

A REVITALIZATION OF TOBATI THROUGH ILLUSTRATED LEXICON FOR INDIGENOUS PAPUAN CHILDREN

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Abstrak

Bahasa Tobati merupakan bahasa Austronesia yang terancam punah dengan jumlah penutur aktif kurang dari 100 orang di desa Tobati dan Enggros. Secara khusus, tujuan penelitian ini adalah agar anak-anak adat di komunitas Tobati menjadi terbiasa dan tertarik mempelajari bahasa ibu mereka dengan menyediakan materi dan sumber belajar yang menarik. Revitalisasi bahasa Tobati dilaksanakan dengan metode pencelupan bahasa. Leksikon bergambar digunakan untuk mengenalkan anak-anak kosakata dasar bahasa Tobati di sekolah dan rumah, membantu guru dan orang tua dalam mewariskan pengetahuan linguistik dalam format yang mudah dipahami. Data dikumpulkan melalui observasi dalam tiga kali pertemuan dan dianalisis dengan analisis tematik. Hasilnya, revitalisasi bahasa Tobati melalui metode pencelupan bahasa menggunakan leksikon bergambar secara efektif merangkul dan menarik minat anak-anak untuk mempelajari bahasa ibu mereka. Implikasinya adalah untuk menjaga vitalitas bahasa dan berpotensi membawa hasil positif bagi anak-anak dan komunitas adat, seperti pelestarian bahasa, penguatan identitas budaya, dan manfaat pendidikan.

Kata Kunci: revitalisasi, Tobati, bahasa yang terancam punah

Abstract

Tobati is an endangered Austronesian language with fewer than 100 active speakers nowadays in Tobati and Enggros villages. Particularly, the aim of this study is to have indigenous children in Tobati community become familiar with and interested in learning their native language by providing attractive learning materials and resources. The revitalization of Tobati was implemented by the language immersion method. Illustrated lexicon was used to introduce children super basic vocabulary of Tobati at school and home, supporting teachers and parents in passing down linguistic knowledge in an accessible format. The data was collected by three-meeting observation and analyzed by thematic analysis. As a result, the revitalization of Tobati through the language immersion method using illustrated lexicon effectively embraces and attracts children to learn their native language. Indeed, the implications are to safeguard the vitality of the language and to potentially bring several positive outcomes for children and the indigenous community, such as language preservation, cultural identity strengthening, and educational benefits.

Keywords: revitalization, Tobati, endangered languages

1. Introduction

Tobati (Glottocode: toba1266, ISO 639-3: tti) is spoken in Tobati and Enggros villages, Papua province, Indonesia. Within Austronesian ancestors, it belongs to the Oceanic family along with Ormu and Kayupulau languages. Tobati is a language with fewer than 100 speakers currently (Belew et al., 2018). The population is 1139 people, 436 inhabiting Tobati (BPS-Statistics Jayapura Municipality, 2024b) and 703 inhabiting Enggros (BPS-Statistics Jayapura Municipality, 2024a). Nowadays, Tobati is an endangered language, a nearly extinct language that only the members of grandparent generation can use the language fluently (Eberhard et al., 2025).

The endangerment of Tobati is predictably caused by various complex factors, for instance, pressure from Indonesian due to its closeness to the capital (Wurm, 2007). Additionally, the factors of language endangerment involve natural disasters, geopolitical events, government policies, and discrimination, which contribute to language loss (Chelliah, 2021). There is sufficient documentation and description of Tobati that has been done, such as a grammar sketch of Tobati (Donohue, 2022) and specific features of Tobati (Mantiri, 2022). So, the gap to fulfill should be in language revitalization. Considering the number of speakers continues to decrease, it is crucial to carry out revitalization of Tobati. Therefore, this study aims to have indigenous children in Tobati community become familiar with and interested in learning their native language. Moreover, it attempts to identify the revitalization impacts of Tobati.

Language revitalization is a complex process that promotes increased use of endangered languages by community members (Perley, 2020), creating new speakers, building new domains, and making a future generation (Grenoble, 2021). Based on my preliminary observation of Tobati community, only grandparents or elders can speak Tobati as active speakers, whereas some parent generations still understand the language as passive speakers. Moreover, most children do not know the words of Tobati at all, although a few still understand the super basic words. The serious problem is that the language is no longer transmitted to the children generation, causing a loss of language knowledge to this generation. If there is no serious handling, it is predicted that the language will become extinct in the next few years since it will no longer be passed down to the children generation. Thus, revitalization for children is urgently needed to safeguard the resilience of Tobati. Language revitalization involves creating new speakers through methods like family transmission, schools, adult education, and increased language use (Hinton, 2018). To increase language use, this revitalization focuses on the primary school due to better interaction with children of Tobati community.

