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# The Practice of Religion & Its Influence on Hatuhaha Language Shift in Central Moluccas

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## ABSTRACT

By the trade and the spread of Islam, Malay language (BM) was introduced. Hatuhaha language (BHT) and Malay language (BM) were used based on their needs. When Portuguese and The Netherlands ruled there, Hatuhaha communities (HA) forced down from the mountain and occupied the coastal areas. The use of Hatuhaha language (BHT) began to be prohibited; especially in the Hulaliu village which have been Christianized. On the contrary, in the four villages which were not Christianized, Hatuhaha language (BHT) was limited use because they did not always have business with the colonial. Furthermore, religious fragmentation occurs gradually, and impacted sociologically on the development of Hatuhaha language (BHT). This phenomenon is then examined by quantitative and qualitative approaches that utilize the library study method, observation, survey, and interview. The results showed that in addition to the factors of colonization and Christianization, religious practice in Hatuhaha community (HA) has given more significant impact on Hatuhaha language (BHT) shift. It could be shown through correlation test by using *Chi-Square* on the level of frequency in using Hatuhaha language (BHT) on the domain of family, religious, and custom.

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## 1. Introduction

Hatuhaha language (BHT) is the local language spoken by people who inhabited the northern peninsula of the Haruku Island (Figure 1). The island is located on Central Moluccas district, and its capital is Pelauw. Haruku Island is geographically located on 1280, 42° - 1280, 36° West Longitude and 30, 28° - 30, 42°, while it is administratively bordered with the Banda Sea in the south, the Ceram Strait or the Patasiwa Strait in the north, the Sirsawoni Strait or Saparua Strait in the east, and the Haruku Strait in the west. The Island of 150 km<sup>2</sup> width is part of Lease islands clusters (Figure 2), which is about 40 km from Ambon city as the Capital of Moluccas Province on the island of Ambon (BPS, 2012).

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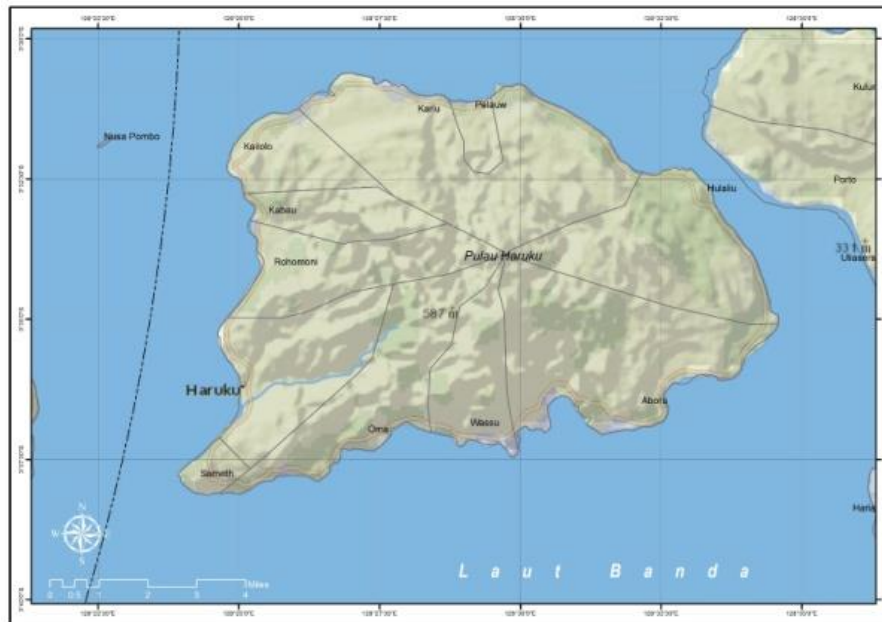


