team, 3) reviewing the literature, 4) preparing a research proposal and preparing an observation rubric and interview guidelines, and 5) making a research permit.

The research was carried out using a qualitative approach with a case studies design. According to Emzir (2012), a case study is a qualitative research that seeks to find meaning, investigate a process, and gain in-depth understanding and understanding of an individual, group, or situation. Case studies are usually used in research because of problems or obstacles, but this does not rule out the possibility because of their success or superiority (Sugiarto, 2017).

Data in the form of transfer of learning Selwasa in informal education was obtained using interview and observation data collection techniques. The data was taken directly from the Marantutul Village community, totaling 10 people, namely 4 parents, 3 children and 3 community leaders in Marantutul Village.

Miles and Huberman revealed that data analysis techniques were carried out in three ways, namely: 1) data reduction, 2) data display, and 3) drawing conclusions (Moleong, 2017). Data reduction means summarizing and focusing on things that are considered important, so that data reduction can provide a clear picture so that it can make it easier for researchers to carry out the next stage. After carrying out data reduction, the next stage is data presentation.

Data measurement used is through triangulation, which is a method that combines various data collection techniques and utilizes various available data sources (Moleong, 2017). Researchers use one type of triangulation, namely source triangulation. This approach is taken so that the data presented in the research results is truly objective. The validity of the data was tested by comparing the results of interviews obtained from parents, children and community figures to ensure the consistency and validity of the information received from each source.

In this research, the data is presented in the form of narrative text. After that, conclusions are drawn. Conclusions are drawn based on research findings.

In general, this research is divided into three stages, here are the explanations: First, the research report which consists of creating a research report, research report seminar, revising the research report, and uploading the report. Second, publications in the form of research findings that have been carried out will be processed and analyzed as well as concluded and made into a draft article. Next, the article is submitted to the planned journal. After being accepted by the journal manager and getting the results of the article review, the researcher will make improvements to the article according to the review notes, and submit the revised article. Third, the division of team tasks consists of: 1) the team leader is tasked with conducting literature searches and studies, determining samples, collecting data, analyzing data, making reports and sending research reports, then compiling articles and then publishing the articles in the accredited national journal SINTA, 2 ) team members are tasked with assisting in searching and reviewing literature, creating research instruments, collecting data in conducting research, analyzing data, and assisting the team leader in writing reports and sending research reports, 3) the first student collects, manages and analyzes data. Write progress reports and final reports, and help draft articles. The second student prepares the technical needs of the research, assists in collecting data, documenting and compiling transcripts of interview results.

#### **4. Results and Discussions**

Marantutul Village is located at the coordinates Latitude -7.7929 and Longitude 131.1333. It has an area of 31.50 km<sup>2</sup> or 5.30% of the sub-district area, namely 2941.16 km<sup>2</sup> and is approximately 25 km or 28 minutes from the sub-district town and 38 km or 43 minutes away by vehicle from the district city.

Marantutul Village is one of 9 villages in the Wermaktina District area, such as Batu Putih Village, Kamantubu Village, Makatian Village, Rumah Salut Village, Temin Village, Welutu Village, Werata

Village, and Wermatang Village. Marantutul Village is located on the coast with the highest rainfall occurring in June, namely 784.3 mm and the number of rainy days is 29 days. Meanwhile, the lowest rainfall occurred in September, namely 21.7 mm and the number of rainy days was 7 days.

Based on its geographical location, Marantutul Village is located in an area with boundaries, namely: 1) to the north it borders Wermatang Village, 2) to the South it borders Batu Putih Village 3) to the West it borders the West coast of Yamdena Island and the Banda Sea, and 4 ) to the east is bordered by Batu Putih Village.

Marantutul Village has a population density of 22 per km<sup>2</sup> or 698 people consisting of 1 community unit and 3 neighborhood units with details of 342 men and 356 women.

Regional languages are an important cultural heritage in maintaining cultural diversity, making Indonesia a country rich in culture. In this case, preserving the Selwasa language is part of supporting the development of regional languages. This effort is important to maintain local identity and strengthen the cultural heritage of the Marantutul Village community as well as contributing to linguistic diversity in the Tanimbar Islands Regency and Indonesia as a whole.