Generally, language revitalization aims at reversing language shift (Pérez Báez et al., 2018). In line with that, the main goal of this revitalization is to have children of Tobati community become familiar with and interested in learning their native language. The learning material in terms of illustrated lexicon of Tobati is suitable for them, where they pay a lot of attention in cartoons, drawings, pictures, and other visual images. It can effectively stimulate them to learn their native language. This is essential for regenerating the effective transmission and sustainable use of the language. It is supported that the development of teaching materials is crucial for language revitalization, encompassing traditional resources like grammar and textbooks as well as new media such as apps and video games (Valijärvi & Kahn, 2023). Due to the revitalization for children, the learning materials will be specific to illustrated lexicon in the primary school of Tobati village. Illustrated lexicon is considered powerful material in language revitalization for children, as the tool makes the learning process visually attractive. The combination of colorful images and words helps children associate meanings more easily, improving retention and comprehension to learn their indigenous language.

Comparing other countries, notable counter-efforts to use indigenous languages in schools have appeared (Hornberger & Korne, 2018). Teaching in language revitalization differs significantly from teaching in world or national languages, requiring novel strategies to meet the unique needs and goals of endangered language communities (Hinton, 2011). As members of children generation are increasingly exposed to dominant languages (Indonesian and Papuan Malay), there is a need to create unique learning resources that make learning Tobati enjoyable. This study recognizes that children are naturally drawn and attracted to visuals and cartoons,

making illustrated lexicon an ideal tool for introducing them to their heritage language in a fun and interactive way. The revitalization is expected to bridge the gap between generations by enabling parents, elders, and teachers to actively participate in teaching the language through the use of illustrated lexicon. Beyond printed materials, this initiative could also include digital resources to further support Tobati language learning in different formats. Furthermore, it is not just to provide learning materials but to spark curiosity and pride among Tobati children, motivating and encouraging them to use their indigenous language in everyday conversations and ensuring its survival for future generations.

The significance of Tobati revitalization holds potential for creating a lasting positive impact within Tobati community. Although Tobati language is not a compulsory subject at school, illustrated lexicon can serve as a learning tool in schools and homes, supporting parents and teachers in passing down their linguistic knowledge. By introducing children to their native language in a visually engaging and interactive format, illustrated lexicon helps foster early language acquisition, making it easier for young learners to embrace and use Tobati in their daily lives. This not only strengthens their linguistic skills but also instills a deep sense of cultural pride and identity, ensuring that the children generation remains connected to their heritage. Moreover, the revitalization extends its benefits beyond language preservation by fostering intergenerational connections so that elders who still speak Tobati can engage with younger family members using illustrated lexicon, creating a bridge between generations. By promoting Tobati language in an interactive format, such as illustrated lexicon for children, this study not only safeguards an endangered language but also contributes to the global movement of indigenous language revitalization.

2. Method

The research was conducted by using qualitative method under case study design. Since the research focused on language immersion, this design is appropriate to be used. Immersion means simply doing everything in the language (Yamamoto & Yamamoto, 2004). The best way to learn a language is through language immersion since it fosters a natural learning environment in the same way that we acquire our native tongue. Language immersion makes a meaningful environment where language is used purposefully. Therefore, the revitalization of Tobati implemented the language immersion method. Tobati can be taught and learned through a process of language immersion, when children learn Tobati language as the only language of instruction. No Indonesian is used in the classroom or immersion environment as the participants of the research, involving 40 indigenous children of Tobati. The activities were short courses of Tobati using illustrated lexicon. The lexicon was arranged from several references in terms of Tobati wordlist (Donohue, 2022; Smits & Voorhoeve, 1992a, 1992b). The wordlist was visually designed in printed textbooks both Indonesian and Tobati languages with colorful images. The courses were conducted in a primary school, SD Negeri Inpres Tobati, in Tobati village. Afterwards, the courses were held in three meetings, learning vocabulary of Tobati. As the teacher, native speakers of Tobati guided the learning process.