Figure 1. Haruku Island Map

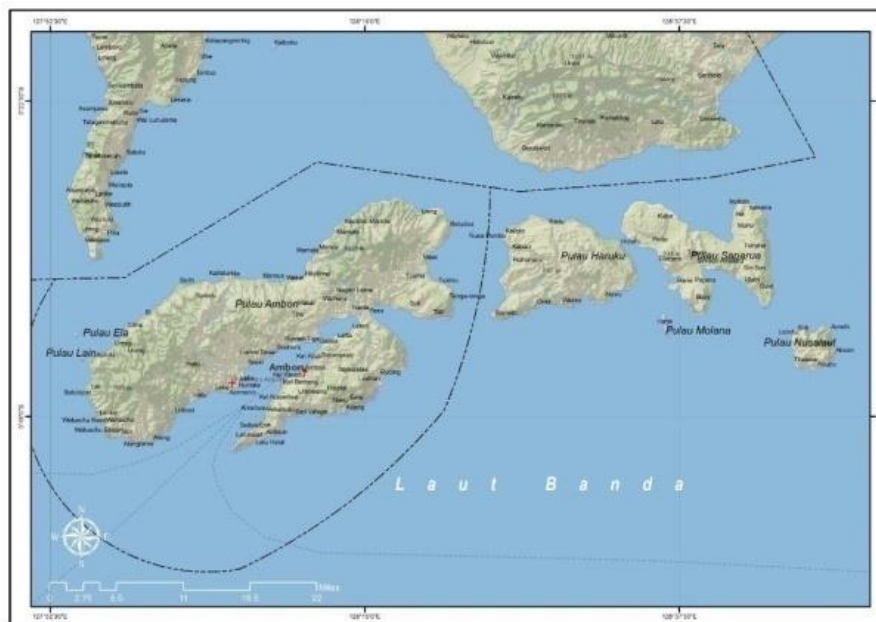


Figure 2. Ambon Island &amp; Lease Islands

BHT speech community inhabited the northern peninsula of the Haruku island known as ‘*Uli Hatuhaha Aman Rima Lou Nusa*’ five villages who live together in one of island or commonly known as *Hatuhaha Amarima* community (HA). The fifth countries or villages are Rohomoni, Kabauw, Kailolo, Pulauw, and Hulaliu. HA community is a community that is relatively homogeneous because most of its members come from the line or the same tribe. The same ethnic marriages were in minimal scale, and the newcomers were not much there. In communication activities, HA community also uses Malay Ambon (BMA) or some people called it as Ambon dialect, and Indonesia language (BI), besides the BHT is also used as their local language.

The local language of HA community is basically similar (both in terms of grammar, and lexicon) to the language used by people who inhabit the southern peninsula, which was introduced as *Uli Buang Besi* community (BB). The difference is the language situation which is strongly influenced by the social situation

in both peninsulas. First, concerning the social-religion situation, majority of HA community are Moslem because of the four villages consist of mostly Moslem population, and one village is Christians. While, the whole BB community inhabited on the six villages in the southern peninsula, and one village that moved by the The Netherlands Government inhabited to the northern peninsula is Christians. Second, is regarding to the language function. HA community is still actively using the BHT in everyday communication; whereas BB community may be regarded only use HRK in traditional rituals. Speakers who are still able to use HRK were on average of 70 years and over, with a vocabulary relatively limited due to lack hearer to interact with the language. Third, is concerning the naming of the language. HA community named their local language as BHT based on the name of their community, while BB community called their local language as Haruku language (HRK) follows the name of Haruku island where they lived, the village which had become the center of the The Netherlands government in colonial era, namely Haruku village.



Figure 3. Both Peninsulas of Haruku Island

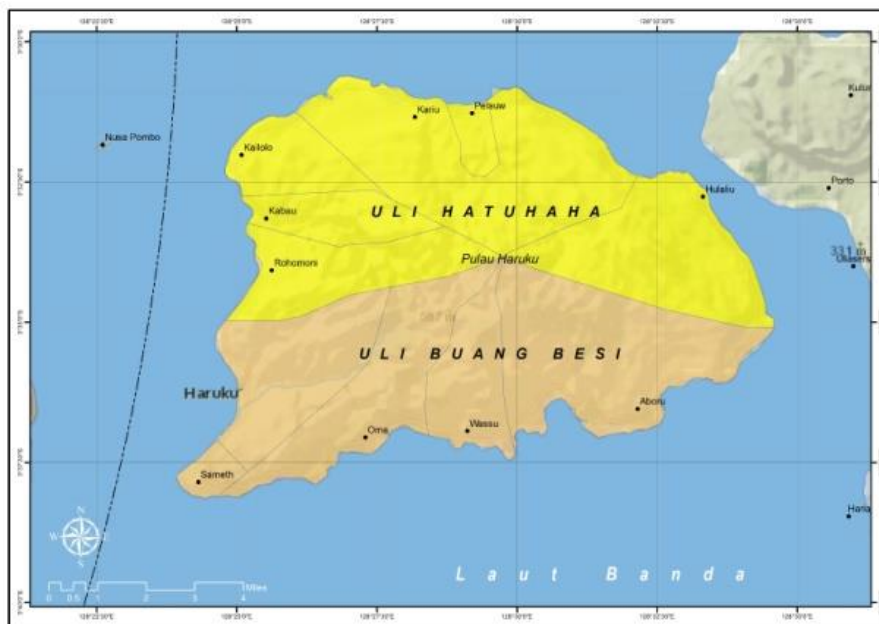


Figure 4. Uli Hatuhaha & Buang Besi Map

The main factor that causes the difference above is the inclusion of Moslem around the end of the XIV century (Handoko, 2013), and Christians at the beginning of the sixteenth century (Cooley, 1987) in Central Moluccas. Both religions are gradually replaced the original or traditional religion called "tribal religion" which basically was not expansive. The Moslem expansion had accommodated local elements so that local language still exists and coexists with Malay language which is used as *basantara*. Instead of several informants told that people who expanded Moslem at the time were also adopted the local language in order to involve in with the local community. However, before the Moslem expansion touched the entire region of Central Moluccas, Portuguese presence interrupted it, so they expanded the Catholic religion besides trade on the area. As a result, BB people who were not Moslem then accepted Catholic. Subsequently, after they were Christianized in the The Netherlands colonial period, they were strictly prohibited to use the local language. Due to pressure of powerful colonial, custom and local languages of the Christianized villages in the southern peninsula was finally dying. Based on the interview data by Souisa (2008) in fieldwork on the Ceram island, there is recognition of some informants that at the time they were not allowed to speak native language freely on the Dutch era. So they will be punished by Dutch officials for using the language.

Most of indigenous languages in Christian villages have become extinct, and the shift occurs to the *lingua franca* of the region (Muhadjir use the term local Malay language), namely Ambon Malay. Similarly, indigenous languages in the Moslem villages were switched due to narrow function of the native language (narrowing of the domain), although its use is still visible between all generations. In Muslim villages which are integrated in unity Hatuhaha Amarima, the language began to noticeably shift at the post-independence of the Republic of Indonesia (Rumahuru, 2010).

