

Prediction of Language Extinction

(Study using language at Punggaluku, Laeya District, South Konawe)

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Abstract: This research discusses 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 has 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 is potentially threatened as a severely endangered language. This indicates that if parents as Tolaki language users do not use Tolaki language for their children, including the frequency of using Tolaki they have a low frequency in using it, consequently the younger generation will not be able to speak Tolaki language and ultimately the effects of this phenomenon is, the Tolaki language will become extinct. futhermore, the researcher predicted 30 years ahead, Tolaki language will be extinctic in Punggaluku village, Laeya Sub District, South Konawe Regency.

Keywords: Language Death, Language Extinction, Prediction, Tolakinese, and Tolaki Language

1. Introduction

Many languages are found in the world. According to UNIESCO, it is about 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 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. Each area has its own vernacular and every vernacular has a particular form and structure which makes them different from another. Indonesia is a rich country that has variety of language as a heritage that has to be kept.

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) 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. Therefore, every social community has their own vernacular each other.

As a mother tongue as Vernaculars in Indonesia face a challenge against the existence of Indonesian language and foreign language. Indonesian country consists of many societies and there are multi-ethnic of ethnic across many islands in Indonesia, for instance: Javanese, Toba Bataknese, Karonese, Acehnese, 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 as a means of interaction and communication has an important role in society. Language allows people to interact and socialize with others. People who speak the language well can be understood and understood by others.

The language is a much influenced by several aspects of the society. Language ecology is interaction between language and its environment. Language can only exist if speakers uses it as means of communication. Language is within the self (mind/soul) of the speakers, it functions as a means of social interaction (communication) also it is concededly created to communicate and it is the result of social life. The dynamics of language interrelated to its environment are affected by the relation between the user/use with the physical/natural, religious and social environment. Furthermore, Arka in Lio (2015:76) divided the non-linguistic factors in term micro variables become four factors that are socio-historical & cultural, political, geographic-demographic, and economic. Thus, the relationship between the language and its sphere is used to see the sociolinguistic dynamic in society.

In the opening of the congress of Java language IV (2006), Minister of national education explicitly said that the local language is currently endangered because of globalization and the development of information technology. Meanwhile, Rachman (2007) described the condition of local languages extinction in Indonesia as follows more than 50 regional languages in Kalimantan, one is threatened with extinction. In Sumatra, from 13 local languages, two are threatened with extinction and another extinct. In Sulawesi, out of 110 local languages, 36 are threatened with extinction and one is extinct. In Maluku, out of 80 local languages, there are 22 endangered and one is extinct. In the area of Timor Leste, Flores, Bima, and Sumba from 50 local languages, there are eight that are endangered. Thus, from the data it knows that most of vernaculars in Indonesia mostly death.

Hanna, 2010 argues in international congress *language maintenance and shift II* 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. This condition becomes a challenge for us as speakers of regional languages.

The extinction of a language is very popular issue recently all over the world. There are some previous studies that have discussed the language extinction or language of death in a community. The first research is the language shift on Muna Language at Pondidaha sub district which was conducted by Wa Ode Yulianti Bay. In this research, the researcher focused on knowing Muna language shift into Java language by describing the factors and describing how to maintain the existence of Muna language. Then, the second research was conducted by Saputera (2009) about the language extinction potency on Langkat Malayan Community at Stabat in West Sumatra. The language shift of Langkat Malay language was the main point on in their research. If in the first research above the researcher is focused on language shift that can be toward language death, then the second research focus on the potency of language death, so in research the focused on predicting the existence of Tolaki language as one of the major vernacular in Punggaluku Village in the future.

One of the vernacular or local which is still used in communication in Punggaluku is Tolaki Language. It has very important role as a medium for their daily communication or interaction. Through language, we can either convey or get idea, message, and information from ones to the others both in formal and informal situation. The speech community of Tolaki language is Tolakinese people who live in South East Sulawesi. They live in the main island of Sulawesi at Kendari, Konawe Selatan, and Kolaka regencies.