By qualitative design, the data was collected by three-meeting observation, then the impacts of revitalization were measured by to what extent children become familiar with and interested in learning their native language by providing illustrated lexicon. Further explanation of both familiarity and interest in the revitalization of Tobati was uncovered in the next section. Thematic analysis was used to provide rich, complex data from classroom observations, cultural practices,

and children behavior, observing how children respond to learning materials, how the speakers transmit knowledge, or how Tobati language is used. Regarding ethics, the revitalization of Tobati was conducted with several consents. First, the consent was obtained from the district of South Jayapura, since the location of Tobati village is within the area. Second, a special permission was from the chief of local tribe in Tobati village. There was previous communication between the chief and me about the endangered language project, and he is positively welcoming to this project. Additionally, it is customary to offer some cigarettes to the chief before asking permission. Relationship is the first and the last thing to keep (Belew & Holmes, 2023). Third, consent from the principal of the primary school, SD Negeri Inpres Tobati, is also required because the object revitalization is mostly children at the school.

3. Results and Discussion

The observation on the first meeting was about greetings and self-introduction topics. Children practiced how to say hello and greet other people, as well as introduce themselves in Tobati language. The colorful illustrations in the textbook helped children understand and remember the words more easily, making the learning process more enjoyable. During the sessions, it was evident that most children were actively engaged and showed a high interest in the learning process. As the learning progressed, children began to demonstrate increased familiarity with common Tobati greetings and expressions. Many of them could confidently say their names, greet their peers and teachers, and respond appropriately using simple phrases in Tobati, such as *nansam wani* (good morning) and *fo wani* (selamat malam). The atmosphere in the classroom was lively and filled with curiosity, as children eagerly participated in repeating words and phrases and practicing simple greetings with their classmates. Some even attempted to use the language spontaneously outside, indicating a developing sense of pride toward their linguistic heritage. This process indicates that the use of visual materials effectively supported their learning and encouraged a positive attitude toward Tobati language.

The observation on the second meeting was about the numbers that the children learnt to count from one to ten. Most children quickly became familiar with Tobati number words through the textbook designed to support their understanding and retention. The colorful illustrations helped them connect each number with objects they could see and count, making the learning process easier. Children showed noticeable enthusiasm as they repeated the numbers aloud, shouted counting, and participated in matching numbers with objects, such as *tei* (one), *ros* (two), *tor* (three), *au* (four), and *mniam* (five). The playful activities captured the children's interest and made the process of learning Tobati numbers fun and meaningful. It was observed that many children began to use the number words confidently in class. Their ability to recall and correctly pronounce the numbers from one to ten improved significantly, indicating that the repetition and practice were effective. Some children even took initiative to teach the numbers to others or use them during playtime, showing a growing sense of ownership and pride in learning their local language. The environment in the classroom was enthusiastic and supportive, reflecting a strong interest among the children.

The observation on the third meeting was about basic vocabulary that children built up with several topics, involving family, parts of body, plants, animals, and the environment. Most children showed a strong interest in expanding their vocabulary with the various topics during the lessons. The use of colorful illustrations in the textbook assisted children in easily connecting new vocabulary with familiar objects and concepts from their daily lives. As the sessions

continued, the children became increasingly familiar with Tobati words related to everyday life, and many began to use words confidently in classroom activities. Visual aids such as pictures and real-life objects played a crucial role in helping children associate new vocabulary with concrete meanings. For example, when learning about family, children eagerly named family members in Tobati, such as *anyi* (mother), *bua* (uncle), and *avomoni* (grandmother). Similarly, during lessons about plants, animals, and the environment, children excitedly pointed out familiar plants and animals around their school, using Tobati words they had just learned, such as *rei* (grass), *onyi* (chicken), *ghoni* (dog), *nan* (water), and *um* (garden). This eagerness indicated that the learning materials were effective in their language development. The atmosphere was encouraging, demonstrating their intense curiosity.

3.1 Familiarity and Interest in Learning Tobati

Efforts to revitalize endangered languages are valuable to begin in the classroom, where children become the first agents of change in reversing linguistic decline. In the case of Tobati language, classroom process interventions have demonstrated promising outcomes through the impacts of illustrated lexicon. The revitalization process observed over three learning sessions focused on greetings and self-introduction, numbers, and basic vocabulary. These sessions show that when language learning is tied to children's immediate experiences and supported by visual materials, it fosters familiarity and interest in using the language. Tobati case highlights the importance of developing early linguistic competence in a way that is meaningful, enjoyable, and community-centered (Hinton et al., 2018; McCarty & Nicholas, 2014). This approach aligns with the study that emphasizes early childhood as a critical period for language acquisition, particularly when learning is facilitated by multimodal and interactive methods (Krashen, 1982). When children are positioned as central participants in revitalization, they become not only learners but also future transmitters of the language. This learning approach supports the sustainability of Tobati as one of the critically endangered languages through generational renewal and local empowerment.