Through his research on Buru Island, Grimes, (2010) also noted that the population in Moluccas province was estimated to comprise over 50% Moslems and 50% Christians, frequently use the religion differences in explaining the ecological view of their languages. On the other hand, the Christian community was assumed to have no longer using regional languages in intra-ethnic communication (vernacular languages), and has been switched to the Ambon Malay. On the contrary, the Moslem community stated that they still retain vernacular languages, and Ambon Malay language is used as the second language. This situation tends to occur in the certain villages located around the capital city of Moluccas Province on the Ambon Island, and the villages located near to the Ambon Island.

Grimes's description above has emphasized that the socio-historical aspects of Central Moluccas community, socio-linguistically, greatly affect the development of local languages there, including local language in Haruku Island. Moreover, the position Haruku Island surrounded by the Ambon Island in the west, Saparua in the east, and the Ceram Island in north and relatively close to the islands, and supported by the means of transportation are increasingly inadequate, then the population on the island is also easily mobilized. According Rumahuru (2012) many people of Pelauw traded up to Ceram Island. In addition, the people of Pelauw and Kailo also worked as traders in the markets in Ambon City. However, the Hulaliu were more mobilized to Saparua (in Porto village) because it is located directly opposite to the coastal Hulaliu village (it only takes 15 minutes to cross to get there by speedboat), and the Hulaliu people bought their daily needs in the market in Porto on Wednesdays and Saturdays. No wonder that someone from Hulaliu village married to someone from Saparua Island.

Therefore BMA was spoken dominantly in daily activities at Ambon city, and BI was used on official domains, so HA community who lived there used BMA and BI. Similarly, in Saparua, most villages which have lost their local language communicated by using BMA. Local languages which were used in Ceram island (Alune and Wemale languages) were quite different from BHT so that they used BMA to bridge interaction there. Thus, a high mobilization would affect the shift of BHT for its usage was increasingly limited.

Based on the phenomena above, it can be said that the local languages are not only growing in a historical setting in particular, but also they evolved based on their interaction with specific social environment, the intersection among the areas resulted a language would meet with the other languages and gave an impact to the language use. In this case, the presence of Moslem and Christianity in the HA community has intensified the language contact between the BHT and the BMA as a *lingua franca*. Then, both religions are increased and followed by linguistic dynamics in Hatuhaha community. Accordingly, the issue raised here is how does religious practice influence the Hatuhaha language shift (BHT) on the Haruku Island? Thus, the hypothesis of this research is there is a significant influence of religion practice to the BHT shift. The purpose of this research is to explain the effect of religion practice on the Hatuhaha language (BHT) shift on the Haruku Island.

Hence the language shift is closely related to the language preservation. As the study reported by Latupapua & Maspaitella (2013) that entitled *Preservation Tana Language as a Custom Language in Central Moluccas*

*District* is worthy to be explored because it was reported that the Tana language (hereinafter abbreviated as BT), is an "old language" used by residents on Ambon island and Central Moluccas (includes Haruku Island, Saparua, Nusalaut Island, and Ceram) as a medium of oral tradition before the arrival of Europeans already severely threatened. This was caused by the presence of dominant languages like (i) Ambon Malay language used both in daily communication as well as in certain traditional rituals; (ii) the Indonesian language used in official communications or on ritual domain; (iii) foreign languages used by the younger generation as the effects of formal education in schools.

One year before that, [Latupapua & Maspaitella \(2013\)](#) also conducted a preliminary study on Kapata: Oral Literature in Central Moluccas which resulted that Tana language (BT) was a weak language as the indigenous language and culture because of: (1) the reduction in the number of speakers, with the convergence in the age group > 60 years; (2) The interest of the younger generation is very decreased to study BT through its participatory efforts in traditional rituals.

After Moslem came around the 14th century, people began to embrace Islam, but the custom remains as strength that continues to be traditionalized, and ancestors became a figure not only respected, but also imbued in every day life. The phrase that always sounds in HA is '*katong pung tete nene moyang su biking, katong jaga akang bae-bae*' things that have pursued by our ancestors, we should keep them best'. The phrase implies a message of sustainable for generations to maintain and preserve the things that had been done by the ancestors, and they should not be broken. Thus, in its development, it can be said that original religion of Hatuhaha was then assimilated or immersed in Moslem ([Uhi, 2014](#)).

When the Islamized process occurred in HA, Portuguese came in the early of 15th century and ruled until the early 17th century in purpose of the spice trade and the Catholic mission. The mission was then triggered tensions and wars between the Islamized HA and Portuguese. As a result of the war, known as the Allaka War, Hulaliu was separated by the Portuguese and they accepted Catholic baptism. When Portuguese were defeated by the Dutch in the 17th century, Hulaliu was Christianized and became a Christian village until now ([Tutuarima, 2009](#)).

Furthermore, Islamic groups in HA have divided themselves into two groups, namely the Islamic Sharia and Islamic custom or tradition. The majority of Islamic Sharia groups were in Kailolo, indigenous Islamic groups in Rohomoni village. The union of Sharia groups and indigenous groups were in Pelauw and Kabauw villages ([Rumahuru, 2012](#)). Meanwhile, a group of Christians now is already pastored by two denominations, the Moluccas Protestant Church (GPM) and the Assembly of God Church (Assemblies of God). Masehi Allaka Religion is no longer society ([Uhi, 2014](#)).