Abas' prediction that is cited in La ino tells that local languages in Southeast Sulawesi will be extinct around 2035. This prediction is supported by a fact of local language use in the current society. The use of local languages today is generally found in elder generation only. While the younger generation cannot speak local language anymore even though both parents are equally have the same regional language. This fact is one of the indicators that local language in 2035 will become extinct because of the time the older generation of regional language users has returned to the God. Who lived at that time was a generation who did not know the local language. At the time as the starting point of the extinction of local languages in Southeast Sulawesi.

According to Abas prediction above, the writer is interested in making a research about one of the local language in Southeast Sulawesi, Tolaki language. Making predict when this vernacular will be death in its society. However it is used to give awareness to Tolakinese that they have to maintain their language from the death early.

The above researchers knows that they focus on the structure of Tolaki language only and just few research have specifically studied about the condition of the Tolaki language itself in society. This fact can be seen from some works of the research that has been done. 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 language extinction in Tolaki Community, especially in Punggaluku Village, Laeya Sub district, Konawe Selatan Regency.

Punggaluku is one of the villages that are located in Laeya sub district, Konawe Selatan Regency. The total area of Punggaluku is 142.24 km². Punggaluku is the most populated area in Laeya district. This area is also quite developed in comparison to other areas. Punggaluku has also known as a place that is dominated by

Tolaki language. According to Tarimana, Punggaluku is one of the places that use konawe dialect to speak each other. Year by year, some immigrants come to Punggaluku. Then, they live together with native speaker. Punggaluku is getting to be a multicultural area. There are some different groups living together such as Tolakinese, Bugisnese, Javanese, torajanese, munanese, sundanese, and mornenese.

Based on the data taken from Punggaluku village government which is taken on January 2017, there are 3,056 populations that live in this village with the total of head family is 797. If the spread of ethnic in this area is observed by presentation, so Tolakinese becomes the highest one with 75,19 %, Bugisnese 13,18 %, Javanese 6,5%, Torajanese 1,8 %, Munanese 1,69 %, and Sundanese 1,64 %. It shows that the majority ethnic in this place is Tolakinese. Therefore, mostly the Punggaluku area is lived by Tolaki community.

From above data, 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 phenomenon affects to the children do not get knowledge of local language in their home.

A language can survive if continuous transmission occurs from one generation to the next generation (Fasold cited in Tolla, 2006). Third, the effect of immigrants that dominate the native speaker. Although, they are only minority in Punggaluku, most of them have a high social status that gives influence on Tolakinese. In brief, Tolaki language use is low caused by various cases.

Peter K, Austin, and Sallabank (2011: 1), said that a language becomes endangered if it is not being learned by children. And the final effect of endangerment language is language extinction (Crystal, 2000: 21). For that reason, if there is no effort from a community to maintain the language, so the language death will be the result of this bad situation. Therefore, it becomes an important thing to conduct a research about language extinction especially in Tolaki language.

There are two problems proposed to be answered. The second problems are (1) what is the endangered level of Tolaki language use in their community at Punggaluku village, Laeya Sub district, and (2) what is the prediction of Tolaki language existence in the future at Punggaluku village, Laeya Sub district?

2. Literature Review

a. Endangerment of Language

The beginning of Language endangerment step of a language toward death. Austin et al. (2011:1), stated that a language is classified as endangered if it is not being learned as a first language by the speaker. Therefore, the domains and functions of use and the number of speakers of an endangered language is decreased. The lower of a language use will be cause a language in danger. One way to know the endangerment of the language can be seen from the children language use. Related to this statement Crystal (2000: 70) said that downgraded of languages are put into a condition which causes endangerment and eventually death.

However, some linguists have reported the frequency of language which was endangered of using. Crystal (2000: 19) said that 'only' 50% of language will be lost. One of the main reasons is the fact that the world's population continues to grow constantly and thereby intensifies the process of globalization. However, this predict is come from the fact in world that is going happen.

b. Level of Endangered Language

Some linguists classified the conditions of language death. Those are language safe, endangered, and extinct. Determining a language is within that level "Harmful" or endangered, it is very difficult. This is happening because of the linguistic diversity situations around the world and nothingness theoretical models available for combine the relevant variables. However, some linguists have divided some indicators that can be used to know the level of language endangerment. For more explanation, it will be explained more below.