The revitalization of Tobati language, as observed during the initial classroom sessions, illustrates the powerful role of early language learning in fostering both familiarity and interest among children in Tobati community. In the process of the first language immersion, children learned greetings and self-introduction phrases, which immediately connected them with the language in a practical and socially meaningful way. The use of colorful illustrations and engaging visual materials captured their attention and enhanced their ability to remember the lexicon. Visual aids are known to improve retention by helping learners connect new language with images and experiences (Paivio, 1990). In the learning process using illustrated lexicon, the children's active participation increased, and their confidence in using Tobati grew. They began to greet peers and teachers in Tobati and even responded spontaneously in the target language. These behaviors are crucial indicators of effective language acquisition (Krashen, 1982). This early exposure and engagement show that children of Tobati community are not only capable of learning their own indigenous languages, but that they also enjoy the process when it is well-facilitated.

As the second language immersion progressed to focus on numbers of Tobati, it revealed that numeracy can serve as an effective entry point for language familiarity and interest. Children responded positively to number-related activities, showing high levels of enthusiasm while counting and matching numbers with visual objects using illustrated lexicon. The enthusiastic

responses and rapid retention demonstrated how well children respond to contextualized and embodied learning experiences. Importantly, the children are not merely repeating numbers but are actively incorporating them into play and conversations. These playful and interactive processes helped maintain the children's interest and deepened their engagement with Tobati language. Visual tools are particularly effective in this context, enabling learners to match sounds with tangible quantities (Tomlinson, 2011). Through repetition and classroom practice in counting numbers, children improved their pronunciation and recall, a vital step in solidifying vocabulary. Several children even attempted to teach their peers or use Tobati numbers during non-classroom interactions. This behavior is aligned with Vygotsky's social learning, which emphasizes the role of peer collaboration in the learning process (Vygotsky, 1978). It appears very feasible for children to acquire numbers in Tobati language.

Children, in the third language immersion, are introduced to broader Tobati vocabulary categories such as family members, body parts, plants, animals, and environmental elements. This expansion into real-world vocabulary helped children see the relevance of Tobati in their daily lives, showing lots of familiarity and high interest. This thematic broadening helped children link Tobati language to various aspects naturally. Words are not only taught but also experienced through contextual clues, including images and real objects. Formal educational atmosphere and interactive gaming environments contribute to the acquisition of lexicon (Rohmah, 2024). The ability of children to relate new lexicon to familiar things and surroundings greatly increased their retention and comfort with the language. It is argued that contextual relevance is essential in heritage language education, as it helps learners reclaim cultural connections through linguistic expressions (McCarty & Nicholas, 2014). Children's excitement in naming objects around them in Tobati indicates the value of integrating local knowledge into lessons. This culturally responsive teaching approach supports both linguistic and identity development (Hinton et al., 2018). Indeed, the vocabulary categories with their semantic domain expanded significantly using the illustrated lexicon.

Across the whole process of language immersion, a key factor in promoting familiarity and interest was the role of a safe, supportive, and inclusive classroom environment. The children showed a willingness to participate, make mistakes, and ask questions, which are critical behaviors in any language learning process. Teachers created an atmosphere and environment where mistakes are seen as opportunities for learning rather than failure, aligning with the concept of affective filter in second language acquisition, which posits that learners succeed best in low-anxiety classroom environments. Encouraging risk-taking in language use builds confidence and fosters more authentic communication. Moreover, the positive reinforcement from teachers and peers contributes to the increased motivation and sense of success in children. According to Deci and Ryan's self-determination argument, intrinsic motivation grows when learners feel competent and supported (Deci & Ryan, 2000). This emotional and psychological security is vital in indigenous language revitalization efforts, where learners may lack prior exposure or confidence.

