THE PREDICTION OF TOLAKI LANGUAGE EXTINCTION AT PUNGGALUKU VILLAGE, LAEYA SUB DISTRICT, SOUTH KONAWE REGENCY

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ARTICLE INFO	ABSTRACT
<p>Keywords: <i>Language Death, Language Extinction, Prediction, Tolakinese, Tolaki Language.</i></p> <p>How to cite:</p> <p>DOI:</p>	<p>This research discussed the language extinction in Tolaki language for Tolakinese who lived in Punggaluku village. Language contact that has occurred at multilingual society in Punggaluku became an interesting phenomenon to be learnt because it had close relationship with the use of ethnic language of the residents in this village. This study focused on the endangered level of Tolaki language extinction and predicted the Tolaki language extinction at Punggaluku Village, Laeya Sub district. The main data of the research were taken in Punggaluku Village, Laeya Sub district, South Konawe Regency. Observation and interview were used by the researcher in collecting the data from informants in this area. The result of this research showed that Tolaki language was potentially threatened as a severely endangered language. It was indicated from the parents were not transmitted Tolaki language to their children and the low frequency in using Tolaki language among old generation. It caused the young generation could not speak Tolaki language and final effect of this phenomenon was language extinction. Futhermore, the researcher predicted 30 years ahead, Tolaki language will be extincted in Punggaluku village, Laeya Sub District, South Konawe Regency.</p>

1. Introduction

Language is one of the most important things in the world. People cannot make an interaction to other people without language. So they need a language to make a good communication. Many languages are found in the world. According to UNIESCO, there are approximately 6.700 languages in the world. More than 10% of that is found in Indonesia. These languages include national language and local languages. Indonesia is one of the countries that are found many languages. Indonesia is the second

country that has largest language in the world after Papua New Guinea. Lewis in Bay (2016: 1) said that there are 719 vernaculars in Indonesia, from Sabang to Merauke.

Vernacular is a particular language that is used by a community or group which can make them different with another group. According to Wardhaugh (2006: 34), vernacular is the group or person language which grows up in a community, and they use it in their daily life in ordinary, common place, or in social interactions. Indonesian country consists of many societies and there are multi-ethnic of ethnic across many islands in Indonesia, for instance: Javanese, Toba Batakese, Karonese, Acehese, Padangnese, Malaynese, Balinese, etc. Every ethnic has its own original place and they usually use their own vernacular, but the movement of one ethnic to the other ethnic's place, it causes there are more than one ethnic live in one place. As the result, the use of Multilanguage in the society is unavoidable.

Nowadays, the multilingual society becomes a phenomenon that cannot be avoided. There are many people with different vernacular that live together in every single place of Indonesia. Every day they use their vernacular in communicating with another people. Some of them try to maintain their ethnic language, but some of them cannot maintain it. Consequently, one vernacular can influence the others, and make another vernacular become shifted. Language shift means that a certain group are surrender in keeping their language and move to another one. When the shift occurs in a community, the members of the community have chosen a new language collectively (Fasold cited in Tolla, 2006: 3). Language shifts can cause the language to become extinct or death (Sumarsono, 2002). Thus, the survival or absence of a language is happening in the society.

As Hanna argue in international congress *language maintenance and shift II* (2012: 2) some symptoms that have appeared in the community showing the local language has been

marginalized by other language. It is because this other language is considered promising a brighter future. These symptoms occur in both urban and rural communities. For example, parents teach Indonesian as a first language to their children and teach foreign languages that are considered to have higher social prestige than local languages. So this condition becomes a challenge for us as speakers of regional languages.

Tolakinese is the major ethnic in Punggaluku Village. It is possible to know the condition of Tolaki language use in this village. Although Punggaluku is the major ethnic in this area, the researcher observed that the frequency of Tolaki Language use is low even they are majority. According to researcher's assumption, there are some aspects that cause this phenomenon. First, the teenagers' community use Indonesian language as their communication every day even using local language. Especially in Tolaki community, the young speaker judge communicate in Tolaki language is not impressive. Second, most of the first language (mother tongue) that is used by parents in Tolaki community at Punggaluku is Indonesian language. This phenomena affect to the children do not get knowledge of local language in their home.

