

LA YANI KONISI

*Teacher Training and Education Faculty,  
Halu Oleo University, Kendari, Indonesia*  
ORCID: 0000-0002-9174-6160  
layanikonisi@gmail.com

LA ASO

*Cultural Studies Faculty,  
Halu Oleo University, Kendari, Indonesia*  
ORCID: 0000-0002-0084-3134  
la\_aso@yahoo.co.id

MAULID TAEMBO\*

*Education Faculty,  
Trunojoyo Madura University, Bangkalan, Indonesia*  
ORCID: 0000-0002-6058-3960  
taembomaulid@gmail.com

## THE MAINTENANCE OF LANDAWE LANGUAGE AND ITS CORRELATION TO PEOPLE'S ATTITUDES IN NORTH KONAWA, SOUTHEAST SULAWESI

Landawe is one of the local languages in Southeast Sulawesi, Indonesia. It is in danger condition because it has only a few speakers. The article aims at describing the maintenance of Landawe language and its correlation to people's attitudes in North Konawe, Southeast Sulawesi. The study used a qualitative and quantitative approaches and sociolinguistics theory. Based on the result, study shows that the use of Landawe language is decreasing. It is affected by both extra and intra-linguistics factors. Maintaining the Landawe language can be done through several steps, namely, a) use of the Landawe language in all conditions, either in family, meeting, or education domain; b) use of the Landawe language in media social, such as Facebook, Instagram, Telegram, and Twitter); and c) use of the Landawe language as competition object in various activities or parties. However, the negative attitude of

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\* Corresponding Author: Maulid Taembo (taembomaulid@gmail.com).

society toward Landawe language is one of challenges to the maintenance of the language.

Keywords: attitude, correlation, danger, Landawe language, local language, maintenance

## 1. Introduction

Indonesian society is generally a bilingual or multilingual society. Indonesian's people can use more than one language, namely local languages and Indonesian as national language. In a multilingual society, language competition is a phenomenon that often occurs as a result of language contact. The competition occurs among local languages, national languages, and foreign languages. Therefore, the concern about the extinction of local languages is increasingly justified. The phenomenon of extinction was marked initially by the decline in the number of speakers due to language competition (the pressure of Indonesian and foreign languages) and the increasing lack of loyalty of speakers towards the use of local languages as mother tongues.

The younger generation no longer fully uses the local language when communicating to other people, but tends to use Indonesian. The inability of the younger generation to use local languages cannot be separated from the influence of the increasingly strong existence of the national language, Indonesian, which was originally only used in official situations, and now appears in informal situations, including its use in the family environment. As a result, local languages are less able to keep up with the dominance of national or foreign languages. This fact is exacerbated by the existence of unfavorable assessments of local languages, one of which is an assessment that considers local languages to be closely related to conservative matters.

Some people have the opinion that bilingual education is a barrier to the child's education process, both at school and home. Stable bilingualism should not cause the extinction of local languages. This situation can occur as a logical consequence of globalization. Therefore, the impact of globalization must be watched out for immediately because it can lead to language shifts and language changes. This is also what Comrie, et al. (Lauder 2012) stated, namely that about 90% of the world's languages will die or become extinct within a hundred years. Aware of this situation, UNESCO has declared the right to speak the local language (mother language).

Furthermore, the local language is the first language to be mastered and Indonesian is the second language, or English is the foreign language to be mastered by the community. The fact of the diversity of Indonesian people is evidenced by the existence of local languages owned by each community group

and Indonesian as the language of unity and the official language of the State. In addition, the entry of foreign languages into Indonesia also has an impact on the Indonesian people's language treasury. Foreign languages (English, Japanese, Korean, French, and others) are learned and used to for communication at certain times in certain interests.

In sociolinguistics, there is an assumption that language is never monolithic (Bell in Sumarsono 2007: 8). Language is never singular because language always has variety or variations. This assumption implies that sociolinguistics views the society under study as a diverse society, at least in terms of the use or choice of the language they use to communicate. Factors in society (outside of language) affect the choice of language used by each individual, especially in bilingual and multilingual communities.