Based on the *International Expert Meeting on UNESCO Program Safeguarding of Endangered Languages* in Paris at March 2003, linguists made a distinction about the step of language endangerment. The steps are as follows, (a) extinct, it means that, no speaker. No one can speak or remember the language, (b) critically endangered. The *great-grandparental generations* 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 interaction (c) Severely endangered. Speakers are *grandparents* and *older generations what we call previous generation* only. They may still understand the language, unfortunately they do not communicate with their children by using that language. (d) definitively endangered. In this step, the language is spoken by the *parental generations*. Parents may still speak by their language to their children, unfortunately their children not respond by using that language, (e) Unsafe on the

other hands is the language used by children in all domains; and limited domains such as at home when they want to speak with their parents or grandparents, and (f) Safe means language is not endangered in this step. The language is used by all generations, not only older, but also for all children in the ethnic group.

The other classification comes from Ethnologue Classification by applying Expanded Graded Intergenerational Disruption Scale (EGIDS). Lauder, Multamia (2018) stated that this scale is divided into twelve parts of level, they are as follows.

Level of Death OF	Label or statues	Descriptio n
0	International	The language is widely used between nations in trade, knowledge exchange, and international policy.
1	National	The language is used in education, work, mass media, and government at the national level.
2	Provincial	The language is used in education, work, mass media, and government within major administrative subdivisions of a nation.
3	Wider Communication	The language is used in work and mass media without official status to transcend language differences across a region.
4	Educational	The language is in vigorous use, with standardization and literature being sustained through a widespread system

		of institutionally supported education.
5	Developing	The language is in vigorous use, with literature in a standardized form being used by some though this is not yet widespread or sustainable.
6a	Vigorous	The language is used for face-to-face communication by all generations and the situation is sustainable.
6b	Threatened	The language is used for face-to-face communication within all generations, but it is losing users.
7	Shifting	The child-bearing generation can use the language among themselves, but it is not being transmitted to children.
8a	Moribund	The only remaining active users of the language are members of the grandparent generation and older.
8b	Nearly Extinct	The only remaining users of the language are members of the grandparent generation or older who have little opportunity to use the language.
9	Dormant	The language serves as a reminder of heritage identity for an ethnic community, but no one has more than

		symbolic proficiency.
	Extinct	The language is no longer used and no one retains a sense of ethnic identity associated with the language.

c. Language Death

Theoretically, 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. This is because of it is unable to demonstrate his/her fluency, having no one to speak it. Holmes (2001) also argues that when all people who speak a language die, the language dies with them. In brief, a language is dead when the language is not used by the speaker. Peric on *Longman Dictionary of Language Teaching and Applied Linguistics* (2015: 7) formulated that language death as the disappearance of a living language, when its speakers begin to use other languages and also Children do not learn it as their mother tongue. Sumarsono (2002) also said that the most familiar process in language extinction that there is no language transmission from parents to their children. 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.

In international congress *bahasa-bahasa daerah Sulawesi Tenggara in Baubau 2010*, Anderson (2010) from Summer Institute of Linguistics said that it is no matter local languages have been reduced in a city, as long as the local languages remain strong in rural areas. The local language that is not used in communicating between parents and their children certain place in a rural area is the main causes of the language extinction. Conversely, if many parents in rural areas have started using Indonesian language with their children, it is the first step towards the extinction of local languages. It means language extinction is more danger if this phenomenon is occurs on the children who live in a village than the children who live in a city. Briefly, the children are the central factor that determines a language will be extinct.

Anderson (1991) also conducted a survey of regional languages in Southeast Sulawesi. 1991. The results of his research indicate a change in usage patterns of Tolaki and Muna languages. The shift in the use of Tolaki and Muna languages in Indonesian is increasingly in certain villages populated by Tolaki and Muna people. He noticed more people speak Bahasa to their children and more children speak Bahasa to each other. Actually it was a disease that gradually developed and could eventually lead to the death of the patient.