In his writings concerning on the indigenous Islam in Central Moluccas, [Bräuchler \(2010\)](#) reviewed that in the course of social life in Hatuhaha faced many collisions, among the emergence of Islamic groups and Islamic Sharia. The custom group ran Islamic religious life in accordance with custom, while the Islamic Sharia ran religion in accordance with the teachings of Moslem.

Before that, [Maspaitella \(2008\)](#) who brought his theological perspectives discussing on the issue of the Gospel and custom in the Moluccas Protestant Church (GPM) suggests that the encounter of Abrahamic religions with community of *religious tribes* 'original religion' in Moluccas took place in two situation, dialogal situation and expansive situation. The Dialogal approach occurred toward trade missions and humanitarian action. Because this mission was attached to the mission of evangelism, it seems that the dialogal approach was the one adopted by Moslem broadcasters, as discussed by [Handoko \(2013\)](#) reported that the image and identity of Moslem in Moluccas, particularly on the Haruku island was an integrative and inclusive Moslem because it tended to accommodate the elements of local culture and local traditions. Therefore, the tradition of ancestor veneration is still ongoing and survived because the presence of Moslem before, people there already believe in the divinity and respect the ancestor or ancestors. Instead, the application of evangelism strategies implemented expansionary, without looking at the structure of the original belief that has long been rooted in the community, and has also less attention to local culture; even by using this approach evangelism takes place by positioning itself on the dominant structure ([Maspaitella, 2008](#)).

From interviews conducted by researchers at Rohomoni, Kabauw, and in Hulaliu, it needs to be raised thumb because the two communities separated by religion did not feel different from one another. Instead, they support each other, and keep working together as a communion of communities Hatuhaha intact.

To study about the effect of religious practice to this BHT shift, theories or views associated with the shift and the preservation of language will be used.

One of the factors contained in 14 UNESCO documents in connection with the rescue program languages that are endangered or dead is trends in exiting language domains

Table 1. Language Domains

Degree of Endangerment	Grade	Domains and Functions
Universal Use	5	The language is use in all domains and for all functions
Multilingual Parity	4	Two or more languages may be used in most social domains and for more functions
Dwindling Domains	3	The language is use in home domains & for many functions, but the dominant language begin to penetrate even home domains
Limited or Formal Domains	2	The language is used in limited social domains and for several functions
Highly Limited Domains	1	The language is used only in a very restricted domains and for a very few functions
Extinct	0	The language is not used in any domain and for any functions

Based on the discussion above, it can be said that the language shift is the shift to a different language speakers. Threats resilience of language can come from inside the speaker, which is characterized by a negative attitude towards its own language speakers, and external threats which can form a political policy, demographics, urbanization or population mobility, the influence of culture, education, and religion.

One factor that has contributed in connection with language preservation is the patterns of language use. That is, the preservation of language will be seen in the fact his form when a language is still used in certain situations. No language in the context of the use of institutional (institutional context) called domains, which is more appropriate to use a wide or specific language or variety of language than others. There were certain institutional contexts, called domains, in which one language variety is more likely to be appropriate than another. The term was popularized as Fishman domain, an American sociolinguist which defines it as an abstract overview of the topic sociocultural communication, relationship among interlocutors, and the occurrence of communication events in accordance with the social structure of a community speech. Therefore, a domain will involve typical interaction between participants, background, and the topic of conversation. The more the domain of language use of a community, the stronger is its durability. Number of domains is varied according to the number of needs and the language situation of communities studied (UNESCO, 2003).

## 2. Methods

This research uses quantitative and qualitative approaches. Quantitatively, this study describes the significance of the religion impact on Hatuhaha language (BHT) shift, and qualitatively this research presents the facts and linguistic data on the research location, namely Rohomoni, Kabauw, Kailolo, Pelauw, and Hulaliu to present the results of causal hypothesis test.

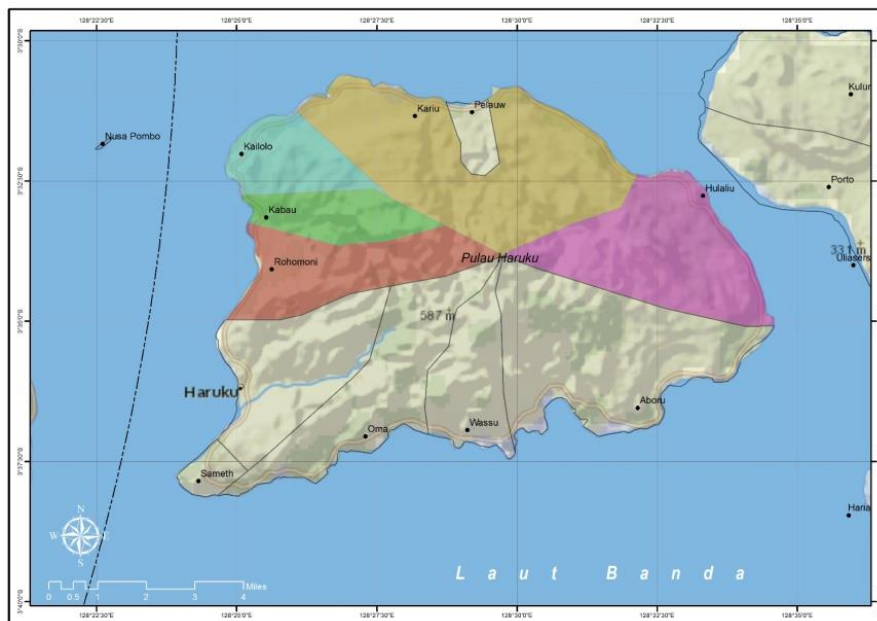


Figure 5. Research Location Map

Based on the population survey Hatuhaha Amarima consists of 19, 893 inhabitants, then it is reduced by the age of 0-9 years equaled to 4, 701 people (researcher assumed that they do not able to read and write fluently for the local context yet), and the rest is 15 192 inhabitants which is then multiplied by 5%, in line with [Holmes \(2008\)](#). Thus, the sample taken is 760 respondents and they are chosen to fill the survey questionnaire distributed in this research.