One of the local languages that are currently experiencing a drastic decrease in the number of speakers and showing symptoms of being abandoned by its speakers, especially by the younger generation, is the Landawe language in North Konawe Regency, Southeast Sulawesi Province, Indonesia. Although there has been no official report on this, it is based on the author's observation that during the last 5 years, especially in Asera Subdistrict, North Konawe Regency, people have rarely heard Landawe community use the Landawe language in public places and local people tend to use Indonesian or other local language, the Tolaki Language.

The above phenomena can lead to a shift, even the death of the Landawe language. Language death occurs when a language no longer has speakers. It is indeed a very unfortunate thing if local languages have to become extinct, because these languages are not only tools of communication used in communities, but also have their cultural treasures and local wisdom; all of which become extinct when the language dies and no longer has speakers. According to Holmes (1992), the process of the death of a language is almost the same as the process of language shift.

Further, Kloss in (Sumarsono 2007: 286), says that there are main types of language extinction: (a) language extinction without any shift; (b) language extinction due to language shift; (c) the extinction of the nominal language through metamorphosis (the fall in the degree of language into a dialect and the speakers begin to abandon the language). Based on Kloss's view, it is feared that local languages will become extinct due to the small number of speakers. If this continues and there is no effort to maintain and develop the local language, it can have an impact on the death of the language. This is held because the death of language does not just happen, before a language gradually becomes extinct, there is a process of language shift which causes the function of language in an area to be taken over by another language. The majority language takes over the function of the minority language, so that it is inevitable that there will be language transfer which ends in language extinction. This is what happens to

local languages whose scope of use is very limited, the speakers are very few, and they belong to the minority.

Based on historical records and evidence, the Landawe language has long been widely used and became the first local language in some sub-districts in the North Konawe district, Southeast Sulawesi Province. However, the Landawe is rarely now spoken by the people. Therefore, efforts to maintain and develop the use of the Landawe language as part of the wealth of the Indonesian nation is an urgent matter to be done immediately.

The formulation of the problem in this study can be reduced to the following questions: "How does the maintenance of the Landawe language and its correlation with people's attitudes?" Based on the formulation of the problem, this study aims at describing the ways to maintain the language and the role of people's attitude in supporting the language maintenance.

There are some researches on language maintenance and attitudes. Fishman (1966) investigated language loyalty in several regions of the United States. The results of the research show that language maintenance is one form of effort to support language loyalty. In other words, they have a close relationship. Research that examines language retention and attitudes has much to do with research on language shift. Language loyalty has closed relation to both language maintenance and shift. It has a positive correlation with language maintenance and a negative correlation with language shift.

Siregar, Syahrial, and Chairul's (1998) book, entitled "Language Maintenance and Language Attitudes in the Case of the Bilingual Community in Medan" contains the results of qualitative research on language attitudes in several ethnic groups in Medan. According to it, interactions between groups tend to affect the pattern of language use in several ethnic groups in Medan municipality in which, there are several ethnic groups that show a high pattern of language maintenance at home but there are also those who are experiencing a shift from local languages to Indonesian as national language. Karsana (2009) examined the loyalty of the Sundanese language in the Special Region of Yogyakarta and found that the level of loyalty to the Sundanese language for the Sundanese ethnic community in Yogyakarta is still quite high because they feel proud of their local language.

In addition, there are several studies on language maintenance and language shift that have been carried out by other researchers, including research on the elements of Arabic in migrant communities in Surakarta and several other studies that can be used as references in this article. Fauziah (2006) studied elements of Arabic in communication among people of Arab descent in Surakarta, Indonesia in terms of language maintenance and shift. He found that Arabic in Arabic community in Surakarta has undergone significant shift in its elements. Farisiyah and Zamzani (2018) studied language shift and language maintenance of local languages toward Indonesian. They concluded that tendency to use Indonesian as

a mother tongue to replace local language is still limited to be tolerated. However, overall the average younger generation uses Indonesian as often as local language outside the home. Melaku and Semu (2023) investigated language maintenance and shift in Diraytata. They stated that individuals, families, government, and private sectors collaborate for the language maintenance of Diraytata for next generation. However, they found that marriage out might lead to a language shift. The child preferred to engage mother language, and it missed their father's language.