Selwasa language is a regional language spoken on the west coast of Yamdena Island and is one of five regional language families in Tanimbar Islands Regency after Yamdena language, Fordata language, Selaru language and Makatian language.

#### **4.1 How Society Transfers the Selwasa Language Learning Process in Informal Education**

Selwasa language will survive if the number of young speakers is increased and preserved by means of transfer of learning, which is one of the main concepts in learning. This transfer is often considered the main goal in the learning process, where learning success is measured by the extent to which children are able to apply what they have learned to different contexts. The more effective the transfer, the more successful the learning process itself. According to Crow & Crow, as quoted by Mansyur (2019)., learning transfer is the transfer of knowledge and skills from one learning situation to another learning situation. Abrams & Reber also state that learning transfer refers to the transfer of learning skills obtained in one context to be able to be applied in other relevant contexts (Mansyur, 2019).

According to Fanani (2014), methods are methods for delivering learning material in order to achieve learning objectives. The knowledge and skills a person acquires from previous learning experiences often influence the ongoing learning process.

Learning transfer can be carried out in informal education, where interaction between parents and children takes place intensively. As for informal education according to Livingstone as quoted by Syaadah, Ary, Silitonga, and Rangkuty (2022), is any activity that involves the search for knowledge, understanding and skills that occurs outside of school. So, method is a method used to transfer the Selwasa language by utilizing the family environment, in this case the parents who apply it to the children they influence to achieve a result. In this way, the Selwasa language will continue to be used in the daily lives of the people of Marantutul Village, both as a means of communication, interaction, socialization, and as a cultural heritage from their ancestors.

Based on the results of interviews, the people of Marantutul Village, in this case parents, transfer Selwasa language to their children by getting used to using Selwasa language in daily conversations. Children as individuals who are still learning need examples from their family environment. Because parents have the most time to interact with children and have the greatest influence in shaping children's obedience, this ability can be utilized to teach Selwasa language, so that Selwasa language can be passed on as part of the culture of the Marantutul Village community.

Apart from that, the people of Marantutul Village provide an understanding that Selwasa is a regional language which has a significant role in the nation's culture and civilization. Indonesia still has many regional languages, there is a possibility that the Selwasa language could become extinct and only

become a story for future generations, so the Selwasa language must be maintained and preserved through informal education, where interaction between parents and children occurs intensively.

Furthermore, the people of Marantutul Village interact with their children using Selwasa, because it cannot be denied that one of the main causes of the threat of extinction of regional languages is the lack of native speakers, so that Selwasa language literacy can be preserved and passed on to the next generation.

Based on the results of observations, it appears that the people of Marantutul Village are getting their children used to using Selwasa in daily conversations, so that Selwasa will not become extinct because the number of young speakers will be increased and preserved.



Figure 3 Community Conversation Using Selwasa

Based on the results of interviews, the people of Marantutul Village encouraged their children to ask questions about things that were difficult to understand, and invited them to record newly learned vocabulary. This step will help avoid mistakes in the use of the Selwasa language and maintain its sustainability. Because maintaining and preserving regional languages is a matter of how it is done. In order for regional language literacy as a cultural heritage to be maintained, it needs to be preserved through note-taking activities. By taking notes, the Selwasa language will have a more authentic value that is maintained.

Based on the results of observations, it can be seen that there are Selwasa language learning activities. This aims to help children avoid mistakes in using the Selwasa language as well as playing an important role in preserving the language. Through this active involvement, children not only learn better but also help maintain the continuity of the Selwasa language in their communities.



Figure 4 Community Activities in Learning Selwasa Language

Based on the results of interviews, the people of Marantutul Village transferred the Selwasa language through active participation by encouraging their children to express themselves using the regional language in creative ways, such as writing poetry and short stories. This not only helps children enrich their vocabulary and understanding of the regional language, but also fosters a sense of love and pride in their cultural heritage. Through literary works, children can develop language skills while preserving regional languages as an important part of cultural identity.

Based on the results of observations, it can be seen that there is creativity in expressing regional languages by writing poetry and short stories in Selwasa, so that it can strengthen cultural identity and preserve the Selwasa language among the younger generation.



