



# LANGUAGE SHIFT AMONG THE YOUNG GENERATION OF TOLAKI SPEAKERS : A CASE STUDY



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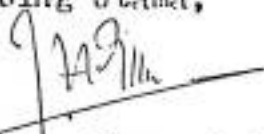
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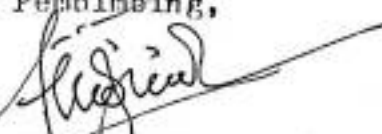
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SPEAKERS : A CASE STUDY "

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## ABSTRACT

Skripsi ini merupakan hasil penelitian yang dimaksudkan untuk mengetahui pergeseran bahasa yang terjadi diantara kaum muda suku Tolaki yang berdomisili di Kota Kendari yang merupakan ibu kota propinsi Sulawesi-Tenggara. Bahasa Tolaki merupakan bahasa pengantar atau bahasa ibu yang mereka pergunakan selama ini dalam segala aktifitas mereka sehari-hari. Akan tetapi pengaruh lingkungan dimana mereka berada yang terdiri dari berbagai suku yang mempunyai latar belakang sosial, budaya, dan bahasa ibu yang berbeda satu sama lainnya. Jadi didalam berkomunikasi, mereka mempergunakan Bahasa Indonesia yang dapat dimengerti oleh lawan bicara yang tidak sesuku. Sehingga posisi Bahasa Tolaki, pada waktu lalu sebagai bahasa pertama tetapi saat ini posisinya telah bergeser menjadi bahasa kedua digantikan oleh Bahasa Indonesia.

Didalam penelitian ini yang menjadi sasarannya adalah generasi muda suku Tolaki dengan memberikan sejumlah pertanyaan melalui angket yang diberikan kepada mereka. Kemudian hasil jawaban yang mereka berikan diadakan suatu penganalisaan untuk mengetahui pergeseran bahasa.

Berdasarkan hasil penelitian, ditemukan bahwa pergeseran bahasa yang terjadi dikalangan pemuda suku Tolaki yang berdomisili di Kota Kendari, bukan hanya terjadi pada pergeseran dimana mereka lebih banyak menggunakan Bahasa



Indonesia . dalam aktivitasnya sehari-hari tetapi pergeseran yang akan menyebabkan kepunahan Bahasa, karena ada beberapa pemuda yang tak dapat berbahasa Tolaki.

CHAPTER ONE  
INTRODUCTION

1.1 Background

Kendari is a district in Southeast Sulawesi. It has an area of 16,619 km<sup>2</sup>, the largest regency in the area. The population was 380,318 in 1984. The land is perfect for agriculture, and so many people are farmers. If we see the growth of the population who live in the city of Kendari we find that the original people are now mixed with people from Jawa, South Sulawesi, and other provinces in Indonesia. (Arifin, 1986 : 10).

We know that each of them has different background and culture. When they come to Kendari they brought their languages as their mother tongue which they used to their countrymates. Furthermore, in their activities, it is impossible for them to make any relationship with other people with different language if they still use their mother tongue since the city of Kendari is populated by various ethnic groups coming from various parts of Indonesia. For communication with each other, all of them use Bahasa Indonesia.

The original inhabitants who live in the city of Kendari use Bahasa Indonesia with the various ethnic groups in their activities, especially with in the

public activities. The original inhabitants, however, use their mother tongue (Bahasa Tolaki) to communicate with each other when they are in the house, or when they gather with their family, or when they meet in public places.

Bahasa Tolaki is one of the local languages in Indonesia, having no alphabetical transcription like the Buginese. This may be the cause why this language is not included in the curriculum of elementary school like the other local language. So the young generations of Tolaki tribe learn their mother tongue naturally, they only listen to their parents, grandparents, or other original inhabitants as a source.

The development of Bahasa Indonesia which is learned by the students in the school has greatly influenced the use of Bahasa Tolaki among them. Most Tolaki people are now accustomed to using Bahasa Indonesia with other people, or their friends in the school. This phenomenon then lead them gradually to use Bahasa Indonesia when they speak to their parents, and to other people who can speak Bahasa Tolaki.

Based on the above description we can say that there is a shift in using language among the young generations of Tolaki tribe, because the young generation of Tolaki tribe to use Bahasa Indonesia

as instead of Bahasa Tolaki. This language has become the second language, its position being replaced by Bahasa Indonesia.

The writer whose mother tongue is Bahasa Tolaki presents this shift of using language among the young generations of Tolaki speakers. The writer, therefore, take the title "Language shift among the young generation of Tolaki speakers" to be studied.