The most effective tool for promoting familiarity and interest in learning Tobati is the use of visually rich, culturally relevant materials. The illustrated textbook, designed specifically for the revitalization project, played a central role in helping children connect abstract words with tangible meanings. This approach is consistent with the dual coding theory (Paivio, 1990), which argues that information processed through both verbal and visual systems is more easily retained. The children consistently responded with enthusiasm to activities involving pictures, whether

pointing at objects, coloring, or naming illustrations. These strategies support differentiated learning styles and help bridge gaps for children who may struggle with purely verbal instruction. Furthermore, the use of locally inspired illustrations strengthened cultural identity, as children saw their surroundings and traditions reflected in learning materials. This validation of identity through language is a core principle in culturally sustaining pedagogy (McCarty & Nicholas, 2014).

One critical aspect of language revitalization not to be overlooked is intergenerational transmission. Children may gain basic fluency through classroom settings, but unless the language is spoken and reinforced at home and in community life, it risks becoming confined to academic contexts. Programs that encourage parents, grandparents, and other elders to learn and use the language alongside children are essential for ensuring continuity (Fishman, 1991; Hinton et al., 2018). Intergenerational learning allows elders to serve as cultural anchors, passing on not just more vocabulary but traditional values, customs, and oral histories that are embedded in the language. Incorporating elders into classroom visits or co-learning activities can create authentic opportunities for cultural transmission. This approach not only empowers older generations but also fosters mutual respect and cultural identity across age groups. Moreover, involving families in language learning strengthens the home-school connection and promotes a good language environment beyond institutional settings (McCarty & Nicholas, 2014). Evidence from successful revitalization efforts suggests that when children see their elders valuing and using the heritage language, their motivation and sense of linguistic pride increase significantly (Grenoble & Whaley, 2005). Therefore, intergenerational participation must be positioned not as supplemental, but as central to sustainable language revitalization efforts.

Community involvement plays a pivotal role in language revitalization, especially when communities take ownership of language planning and implementation. In the case of Tobati, involving local leaders, cultural figures, and language keepers could broaden the program's reach and legitimacy. Community-based language nests, weekend workshops, or cultural festivals are practical ways to extend learning outside the classroom and into public life (King et al., 2008; Spolsky, 2009). When learning takes place in multiple contexts, it increases the likelihood that children will use the language naturally and confidently. The informal environments can also accommodate variations in dialect and pronunciation, enriching the language rather than standardizing it. Community-based activities reinforce the idea that the language belongs to everyone, not just the school system. Moreover, such engagement fosters a sense of shared responsibility and collective pride, which is essential for long-term sustainability. By embedding language use into social and cultural practices, revitalization efforts become more resilient and deeply rooted in daily life.

Finally, the long-term success of language revitalization depends on systemic support from educational institutions and policy-makers of the indigenous language. While grassroots efforts are vital, they must be backed by curriculum integration, teacher training programs, and policy frameworks that support the use of Indigenous languages in formal settings (Hornberger, 2008; May, 2012). Advocacy for language rights and recognition at the regional or national level can open pathways for funding, visibility, and institutional legitimacy. For Tobati and other minority languages in Papua region, inclusion in school curricula, local media, and government services signals that the language is valued, not only culturally but also politically. Creating policy that incentivizes the use of indigenous languages in professional and civic domains can also increase their status and everyday functionality. Institutional support, when aligned with community

efforts, creates the kind of robust infrastructure necessary for meaningful and lasting language revitalization.

3.2 Reflection of Tobati as an Endangered Language

Tobati, as an endangered Austronesian language in the region surrounding Jayapura Bay, represents a unique linguistic and cultural heritage that is currently under severe threat. Like many indigenous languages globally, Tobati faces endangerment due to a range of factors, including declining numbers of fluent speakers (Belew et al., 2018), the dominance of national and global languages such as Indonesian and English, and generational shifts in language preferences. Language shift, where younger generations abandon their heritage language in favor of a more dominant one, is often a response to perceived economic or social mobility (Fishman, 1991). As Tobati becomes less used in the domains of homes, schools, and public life, it risks falling into disuse, leading to the eventual loss of a vital means of cultural expression, traditional knowledge, and community identity. This scenario is common in many indigenous communities worldwide, where modernization pressures and formal education systems often marginalize local languages (Grenoble & Whaley, 2005). Therefore, urgent intervention is needed to reverse the decline and create spaces where Tobati can thrive again.