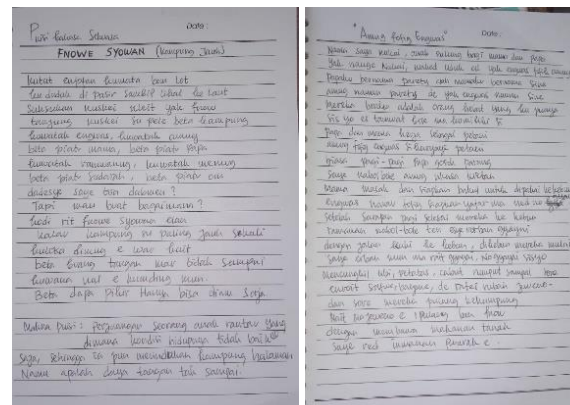


Figure 5 Selwasa Language Poetry and Short Stories

Based on the results of interviews, the people of Marantutul Village also encourage the use of Selwasa in their daily lives by getting used to using Selwasa at home, one of which is through traditional games. These traditional games not only strengthen family relationships, but also play an important role in deepening the understanding and use of local languages, especially among children. In this way, the Selwasa language becomes a natural part of daily activities and is passed on more effectively to the next generation,

Based on the results of observations, it can be seen that the use of Selwasa as part of daily activities, such as playing, children can learn and practice the language naturally. This not only strengthens their language skills, but also keeps the Selwasa language alive and relevant in people's lives,



Figure 6 Traditional Games Using Selwasa Language

Based on the findings above, the community in Marantutul Village, particularly parents, has successfully transferred the Selwasa language into daily life. The family environment has become a key linguistic setting that provides stimulation, supporting children in language acquisition and enabling their language abilities to develop optimally. The family environment is often referred to as informal education since this is where the educational process, including language acquisition, first begins.

Language acquisition is the process by which humans gain the ability to perceive, produce, and use words for comprehension and communication. This capacity encompasses various abilities, such as syntax, phonetics, and a broad vocabulary. Acquired languages may be vocal, as in spoken languages, or manual, as in sign languages. Language acquisition is categorized into two types: first language acquisition (mother tongue) and second language acquisition (target language).

First language acquisition, often referred to as the mother tongue, occurs when children learn a language through imitation in their family environment. At this stage, children learn without consciously realizing that they are acquiring language. According to Vygotsky, as cited by Rusyani (2008), first language acquisition takes place through a child's interaction with their environment. While children are born with innate potential known as the language acquisition device (LAD)—a hypothetical mechanism that



allows them to quickly grasp language—this potential only develops optimally when the child receives adequate stimuli from their surroundings.

After mastering the first language, the need for broader communication arises, particularly to support personal development. This need motivates individuals to learn a second language. Unlike the natural and unconscious acquisition of a first language, second language learning is a deliberate process. Second language acquisition is strongly influenced by the environment, which plays a major role in facilitating this process.

The linguistic environment includes all aspects of what learners hear and see related to the second language they are learning. According to Roekhan and Nurhadi (1990), this environment can be divided into formal and informal settings. Dulay and Ellis as cited by Roekhan and Nurhadi (1990), explain that formal environments involve structured language learning focused on consciously mastering linguistic rules. In contrast, informal environments are associated with everyday interactions, such as with family or friends, which are not tied to formal language rules but are instead based on spontaneous communication.

Krashen, as cited by Roekhan and Nurhadi (1990), identifies two ways in acquire a second language. The first is through informal learning, resembling how children acquire their mother tongue, known as acquisition. The second is through formal learning in classrooms, involving grammatical instruction, known as learning.

The process of language acquisition, whether for the first or second language, is explained by various theories. Two foundational and widely used theories are behaviorism and cognitivism.

Behaviorism posits that individuals are not born with innate abilities; instead, the environment plays a pivotal role in language acquisition. In this theory, the environment is the primary factor that facilitates language learning. Mcdonough (1981) emphasizes that behaviorism highlights the environment's role in providing stimuli for imitation, reinforcement, and both positive and negative reactions. In this model, the external environment serves as a source of linguistic models and mechanisms for processing responses, which include: 1) verifying accuracy, 2) differentiating the relevance of stimuli, and 3) adapting to new situations.

Littlewood (1984) also stresses that behaviorism views a child's environment as the main factor influencing language acquisition. The environment provides models for imitation and rewards that help children construct their linguistic knowledge.