#### 1.2 Objectives

It has been stated that the writer is one of the original inhabitant in Kendari who use Bahasa Tolaki as his first language, so he has sense of belonging toward the language, and willing to develop it. He is concerned about the young generations of Tolaki tribe who can not speak their mother tongue, whereas their parents are the original people of Kendari who can speak well in Bahasa Tolaki.

This may be one of general phenomenon found in communication activities among different ethnic groups or different sociolinguistic background. When they communicate to one another, they, ofcourse use their national language or Bahasa Indonesia.

Thus the main objective of this thesis is to find out how far this shift in using language occurred in Tolaki tribe and what particular element

motivates this shift. This work will hopefully be useful for those want to get some information about the language used in Kendari.

### 1.3 The Scope of The problem

Bahasa Indonesia spoken is an official language and national language in the state of Indonesia. On the other hand, there are also hundreds of local languages spread in many parts of this country. One of them is Tolaki language which used by Tolaki ethnic group in Kendari.

In such situation, the society in Kendari is automatically faced by fact of convergence in use of Bahasa Indonesia as a national language. The development of Bahasa Indonesia produces shift in using language among the young generations of Tolaki speakers. Tolaki language which was formerly used as the first language in Kendari is now moved to the second language, replaced by Bahasa Indonesia which is now widely used. It is language shift from Tolaki language to Bahasa Bahasa Indonesia which is the main concern of this thesis.

### 1.4 Methodology

In order to keep the relevance of the material, and the topic of this thesis, the writer himself is keenly aware of the use of suitable data. For that

reason the writer attempts to apply methods which are explained as follows :

#### 1.4.1 Library research

This work is done by collecting secondary data partly from reading some books at the libraries among others; The Hasanuddin University Library; The public library, and from the writer's books.

#### 1.4.2 Field research

##### 1.4.2.1 Observation

Questionnaires were given to the young generations of Tolaki ethnic group in the city of Kendari namely; the students who are studying at the Senior High School, University, and the respondents who graduated from the College.

##### 1.4.2.2 Interview

The writer also interviewed with some linguists and other informants who know the language well and the situations of the young generations of Tolaki ethnic group in the city of Kendari to confirm the data.

##### 1.4.2.3 Introspection

This work, in general, is done by

rechecking the suspicious data by applying basic knowledge of the writer in the language under study.

### 1.5 The definition of Terms and Abbreviation Used

The title of this thesis is "Language Shift Among The Young Generations of Tolaki Speakers : A Case Study". So the title is automatically built up on a number of words which are then called terminologies.

#### 1.5.1 Descriptive Study

The term descriptive and adequate recording of data which is purely and indicative in character while the term study means an application of the mind to any subject for the purpose of learning.

#### 1.5.2 Language Shift

Alwasilah (1986 : 133) gives description about language shift. He states :

"Bila satu kelompok baru datang ke tempat lain dan bercampur dengan kelompok setempat, maka akan terjadilah pergeseran bahasa (language shift). Kelompok pendatang ini akan melupakan sebagian bahasanya dan (terpaksa) memperoleh bahasa setempat. Alasannya karena kelompok pendatang ini mesti menyesuaikan diri dengan situasi baru tempat dia berada".

#### 1.5.3 Tolaki speakers

The Tolaki speakers means the people who can speak Tolaki language well as the regional

language in Kendari

#### 1.5.4 A Case Study

A case study means the one problem among of the young generation of Tolaki speakers, at the past they used Tolaki language as the first language, but now it moves to the second language. It position has been replaced by national language (Bahasa Indonesia).

#### 1.5.5 Abbreviation

In this research three abbreviation are used, namely : SHS (Senior High School), CL (College), and UN (University).

### 1.6 Sequence of Presentation

This thesis contains four chapters. Chapter I deals with introduction. In this chapter, we can find reason for choosing the title, methodology, population and sample used in this study.

Chapter II deals with theoretical background. In this chapter we can find a number of sociolinguistics issues, especially in the field of language shift.

Chapter III deals with presentation and analysis of data. Data collected from field study are analysed in order to find the phenomenon of language shift.

Chapter IV deals with conclusion and suggestion.



CHAPTER TWO  
THEORETICAL BACKGROUND

2.1 Sociolinguistics Issues

Sociolinguistics is known as an interdisciplinary study combining two different disciplines, namely, sociology and linguistics. The study of language in relation with society in all aspects is an interesting point. Before discussing further the relationship, however, we must know what sociolinguistics is.

Joshua A. Fishman (1975 : 4) gives the first definition of sociolinguistics as follows :

"Sociolinguistics is the study of the characteristic of language varieties, the characteristic of their function, and the characteristics of their speaker as these three constantly interact, and change one another within a speech community".

The definition above focuses on the three characteristics which interact, and change one another within a speech community.