To support the data analysis, it concerns the sociolinguistics theory as in the following illustration. Sumarsono (2007: 1) states that sociolinguistics is a study which relate to sociology and linguistics. Sociolinguistics studies language characteristics and variations, and the relationship among speakers in a language community (Marni 2016: 3). In sociolinguistics, language is an object used in communication with various functions.

According to Jacobson (in Alwasilah 2008: 89), there are several functions of language as a communication tool, with the following details.

1. Emotive speech; speech that has a psychological function, namely in expressing the speaker's feelings, attitudes, and emotions;
2. Phatic speech; speech functions to see social relationships and applies to certain situations;
3. Cognitive speech; speech that refers to the real world which is often given the term denotative or informative;
4. Rhetorical speech; speech functions to influence and condition the thoughts and behavior of speech responders;
5. Metalingual speech; speech is used to talk about language. This is the most abstract type of speech because it is used to talk about the communication code;
6. Poetic speech; speech that is used in its own form by privileging aesthetic values.

Sociolinguistics places language as part of the social system and communication system and is part of a particular society and culture. The use of language is a form of social interaction that occurs in various situations. Social interaction is alive caused by the activity of talking to members of language users. Talking activity is more successful if it is supported by tools and other factors that determine it, including situational factors. Language behavior and language attitude are two things that are closely related, and can determine the choice of language and the survival of a language.

Sumarsono (2007: 232) states that language shift and maintenance are actually like two sides of a coin: language replaces the function and position of other languages, and languages that are not displaced by other language. Both of

these conditions are the result of language choice in the long term (at least three generations) and are collective (performed by all community members). Besides, both language maintenance and language shift are the results of language contact. Language shift means that a group (community) leaves one language completely to use another one. When a language shift has occurred, the community members collectively choose a new language. One of the factors is the use of other language by immigrants. Chaer and Agustina (2004: 142) reveal that the language shift factor is related to the use of language as a result of moving from one speech community to another.

In language maintenance, the community members collectively decides to continue using the language they are already accustomed to (Sumarsono 2007: 23). However, when they begin to choose a new language and leave of the language previously used, this is a sign of language shift. If the citizens are monolingual and collectively do not want another language, they maintain the pattern of using their language. However, monolingual communities are rare now (Nur et.al. 2022: 13). People at least master their mother tongue (local language) and national language. Regarding the case of diglossia, people use certain languages in certain domains and other languages in other domains. It does not influence and cause the language shift (Rahayu, 2015). In diglossia, the languages are mastered well and used according to its context and usage (Ayeomoni 2012). Based on the statements above, local languages can be maintained in both bilingual dan multilingual communities when the people can master and use those languages well.

Language maintenance is commonly defined as a deliberate effort to maintain the use of a particular language in threats of other languages. As stated by Habtoor (2012) that language maintenance refers to the situation where speech community continued to use its local language in the face of a host of condition that might foster a shift to another language. One of the important factors in maintaining a language is the loyalty of the supporting community. With that loyalty, supporters of a language continue to pass on their language from generation to generation. As stated by Weinreich (Aslinda and Syafyahya 2010: 103) that language loyalty encourage people to invite others to use their language and bring it as official language in a language community. Moreover, Sumarsono (2007) states that the existence of language interaction will lead to a maintenance effort, which will shift toward extinction. However, there are two main factors of extinction. First, parents do not teach their mother tongue to their children and do not use it at home and daily communication. Second, this is related to the attitude of users to their language maintenance.