Cognitivism, like behaviorism, acknowledges the essential role of the environment in language acquisition. Littlewood (1984) highlights that interest is a factor influencing a child's internal processes. However, the environment is the primary trigger for these internal processes, offering children materials suited to the context in which they live. Subyakto, as cited by Purba (2013), adds that children are born with innate abilities, such as linguistic rules and procedures, which allow them to process linguistic data from their environment.

The environment's role in language acquisition is further supported by Dulay (1982), who argues that the quality of the linguistic environment significantly determines learners' success in acquiring a new language. Parent play a critical role in introducing language. Huda (1987) through Krashen's input hypothesis, explains that second language learners can only acquire language by understanding the messages conveyed to them. With the support of context, prior knowledge, and existing linguistic abilities, learners can comprehend discourse even when grammatical structures are not formally taught.

Ellis (1989) divides the linguistic environment for language acquisition into two main categories: formal and informal. These environments play important roles, such as: 1) enhancing the variety of language use according to different situations, 2) helping learners use language more accurately according to rules, and 3) providing satisfaction to learners seeking to understand specific language norms or rules.

Parents and society, as part of the environment, play a crucial role in the process of language acquisition, whether it involves the first or second language. The environment serves as a key factor in language acquisition. Parents and society significantly contribute to introducing language to children. Similarly, the quality of the language environment greatly determines a learner's success in mastering a language. This aligns with behaviorist and cognitivist theories, both of which recognize the critical role of the environment in language acquisition.

Behaviorist theory emphasizes the role of the environment in providing stimuli for imitation, while cognitivist theory highlights the environment's role in triggering children's internal processes. Thus, it is clear that the environment plays an essential role in the language acquisition process, for both first and second languages. Therefore, understanding the role of the environment in language acquisition and optimizing it to support the process of learning the Selwasa language is of great importance.

#### **4.2 Learning Strategies Used in Transferring Selwasa Language in Informal Education**

The learning process in informal education does not solely focus on transferring knowledge from parents to children but also occurs naturally through hands-on activities involving children in daily experiences. This approach aims to help children understand the meaning, benefits, and goals of learning while raising their awareness of the importance of knowledge and skills for their future.

Transfer of learning refers to the ability to apply previously learned knowledge and skills to new situations. This highlights the significance of effective learning strategies in achieving learning objectives efficiently (Putrawangsa, 2018). According to Oxford (1990), strategies are a set of specific actions taken by learners to make the learning process easier, faster, more enjoyable, autonomous, effective, and applicable to new situations or contexts.

Researchers have found that the process of learning the Selwasa language in informal education can be carried out using strategies that enhance understanding and use of a second language, with Selwasa as the target language. Parents and the community play a crucial role in informal education, as they are responsible for determining the most appropriate and effective learning strategies. Their understanding of the child's conditions, situations, and the various aspects influencing the learning process makes their role essential.

Several factors must be considered before selecting a learning strategy to ensure the decision is both optimal and effective. Thus, understanding the dynamics of the child and the learning context becomes a key factor in choosing the right strategy. As Gulo (2008) stated, there is no single strategy that can be deemed the best; rather, the most suitable or effective strategy should be employed. A strategy is considered effective when individuals can comprehend and act in alignment with the objectives of the learning process. Furthermore, Oxford (1990) emphasized that learning strategies are value-neutral, meaning they cannot be categorized as inherently good or bad. Learning strategies are highly beneficial for learners when they align with the learning tasks and the learners' styles. In such cases, learning strategies can make the process easier, faster, more enjoyable, more independent, more effective, and more transferable to new situations.

The goal of learning the Selwasa language in Marantutul Village is to help children understand their regional language, which is a cultural value and local wisdom, amidst the growing influence of external cultures and advancing information technology. The rapid progress of modern times has led younger generations to favor other languages perceived as more prestigious, causing a decline in the use of regional languages. To address this, the cognitive, affective, and psychomotor domains are integral to the learning process. Parents and the community not only teach the regional language but also strive to ensure its preservation, enabling the language to remain a vital part of their cultural heritage.

Second language learning strategies are designed to help individuals understand and use the target language more effectively. According to O'Malley & Chamot (1990), learning strategies involve direct

actions by individuals to develop language skills, which are closely related to language achievement and proficiency.