Another definition of sociolinguistics is given by Nababan (1984 : 2). He says :

"Sociolinguistik ialah studi atau pembahasan dari bahasa sehubungan dengan penutur bahasa itu sebagai anggota masyarakat. Boleh juga dikatakan bahwa sociolinguistik mempelajari dan membahas aspek kemasyarakatan bahasa, khususnya perbedaan-perbedaan (variasi) yang terdapat dalam bahasa yang berkaitan dengan faktor-faktor kemasyarakatan".

Nababan uses the term societal dimension in

sociolinguistics in giving a meaning to the language or a society of the language. This indicates language situation which reflect the purposes, topics, rules and so forth.

Sociolinguistics is divided into partly empirical and partly theoretical, like other subjects which allow the frame work of terms in particular sociolinguistics area such as language (a body of real knowledge or rules), speech (actual utterances), speaker, addressee, topic and personal experiences as a rich source information of language in relation to society. (Hudson. 1980 : 2). That area is important in studying sociolinguistics because with all the facts we can see whether there are some empirical discoveries made in the society of a language or only in a personal experience.

The definition of sociolinguistics given by Cashdan and Crugeon (1972 : 46) is as follows :

"Sociolinguistics has been described as the study of verbal behaviour in terms of the social characteristics of speakers, their cultural background, and the ecological properties of the environment in which they interact".

The definition above makes us understand the study of sociolinguistics. We also need the cultural background and the ecological properties of the environment in the society to make it clear for the discussion.

We can see that definitions above have some similarities as a conclusion of what sociolinguistics is in the term of sociology of language. It has aspects that focused on important fact of analysis. Those are social behaviors, including the behavior of the speaker, social characteristics of the speaker. Another fact that appear from all the definitions above is the variety of languages-standard or non standard form of language.

Talking about sociolinguistics, one needs the knowledge of linguistics as the scientific study of language, although only as a brief introduction about the relationship between them. From this point of view, it is possible to observe directly sociolinguistics problem within the community of one language whether as a phenomenon in a scientific paper one needs to know the relation of sociolinguistics area which could be explained further.

From this point of view, we have a question about whether there is a difference between sociolinguistics and linguistics. The difference between sociolinguistics and linguistics is that linguistics only concerns itself with taking account of the structure of language, to the exclusion of the social contexts in which it is learned and used. (Hudson. 1980 : 5).

The structure of language or the rule of language is defined by linguistics area which entered the scene of sociolinguistics studies about the problem of social contact with society in a language community. So before some tries to interpret the behavior of social community he must understand the rule of language used by the community in social interaction. There are many other things that must be explained before coming to sociolinguistics observation but the important thing is knowing the structure of language.

There is a distinctive difference between sociolinguistics and Linguistics. But inspite of all these differences we should believe that all who study language, from whatever point of view, should be much more aware of the social context of their subject matter so that they can observe the language with all rules which they already know before. It is important to know that the relationship of linguistics and sociolinguistics gives so many ideas about the similarity and distinctiveness. (Hudson. 1980 : 4).

All the definitions of sociolinguistics and linguistics have contributed various ideas about them in compasing this observation of the language shift among the young generations of Tolaki speakers, from point of view with linguistics as a compliment.

Although there is a distinctive differences between them, the amount of attention is given to the social side of language without taking the distinction too seriously.

In this case, all attention focused more on the societal behavior of a speech community and the rules of linguistics as the area of concentration to secure recognition in the relationship between sociolinguistic and linguistic. It is common to have a knowledge about a language before moving to research with sociolinguistics phenomena in a speech community which held by some idea that support the observation.

This is an interest of a linguist or sociolinguist to develop the language shift in this research which is useful for this area of scientific research in a community of language.

## 2.2 Speech Community

Another term in sociolinguistics description is speech community which widely used by sociolinguistics to refer to a community based on language, but linguistic community is also used instead. The study of speech communities has therefore interested linguist for some time, at least since Leonard Bloomfield wrote a chapter on speech communities in his book Language (1933 : 3). However, there has been

considerable confusion and disagreement over exactly what a speech community is, as the following survey shows.

The first simple definition of speech community is given by John Lyons (1970 : 326). He says :

"Speech community : all the people who use a given language (or dialect)".

According to his definition, speech community may overlap (where there are bilingual individuals) and need have any social or culture unity. Clearly it is possible to delimit speech communities in this sense only to the extent that it is possible to delimit language and dialects. A more complex definition is given by Hockett (1983 : 8). He states :

"Each language defines a speech community : the whole set of people who communicate with each other, either directly, via the common language".

Here the criterion defines of communication within the community is added, so that if two communities both spoke the same language but they do not contact with each other, they would be counted as different speech communities.

There is also definition which emphasize on the entirely on the shared language to communication. A simple form of it was given by Bloomfield (1933 : 42). He says :



"A speech community is a group of people who interest by means of speech community".