There are three main factors related to the success of language retention. First, the number of people who recognize the language as their mother tongue. Second, the number of media that support the language in society, (schools, publications, radio, etc.). Third, an index that relates to the number of people who

admit to the total comparison of supporting media. Besides, Miller's (1972) classification of language situations as surviving, sickly, or even dying and extinct depends on whether children learn their mother tongue, whether adult speakers speak to each other in various settings using that mother tongue, and how many native speakers of that language are their mother who is still there (Mayasari 2021: 1019). Meanwhile, Soemarsono (2007) found another factor that causes a language to survive, namely tolerance and geography. This factor is stated as the result of his research on language maintenance.

Talks about language maintenance and revitalization cannot be separated from the context of the concept/talk about language change, language shift, and language death. The death of a language occurs when the language no longer has speakers. This could be because all of the speakers have died, perhaps due to a natural disaster (as in the case of the Tambora language in Sumbawa), or naturally, the last speaker died. In Australia, many aboriginal native languages have died out, or will soon die because the speakers are now counted on the fingers and are getting old. In most cases, the term language death is often used in the context of language loss or the shift of speakers of a language to another language (language shift).

Language death is the end point of a process, which is usually preceded by language contact which conditions language change and/or language transition. This process is generally slow and gradual over a relatively long time (gradual) in diglossia situations toward a more prestigious language (Dorian 1982; Fas-old 1992: 213). It is a fact that language is always changing. This is a law of nature, and cannot be prevented. What is concerning is if the change is negative, and leads to the death of the language. This is already happening with the change in minority languages in many parts of the world today (Dixon 1991; Krauss 1992).

Because language is always changing, what is expected is a continuous change that is positive and stable. That is, the language is still used by the community he said, and passed on to the next generation in a sustainable manner. This is the concept/definition of maintenance. In this sense, language survives dynamically despite changes (in its sub-systems, such as the lexicon, sounds, and certain constructions) from generation to generation.

For the minority, marginalized, and endangered languages, the issue of language preservation becomes an issue and must be done with full awareness and with various efforts. Therefore, the existing definition of language maintenance is usually associated with language maintenance for languages of urgency/minority, which includes a planned and conscious effort to prevent the decline in language use concerning certain conditions, which can lead to language shift or language death.

## **2. Method**

The method used in this research is field research, which means that researchers go directly to the research area to collect data. Field research can also be considered as a broad approach in qualitative research or as a method for collecting qualitative data (Moleong 2006: 26). With this qualitative method, the author directly pays attention, listens, and records the data contained in the field. In addition, the author also collects other information that is not in the list of questions (questionnaire) to complete the required materials. Likewise, matters relating to the social and environmental conditions of the research area are expected to be observed.

The techniques used are the interview, observation, and distributed questionnaires (Moleong 2006: 174-232). With the interview technique, data were obtained regarding the general linguistic situation, language use, language attitudes, and concern for the existing language. With observation techniques, direct data is obtained about the situation of language use and selection in various communication and interaction events in society. Through interview and observation, this study used noting technique. Moreover, the questionnaire is intended to obtain data that is not obtained from interview and observation. This research was conducted in Asera District, North Konawe Regency.

The data analysis process in this study uses a qualitative descriptive analysis technique consisting of data reduction, data presentation, and concluding. Data reduction is done by eliminating unnecessary data and only focusing on relevant data. The data is then tabulated and described according to the research objectives. The next step is to conclude the results of research based on data connected and supported with sociolinguistic theory. The researchers concludes that there are various efforts to maintain the Landawe language and its correlation to language attitude.

## **3. Result and discussion**

This section is the result of an analysis of data obtained in the field, with the main topic, namely the maintenance of the Landawe language and its correlation with the attitudes of the Landawe people in North Konawe Regency. This section consists of some parts, namely the phenomena of language use in Landawe society, the maintenance of Landawe, and the relationship between the attitudes of Landawe community and their local language maintenance.



