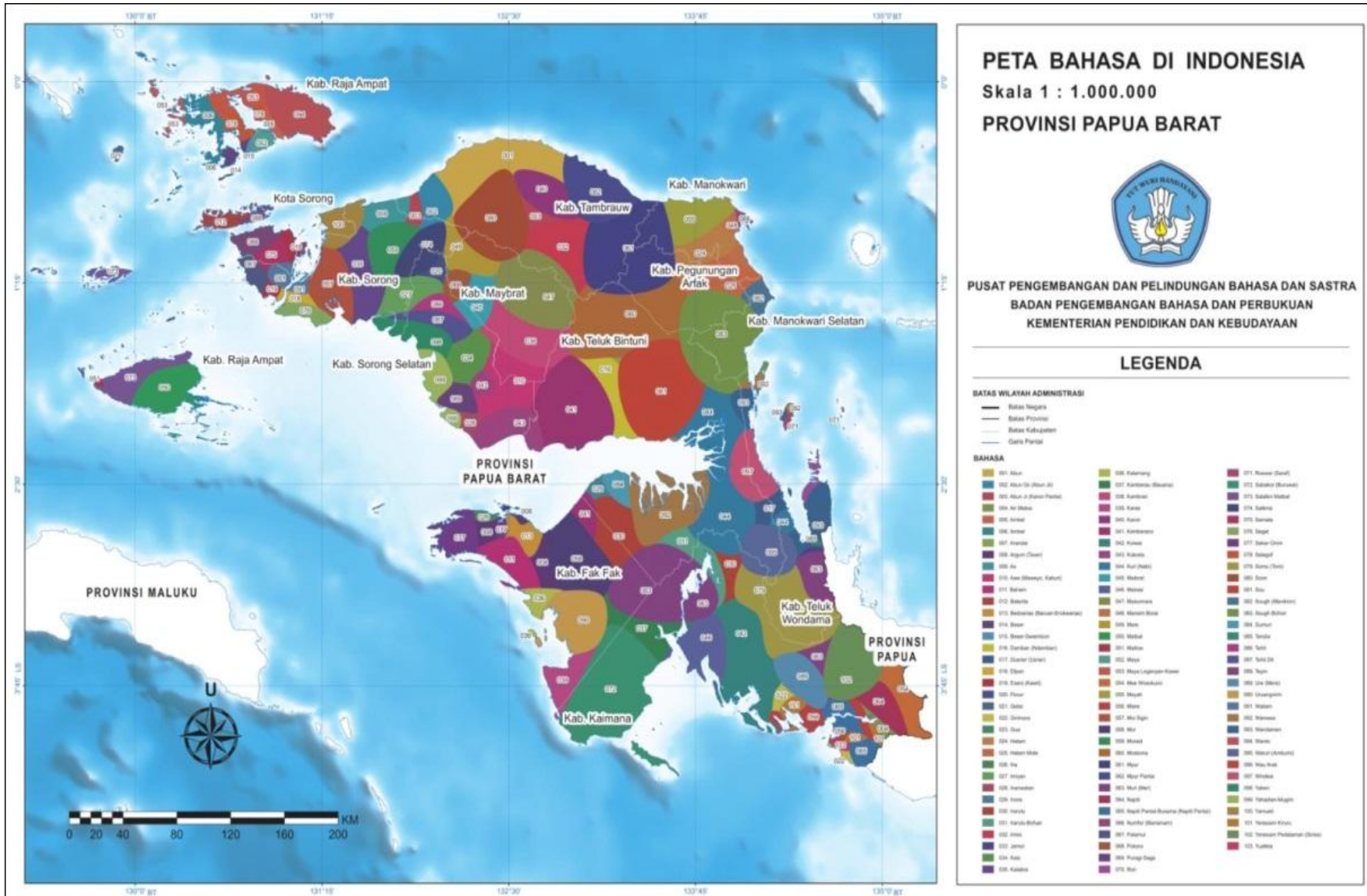


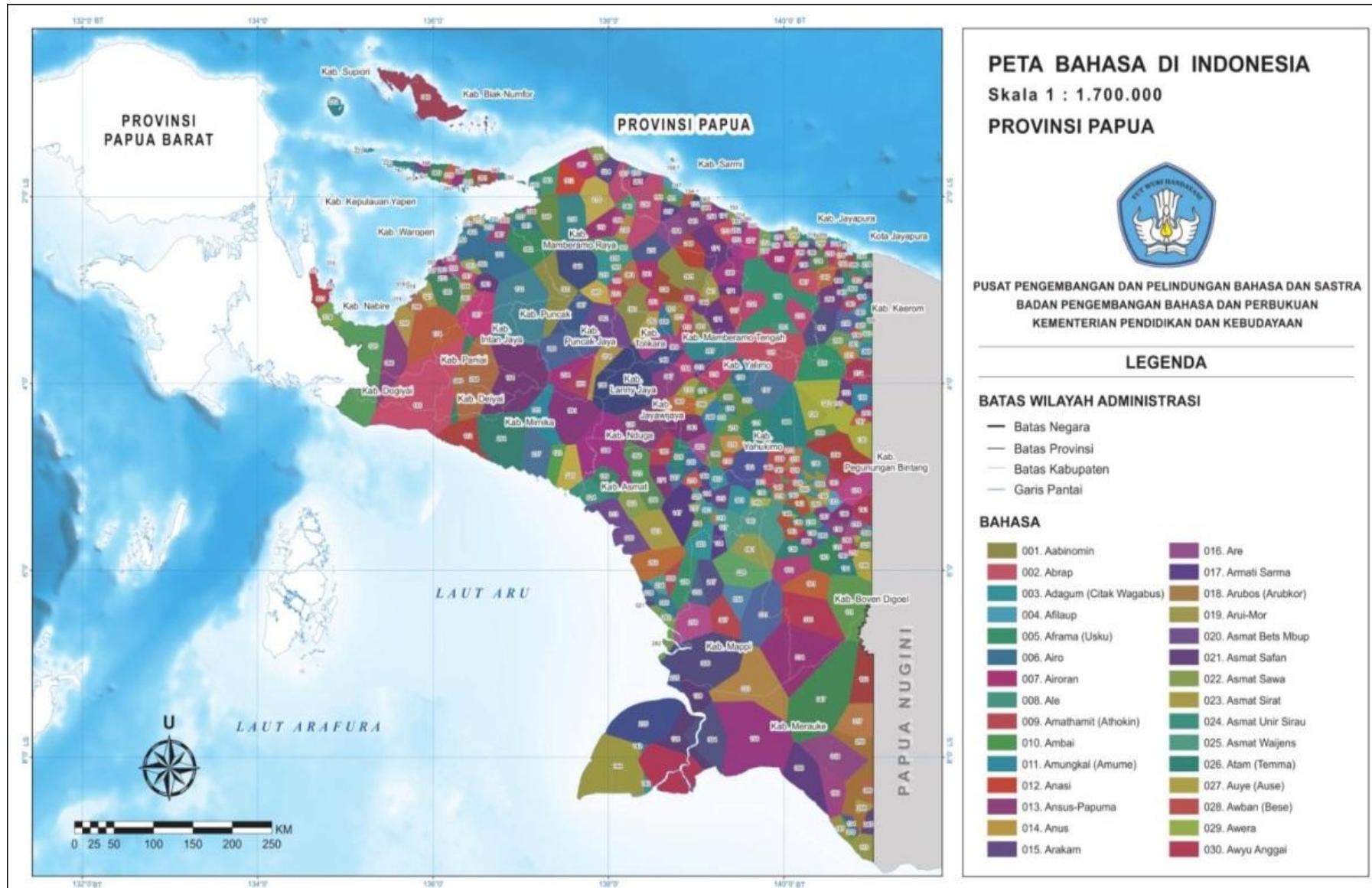
**ONE SENTANI WORD TODAY, A LEGACY
FOR TOMORROW:**
Strategies for Learning the Sentani Language to Children

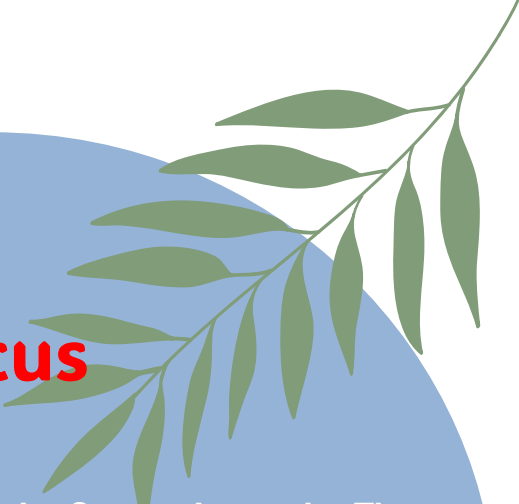
Wigati Yektingtyas-Modouw & Adolfina Krisifu
Universitas Cenderawasih, Papua

Local Languages in Papua (1)



Local Languages in Papua (2)