According to Sumarsono (2002: 284) there are two aspects of the linguists' interest in language extinction. They are the linguistic aspect (related to change of the pronunciation system, the grammar, and the simplification) and the sociolinguistic aspects (related to the search for the condition of the cause of a submissive surrender to the survival of another language). The linguistic aspects are related to phonology and grammar (morphology), while factors outside language are related to language societies, variations and social status of language, and their use.

In conclusion, the death of language is a condition where the language is not used anymore because there is not found the speaker of the language. There are some factors that cause a language death. One of the urgent factor is not transmitted a language to the young generation. Consequently they use another language than their local language as their mother tongue.

In addition, when the communities do not try to maintain their local language, it means that it can cause the language death.

d. Types of Language Death

It is known that a language death is an interested phenomenon to be learned. Kloss (in Sumarsono, 2002: 286) mentions that there are three main types of languages extinction. They are Language Extinction Due To Language Shift, Factors that Influence Language Shift, & Language Extinction without Incidence of Language Shift.

e. Responses to Language Extinction

Rosiemarie, Otsler (1999).stated that Languages are becoming extinct at twice the rate of endangered mammals and four times the rate of endangered birds. Based on the above argument the level of language endangerment is higher than animals. Then, an endangered language has to be maintenance to keep the existence of language.

There are two choices in response the language death they are (1) do nothing about it and let languages fall into oblivion, and (2) do everything in our power to stop or even reverse language death. In order to accomplish the last, 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.

The importance of maintaining a language, Grenoble (in Peric, 2015: 11) specified three sets of reasons for caring about languages: (1) they are valuable to heritage communities themselves; (2) they are valuable to the scientific community; and (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, (a) learning a few words, e.g. greetings or short speeches, (b) gathering linguistic publications, field notes, audio- and video-recordings to form an archive, (c) developing a writing system and creating dictionaries and grammars, (d) documenting a language to form a corpus of various materials, (e) language classes and camps, summer schools and (f) Full immersion schools for children.

Based on the above the solution, some points are similar. They are documentation. It is important that languages need to be documented because one day a language will be lost and would be no opportunity to record it. Therefore, it is important to documented of languages early.

f. Tolakinese and Tolaki Language

Tolakinese is one of the biggest ethnic that is lived in South East Sulawesi.

Tolakinese are one of the native people from south east Sulawesi. Tamburaka (2004) stated that the appearance characteristics of Tolakinese are similar to the Mongoloid race. They may come from East Asian such as Japan or Chinese. Those are shown from the structure of eyes, hair, and skin colour. In addition, according to Ralph Linton Mongoloid race has characteristics of physical characteristics of yellow to brown skin, straight hair, little body hair, slanted eyes, and with tall about 160-170 cm.

Tolaki language is divided into two dialects. Tarimana (1970) as a sociologist and culture observer, in his book "Kebudayaan Tolaki" stated that Tolaki language has two dialect only namely Konawe and Mekongga dialects. Konawe dialect is used by the community at Kendari municipality administrative which consists of fourteen sub districts. They are Kendari, Mandonga, Tinangea, Lambuya, Poasia, Ranomeeto, Moramo, Laeya, Wawonii, Unahaa, Asera, Lasolo, Sampara, and Landonu. On the other hand, the use of Mekongga dialect is used by them who live at Kolaka, Mowewe, Tirawuta, Ladongi, Lasusua, Pakue, Wundulako, and Polmaala.

On this research, it knows that Tolaki language has spread in some areas in Southeast Sulawesi and it also has many speakers. However, the researcher will focus on Konawe dialect especially in Punggaluku Village, Laeya Sub district, South Konawe regency.

Punggaluku village is the capital sub district of Laeya. It has a population of 3.056. They are 1.682 men and 1.374 women. The Tolakinese population on this area is about 75, 19

%. It is high populations that become majority community in this area. Nevertheless, the Tolaki language is seldom used as daily communication by the native speaker. This fact is found by the researcher short observation from some places. For example, it took by Tolaki language use in home, society, school, and office.