### 3.1. The phenomena of language use in Landawe society

The Landawe community, apart from speaking the Landawe language, also speaks Indonesian as national language and Tolaki as other local language. The number of Tolaki speakers is far more than Landawe speakers. Based on observations, only about 10% of Landawe speakers in Asera District, and the rest are Indonesian and Tolaki speakers (Hafsah, Aso and Taembo 2017: 123). In addition, the Landawe people are often faced with a choice of language. This condition forced them to choose, and some of them chose a mixture of Landawe and Indonesian, or Tolaki. As a result, the Landawe language has undergone many changes in terms of the phonological and lexical aspects.

Most Landawe people use other local language words when speaking Landawe language. They cannot differ which one as original Landawe words and other local language words. Likewise, the way of their pronunciations in speaking Landawe most influenced by Tolaki language pronunciations, one of local languages in the North Konawe.

Now days, Landawe language is mostly used by the older men only. A few of teenagers still use it in communicating. If the condition is still happening, the language is in a dangerous problem. It is indeed a very unfortunate thing if language has to become extinct. The language will become extinct when it no longer has speakers.

Based on the interview and survey, the use of Landawe language can be categorized based on age and occupation. The frequency of use of Landawe language can be seen in table 1 below.

Table 1 The frequency of use of Landawe language

Nu.	Aspect	Often	Sometimes	Almost Never	Subtotal
1.	<b>Age:</b>				
	5-11	3	26	22	<b>51</b>
	12-25	19	18	16	<b>55</b>
	26-45	21	16	10	<b>45</b>
	46 or More	22	12	8	<b>42</b>
<b>Total</b>		<b>65</b>	<b>72</b>	<b>56</b>	<b>193</b>
2.	<b>Occupation:</b>				
	Farmers	30	15	7	<b>52</b>
	Civil Servants	12	14	13	<b>39</b>
	Students	11	16	19	<b>60</b>
	Others	9	30	17	<b>42</b>
<b>Total</b>		<b>65</b>	<b>72</b>	<b>56</b>	<b>193</b>

The table shows the frequency of use the Landawe language based on age and occupation categories. Based on the age, the people who often use the Landawe language in communicating are 3 (5-11 years old), 19 (12-25 years old), 21 (26-45 years old), and 22 (46 or more years old); the people who sometime use the Landawe language are 26 (5-11 years old), 18 (12-25 years old), 16 (26-45 years old), and 12 (46 or more years old); and the people who almost never use the Landawe language are 22 (5-11 years old), 16 (12-25 years old), 10 (26-45 years old), and 8 (46 or more years old). It shows that Landawe is more used by older than younger.

In addition, based on the occupation, the people who often use the Landawe language in communicating are 30 (farmers), 15 (civil servants), 11 (students), and 9 (other professions); the people who sometime use the Landawe language are 15 (farmers), 11 (civil servants), 16 (students), and 30 (other professions); and the people who almost never use the Landawe language are 7 (farmers), 13 (civil servants), 19 (students), and 17 (other professions). It shows that Landawe is most widely used by farmers, followed by civil servants, students, and others. The other professions in this case include children who are not yet in school.

### **3.2. The maintenance of Landawe language**

Based on the phenomenon of using the Landawe language, one of the efforts to maintain language (language maintenance) is to build the speech community. This action can be carried out by the speech community itself, community organizations, schools, and other institutions with actions such as holding linguistic competitions or competitions in the form of speeches, writing short stories, stories, etc. or using language in everyday speech, in the world of education, and at events held in speech communities.

The maintenance effort so far is the existence of a language center that accommodates the national language and local language center that accommodates local languages. The language has been defended since the language existed, it will be done explicitly. Maintenance efforts are usually only identified when they are vulnerable, threatened, or appear when symptoms. In fact, the Landawe language has received little attention by either other community or local government. However, Landawe's community likes using the Landawe language in communicating with each other. They enjoy listening to the Landawe language spoken. They state that Landawe language has educational values, politeness values, and cultural values.