This definition leaves open the possibility that some interact by means of one language, and others by means of other. This possibility is explicitly recognised in the definition given by Gumperz (1962). He says :

"We will define (linguistic community) as a social group which may be either monolingual or multilingual, held together by frequency of social interaction patterns and set off from the surrounding areas by weaknesses in the lines of communication".

A later definition by Gumpers, however, introduces the requirement that there should be some specifically linguistic differences between the members of the speech community and those outside it (1968). He says :

"The speech community : any human aggregate characterised by regular and frequent interaction by means of a shared body of verbal signs and set off from similar aggregates by significant differences in language use".

Unlike definition given by Charles Hockett, this does not require that there should be just one language per speech community. The effect of putting emphasis on communication and interaction, as in these last two definition, is that different speech communities will tend not to develop much in contrast with the earlier definitions where overlap automatically results from bilingualism.

A relatively recent definition puts the emphasis on shared attitude to language, rather on shared linguistic behavior. It is given by William Labov (1972 : 120). He states :

"The speech community is defined by any marked agreement in the use of language elements, so much as by participation in a set of shared norms, these norms may be observed in overt types of evaluative behavior, and by the uniformity of abstract patterns of variation which are invariant of usage".

This kind of definition puts emphasis on the speech community as a group people who feel themselves to be a community in some sense, rather than a group which only the linguist and outsider could know about, as in some of the earlier definitions.

This conclusion may seem very satisfactory, since it reconciles conflicting definitions with one another and replaces them all by a single definition. However, it raises a serious problem, since the notion speech community thus defined is very much less easy to use for making generalisations about language and speech than the kinds of community defined by the earlier definitions. What would help the sociolinguist most in his work would be if he could make all his generalisations, and much of sociolinguistics has in fact been carried out the assumption that this possible.

In other words, it is possible that speech



communities do not really exist in society except as prototypes in the minds of people, in which case the search for the true definition of speech community is just a wild goose chase.

### 2.3 Language Shift


The description of societal patterns of language variety use -a variety being either a different language or a different social dialect, or a different occupational dialect or a different regional dialect, wherever any two varieties are present in the linguistic repertoire of a social network commonly utilizes the concept of situation. A situation is defined by the co-occurrence of two (or more) interslocutors related to each other in a particular setting. (Giglioli. 1986 : 48).

Thus, a social network or community may define a beer party between university people as a quite different situation than a lecture involving the same people. The topics of talk in the two situations are likely to be different; their locales and times are likely to be different; and relationships or roles of the interlocutors vis-a-vis each other are likely to be different. Any one of these differences may be sufficiently different by the members of the university community to require that a different language variety

be utilized in each case. (Giglioli, 1986 : 49).

Members of social networks sharing a linguistic repertoire must (and do) know when to shift from one to another. One category of such shifts is that known as situational shifts. A shift in situation may require a shift in language variety. A shift in language variety may signal a shift in the relationship between co-members of a social network, or a shift in the topic and purpose of their interaction, or a shift in privacy or locale of their interaction (Blom and Gumperz, 1968).

The careful reader will note that I have written may require and may signal. Does this mean that a shift in situation does not always and invariably require a shift in language variety or that a change in language variety does not always and invariably signal a change in situation? Yes, precisely. At times, members of the same speech network or community go from one situation to another without changing from one variety to another. Thus, interaction with one's friends and with one's younger siblings two seemingly different role relations that may well transpire in generally different settings and involve at least somewhat different topics may still be acceptably conducted in the same variety. Thus, what



is or is not a different situation with respect to language variety use is a matter of communities. Native members of such networks or communities slowly and unconsciously acquire sociolinguistic communicative competence with respect to appropriate language usage. They are not necessarily aware of the norms that guide their sociolinguistic behavior. Newcomers to such networks or communities including sociolinguistic researchers must discover these norms more rapidly, more painfully and, therefore, more consciously (Hymes, 1967).

One thing is clear : there are classes of occasions recognized by each speech network or community such that several seemingly different situations are classed as being of the same kind. No speech network has a linguistic repertoire which is as differentiated as the complete list of apparently different role relations, topics and locales in which its members are involved. Just where the boundaries come that do differentiate between the class of situations generally requiring one variety and another class of situations generally requiring another variety must be empirically determined by the investigator, and constitutes one of the major tasks of descriptive sociology of language -descriptive macrosociology of language to be exact which proceeds via participant

observation, survey methods, experimental designs and depth interviews (Fishman, 1971).