Some researchers have conducted language extinction research. One of them is from Wa Ode Fitri Yulianty Bay (2016). She focused on the condition of language shifting of Muna language to Java language. Based on Wa Ode Fitri Yulianty Bay research, the condition of Muna language in Ahuawatu has begun to shift for parental age, and dominantly shifted for their children. It indicated from their habits which use Java language step by step in their daily life as a Munanese.

Therefore, this research is very necessary in doing. This is one of the efforts to maintain and keep the existence of Tolaki. Reflecting to description above, the writer is interested to carry out the investigation of the level of language extinction and predicting

the existence of the language in Tolaki Community, especially in Punggaluku Village, Laeya Sub district, Konawe Selatan Regency.

1.1 Research Question

Based on the background above, the research questions are;

- 1) What is the level endangered of Tolaki language use in their community at Punggaluku village, Laeya Sub district?
- 2) What is the prediction of Tolaki language existence in the future at Punggaluku village, Laeya Sub district?

2. Literature Review

Language endangerment is the beginning step of a language toward death. According to Austin and Sallabank (2011: 1), a language is classified as endangered if it is not being learned by children as a first language. As a result, domains and functions of use and the number of speakers of an endangered language decrease. The lower of language use will be cause a language in danger. One of the ways to know is looking the children language use.

A language is dead when it is no longer spoken anymore (Crystal, 2003: 11). It is considered dead when it remains a last speaker of a language, because he/she is unable to demonstrate his/her fluency, having no one to speak it.

In addition, Denison (In Sumarsono, 2002: 292) said that the most reason of language extinction is the step of transmitting the language to children. In other word, a language death is occurred because there is no transmission of local language from the parents to their children.

Degree of Endangerment	Intergenerational Language Transmission
Safe	Language is spoken by all generations; intergenerational transmission is uninterrupted.

Vulnerable	The language is used by some children in all domains; also it is used by all children in limited domains such as at home when they want to speak with their parents or grandparents.
Definitely endangered	In this step, the language is spoken by the <i>parental generations</i> . Parents may still speak by their language to their children, but unfortunately their children have not responded to that language.
Severely endangered	Speakers are <i>grandparents</i> and <i>older generations</i> only. <i>Parent generations</i> may still understand the language, but they do not use it to communicate with their children.
Critically endangered	The <i>great-grandparental generations</i> are the youngest speaker in this step. These older people often remember only part of the language, but they do not use it. Also, the language is not used for everyday interactions.
Extinct	there are no speakers left

It is impossible to single out one main cause of language death, because there are many factors influencing it. Crystal (2000: 70) divides these factors into two major groups. They are physical danger factor and the speaker's culture factor. Then, the further explanation will be presented in the following sub points.

Physical danger means a real accident that is passed directly by the speakers that can cause the language to be lost in the speech community. Factors putting speakers in physical danger include of natural disasters such as earthquakes, hurricanes, tsunamis, floods, volcanic eruptions etc. it is like crystal (2000: 77)

said that there are so many reason, ranging from the natural disaster through different form of cultural assimilation to genocide. Thus, the natural disaster becomes one of the factors that can cause a language dying.

When natural disaster occurred in a speech community, some unfavourable climatic and economic conditions was happened, e.g. famine or drought. It will cause two options; it will be resulting in death or migration. When the people prefer to move in other place, the people have to adopt as much of the new language as they can and gradually lose their cultural identity in order to survive in new environments. Automatically the immigrant will be a minority then following the majority culture. Finally, if this process continues, it will lead to the extinction of the language of minority groups suppressed by the majority. Thus, this process will be a death language. Crystal (2000: 72) also gave another fact that 200 years after the arrival of first Europeans in the Americas, over 90% of the native population died caused by diseases brought by people and animals from Europe. According to Crystal (2000: 76) the second factor of language death is changing the speaker's culture. It does not directly influence the physical comfort of a community. This process called cultural assimilation. Crystal (2000: 77) argues cultural assimilation is an even that has bigger risk. It is like a dominant culture influences another culture. Eventually it will result the loss of another culture identity.