Language is not merely a tool for communication but a repository of worldview, social norms, and ancestral wisdom. The loss of Tobati would mean the erasure of unique oral traditions, ecological knowledge, kinship structures, and ceremonial practices that have been passed down through generations. It is emphasized that the extinction of a language leads to an irretrievable loss of identity and cultural autonomy for its speakers (Hinton et al., 2018). Also, it results in the loss of valuable cultural and ecological knowledge (Harrison, 2007). In the context of Tobati, this loss would sever ties between younger generations and their ancestral roots, weakening communal bonds and diminishing the richness of local diversity. Moreover, linguistic extinction is often accompanied by the erosion of traditional governance systems and belief structures embedded in the language (McCarty & Nicholas, 2014). When a language dies, it takes with it an entire archive of human experience that cannot be replicated or replaced. Preserving Tobati, therefore, is also a matter of preserving cultural continuity, intergenerational respect, and a unique way of relating to the environment.

Efforts to revitalize Tobati must begin with community awareness and grassroots participation. Successful language revitalization depends on the speaker community and the recognition that language maintenance is a shared responsibility (McCarty & Nicholas, 2014). Programs that involve linguists, elders, parents, educators, and children in collaborative language learning and cultural activities create a sense of ownership and urgency. The use of contextually appropriate and visually rich materials, such as illustrated lexicon for children, has proven to be effective in engaging them while preserving linguistic accuracy (Tomlinson, 2011). These materials can help bridge the gap between oral and written traditions, while also providing various learning styles. Furthermore, institutional support must align with the sociocultural realities of Tobati community. Formal language policies alone are insufficient if they do not include provisions for the training of language teachers, community outreach, and intergenerational participation. Language policy should be understood as a complex interplay of practices, beliefs, and management efforts (Spolsky, 2009). For Tobati, this means integrating the language into schools, community centers, and religious activities while also legitimizing it in

public discourse. Partnerships with universities and the government can further enrich revitalization efforts.

In the decision, the case of Tobati reflects the urgent need to act and revitalize before the language becomes dormant or totally extinct. The process of revitalization is a multifaceted activity that requires both top-down support and bottom-up engagement. It calls for innovative educational strategies, deep community involvement, and recognition of the intrinsic value of linguistic and cultural diversity. The revitalization of Tobati could also serve as a model for similar efforts across Papua and other linguistically diverse regions in Indonesia. By restoring vitality to Tobati, we not only safeguard a precious cultural identity but also affirm the rights of minority language speakers to maintain their linguistic heritage in a rapidly globalizing world. Furthermore, the revitalization of Tobati can promote multilingualism and intercultural understanding, contributing to national unity through diversity rather than assimilation. With strong commitment and efforts, the survival and sustainability of Tobati language can be transformed from a concern into a shared success story of language and cultural resilience for a brighter future.

4. Conclusion

In conclusion, the revitalization of Tobati as an endangered language, which now has fewer than 100 active speakers, represents a crucial step toward preserving both linguistic and cultural heritage. By employing a language immersion supported by the illustrated lexicon, this initiative provides an engaging learning experience for the indigenous children of Tobati. The approach not only facilitates the acquisition of fundamental vocabulary of Tobati but also empowers teachers and parents to participate actively in the transmission of the language. This strategy has proven effective in sparking children's familiarity and interest in their ancestral tongue, thereby laying a strong foundation for language continuity. Moreover, the broader implications extend beyond language learning, as the revitalization effort contributes significantly to reinforcing cultural identity, promoting intergenerational communication, and enhancing educational opportunities. Through consistent exposure at both school and home, children are more likely to develop a sense of pride and belonging connected to their linguistic roots. Ultimately, such revitalization efforts serve not only to rescue the language from extinction but also to affirm the cultural richness and resilience of Tobati community.

This study presents several limitations that need to be acknowledged. Firstly, the focus of the research was limited to early stages of vocabulary development and children initial interest, without evaluating the long-term retention of the language or progression toward fluency. The effectiveness of the illustrated lexicon and language immersion method was measured primarily through short-term observation, leaving questions about sustained language use and development over time. Secondly, the study was conducted within a specific and relatively small group of indigenous children, which may not fully represent the diverse experiences and linguistic competencies across the entire Tobati-speaking population. Further studies are recommended to evaluate the sustainability of the revitalization program over time, including the development of grammar and conversational skills. Future research could also explore the integration of digital tools and broader community-based initiatives to strengthen intergenerational transmission and expand the reach of the program.

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