Language shift is really the long term, collective results of language choice. Language shift simply means that a community gives up a language completely in favor of another one. The members of the community, when the shift has taken the place, have collectively chosen a new language where an old one used to be used. When a speech community begins to choose a new language in a domains formerly reserved for the old one, it may be sign that language shift is in progress. Language shift is sometimes referred to, somewhat dramatically, as a language death. Language death occurs when a community shifts to a new language totally so that the old language is no longer used. There is a small controversy about whether language that should apply only when the shifting speech community consists of the last surviving speakers of the language, or whether it can be applied to a total shift in a given community, whether or not there are other people in world who still used the language (Fasold, 1984 : 213).

Dorian (1978 : 647) is one scholar who takes the point of view that language death can properly be used of total shift in one community only, rather than from

for general or universal cause for maintenance and shift would be drawn from a study of a number of intensive investigations of individual communities.

In sociology, the approach is quite different. Sociologists are likely to take a much broader view of the whole issue. Rather than intensively studying a particular community to find an explanation for why it did or did not shift, they often as many communities as possible. Their data are not likely to return from censuses or other survey questionnaires. There are two ways in which shift can show up in survey data. If there are data available from the same population for more than one time (usually census data), and there is significant decline in the number of respondents reporting a given language, that might signal a shift. If census data are inadequate or not available, a one-shot survey may have to do. The thing to look for is age-distribution numbers. If older speakers report more use of one language and younger speakers more use of one another, this can be an indication of shift. The dangers of jumping to conclusion on the basis of this kind of data, though, are often pointed out (Liberson 1980, Mickey and Cartwright 1979). Two of the major problems in interpreting one-time survey results are connected with age-grading and migration.

Migration is another confounding factor in survey data. To the extent that people have moved into or out of a given region between census, the results for that area do not show whether individual speakers are giving up or keeping languages, since the data will be about partially different population in two censuses. Of course, a geographical area can be said to be undergoing language shift if a larger number of speakers of some other language move in, even if one of the older residents learn the new language. Substantial in migration can put pressure on older residents to learn the language of the incoming group, especially if they gain control of the economic and social institutions. But it could be that the regional data are really a conflation of data on two speech communities who happen to live in the same geographical area. One community might be maintaining two languages and other only one, with neither community having shifted at all. Of course, even without migration, survey data can easily mix data from more than one speech community.

Certain conditions tend to be associated with language shift in several studies of the phenomenon. Perhaps the most basic condition is societal bilingualism. It is important to notice that bilingualism is





not a sufficient condition for shift, although it may be a necessary one. Almost all cases of societal language shift come about through intergenerational switching (Lieberson 1972, 1980). In other words, a substantial proportion of the individuals in a seldom completely give up the use of one language and substitute another one within their own lifetime. In the typical case, one generation is bilingual, but only passes on one of the two languages to the next. Since intergenerational switching requires the earlier generation to be bilingual constitutes an exposure to risk that one of the languages might eventually be lost (Lieberson 1972 : 242). The language of a monolingual community is virtually certain to be maintained as long as the monolingualism persist. Many bilingual communities does not mean that shift will take place. In addition to bilingualism, other factors have to be present.

### 2.3 Code Switching

It is now very difficult to find a community whose society use one code only in their communication activities, or the so-called monolingual speaking person. There are some certain factors or motivations which require the persons within community to master more than one code, or to become bilingual or multi-

lingual person. People, then, are usually forced to select a particular code whenever they choose to speak, and they may also decide to switch from one code to another.

Nababan (1984 : 31) suggests "Alih kode (code-switching) adalah pengalihan diri dari pemakaian bahasa yang satu ke bahasa yang lain atau dari ragam yang satu ke ragam yang lain dari satu bahasa". This implies that even in monolingual speaking community code switching still potentially occurs.

Father, Wardhaugh (1987 : 102-103) divides code switching into two main divisions : situational and metaphorical. Situational code switching occurs when the languages used change according to the situation in which conversants find themselves : they speak one language in one situation and another in different one. No topic change is involved. When a change of topic requires a change in the language used we have metaphorical code switching. The code we choose to use on a particular occasion is likely to indicate how we wish to be viewed by others. If we can comfortably control a number of codes, then we would seem to have an advantage over those who lack such control. Speaking several of the languages can obviously be distinctly advantageous



in a multilingual gathering. Code-switching may be a very useful social skill. The converse of this, of course, is that we will be judged by the code we choose to employ on a particular occasion. People have distinct feelings about various codes: they find some accents 'unpleasant', others 'beautiful'; some registers 'stuffy'; some styles 'pedantic'; some languages or kinds of language 'unacceptable' or their speakers 'less desirable'; and so on. We cannot discount such reactions by simply labeling them as instances of linguistic prejudice. Linguistic prejudice, either for or against particular dialects or languages, is a fact of sociolinguistic life, a fact we must recognize. However, we must also remember that it is often all too easy to think that someone who uses learned words, beautifully constructed sentences, and a prestige accent must be saying something worthwhile and that someone who uses common words, much slurring, and a regional accent cannot have anything of interest to say.