In addition, the environment greatly influences the consistency of the use of local languages apart from language attitude. In this case, there are several factors were inhibiting the preservation of the Landawe language, such as the

absence of government efforts related to the preservation of the Landawe language, the attitude of some young people who were still embarrassed and prestige in using the Landawe language, the factor of marriage between different ethnicities or the number of immigrants in the area, and some indigenous people of Landawe who moved to another area. The Landawe language shift that occurred in Asera Subdistrict was caused by immigrant communities from other regions who use Indonesian in their daily environment. This causes the Landawe people tend to use Indonesian in communicating. It is supported by Chaer and Agustina (2004) that immigrant communities can influences the language choices in daily communication.

The factor of marriage between different ethnicities is a factor that is quite influencing the maintenance of the language. This inter-ethnic marriage factor has an impact on the existence and survival of their mother tongue. If a family comes from the same ethnicity, then the family will not be difficult in determining the language that will be used in everyday life. However, with these different ethnicities, children will feel confused about which language to use as their mother tongue, whether they want to choose the language of their father, or of their mother, maybe even both languages they use in life, or they prefer to use another language.

In addition, some Landawe students rarely use the Landawe language in communicating. All activities at schools use the Indonesian language. Even, the educational factor also causes a shift in the Landawe language, because schools usually teach a foreign language (English) to children. Moreover, the language seems to have received less attention than English and Indonesian. In simple terms, it can be said that a language shift occurs when the community (language community) chooses a new language to replace the previous language. In other words, the language shift occurs because certain language communities switch to another language, which has higher prestige or more dominant. Therefore, Landawe languages need to get great attention in the world of education. Teachers improve a spirit of love using local language to their students.

The most basic condition is bilingualism and multilingualism. In this case, the Landawe community is surrounded by the Tolaki community, which numbers thousands of people and is more familiar than Landawe language. Economic factors are also the cause of the shift in the Landawe language. Indonesian and Tolaki, are seen as more economically advantageous than their local language, the Landawe language. Likewise, Indonesian and English languages are more familiar and more economically advantageous than Landawe. Therefore, the Landawe language is seen as less useful in the industrial environment or in most of work environments today.

Based on the phenomena above, in maintaining the language, Landawe speakers should use their local language on various occasions such as in the family, in meeting forums, and in educational institutions. Besides, they can

develop the use of it in mass media and social media such as Instagram, telegram, Facebook, Twitter, WhatsApp, and other media social, and use it continuously in communication relationships between family members ranging from grandparents, father/mother, brother/sister, husband/wife, and son/daughter. In the realm of the family, there are some topics of conversation concerning all aspects of life in the family.

Based on the results of the interviews, there are several things that can be done to maintain and even develop the Landawe language. This is closely related to the attitude of the Landawe people towards their language. This attitude can be manifested by taking over the function of the family as a means of transmitting the Landawe language, which does not go well. Schools take on the role of family functions by placing them in learning at school. Learning the Landawe language at school is a real maintenance effort. One of the important phases in developing a language curriculum is fulfillment the needs of learners. One of the needs of learners in the Landawe community is the desire to understand the Landawe language well.

Furthermore, age is a language maintenance strategy that supports language maintenance or shifting. Therefore, to maintain the Landawe language, it is necessary to pass it on to children or the younger generation who today can be said to have started to leave the Landawe language. In this case, the family environment is a supporting factor in maintaining the Landawe language. Families need to be actively involved in the use and development of the Landawe language, such as always communicating using the language with all family members. This is considered very necessary because the low level of retention of the Landawe language in the group of teenagers and children is due to them preferring Indonesian or do code mixing of Landawe and Indonesian in communicating.

It is also necessary to develop the use of the language in the school environment. The low level of maintaining the Landawe in schools is because they tend to use Indonesian when they interact with their ethnic friends or with teachers of the same ethnicity as them. This is because the language of instruction used in schools is Indonesian. The habit of using Indonesian will also affect the preservation of the Landawe language. Indeed, the increasingly widespread use of Indonesian as the national language is a positive thing. Nevertheless, the negative impact is that a person often gets psychological barriers in using their local language. Besides, English is more interesting than Landawe language. The students are more interesting and enthusiasm in learning English than local language. English has high prestige in school or in education sector.