3. Research Method

This research uses qualitative design. The study aims at recognizing the phenomenon that is experienced by the respondents in this research. This research takes place in Punggaluku Village, Laeya Sub district, South Konawe Regency. The researcher focused on the native Tolakinese who lived at Punggaluku Village. 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. Furthermore, to do a research, the researcher choose three setting of place. They are in traditional market, traditional marriage party and Tolakinese home. All the setting is located at Punggaluku village.

In this study, the researcher got the data is from two data sources. First source is oral language that was used by Tolakinese in their daily communication formal or informal situation which was got by the researcher in observation. The researcher is also interviewing the respondents using unstructured interview data from the research instrument. The list of questions in interview data was adapted from *Lebold et al* in Lio (2015). Second source is additional data to complete the primary data. The secondary data source is taken from other literatures which have relation with language death. The researcher also takes sources from the internet. Besides that, the secondary data can also be obtained from photographs and videos about Tolakinese activities.

In analyzing the data, the researcher used some steps as Transliteration, Data Reduction, Data Display and Conclusion Drawing and Verification the data.

4. Findings

a. Level of Tolaki Language Endangered of 50 Years Old

The 50 years old group is a group that consist of people who ages up to 50 years old.

This group become the ones whom maintain a vernacular for their each ethnic. One of the generations who still communicate in using Tolaki language in Punggaluku is they who are aged over to 50 years old. This is an ordinary condition in whole of vernacular case especially for Tolakinese.

Although Tolaki language is still used by some generation, there is some factor that is used this local language is not in safe condition. The researcher want to talk about the non- linguistic factor that is happen in Punggaluku Village. According to Arka in Lio (2015: 76),

The divided the non-linguistic factor become four factors that are socio-historical & cultural, political, geographic-demographic, and economic. All this factors is called as micro variables.

Furthermore, the researcher's observation in field showed that there were non- linguistic factors happened in Punggaluku village becomes a multicultural society today. The first is about the socio-historical and cultural. In past, Punggaluku is a place which is lived by native Tolakinese. Nevertheless, year by year the immigrants were coming from some ethnics and began to dominate Punggaluku native ethnic. Some immigrants such as Javanese and Bugisnese have a big influence for some native Tolakinese in Punggaluku. For example, the Bugisnese is the minority in this area but most of them have a high position in economic factors such as in trade field and industrial field in Punggaluku village. Most of the big shop in Punggaluku is built by the Bugisnese ethnic. It also happened in trade field in traditional market who is dominated by immigrant such as Javanese and Bugisnese. it shows that even the immigrants are the minority group but they have a power economic in Punggaluku that can influence some aspect of native Tolakinese life in Punggaluku.

Furthermore, the coming of these minorities immigrant who has a power position in some field in Punggaluku is become a non-linguistic factors that gradually cause Punggaluku village become a multicultural society today. While, the impact of this phenomenon is the native Tolakinese in Punggaluku unconsciously and gradually have to assimilate to the immigrant to adapt with their sphere every year. This condition finally caused the Indonesian language use as the *lingua franca* in society is getting increase and gradually the society leaves their vernacular.

All of the respondents in this group are bilingual. They can master well two languages. This group can be able two languages, Tolaki language as local language and Indonesian language as national language. In bilingualism, there will be a weak language and a strong language. The impact of bilingualism is the weaker language will be dislocated with the stronger language. When people become bilingual with imbalanced power for both languages, then their second language will come to replace their first language or mother tongue unconsciously. This phenomenon is occurring in Punggaluku. Tolaki language is getting be a weak language. It can be seen from the Tolaki language use in Punggaluku.

Bilingualism causes one of the language become a strong language. In fact, one of the impact of this phenomenon is the not transmitted the Tolaki language to their children. This group generally has adult children. It means that if Tolaki language is not transmitted to their children who are adult, the possibly is low to transmitted Tolaki language to the next generation. The transmission Tolaki language from the old generation to their children in this village can be seen from this interview section with the sixth respondent (61 years old):

(1) “*Saya menggunakan bahasa Indonesia kepada anak-anak saya Karena mereka mereka juga kurang paham bahasa Tolaki. Lagipula sejak mereka kecil saya selalu menggunakan bahasa Indonesia kepada mereka*”