The questionnaire is intended to collect data on the use of language respondents in the domain of family, religion, and custom. Respondents were asked to choose the answer based on the language used in every domain, namely: (a) Hatuhaha language or BHT; (b) mixed language of Hatuhaha language (BHT) and Ambon Malay or BHT + BMA; (c) Ambon Malay or BMA; (d) a combination of Ambon Malay and Indonesia language or BMA + BI.

Observation (participation) is mostly done by involving in the community of (BHT) speakers intimately as well as not to interfere with their comfort. This chosen method is very important for adequate sociolinguistic description on the language use. Therefore, researchers were trying to live up to the local conditions so that they could recognize the symptoms associated with the use of their everyday language, then they recorded the things that were important in notebook.

Interviews conducted here are in-depth interviews, with questions mostly developed by researcher in tune with the situation observed in each location and obtained from various information pre researches. As a result, the informants in each location which were quite cooperative are willing to explain about the characteristics of socio-cultural, social community activities, as well as local customs.

To enrich the complements of data, sum of the library references and internet searches are used, in improving understanding of these data, researchers used triangulation techniques and resources.

For analysis activity, it began with calculating the frequency to identify how often the BHT language and other languages use which stand together by the speakers in the domain of family, religion, and custom. Next, the correlation test is conducted (crosstab + Chi-Square) to prove if there is a significant influence of religion to the BHT shift. Based on the results obtained from the calculation and the test, then they will be explained in the causal relationship on the following discussion.

### 3. Discussion

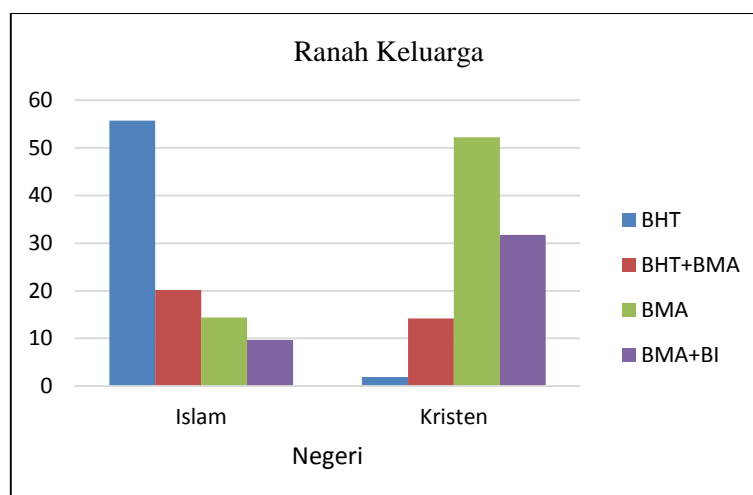
Referring to the [UNESCO \(2003\)](#) document, the meaning of language shift is the shift of language speakers of the original language into a different language. One way to test the use of language in a speech community is the use of the theory of domains. The term was popularized as Fishman domain, an American socio-linguist definition as an abstract overview of the topic sociocultural communication, relationship among interlocutors, and the occurrence of communication events in accordance with the social structure of a community speech. Therefore, a sphere will involve typical interaction between participants, background, and the topic of conversation. Therefore, a domain will involve typical interaction between participants, background, and the topic of conversation. The more the domain of language use of a community, the stronger is its durability. Number of domains is varied according to the number of needs and the language situation of communities studied [Holmes \(2008\)](#).

Therefore, whether the practice of religion influences the BHT shift or not, will be analyzed by the use of language in Hatuhaha community including the domains of family, custom, and religion. The calculation of the language use frequency from both religions can be seen on the *crosstab* and graphs below.

#### 3.1. Frequency of the Language Use on the Family Domain

Table 2. Frequency of the Language Use on the Family Domain based on the Religion Groups

<b>Ranah Keluarga</b>				
<b>Negeri</b>	<b>BHT</b>	<b>BHT + BMA</b>	<b>BMA</b>	<b>BMA + BI</b>
Islam	55.7	20.2	14.4	9.7
Kristen	1.9	14.2	52.2	31.7



Graphic 1. Frequency of the Language Use on the Family Domain based on the Religion Groups

In the family domain, Moslem groups tend to speak BHT for 55.7% of speakers used in communication among families, and 20.2% used interchangeably between BMA and BHT, and only 14.4% used the BMA, and 9.7% used the BMA and BI. Compared to Christian groups that only 1.9% of native speakers used the BHT, and 14.2% used interchangeably between BMA and BHT, it showed that there is a very large percentage of BHT shift on the Christian groups. Based on the tables and graphs it is also shown that obvious shift happened to the Christian groups who used the BMA for 52.2%. So, the difference of using BMA + BI on the Moslem groups was fairly large for 22%.