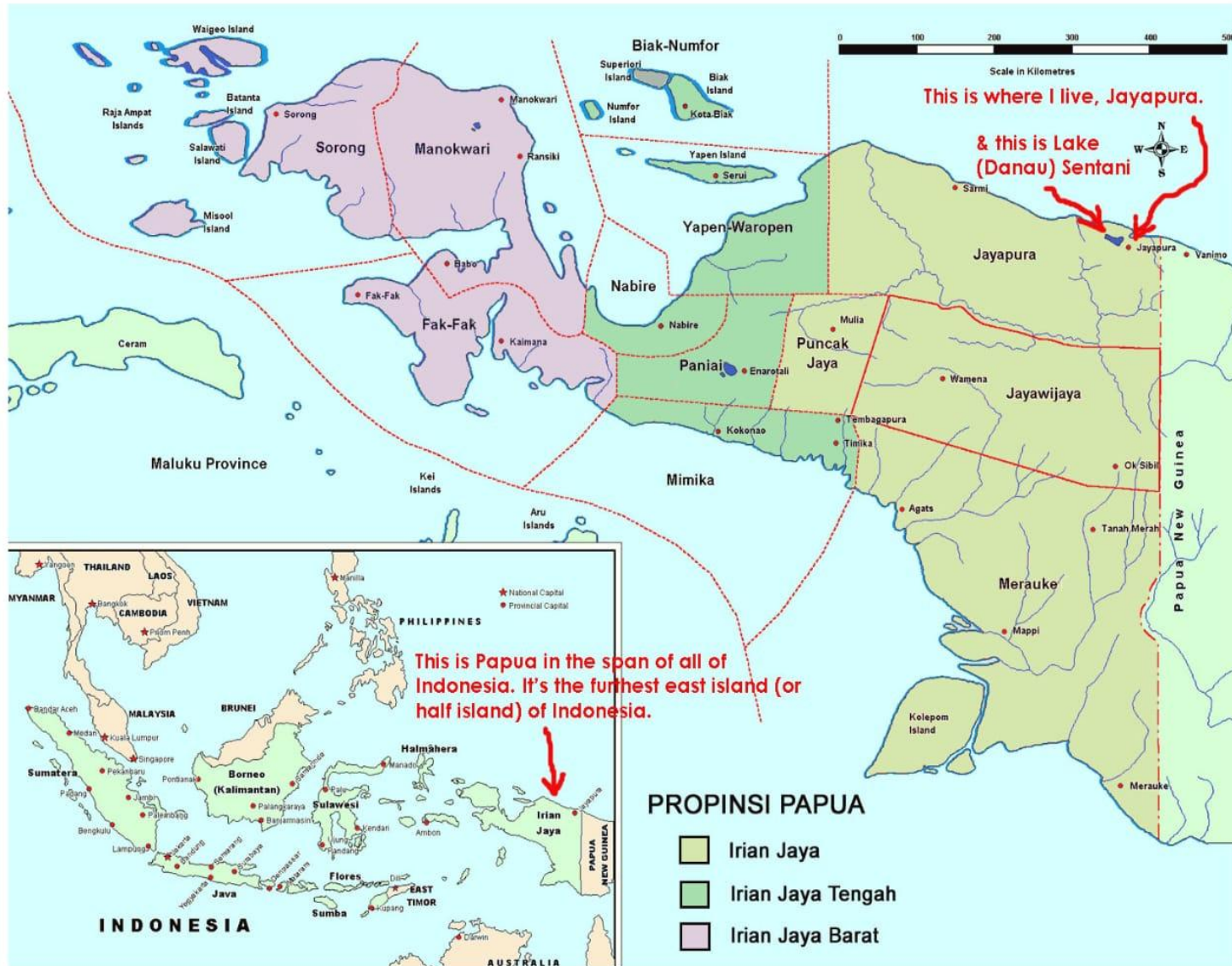


Focus

Sentani language, spoken by Sentani people. They live in the edge and 22 islands in Lake Sentani, in the feet of Mount Cyclop (2160 m), Jayapura. There are three dialects (eastern, central dan western Sentani). They call themselves as PUYAKHA (people who live in a place surrounded by water)



Map of Lake Sentani (1)



Map of Lake Sentani (2)



Sumber: BNPB Papua dan pemberitaan media; Diolah Litbang Kompas/ERN



INFOGRAFIK: LUHUR

Sentani Language (1)

Non-Austronesian languages:

- (a) do not have articles;
- (b) the subject, direct object, and indirect object are often incorporated into the verb form, which often appears very complex;
- (c) the numeral system is based on body parts;
- (d) the sentence structure is typically subject, object, predicate (SOP);
- (e) they do not always have an explicit subject because the subject is already attached to the verb via a subject marker;
- (f) they use postpositions more frequently than prepositions;



Sentani Language (2)

Tenses

According to Cowan (1965)

there are five tense forms: past tense, present tense, future tense, imperfect tense, and habituals.

Dwight Hartzler (1976) simplified this into three tense forms: past tense, present tense and future tense.



Tenses Example

Verb: to eat

No.	Sentani Language	English
1	Reyae kha anele	I eat fish
2	Reyae emfeu aneimiyale	I usually eat banana (as habitual)
3	Reyae kho anekokale	I ate coconut
4	Reyae ru ne anale	As usually, I am eating bread fruit
5	Reyae melasa anerekhonde	I will eat rice
6	Reyae ninggei anekokhale	I have eaten sweet potato
7	Reyae fam anewekhale	I had eaten taro



Why young people do not speak Sentani language?

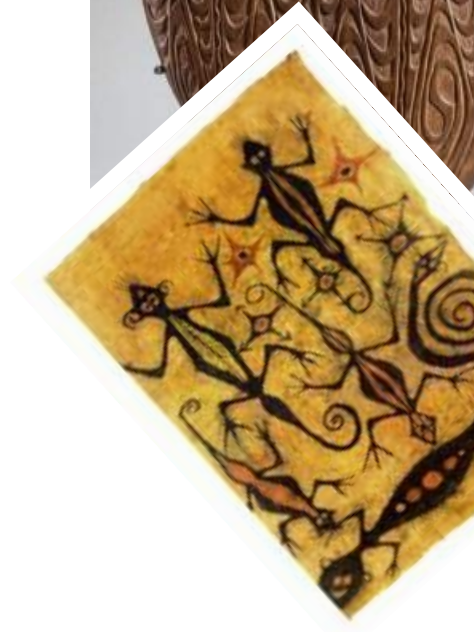


- (a) A heterogeneous population (especially in cities); people come from diverse regions.
- (b) Not cultivated within the family or community.
- (c) Considered difficult (by those accustomed to using Indonesian).
- (d) Sentence structures that differ from Indonesian
→ Subject-Object-Predicate-Adverbial (S-O-P-A), whereas Indonesian is S-P-O-A.
- (e) Use of tenses; Indonesian does not use tenses.