As the conclusion, code-switching occurs in conditions of change, where group boundaries are diffuse, norms and standards of evaluation vary, and where speakers' ethnic identities and social backgrounds are not matters of common agreement. Yet, if it is true

that code-switching styles serve as functioning communicative systems, if members can agree on interpretations of switching in context and categorizing others on the basis of their switching, there must be some regularities and shared perception on which these judgments can be based.

## 2.5 Previous Works:

Another term in the teoretical background is previous work. This term covers the information about the survey that have been previously conducted in the same subject. This survey provides some guidance to the next people who will make research on the same subject.

Tolaki language which is the main object in this thesis has been surveyed twice. One survey was conducted by Pusat Pembinaan dan Pengembangan Bahasa Jakarta in 1984, and the other survey was conducted by Lakawa in 1987.

The first survey was the investigation of words and phrase of Tolaki language and their translation in Bahasa Indonesia. Through this investigation, a dictionary of Tolaki - Indonesia was made. The other survey was made by Hasanuddin University students, Faculty of letters. She entitles her thesis as "Language Attitudes and It's impact on The Survival of Tolaki language".

In this survey, she describe language attitudes of the speakers of Tolaki language and the reason of language decline in Kendari

The writer's research is on language shift among the young generations of Tolaki ethnic group who live in the city of Kendari.

CHAPTER THREE  
LANGUAGE SHIFT AMONG THE YOUNG  
GENERATION OF TOLAKI SPEAKERS

The population in the city of Kendari is heterogeneous. This means that they are different in terms of social life, habit, culture, and language. The difference in language makes them use the national language (Bahasa Indonesia) if they want to communicate with other people in the city.

Before going further with discussion below is a definition about national language given by Alwasilah (1986 : 239), quoting from Unesco meeting of specialists (1951) :

"National language is the language of a political, social, and cultural".

The definition above leads us to note that the national language is the language used in the office, place of work, school, and other places. So the use of national language covers a big area, and the number of speech community of that national language is greater than the regional one. The national language of Indonesia is also used as a unifying language. Therefore, each ethnic group in one state uses the national language if they want to communicate with

other ethnic groups.

The wide use of national language among the people in the city of Kendari forces the original inhabitants to shift from their regional language as the first language in their country to the national language which is Bahasa Indonesia (BI). In the long run they may eventually stop using their first language and use national language which is in fact their second language. This is a phenomenon of language shift among the young generations in the city of Kendari.

The people who live in the rural areas come to the city (urbanization) looking for the job or doing economic activities mentioned previously. People who live in the city come from various ethnic group, and the only language through which they have contact with other language groups is Bahasa Indonesia. This particular phenomenon may be one of the most important aspects that causes the occurrence of language shift in the city of Kendari. And it constantly happens as the Republic of Indonesia has been carrying out development in many sectors involving various ethnic groups within Indonesia.

Transmigration as one of Indonesia's policies which may be taken as a factor which causes the occurrence

of language shift. When the transmigrants, who are mostly Javanese and Balinese settle in the new area, they find the original people communicate using their own regional language, which the transmigrants do not understand. Thus, the only language which is able to connect them with the original people is Bahasa Indonesia, so they initiate the use of Bahasa Indonesia with the original people.

Another aspect which also motivates the occurrence of language shift among the young generations in the city of Kendari is mixed marriage. Parents are of different ethnic groups. So in this case parents will use national language at home if they want to communicate to one another. This gives an influence to their children because children eventually use the national language as the mother tongue. Then when they are adults, they cannot speak one of regional language which their parents use.

This study attempts to describe the language shift among the young generations of Tolaki speakers in the city of Kendari by giving the respondents a questionnaire. The respondents consists of 50 people, (31 males and 19 females). The 50 respondents consists of 20 respondents who are studying at the Senior High School (SHS); 7 respondents who graduated from the

College (CL); 23 respondents who are studying at the University (UN). From the 50 respondents, there are 9 (18 %) who cannot speak Bahasa Tolaki; 4 (8 %) respondents not so fluently to speak Bahasa Tolaki. The respondents age range between from 16 to 24 years. They work and study in Kendari.

### 3.1 Language Acquisition

A child learns to speak the language of those who bring him up from infancy. Alwasilah (1986 : 241) gives the first definition about language acquisition quoting from Unesco meeting of specialists (1951) :

"Every child is born into cultural environment; the language is both a part of, and expression of, that environment".

From the statement above we know that the acquisition of language (mother tongue) is part of the process by which a child absorbs the cultural environment; it can, then be said that this language plays an important part in moulding the child's early concepts.