Based on the interview, the contributing factor is that most parents of Christian families have no longer exposed the BHT to the younger generation (children and grandchildren). They did not teach the BHT to their children and grandchildren because: (i) they never used the BHT with their parents before. Collins (2003) says that around the 18th century many speakers in Christian villages left their local language and switch to Malay language (BM). It is very reasonable because it may facilitate The Netherlands power on the Central Moluccas, so The Netherlands accidentally minimize the local language use by relocating people from their own origin villages to diminish their local traditions which operates with the local language, as well as intensifying the Christian expansion through the church and schools that operate with Malay language; (ii) they actually use the BHT language as a secret language between husband-wife, father-mother so that children did not understand the thing being discussed. On the contrary, most parents on Moslem families still derived BHT to their descendants so that their children and grandchildren are not rigid in daily social life with other ethnic groups.

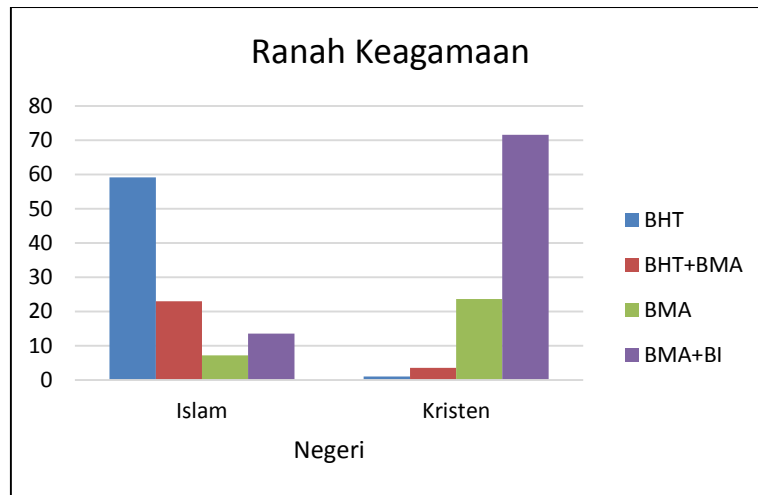
On the other hand, the personal data of respondents who netted through a questionnaire shows that the Christian group is quite a lot of families formed through interethnic marriages or civil compatriot raised outside the traditional territory, which did not use the BHT. Meanwhile, families in the Moslem groups tend to be formed through the intraethnic marriage. Therefore, the language used among members of the family in the Christian group is BMA as an intermediate language, while the Moslem group has the opportunity to be able to use BHT in communication among families.

### 3.2. Frequency of the Language Use on the Religion Domain

Table 3. Frequency of the Language Use on the Religion Domain based on the Religion Groups

Ranah Keagamaan				
Negeri	BHT	BHT + BMA	BMA	BMA + BI
Islam	59.2	23	7.2	13.6
Kristen	1.1	3.6	23.7	71.6





Graphic 2. Frequency of the Language Use on the Religion Domain based on the Religion Groups

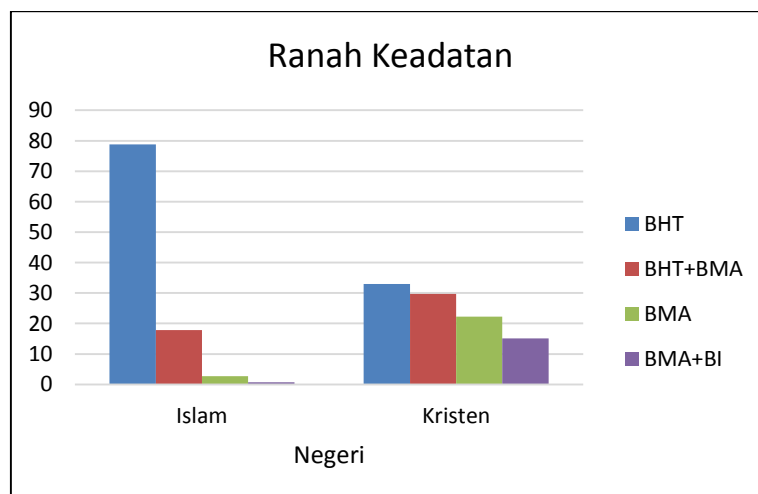
On the percentage of religion domain of BHT Islamic group (59%) showed a significant shift, whereas the Christian groups use the language almost total shift in BMA and BI. In the Moslem groups, the BHT shift in this domain caused by intensive teaching of Moslem (*shariah*) in the BMA and BI languages interchangeably. In addition, there is sacred BHT imposed for Moslem groups Indigenous, which inhibits BHT inheritance sociolinguistically because it is only be used and derived to the particular descendants (Mony, 2015).

From Christian groups, BMA and BI is used intensively in this domain because of the priests who are assigned to the Hulaliu village do not come from Hulaliu. Moreover, the Bible and hymn books from the The Netherlands period are written or printed in BM, and is now printed in BI; but lately there are some books that has been translated into BMA. Thus, it can be said that the ways of worship that includes liturgy, songs, sermons, Bible study, Bible teaching or katekesasi, and also preaches in the congregation are almost entirely using BI.