Cont.

- (f) Pronunciation is considered difficult.
- (g) Counting using body parts
- (h) Post-positions – *imae ra* (from home), *kampus re* (to campus).
- (i) Subjects influence verbs.
- (j) Parents often move to different places of residence.
- (k) Inter-marriage.
- (l) Loss of pride.

→ Those make it difficult for Sentani young people to learn and speak Sentani



The importance of preserving Sentani

Just like the burning of a library, the loss of a language entails not only the loss of cultural identity but also the loss of a community's distinctive ways of thinking, values, and forms of expression. When a language goes extinct, future generations lose a fundamental basis for understanding their own identity and the vital values embedded within it.





**Folklore-based revitalization
strategy for the Sentani language**
**Folktales, oral poems, folksongs, traditional
expression, dances, painting/carving**

Formal learning

Integrating it into the educational curriculum, starting at the foundational level—kindergarten. Young learners typically possess more natural pronunciation and are unafraid of making mistakes, as they are free from the pressure of self-consciousness; furthermore, their brains recognize patterns more quickly, they have stronger long-term memory for language, and they benefit from prolonged exposure (Suyono & Hariyanti, 2019; Mazura, dkk, 2026).

In practice, the lessons utilize folklore—specifically, i.e. illustrated folktales. The learning process incorporates games, dances, and songs, allowing students to learn without feeling burdened.



Mengajar bahasa Senta dan bahasa
Santani kepada Murid Senta

TK A&B
untuk usia 6 - 7 tahun

Mem Aei Afaeu Isaeima

Mari Belajar Bahasa Santani

Wigati Yelidilnggas-Medoun
Grace J.M. Mantiri



D d
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kepala
adat



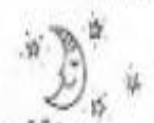
E e
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besar



E e [ɛ]
ebeu
kura-
kura



E e [a]
fele
kerang
danau



F f
fa
anak



G g
maengge
anak
perempuan



H h
hu
matahari



I i
imae
rumah



Printed Folktales



EBI DAN KANDEI

EBI KANDEITE

Ebi and Kandeï

Ebi Burung dan Kandeikan adalah sahabat karib. Suatu hari ada peristiwa yang membuat mereka bertengkar. Akankah mereka dapat berdamai kembali ? Baca selengkapnya dalam buku ini.

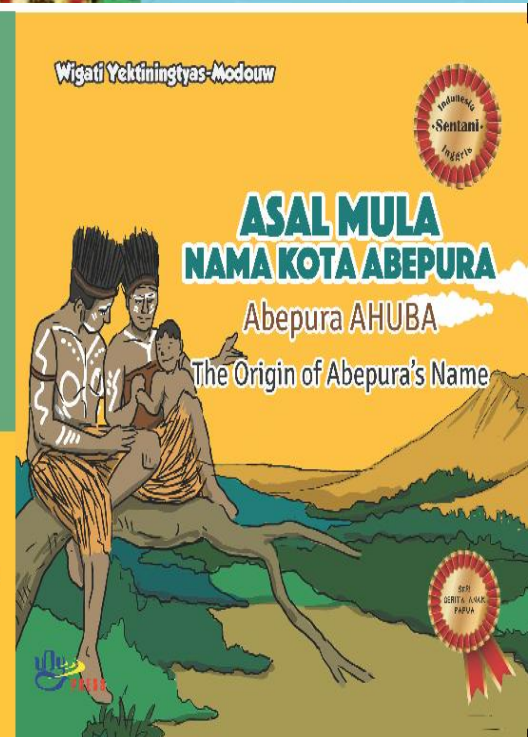


ASAL MULA NAMA KOTA ABEPURA

ABEPURA AHUBA
THE ORIGIN OF ABEPURAS NAME

Menurut cerita lama, nenek moyang Suku Hebeibulu berasal dari Papua New Guini. Mereka meninggalkan kampung halaman karena ada perang saudara. Mereka pun mencari daerah hunian baru. Mereka melalui lereng dan lembah Gunung Foner. Lalu sampailah mereka di Gunung Umabo. Di wilayah itu mereka merasa nyaman. Mereka pun mulai membangun gubuk-gubuk tempat tinggal. Kepala Suku mereka bernama Gukuhirewu dan adiknya Hiriwe.

Baca kisah lengkapnya dalam buku ini.