According to Grenoble (in Peric, 2015: 9), these factors are based around imbalances in prestige and power between minority and dominant languages and cultures. Cultural assimilation can be a result of vast immigration, e.g. North America and Australia during the period of colonialism. Urbanization is another factor leading to cultural assimilation. In order to improve their life standards, they have to learn and use the dominant language. By doing so, fluency in their mother tongue declines gradually, but steadily.

Put it brief, the other factor that influence language death is culture change of speakers. In other term, it is called culture assimilation. Culture assimilation is happened when two or more culture is found in a same area. We will find a culture will be a strong language there. Gradually, it will result a language death because a dominant culture influences another culture. Eventually it will result the loss of another culture identity including their language.

There are two choices we can make in response to language death: do nothing about it and let languages fall into oblivion, or do everything in our power to stop or even reverse language death. In order to accomplish the second, raising public awareness on the matter is very important. Linguistic diversity needs to be portrayed as a treasure of human race, and not as an obstacle to communication and development. Furthermore, we have to do something as much as we can to save our language.

In addition, Grenoble (in Peric, 2015: 11) also gave his opinion about the important to maintain a language. However, He has specified at least three sets of reasons for caring about languages:

- 1) they are valuable to heritage communities themselves;
- 2) they are valuable to the scientific community;
- 3) They are valuable as a part of world's cultural heritage.

A linguist Hinton (in Peric, 2015: 13) gave some ways to bring an endangered or extinct language back to use. The detail ways are following below.

- 1) learning a few words, e.g. greetings or short speeches;
- 2) gathering linguistic publications, field notes, audio- and video-recordings to form an archive;
- 3) developing a writing system and creating dictionaries and grammars;
- 4) documenting a language to form a corpus of various materials;
- 5) language classes and camps, summer schools;

6) Full immersion schools for children.

From the solution above, some points are similar. They are documentation. Therefore, it is important to make an adequate documentation of languages while there is an opportunity.

3. Research Methodology

This research used qualitative design. It means that this research based on the factual phenomenon in the field of the research. The study aimed to recognize the phenomenon that is experienced by the respondents in this research. The participants was divided into three groups; first generation who is up to 50 years old, second generation who is 20 49 years old and third generation who is 0-19 years old. This research took place in Punggaluku Village, Laeya Sub district, South Konawe Regency. The researcher did observation and interviews to some Tolakinese in Punggaluku especially the native Tolakinese. The list of questions in interview data was adapted from *Lebold et al* in Lio (2015).

Furthermore, to analysing the data, the researcher used some steps as follow Transliteration, Data Reduction, Data Display, and making Conclusion Drawing and Verification. In transliteration, all information in recorded data transliterated in to the written form. Unclearly utterances also can be left in this transliteration. Then, data Reduction was processed of selecting, focusing, simplifying, abstracting, and transforming data that appeared in written notes. In data Display, the researcher explained the analysis result about the condition of Tolaki language use in a community. To analyse it, the researcher used theory Level of Endangered Language from UNESCO as the indicator. Finally in last stage, the researcher made a clear conclusion based on the finding data. In making conclusion, the researcher should give the clear clarification about what the data means.

4. Findings of The Research

4.1 Level of Tolaki Language Endangered

a. Group of 50 Years Old

The characteristic of level of endangered language in Punggaluku are the grandparents generally still speak Tolaki language. As what they have said in their interview, all of them still use Tolaki language to interact with other grandparents. Nevertheless, sometimes they mix between Tolaki language and Indonesian language. In addition, the researcher almost never heard the grandparents speak in Tolaki language in long conversation with someone who is younger than them.