“I used Indonesian language to my children because they do not understand well about Tolaki language. Moreover, I used to Indonesian language since they were children” (Sixth respondent, 26 March 2018)

From this fact, it knows that the parents use Indonesian language as the only language to speak to their children. This statement also is same with the all respondent in this group except one respondent. Moreover, most of them do not give knowledge about Tolaki language to their children in home. It means that if they talk each other, a variant of Bahasa Indonesia is used as a *lingua franca*. From this fact, it shows that the endangered language was happened for some years ago because obviously they did not teach their children since their children was too young and it is too long ago. This phenomenon was continually happening unconsciously by the grandparent. Sadly, they never realize that they are dying their vernaculars by themselves. Their children as the next generation definitely get an impact because of this phenomenon. The main indicator of language death is not transmitted the language to the next generation. As stated by Sumarsono (2002) that the most familiar process in language extinction that there is no language transmission from parents to their children. Sumarsono's argue is happening in Tolaki family at Punggaluku village.

Based on the researcher observation it can be decided related to data showed that the level of Tolaki language at Punggaluku village is not in 'save condition'. This is because of the old generations are not transmission the language to their children. The consequence, automatically there will be a problem to the next generation. Whaley, L. J Grenoble, (2006: 18) stated that a 'safe' language is when all generations speak the language in all or nearly all domains It means that the Tolaki language can be in Vulnerable, definitely endangered, severely endangered, critically endangered, or extinct.

Moreover, the characteristic of level of endangered language in this group is focus to know the using of Tolaki language by the grandparents. Concerning to the researcher observation and interview in Punggaluku, then the researcher concluded that most of the grandparents generally speak Tolaki language. They are the fluent speaker of Tolaki language in Punggaluku, although they use it infrequently. This is because of their children cannot speak Tolaki language. Moreover, I never meet grandparents in this place that cannot 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. Level of Tolaki Language Endangered 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.

Moreover, It is a commonly language that is used in everyday life, many community members are fluent in Indonesian language and better able to express their feelings through the national language as *lingua franca* than a local language. From my observation, the people of Punggaluku insert features of their local languages into Melayu Sulawesi, a local alternative of Indonesia language combined with informal Indonesian language, making their language has characteristic and different. For example, the above conversation can be seen that respondents use the word "ji" and "ko" that is means "only" and "you". In additional, I have done interview in wedding ceremonies and traditional party to ensure how the using of Tolaki language in Punggaluku through different place.

On the other hands, the informants who are aged over to 20 years old have showed the lowest of Tolaki language use especially in Punggaluku. It caused they begin to leave their vernacular. All of them have a similar answer during interview section. All of them said that they are not fluent speaker of Tolaki language even they are native people of Tolaki language. They can speak Tolaki language in some words but they do not use it as daily language even in their home. It is probable that they can understand the vernacular better than they can speak it.

The parents group consist of the informant who still uses Tolaki language (up to 40 years old) although they use it infrequently. And sadly the parents group who are 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 shows that more younger than the informant, more lower than 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. Level of Tolaki Language Endangered 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.

From all the old informants who was be observed and interviewed, they agree that they never teach their children about Tolakinese. Similarly, the children also said that their parents never teach them about Tolaki language. Commonly, the children know Tolaki language from their parents' conversation in home and most of

them learned it in school. In Sulawesi Tenggara, there is a lesson named *muatan local* which teach the students about local language (e.g. Tolaki language). Thus, some parents talk to researcher that they do not teach their children because their children will be taught about Tolaki language in school. In other word, the Tolaki language knowledge is got from the school, not in home domain.

Vice versa, the language use and the culture in Punggaluku are not running bad together. If the Tolaki language use in Punggaluku is getting low especially in young generation speaker, they were still learned the traditional dance of Tolakinese, *Molulo*. Molulo or Lulo dance is one of the local traditional dances of Tolaki communities that raise a sense of unity among all groups. According to Tarimana in Lio (2015: 62) to dance *molulo*, people hold the hands with the men's hands under the women's hands in a circle surrounding the beating gong, moving joined hands up and down, while the feet step twice to the left, and then back, and then three times to the right, followed by leg movements forward and backward. In Punggaluku village, Molulo is one of the cultures that are always held in every marriage party or some events. However Molulo is still kept by Tolakinese in Punggaluku, both old generation and young generation. They dance together in marriage party (see in appendix). It gives something different with this society to keeping their language.