ASAL MULA NAMA KOTA ABEPURA

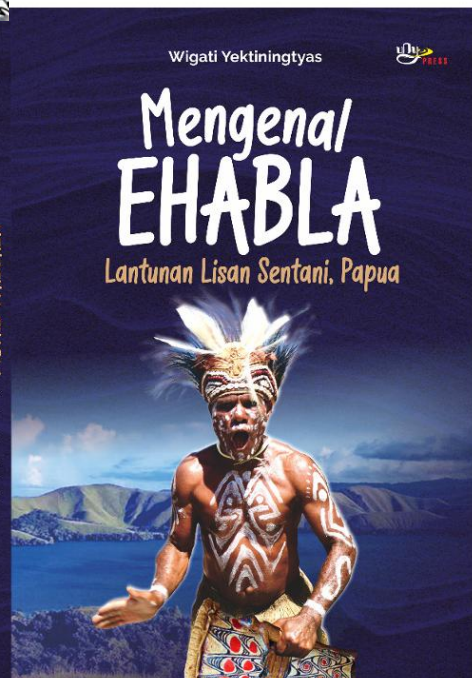
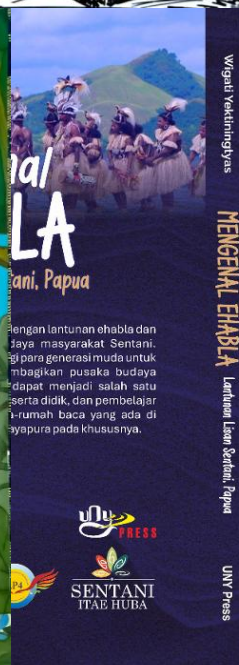
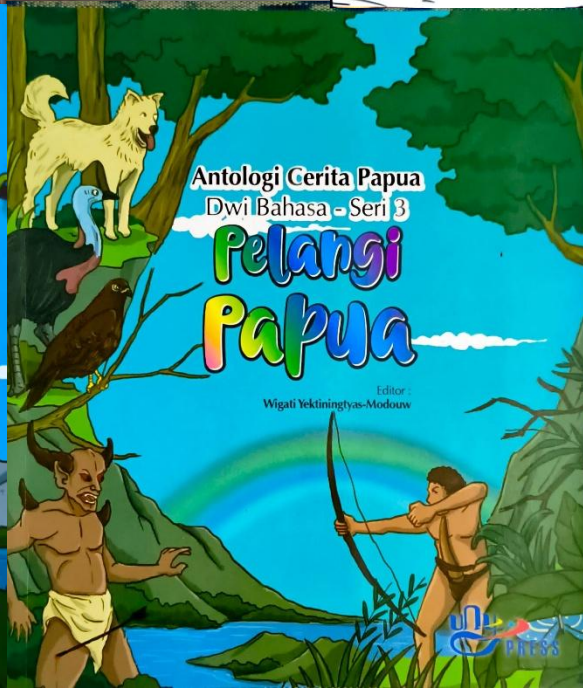
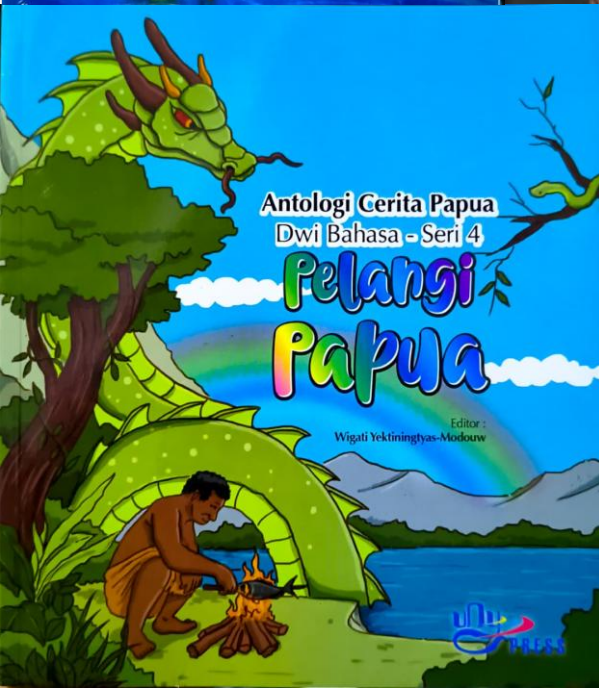
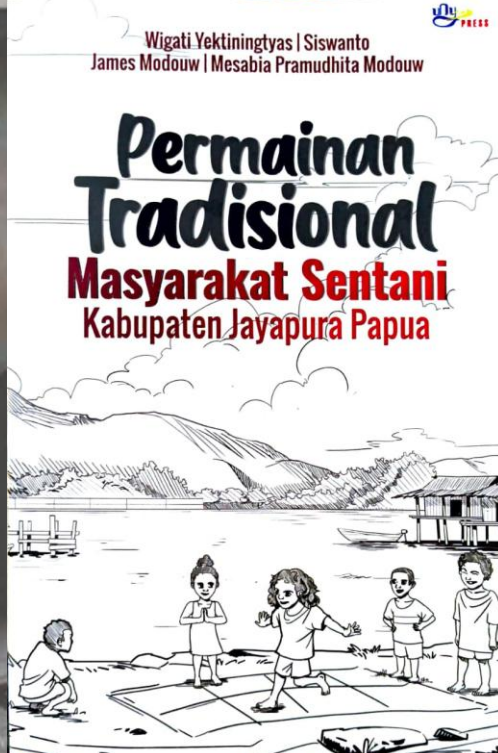
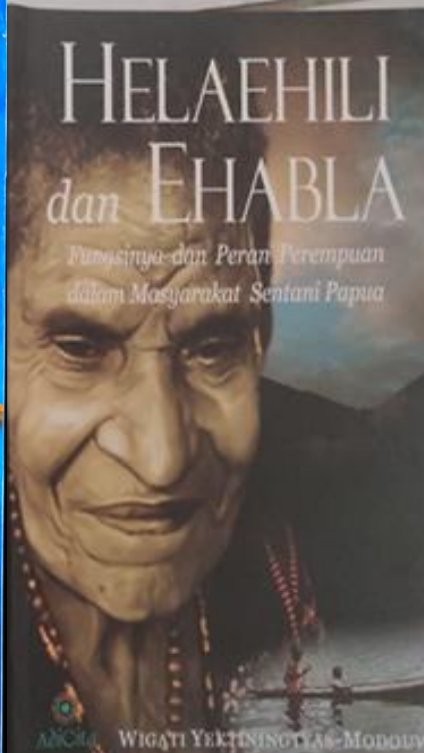
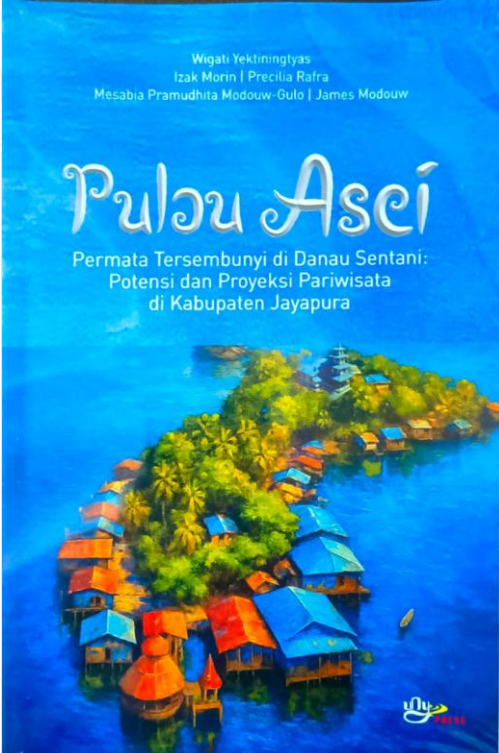
Abepura AHUBA