Every normal child acquires a language, his first language (or native language), in the first few years of life. There is an exception, on physiological (e.g deafness); but usually a child can communicate freely by the time he goes to school. Beyond puberty, our command of language shows little progress, though



in some areas the vocabulary, for instances learning continues throughout our life span.. ( Klein 1988 : 3).

Another notion concerning the language acquisition comes from Klein (1988 : 4). He writes :

• "First language acquisition occurs when the learner -usually a child- has been without a language so far and now acquires one".

• From the notion above we come to know that a child at the beginning has no language at all. It is the task of his or her parents to teach their children a language.

Most people learn more than one languages, however. There are various ways in which this may happen, and the transition between them are gradual. A child may be exposed to two (or even more) language right from the beginning, for example if his parents use different languages. In this case, we may still speak of first language acquisition except that not one but two languages are first. In other words, a language is first and so is its acquisition if no other language was acquired before; otherwise, it is second. The distinction is neat if acquisition of the first is over, as is typically the case after puberty.

From this point of view, the writer is willing to present the acquisition of Tolaki language among the young generations of Tolaki speakers in the city of Kendari as listed in table one below.



Table I : The language acquisition of Tolaki ethnic group.

Language acquisition	SMS	CL	UN	Total	%
	20	7	23		
1. Tolaki language is learned from					
a. parents/peern	15	6	15	36	72
b. friends	6	2	-	8	14
c. other sources	8	5	10	23	46
2. Tolaki language is used for the first time					
a. since childhood	9	6	11	26	52
b. 5 - 8 years	3	-	2	5	10
c. elementary school	2	-	1	3	6
d. junior high school	1	1	2	4	8
e. senior high school	1	-	2	3	6

Table I above gives the information where the young generations of Tolaki ethnic group learned Tolaki language and when the first time they used it. This

research which was supported by 50 respondents, tells us that out of 20 respondents who are studying at the Senior High School, 15 respondents (75 %) learned Tolaki language from their parents/peers; 6 respondents (30 %) learned Tolaki language from their friends; 8 respondents (40 %) learned Tolaki language from other sources. 9 respondents (45 %) used Tolaki language since childhood; 3 respondents (15 %) used Tolaki language when they were between 5 - 8 years; 2 respondents (10 %) used Tolaki language when they studied at the Elementary School, 1 respondent (5 %) used Tolaki language when he studied at the Junior High School; 1 respondent (5 %) used Tolaki language when she studied at the Senior High School.

Out of 7 respondents who graduated from the College, 6 respondents (85,7 %) learned Tolaki language from their parents/peers; 2 respondents (28,6 %) learned Tolaki language from their friends; 5 respondents (71,4 %) learned Tolaki language from other sources. 6 respondents (85,7 %) used Tolaki language since childhood; 1 respondent (14,3 %) used Tolaki language when he studied at the Junior High School.

Out of 23 respondents who are studying at the University, 15 respondents (65,2 %) learned Tolaki language from their parents/peers; 10 respondents (43,5 %) learned Tolaki language from other sources.

11 respondents (47,8 %) used Tolaki language since childhood; 2 respondents (8,7 %) used Tolaki language when they were between 5 - 8 years; 1 respondent (4,3 %) used Tolaki language when she studied at the Elementary School; 2 respondents (8,7 %) used Tolaki language when they studied at the Junior High School; 2 respondents (8,7 %) used Tolaki language when they studied at the Senior High School.

As a conclusion, out of 50 respondents, there are 36 respondents (72 %) young generations of Tolaki ethnic group who learned Tolaki language from their parents/peers; 8 respondents (16 %) young generations of Tolaki ethnic group who learned Tolaki language from their friends; 23 respondents (46 %) young generations of Tolaki ethnic group who learned Tolaki language from other sources. 26 respondents (52 %) young generations of Tolaki ethnic group who used Tolaki language since childhood; 5 respondents (10 %) young generations of Tolaki ethnic group who used Tolaki language when they were between 5 - 8 years; 3 respondents (6 %) young generations of Tolaki ethnic group used Tolaki language when they studied at the Elementary School; 4 respondents (8 %) young generations of Tolaki ethnic group used Tolaki language when they studied at the Junior High School; 3 respondents (6 %)

young generations of Tolaki ethnic group used Tolaki language when they studied at the Senior High School.

From on description shows that the young generations of Tolaki ethnic group are mostly learned Tolaki language from their parents and they used it since childhood. Through this phenomenon we may notice that the learning process of Tolaki language among the young generations of Tolaki ethnic group depends mostly on their parents who "teach" the language as the first language (mother tongue) to them. The role of developing Tolaki language cannot be conducted in schools since no scholl in Kendari take Tolaki language as a subject in the curriculum.