Social factors also influence the use of the Landawe language, which includes several things, including social status, socio-economic position, age, gender, education level, position or occupation, and one's membership in a particular social network. Conceptually, one of the influential factors in

language selection is age. In other words, age is a language maintenance strategy that also supports language maintenance or shifting. Besides, the community must have a positive attitude towards their local language. So, they can use the Landawe language in their daily lives, teach and use the Landawe language to children at home, use the Landawe language and culture in customs, become members of an institution, make the Landawe language a local content subject at school, and other supporting activities. However, there are also several challenges to the maintenance of Landawe, namely there is not any effort from the government to maintain Landawe language, the negative attitude of society toward Landawe language, and ethnic cross-marriage, and migration.

Landawe people who marry other ethnic groups tend to prefer the language of their husband and wife. When their husband or wife is from Tolaki ethnic, they try to use the Tolaki language in communicating. Besides, Landawe people who move to other areas or communities who are not speakers of the Landawe language, they no longer use the Landawe language in communicating among themselves. They tend to choose and adapt the local language where they live.

Based on the above analysis and previous description, it can be concluded that the study of the maintenance of the Landawe language provides evidence that no single factor can stand alone as the only factor supporting language shift and maintenance. Thus, all the factors mentioned above should be considered to support each other, including a positive attitude towards their local language. So, they can use the Landawe language in their daily lives, teach and use the Landawe language to children at home, use the Landawe language and culture in customs, and make the Landawe language a local content subject at school. Besides, the maintenance of the Landawe language has closed relation to people's attitude to the language.

### **3.3. The relationship between the Landawe community attitude and language maintenance**

Maintaining and even developing the language is closely related to the attitude of the Landawe people towards their local language. They can develop positive attitude to the language. If they have a positive attitude towards their language, they will try to use and develop the language in a consistent and sustainable manner. Maintaining and developing a positive attitude towards the local language is not easy, many parties and people must be involved.

Languages whose speakers have a strong language maintenance will have a strong vitality of life as well. Someone who has bad or negative attitude to their local language tend not to use their local language in communicating. It is supported by Sumarsono (2007) that language attitude influences the language maintenance.

The preservation of the Landawe language will be very good if it is supported by several factors, including loyalty, pride in the local language, and awareness of language norms. If loyalty to the Landawe language has a high enough frequency, then the opportunity to use the language is wider. The most important factor in language maintenance is the language loyalty of the supporting community. The language will survive and pass on the language from generation to generation. In other cases, the language norm can encourage the Landawe people to use their language carefully and politely in every aspect of life, especially in communicating between ethnic groups or carrying out their traditions. Unfortunately, some Landawe people do not have high loyalty to their language. The lack of loyalty to the language is caused by the Landawe people are not so proud of their language and the language is not a symbol of the Landawe community's identity. It indicates that Landawe speakers the lack of awareness of the existence of their local language norms.

Based on the interview and survey, there is a closed relation between Landawe language maintenance and its people attitude. In conducting interviews and surveys, researchers asked the same questions to 193 respondents. The questions related to attitude towards the use of Landawe language in everyday communication, whether in the market, at school, at work place, in your neighborhood, or at home. The general results have been mentioned in table 1 previously. Based on the results, it can be simplified in the table 2 below.

Table 2 Percentage of use of Landawe language

Nu.	Aspects	Total (Percentage)
1	People who often use the Landawe language	<b>65 (33,68%)</b>
2	People who sometime use the Landawe language	<b>72 (37,31%)</b>
3	People who almost never use the Landawe language	<b>56 (29,1%)</b>
	<b>Total</b>	<b>193 (100%)</b>

The table shows that 33,68 percent (65 of 193 respondents) of people who still often use Landawe language; 37,31 percent (72 of 193 respondents) of people who sometime use Landawe language; and 29,1 percent (56 of 193 respondents) of people who almost never use Landawe language. The first group is people who still often use Landawe language. They feel proud of their local language and use it in daily communication whether in the market, at school, at work place, in neighborhood, or at home. They are generally older men and work as farmers. Second group is people who sometime use Landawe language. They only use the language when communicating at home and with neighbors. They are generally children under 12 years old. Third group is people who almost

never use Landawe language. The group are generally children and students. They are more likely to use Indonesian and learn English.