The Origin of Abepura's Name



Burung Kasuari dan Burung Pipit

Manggung Re Bokki Re
The Cassowary and The Sparrow



Non-formal learning

1. Learning in community
2. Customary schools
3. Reading houses
4. Art centers



Informal learning

1. Collaborating with traditional leaders and parents to foster the habit of using the Sentani language at home and in the community.
2. Utilizing technology and digital tools, such as audio and video recordings.
3. Leveraging social media platforms like Facebook, TikTok, YouTube, etc.
4. Using printing and screen-printing techniques.

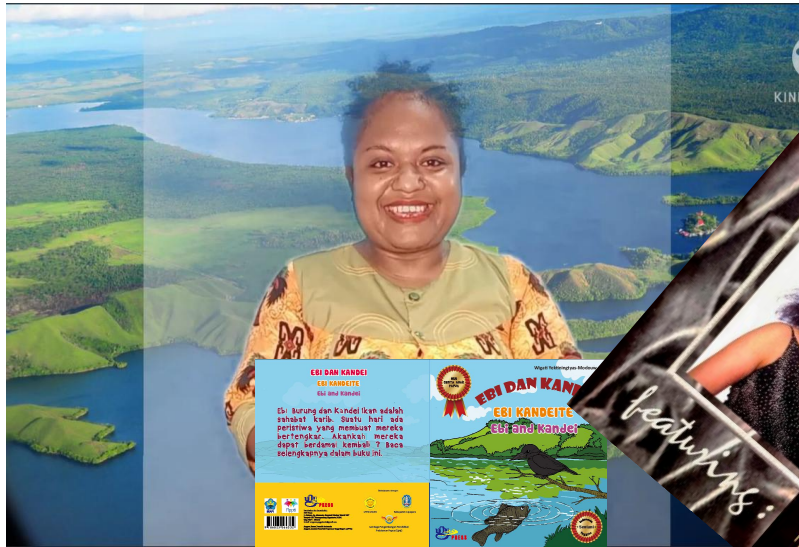


Why Folklore-Based Digitization of the Sentani Language?

- 1) Folklore-based digitalization can be packaged in an engaging, creative, and innovative manner, fostering multi-stakeholder engagement and ensuring cultural heritage remains relevant in the modern era.
- 2) Gadgets are widely embraced by the public—especially Millennials and Generations Y, Z, and Alpha—facilitating the spread of constructive content.
- 3) Social media platforms such as Facebook, Instagram, podcasts, TikTok, and YouTube serve as effective channels for dissemination.
- 4) Social influence and raising awareness.