The strategy for learning the Selwasa language in informal education requires a comprehensive and effective approach. By understanding the needs and conditions of children and involving parents and the community, the learning process can become easier, more enjoyable, and more effective.

The results of interviews and observations indicate that children learning to speak the Selwasa language can be categorized into two strategies: direct strategy and indirect strategy. According to Oxford (1990), direct strategies involve the active acquisition, storage, and use of information, often relying on individual memory. In contrast, indirect strategies are more closely related to social interaction during the language learning process.

Direct strategies include accustoming the use of the Selwasa language in daily communication, such as engaging in practices like direct pronunciation, vocabulary teaching, reading, and sentence structure arrangement. Children, as individuals in the learning stage, need role models from their family environment. Parents, who have the most interaction time and significant influence in shaping children's behavior, can use their roles to teach the Selwasa language while instilling the understanding that this is a regional language with important cultural and civilizational value. This becomes crucial because one of the main factors contributing to the endangered status of regional languages is the decreasing number of native speakers. Therefore, Selwasa language literacy can be preserved through informal education that occurs in intensive interactions between parents and children. In this way, the Selwasa language can continue to be passed down and maintained as an important part of the cultural heritage of Marantutul Village.

Memory strategies are methods used to help individuals remember and acquire new information. According to Suwarna and Subekti (2017), there are two main conditions to understand how someone learns and applies learning strategies. First, the importance of the prior knowledge or new information possessed by the individual. Second, how the brain processes that prior knowledge or new information. These two aspects are interrelated in supporting the effectiveness of learning and mastering new material.

Memory strategies, as part of direct strategies, are used to remember and acquire new information. This process makes use of prior knowledge and experience by engaging memory in learning vocabulary or language structures. Children do not only learn the language passively, but also practice it through dialogues with parents, siblings, friends, and the surrounding community.

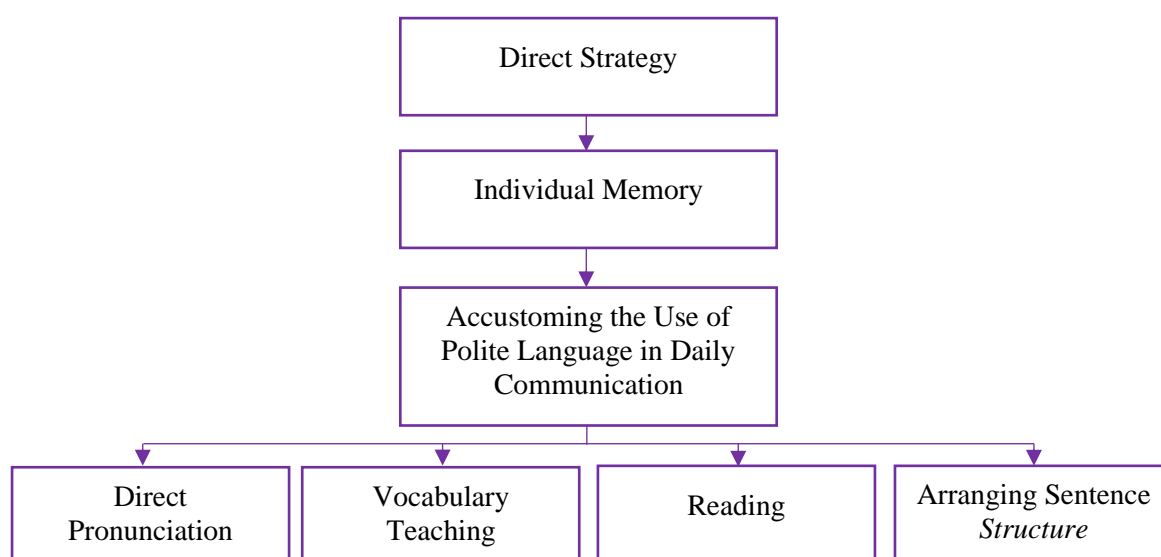


Figure 7 Direct Strategy

Indirect strategies include the use of games, where parents accustom the use of the Selwasa language at home through traditional games. Furthermore, they encourage creative self-expression using the regional language, such as writing poetry and short stories, participating in group discussions about challenging topics, and recording newly learned vocabulary.

Social strategies are an indirect approach to language learning, where the child actively engages in the social world. Unknowingly, children learn the language through interactions and social activities with others (Suwarna & Subekti, 2017). This strategy enables children to acquire language naturally through daily social experiences.