Therefore, we can say that although they try to use Tolaki language in their interaction, but the effect of Indonesian language around them is too big. They only have a few speakers who can speak Tolaki language. It can be seen from their way to use Tolaki language to the certain people e.g. someone who has same age with them.

b. Group of 20-49 Years Old

All of the respondents who are aged up to 40 years old can speak Tolaki language and Indonesia language equally. This phenomenon has caused the respondents use code mixing unconsciously. The real example of code mixing of parents group in Punggaluku comes from the conversation between some of my informants and their neighbour who was made a conversation in evening. They can speak Tolakinese but to make a conversation, they mix Tolaki language and Indonesian language.

Sadly the parents group who is aged up to 20 years old; they can understand the vernacular better than they can speak it. They prefer to use Indonesian language in their daily conversation. Furthermore, it show that more young the informant, more low the Tolaki language use. And the main factor that caused all the conditions is not transmitted the Tolaki language to the young generation. This condition is called as a “moribund” language that is defined as one that is no longer spoken by the children

(Grenoble and Whaley, 2006:18). Or that level same as UNESCO classification, "Severely endangered" Speakers are *grandparents* and *older generations* only. *Parent generations* may still understand the language, but they do not use it to communicate with their children.

c. Group of 0-19 Years Old

Punggaluku has three dominant ethnic who was lived. They are Tolakinese, Javanese, and Bugisnese which Tolakinese as the major native speaker. Unfortunately, they are the majority but they cannot maintain their language. Even the Javanese and Bugisnese are the immigrants but they are better to save their language in Punggaluku. The minority still transmitted their language to their children. In fact, the young generation of Javanese or Bugisnese who is live in Punggaluku is able to speak their vernacular either in society, school, and market. It indicates that the problem is come from Tolakinese only. The fact is the other vernaculars in Punggaluku still use their language well.

4.2 Prediction of Tolaki Language Extinction

a. Group of 50 Years Old

The characteristics that have been explained about the group of aged up to 50 years old above made the researcher come to prediction that at least around twenty years ahead, the Tolakinese who is aged up to 50 years old will be went away. Consequently, the fluent speaker of Tolakinese in Punggaluku will be disappeared and the number of Tolakinese in Punggaluku is getting decrease.

b. Group of 20-49 Years Old

On the condition that was indicated by the respondents in this group, the researcher predicted that around 30 years to come, Tolaki language will be death. It was because around 30 years to come, the native Tolakinese who can speak Tolaki language fluently will be aged 70 years old and they will come back to God. As the result, Tolaki language will remain a native Tolakinese who cannot speak Tolaki language only in Punggaluku.

c. Group of 0-19 Years Old

On the fact in field, no one of this group was the people who can speak Tolaki language. Tolaki language was dead for them although they still have the parents who can speak Tolaki language today. Nevertheless, their parents did not give enough influence for them to knowing Tolaki language. It can be predicted that one day their parents was dead, they cannot demonstrate Tolaki language even they know Tolaki language in some words.

5 Conclusion And Suggestion

After analysing the results of the research in the previous chapter, the writer concludes that Tolaki language is potentially threatened as a severely endangered language. It means Tolaki language is gradually toward Language extinction. Severely endangered level means Tolaki language is not used by the young generation anymore. They can understand but they cannot speak it. However, if we have to see a fact in the field, all of their children are Tolakinese because all of their parents are native Tolakinese. From the fact of Tolaki language use by the participants in field, the researcher found that the youngest Tolakinese who can speak Tolaki language were the participants who were aged 40 years old.

The remainder of the participants cannot speak Tolaki language well anymore. They only speak Tolaki language in some words. They cannot demonstrate their influence. So, the researcher made a predict that around 30 years to come, Tolaki language In Punggaluku will be extinct because the fluent speaker will be death and it only remain the native Tolakinese who cannot speak Tolaki language.

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