(Andriani, 2012; Akram, 2018; Anggriani&Haermoko, 2019; Atlas& Yurt, 2017; Ascusion, 2019; Mutiarani, Ilahi&Baneng, 2023; Ozkent, 2022;

The use of folktales & folksongs



- Ebi dan Kande
(Penulis Buku Wigaty
Yektiningtyas)
#bahasasantani#cerit
aanak - YouTube

EHABHELLA - Lagu
Tradisional dari
Hiram, Waena, Kota
Jayapura, Papua

17.44 8% 1 kali dibagikan

Branti Monim + 17

Paling relevan

EN Ansaka · 21 j · dari Pembuat

Ijin kk ibu
Ini artinya apa?
Hu jokho erele.
Makasih

Balas Sembunyikan 1

Nene Muda · 21 j · dari Pembuat

Artinya?

Balas Sembunyikan 1

Kendah Mengge · 10 j · dari Pembuat

Artinya Allah mata hari selalu memperhatikan kita, apapun yang kita lakukan baik maupun jahat semua di depan mata allah mata hari

Balas 1

Sembunyikan

Lihat 1 balasan

Ona Kogoya · 20 j · dari Pembuat

Wahhh, semakin menarik. Arti & penjelasan nya ya Iren 😊

Balas Sembunyikan 1

Lihat 1 balasan

Komentari sebagai Iren Monim

17.45 8% 1 kali dibagikan

Branti Monim + 17

Andris Monim · 9 j · dari Pembuat

"HU JOKHO ERELE"

HU = Matahari
JOKHO = Mata
ERELE = Lihat /Melihat
Artinya : Matahari Lihat/Melihat (Secara Harafiah)
Kalau arti dan makna rohani/ iman,
HU = TUHAN/ALLAH
JOKHO = Mata
ERELE = Lihat/Melihat
Artinya "TUHAN Melihat Kita Setiap Waktu atau setia hari atau "Mata TUHAN Sedang Melihat Kita Setiap Waktu dan Kesempatan
Mungkin demikian. Tuhan Yesus Memberkati Kita!



Tenor

Balas Sembunyikan 2

Lihat 1 balasan

Komentari sebagai Iren Monim

17.45 8% 1 kali dibagikan

Branti Monim + 17

Branti Monim · 3 j · dari Pembuat

Matahari melihat.

Balas Sembunyikan 1

Januar Ishak Ronsumbre · 19 j

Jujur sa masih bingung de pu arti..
Mana yang benar.
"Jalan pake mata" atau "jalan tapi lihat waktu"?

Balas Sembunyikan

Iren Monim · 9 j · Pembuat

Januar Ishak Ronsumbre Jalan tapi lihat waktu terlebih ada mata yg melihat. Mata yg Maha Kuasa. 😊

Balas 1

Januar Ishak Ronsumbre · 9 j · dari Pembuat

Iren Monim oh berarti artinya tu lebih ke ayat alkitab yang berbunyi
"Mata Tuhan ada disegala tempat mengawasi orang jahat dan orang baik. (Amsal 15:3)

Balas 1

Membalas Andris Monim · Batal

Andris Monim

8%

Postingan Merlin

RB Onomi Niphi Yoboi

Yo oro kino2 yg skarang dong blng gici2.....

1hari **Super** Balas Sembunyikan



Jane Mokay Taime

Gici gici (Oto kino kino) 😄😄😄

Mariasokoy

2 Februari pukul 20.02 · 🌐



Gunung femburu jadi saksi 🙏🙏

Orang Yang Membagikan Ini



Yully Wiratraur

1 jam · 🌐



Gunung belakang rumah jadi sasaran 🤔🤔

[Tampilkan Lampiran](#)

setiap bahasa punya cerita.

Nama permainan tradisional pakai bahasa daerah.

👉 Se jauh mana Anda masih menguasai bahasa daerah Anda?

[#melawanlupa](#)

[#JagaldentitasLokal](#)

[#AyoMain](#)

[#JagaBudaya](#)

[#JagaPermainanLokal](#)

[#BelajarDanBermain](#)

[#Salamlestaribudaya](#)





Yohana Imogen

3 Februari pukul 06.13 · 🌐

Hanya Tuhan yang tau kebahagiaan saat main barang ini waktu kecil, bersama om2, kk2 dan teman-teman pada masa itu 🥰👤 yang tidak akan pernah terlupakan dalam ingatan.



Felle Selo

Benar skli ank.. 😄😄😄

2 hari Suka Balas 🤔



Maryam Young

Permainan waktu kecil 😂

...



Klembiab Yahya · Ikuti

sio paling bahagia pada jaman itu 😊 mm mm pu minyak goreng sama minyak tanah hilang" dari rumah 😂😂 abadi selalu 😊

2 hari Suka Balas



Yedida Florida

Ade Ari punya sambing rumah , Bapa Yotam punya samping rumah yg ada gunung -gunung spanggal jadi saksi 😂😂😂

2 hari Suka Balas



Yohana Imogen membalas · 1 balasan



इलऑंओ इग

Rindu masa itu sekali 🥺🍷

...

2 hari Suka Balas Diedit



Yohana Imogen membalas · 3 Balasan



Ollan Jho

Wee kalau kita main si yasuput ka?

2 hari Suka Balas



Ikha Klembiab

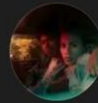
3 Februari pukul 02.46 · 🌐

akom" masa kecil, tong paling bahagia sekali 😂😂

LAGU DAERAH SENTANI,
ANA RARE HONGGARA

NAKHE MIYEA

70 komentar



BLACKKHAMBU

wamenemo khayara 🤔🤔🤔🤔

2023-11-22 Balas



Erwin

Ihr seid super, Hallo from Austria..