Based on the results, the maintenance of Landawe language has closed relation to their people attitude. The people who feel proud of local language, they still use it consistently. This is different from people who rarely use local language because they prefer to use Indonesian as unifying language and learn English. It is supported by Fishman's statement (1966) and Karsana's research (2009) that language loyalty has positive correlation to language maintenance. Landawe people who have positive attitude to their local language tend to use the Landawe language consistently. They speak it in various environments and conditions. They speak Landawe at home, in campus, in school, in meetings, traditional ceremonies, in office, and other parties. They also teach the language to their children. Their children start to be able to speak Landawe since they was little, around 3 years old. As a result, they still consistently use the Landawe language when they grow up or become adult.

In contrast, Landawe people who have negative attitude or low attitude to their local language tend to use the Landawe language inconsistently. They speak it in the family life only, husband and wife or with their grandfather and grandmother. They tend to not to teach the Landawe language to their children. Therefore, their children cannot speak Landawe language. They tend to use Indonesian or other local language (Tolaki language) around them.

#### **4. Conclusions and suggestions**

The community admits that the use of the Landawe language is currently starting to decrease. The frequency of use of vocabulary in the Landawe language in children is very small. Only parents still often use the full Landawe vocabulary. Based on the results of research in the context of communication in the Asera community, North Konawe Regency, the use of Indonesian is more dominant than the use of the Landawe language, including in the sector of education.

In this situation, for example, most of the people of Landawe still use Indonesian in their community. The same is true on the streets, in village and sub-district markets, as well as in the workplace. In other situations, they sometimes use the Landawe language which is mixed (code-switched and mixed) with Indonesian. This shows that some of the Landawe people no longer master their mother tongue well. Moreover, based on the results of the interview, the older men (parents) of Landawe people do not teach and encourage their children or teenagers to use the language in communicating. Just a few of teenagers can use the Landawe language in communicating. Based on these phenomena, the maintenance and development of the Landawe language is urgent and very

important. Therefore, teaching Landawe language to young generations and encourage their enthusiasm to use it in communicating is very necessary.

After conducting research in Asera Subdistrict, it is clear that there is a start to maintain the use of the Landawe language. However, in maintaining the Landawe language, there are several challenges in the preservation of the Landawe language in Asera District, North Konawe Regency, Southeast Sulawesi. In this study, several factors were found that hindered the preservation of the Landawe language, such as the absence of government efforts related to the preservation of the Landawe language, there is no policy of local government regarding the development of Landawe language, the attitude of some young people who were rather a prestige in using the Landawe language either in or outside the Landawe community area, the factor of marriage between different ethnicities or ethnic cross-marriage and the number of immigrants in the area, and some indigenous Landawe people who moved to other areas.

To support the maintenance of the Landawe language, this study provides several suggestions, namely:

1. Based on the findings that have been stated above, research at the next stage needs to be followed up, especially related to the collection of vocabulary and the preparation of Landawe grammar.
2. Although there are no clear signs that the use of the Landawe language will be completely replaced by Indonesian, especially in the home/family realm, there are concerns from parents and the community that all young people tend to respond in Indonesian if spoken to in the Landawe language.
3. Landawe people have to develop positive attitude to their local language.
4. Landawe languages need to get great attention in the world of education and use it as one of the subjects in schools, mainly in North Konawe Regency.
5. The parents should teach their children to use the Landawe language consistently.
6. Introducing a positive attitude in regional language culture from an early age, especially for children because this period is a stage that greatly determine the development of their character after growing into teenagers and adults later. Thus, it can become a stronghold for language maintenance and Landawe culture.
7. Further research on the structure of the Landawe language and the model of learning the the language which of course can also help preserve or maintenance the use of the Landawe language.



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