### 3.3. Frequency of the Language Use on the Custom Domain

Table 4. Frequency of the Language Use on the Custom Domain based on the Religion Groups

Ranah Keadatan				
Negeri	BHT	BHT + BMA	BMA	BMA + BI
Islam	78.8	17.8	2.7	0.7
Kristen	33	29.7	22.2	15.1



Graphic 3. Frequency of the Language Use on the Custom Domain based on the Religion Groups

The use of BHT on Moslem groups (78%) in the custom domain is still high if it refers to the interval of 20 on a scale of 0-100 continuum. Inversely to the percentage of the Christian groups leaves only 33% use of BHT. The difference would not be separated from historical reasons and religious dynamics of the HA community. Since the beginning of the entry, Moslem tends to accommodate the elements of local cultures due to its integrative and inclusive features (Handoko, 2013). Not surprisingly, traditional rituals which are fused together with Moslem tradition are carried out regularly and respectfully until today. The sustainability of the indigenous Moslem groups will guarantee the existence of the BHT.

On the contrary, for Christian groups, maintaining customs and religion at the same time is something almost impossible because Christianity does not compromise with the local culture so that traditional rituals may be buried by incessant implementation of church tradition and the Western education system (Maspatella, 2008). Thus, the BHT has almost no space at all to be used by the Christian groups. If there are some traditional rituals organized by Christian groups, mostly are expressed in the BMA, even in the BI (Latupapua & Maspatella, 2013).

### 3.4. The Influence of Religion Practice to the BHT Shift

Hence the choice of answers on the questionnaire used in this study resulted in the nominal data, then the hypothesis put forward is associative (allegations regarding the value of the relationship between two variables or more) then the criterion test is  $H_0: \rho = 0$  means zero or no relationship;  $H_1: \rho \neq 0$  which means greater or less than zero, or no relationship. Symbol ( $\rho$ ) shows the correlation in the relationship formulated

If the formula is associated with the research hypothesis, so there is influence of religious practice against BHT shift significantly, statistically the hypothesis is  $H_0$ : there is no influence on the practice of religion to the BHT shift significantly, and  $H_1$ : there is influence on the practice of religion BHT shift significantly. With the formula  $\alpha = 0.05$  and  $2\chi$  table = 5.991, then  $H_0$  diterima if  $\leq 2\chi$  5.991;  $H_0$  is rejected if  $\geq 2\chi$  5.991. Therefore, the data usage of language is a nominal data; the test is conducted by using the crosstab and *Chi-Square*. Test of the use of BHT was conducted in the domain of family, religion, and custom which showed the following results.

The result of the language use between Hatuhaha Moslem groups and Christian groups in the family domain demonstrates the value  $2\chi = 191.149$  and the P-value of 0.000221 or (0.0002) as shown in table (3.4) below. Therefore, the value of  $5.991 \geq 2\chi$ ;  $H_0$  is rejected. Thus, there is influence on religion practice to the use of the second language in the family domain groups.

Table 5. Test Results of The use of BHT Group in the Islamic-Christian Families Domain

Chi-Square Test			
	Value	Df	Asymp. Sig. (2-sided)
Pearseon Chi-Square	191.149 <sup>a</sup>	5	.000
Likelihood Ratio	183.349	5	.000
Linear-by-Linear Association	62.854	1	.000
N of Valid Cases	623		

<sup>a</sup> 2 cells (16.7%) have expected count less than 5. The minimum expected count is 2.48.

Furthermore, the test results of the language use between Hatuhaha Moslem groups and Christian groups in the religion domain showed that the value  $2\chi = 217.904$  and the P-value of 0.000417 or (0.0004) as shown in table (3.5) below. Therefore, the value of  $5.991 \geq 2\chi$ ;  $H_0$  is rejected. Thus, there is influence on the religion practice to the use of the second language in the religion domain groups.

Table 6. Test Results of Using BHT Group in the Islam-Christian Religion Domain

Chi-Square Test			
	Value	Df	Asymp. Sig. (2-sided)
Pearseon Chi-Square	217.904 <sup>a</sup>	5	.000
Likelihood Ratio	214.783	5	.000
Linear-by-Linear Association	152.548	1	.000
N of Valid Cases	623		

<sup>a</sup> 1 cells (8.3%) have expected count less than 5. The minimum expected count is 3.65.

The test result of the language use between Hatuhaha Moslem groups and Christian groups in the custom domain showed that the value  $2\chi = 147.940$  and the P-value of 0.000366 or (0.00037) as shown in table (3.5) below. Therefore, the value of  $5.991 \geq 2\chi$ ;  $H_0$  is rejected. Thus, there is influence on the religion practice to the use of the second language in the custom domain groups.

Table 7. Test Results of Using BHT in Islamic-Christian group on Custom Domain

<b>Chi-Square Test</b>			
	Value	Df	Asymp. Sig. (2-sided)
Pearseon Chi-Square	147.940 <sup>a</sup>	5	.000
Likelihood Ratio	117.464	5	.000
Linear-by-Linear Association	69.174	1	.000
N of Valid Cases	623		