Social strategies, as indirect strategies, are used to actively engage children in the social world. Without realizing it, children learn the language through social activities, such as asking for clarification, collaborating with others, and learning from more proficient speakers. This strategy also includes fostering empathy and maintaining relationships with others through the development of understanding the Selwasa language. With this strategy, children learn to speak, interact, play, and socialize with parents, friends, and their surrounding environment. These social strategies support holistic language learning, covering both linguistic and social aspects comprehensively.

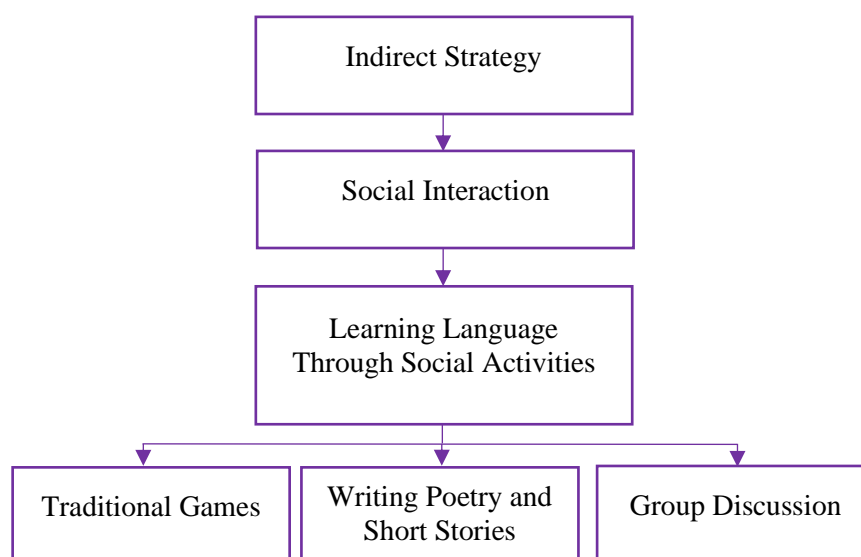


Figure 8 Indirect Strategy

These two strategies not only help children understand conversations better but also boost their confidence in using the Selwasa language naturally in social settings. This process enhances children's thinking skills in applying their knowledge of the Selwasa language to broader life contexts, preparing them to face social challenges and adapt to various situations.

## 5. Conclusion

Based on the results of the research and discussion, it can be concluded that the ways parents and the community in Marantutul Village transfer the Selwasa language learning process in informal education are as follows: 1) Encouraging the use of the Selwasa language in daily communication, which involves practices such as direct pronunciation, vocabulary teaching, and reading. 2) Motivating self-expression using the local language in creative ways, such as writing poetry and short stories, engaging in group discussions on challenging topics, and recording newly learned vocabulary.

The learning strategies employed in transferring the Selwasa language in informal education include: 1) Direct Strategy: This involves encouraging the use of the Selwasa language in daily communication through activities such as direct pronunciation practice, vocabulary teaching, reading, and sentence structure formation. 2) Indirect Strategy: This encompasses social strategies, such as integrating the Selwasa language into traditional games at home, encouraging self-expression in creative ways (e.g.,

writing poetry and short stories), engaging in group discussions on challenging topics, and recording newly learned vocabulary.

### 5.1 Limitation

This research only applies within the scope of the community who are participants in this research and live in Marantutul Village. The number of speakers of Selwasa is starting to be limited, due to a lack of feeling of ownership in using Selwasa and preferring to use Ambon Malay as a language of communication. This limitation can be seen when they have difficulty communicating using Selwasa.

### 5.2 Suggestion

The researcher recommends that this research be continued through community service assistance to parents and community leaders in Marantutul Village in developing methods, developing teaching modules and implementing Selwasa language learning.

## Acknowledgment

The researcher would like to thank the parents and community leaders of Marantutul Village who have provided the time and place to carry out this research. Likewise, the researcher would like to thank Lelemuku Saumlaki University as a tertiary institution which provided the opportunity for researchers to indirectly care about the importance of understanding and preserving the Selwasa language and the cultural values contained in it. Researchers also thank the Marantutul Village Government for providing complete and easily accessible data.

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