In nutshell, one of the factors that may affect language strength is the language used by family members. In Punggaluku villages, parents do not use their vernacular when speaking to their children; however the vernacular is used between spouses. Because parents do not use the vernacular when talking to their children the extinction of the vernaculars appears predictable. It is probable that children can understand the vernacular better than they can speak it. The children do not actively practise their vernacular in the home; they speak mostly the local form of Bahasa Indonesia to their friends. Recall that a 'moribund' language is defined as one that is no longer spoken by the children.

In short, by looking at the characteristics that have shown by each generation in Punggaluku Village, the researchers conclude that: a) The 50 years old generation are they who speak Tolaki language fluently but the lack of speakers who can speak Tolaki language in everyday life that has caused the use of less intensive Tolaki language and limited to certain people only, for example to their fellow age only. b) The 20-49 years old generations generally understand Tolaki language but they cannot say it. Simply, they understand if they were listening but they were in difficulty for communicating using Tolaki language so that the Indonesian language is the only language that they can. c) As for the young generation (0-19 years old) is no longer understand Tolaki language, they always use the Indonesian language in play because they do not know the language of Tolaki language anymore. As for the main cause of the weakening in the use of Tolaki language in Punggaluku is the absence of transmission of Tolaki language from parents to their children so that the younger generation can no longer speak Tolaki language anymore. Therefore, the level of Tolaki language in Punggaluku is in "severely endangered" which has characteristics "Speakers are grand parents and older generations only. Parents generations may still understand the language, but they do not use it to communicate with their children". The closest characteristics that occur in Punggaluku are shown at this level.

Vernacular is our treasure of the ancestors of our nation that must be kept. For all the regional language users especially the Tolaki people, researchers want to say that something that looks like a small problem today could be a big regret in the end. As Andersen said that language death was like cancer, gradually but definitely deadly.

d. Prediction of Tolaki Language Extinction of 50 Years Old

From long description above about the characteristics of the grandparents group, it known that this group was consisted of the participants who can speak Tolaki language fluently. It means that they can give their influence to other people in their community. In Punggaluku village, the group of aged up to 50 years old only speak Tolaki language to their peer only. While the young generation was become a good listener anyway.

In nutshell, 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 are 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.

e. Prediction of Tolaki Language Extinction of 20-49 Years Old

The description of Tolaki language use in this group was explained above. The result showed that commonly, most of them only known Tolaki language in some words. They said that they were the best listener but they cannot speak Tolaki language fluently such as their parents. Vice versa, the participants who are aged up to 40 years old were the fluent speaker but they seldom use Tolaki language as their daily communication.

In short, 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.

f. Prediction of Tolaki Language Extinction of 0-19 Years Old

The young Tolakinese in Punggaluku was the receptive people. It means they have ability to understand words and language but they cannot product the language unfortunately. The young Tolakinese in Punggaluku use Indonesian language as the only language that they can speak. Some of them can understand the Tolaki language but the other cannot understand Tolaki language at all.

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 suggestions

After analyzing 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. This condition is getting bad when the old generation speaks Tolaki language infrequently even they said that Tolaki language is their favorite language. On the other hands, the researcher also finds that Tolaki language in severely endangered language. It means that it was closer to be extinct. From the fact of Tolaki language use by the participants in field, the researcher found that the youngest of 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 can not demonstrate their influence. So, the researcher made a predict that around of 30 years to come, Tolaki language In Punggaluku will be extinct. It is because of the fluent speaker will be death and it only remain the native Tolakinese who cannot speak Tolaki language.

Finally, the writer hopes that local government have a responsibility to find ways in terms of to safe local languages. It is based on stated in the Law of the Republic of Indonesia Number 24 Year 2009 and explanation of Government Regulation No. 25 of 2000 which has stipulated that the handling of the problem of local languages and literature becomes the authority and responsibility of local government.

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