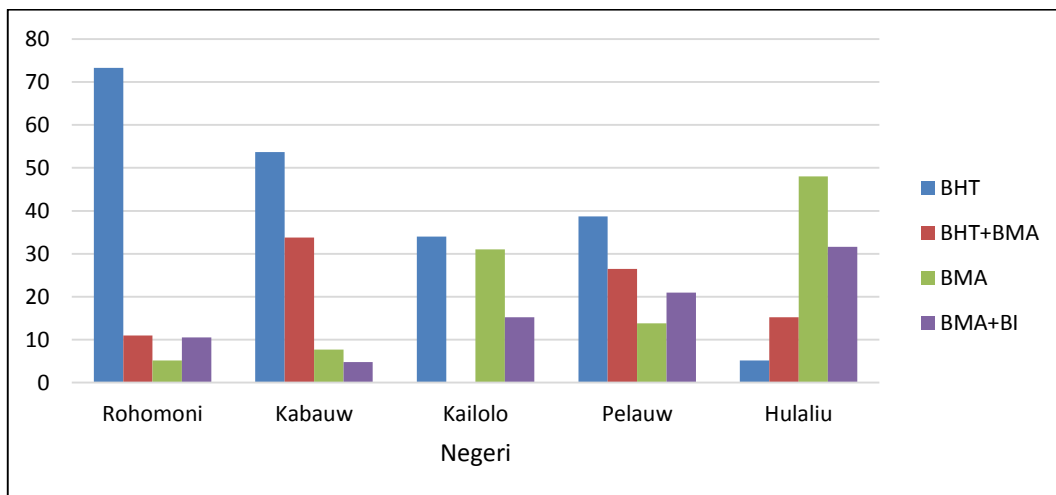
<sup>a</sup> 5 cells (41.7%) have expected count less than 5. The minimum expected count is .29.

In short, it can be said that all test results using *crosstab* and *Chi-Square* has proved the hypothesis of this study that there is influence of the religion practice to the BHT shift significantly, in the domain of family, religion, and custom.

### 3.5. Frequency of the Language Use in Every Village in Hatuhaha

Table 8. Frequency of Language Use in Every Village in Hatuhaha and Its relevancy with the Religion Development

<b>Negeri</b>	<b>BHT</b>	<b>BHT + BMA</b>	<b>BMA</b>	<b>BMA + BI</b>
Rohomoni	73.3	11	5.2	10.5
Kabauw	53.7	33.8	7.7	4.8
Kailolo	34	19.8	31	15.2
Pelauw	38.7	26.5	13.8	21
Hulaliu	5.2	15.2	48	31.6



Graphic 4. Frequency of Language Use in Every Village in Hatuhaha and Its relevancy with the Religion Development

From the results of counting the frequency of language use in every village in Hatuhaha Amarima to identify the BHT shift, it is found that there is a very high percentage of BHT shift in Hulaliu village for leaving 5.2% of speakers who use it. Most have switched to the BMA, as well as the mixed language of BMA and BI. The second percentage of shift is shown in Kailolo village with 34% of speakers who use BHT, while others tend to use BMA (which sometimes also combined with BHT or BI). In Pelauw village there was not much difference from Kailolo village because of only 38.7% who use BHT, and this shift tends evenly on BMA, (and mixed with BHT or BI). In Kabauw village, there is 53.7% of speakers still use BHT, and most speakers use them

interchangeably with the BMA in certain contexts. Shift relatively low percentage is Rohomoni because 73.3% speakers keep *kekeuh* using BHT. In other words, the percentage of the shift to BMA or BI is still relatively small in Rohomoni.

If we evaluated within the scope of Islamic groups, the percentage of BHT use (73.3%) by speakers at the Rohomoni village is high for based on the Hatuhaha traditional structures, because Rohomoni is custom and religion regulators (*Imam Hatuhaha*). Therefore, they retain their customs and integrate indigenous religion of Moslem in the custom context. Meanwhile, Kailolo village which has tended to the Moslem *Shariah*, showed that the lowest percentage use of BHT (34%). It is caused by a selective attitude towards the Moslem *Shariah* and local cultural heritage that is considered extreme to Moslem beliefs. From the interview (01.06.2016) with one of the youth leaders, researchers, as well as the original language Rohomoni observers, concluded that, since the 1950s people of Kailolo began to leave their culture and replace it with the practice of theology (Moslem *Shariah*) conservative (It is not accommodating to acculturation).

In the State Kabauw and Pulauw, the percentage use of BHT were relatively low because most people of both countries have also been inclined to the Moslem *Shariah*. Thus, the need to use the BMA and BI becomes intensified; as told by Collins (2003) that Malay language previously required the as a means of the Alquran interpretation; and based on interviews with informants, as well as records and documentation of observations shows that today even the teaching of Islamic more delieverd in BI in both countries, especially Foreign Pulauw.

#### 4. Conclusion

In reference to the entire results of the analysis, it can be concluded that (1) the practice of religion in Hatuhaha Amarima as native speakers Hatuhaha (BHT) greatly affects the BHT shift significantly, in the domain of family, religion, and custom; (2) the practice of religion in Moslem *Shariah* group tends to exert significant influence on the BHT shift, while the practice of religion in Moslem custom groups also has a significant influence on the BHT shift, but it is often not realized by the speakers of this group, namely the sacred language. As with the practice of religion in the Christian groups has no influence in the BHT shift. Since Christianity took place during colonialism until now, the practice of Christianity Evangelicalism did not accommodate the local customs elements, especially the practice of the Christian doctrine of the flow Pentecost which tended fanatic so BHT is used as a guarantee of continuity to the tradition and the key to the meaning and function of customs must be appreciated in traditional rituals only; (3) therefore, religious practice which still involve indigenous tends to resist movement of the BHT shift, while religious practice that is distancing custom tends to accelerate the BHT shift; (4) as one of the factors that influence the BHT shift, religion practice has integrated with other factors, such as (a) interethnic marriages; (b) the absorption of cultural values outside; (c) forces from outside through the regulations created by the authorities; (d) an orientation to the future, which indirectly has arisen and colored the shift phenomena.

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