2023-10-17 Balas



user1049455514603

Mysle ze to sa wiezniowie ❤️

2023-10-17 Balas



cuciastuti

aku dari jawa ngapak tidak tau bahasanya tapi aku sangat menikmati lagunya , syahdu sekali ❤️

2023-10-19 Balas



samuel

ini cerita lagunya tentang seorang ibu yang membesarkan anaknya dengan penuh kasih sayang

2023-12-13 Balas





193 komentar



193 komentar



193 komentar



Leka Mebri

Nahele ya

2025-10-16

Balas



4



IR4 · Pencipta

artinya apa kk ajar sy k 🙄🙄🙄

2025-10-17

Balas

1



Leka Mebri ▶ IR4

saya bilang Nehele artinya benar

2025-10-17

Balas



3



IR4 ▶ Leka Mebri

Trimksh kk 🙏🙏

2025-10-17

Balas

1



Sembunyikan ^

dwie_kapisa

Aduuuh, NakQ Cantiiiiik Sayaaaang bikin Bulik, menangis denger lagu ini. Bulik ijin share ya NakQ.....Sukses Sellu dalam lindungan dan berkat Tuhan Bersama keluarga ya NakQ Sayaaaang Ameeeeeen. Yaswar au monda 🙏🙏

🙏🙏🙏🙏🙏🙏🙏🙏



MFOR14

terempoi kaka ira ❤️

2025-10-17

Balas



1



IR4 · Pencipta

Artinya apa ade 🙄🙄🙄

2025-10-18

Balas

1



MFOR14 ▶ IR4

trimakasih kaka

2025-10-18

Balas

1



Sembunyikan ^



DD 80 🇮🇩🇮🇩

Terima kasih kk insos, Sangat merdu ❤️ ANNA RARE HONGGARA 🙏🙏

2025-09-22

Balas



4



IR4 · Pencipta

Hormat sdra ku 🙏

2025-10-13

Balas

1



DD 80 🇮🇩🇮🇩 ▶ IR4

🙏🙏

2025-10-13

Balas

1



leni_vera_ibo

Ana (mama) perempuan sentani rahim Emas yg lahir saya ❤️🙏

2025-11-01

Balas

3



debooooooooo_0

palin bgus lagu ini kalau di artikan lagi kebahasa Indonesianya lagi 🙏🙏

2025-11-01

Balas

1



zhy zham

Lagu Bahasa Sentani
Judul : Anna (Mama)
Ciptaan : Frits Mansawan

2025-11-07

Balas

1



Thomas Makanuay

Ana selalu dihati ❤️❤️

2025-09-23

Balas



1



Lihat 1 balasan ▾



Gogo 🙏

aah sioo Anna 🙏

2025-10-16

Balas



1



Tambahkan komentar...

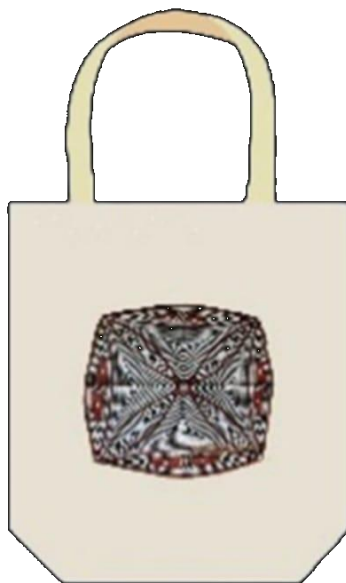


Tambahkan komentar...



Tambahkan komentar...





CHALLENGES & CONSIDERATION

Cultural Challenges

1. Cultural sensitivity: Efforts to use folklore as a medium for language learning must ensure that folklore and sacred symbols are not commercialized or misrepresented (requiring validation from trusted sources) – **digital ethics**.
2. Community engagement: Communication with cultural leaders and custodians (regarding totems, taboos, sacred elements, etc.).
3. Consideration of risks: Commodification, the trivialization of meaning for the sake of virality or economic gain, loss of authenticity, the impact of globalization, technological adaptation, and data security & privacy.

Technological Challenges

1. The need for skills in using audiovisual software for the digitization of folklore (audiovisual recording and editing).
2. Access to stable and affordable internet.

(Aktas&Yurt, 2017; Rahman, 2017; Ozkent, 2022)

Folklore-Based Digitalization of the Sentani Language

1. Knowledge and learning of the language alongside the Sentani cultural heritage – broader/global cultural promotion
2. Public awareness regarding the importance of preserving and passing on the Sentani language
3. Formal, informal, and non-formal Sentani language learning in Jayapura City and Regency
4. Engaging discussions on Sentani language revitalization
5. Emergence of the creative economy
6. Motivation for the creation of new art studios, and the rise of folklore enthusiasts and content creators.

Conclusion

Through an integrated strategy, the revitalization of the Sentani language is expected to strengthen the cultural identity of the Sentani people while ensuring the language's survival amidst the dynamics of globalization.



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Thank you. *Onomi foi moi sele*