### 3.2 Language Attitudes

The study of attitudes in general begins with a decision between two competing theories about the nature of attitudes. Most language attitude work is based on mentalist view of attitude as a state of readiness; an intervening variable between a stimulus affecting a person and that person's response (Agheyisi and Fishman 1970 : 138, Cooper and Fishman 1974 : 7). A person's attitude, in this view, prepares him/her to react to a given stimulus in one way rather than in another.

A typical mentalist definition of attitudr is given by Williams (1974 : 21). He states :

"Attitude is considered as an internal state aroused by stimulation of some type and which may mediate the organism's subsequent response".

This view poses problems for experimental method, because if an attitude is an internal state of readiness rather than an observable response, we must depend on the person's reports of what their attitudes are, or infer attitudes indirectly from behavior patterns. As we know, self-reported data are often of questionable validity, and inferences from behavior take researcher one step away from what he has actually observed. A great deal of effort in language attitude research has gone into devising ingenious experiments designed to reveal attitudes without making subjects overly conscious of the process. (Fishman, 1974).

The other view of attitudes is the behaviorist view. On this theory, attitudes are to be found simply in the responses people make to social situations. This view point makes research easier to undertake, since it requires no self-reports or indirect inferences. It is only necessary to observe, tabulate, and analyze overt behavior. Attitudes of this sort, however, would not be quite as interesting as they would be if they were defined mentalistically, because they can not be used to predict other behavior (Agheyisi and Fishman 1970 : 138). Nevertheless, the

more straightforward behaviorist approach, in which attitudes are just one kind of response to a stimulus, certainly can not be ruled out.

Another issue that arrives in the consideration of attitudes is whether or not attitudes have identifiable subcomponents. Generally speaking, social psychologists who accept the behaviorist definition view attitudes as single units. Mentalists usually consider attitudes to have subparts, such as cognitive (knowledge), affective (feeling), and conative (action) components (Agheyisi and Fishman 1970 : 139, Cooper and Fishman 1974 : 7). More or less complex componential models of attitude have been constructed by various scholars, but we don't have to go into the details here (cf. Agheyisi and Fishman 1970 : 140).

The following table describes the attitudes among the young generations of Tolaki ethnic group toward their mother tongue (Bahasa Tolaki). Through the presentation of their attitudes toward Tolaki language, we can see how important the language is considered by the young generations.



Table 2 : Language attitudes of the young generations of Tolaki ethnic group toward their mother tongue.

Language attitudes	SHS	CL	UN	Total	%
	20	7	23		
1. Do you like to see someone speaking Tolaki language grammatically					
a. yes	16	7	18	41	82
b. no	-	-	-	-	-
2. Don't you like to see someone speaking Tolaki language ungrammatically					
a. yes	-	-	-	-	-
b. no	16	7	18	41	82
3. Do you correct the speakers who make mistakes when they speak Tolaki language					
a. yes	15	6	17	38	76
b. no	-	1	-	1	2
c. sometimes	1	-	1	2	4



The data on Table 2 give a description about the language attitudes of the young generations of Tolaki ethnic group towards their mother tongue (Tolaki language). In maintaining the language the responsibility towards the language holds an important role, as Pateda (1987 : 29). He says :

"Tanggung jawab adalah juga manifestasi dari sikap positif terhadap bahasa dan berbahasa".

Out of 20 respondents who are studying at the Senior High School, 16 respondents (80 %) like to see someone who uses Tolaki language grammatically. 16 respondents (80 %) do not like to see someone who uses Tolaki language ungrammatically. 15 respondents (75 %) correct the speakers who make mistakes on Tolaki language; 1 respondent (5 %) sometimes correct the speakers who make mistakes on Tolaki language.

Out of 7 respondents who graduated from the College, there are 7 respondents (100 %) like to see someone who uses Tolaki language grammatically. 7 respondents (100 %) do not like to see someone who uses Tolaki language ungrammatically. 6 respondents (85,7 %) correct the speakers who make mistakes on Tolaki language; 1 respondent (14,3 %) does not correct the speakers who make mistakes on Tolaki language.

Out of 23 respondents who are studying at the

University, there are 18 respondents (78,3 %) like to see someone who uses Tolaki language grammatically. 18 respondents (78,3 %) do not like to see someone who uses Tolaki language ungrammatically. 17 respondents (73,9 %) correct the speakers who make mistakes on Tolaki language, 1 respondent (4,3 %) sometimes correct the speakers who make mistakes on Tolaki language.

As a conclusion concerning the language attitudes, we may see that out of 50 respondents, there are 41 (82 %) young generations of Tolaki ethnic group like to see someone who uses Tolaki language grammatically. 41 (82 %) young generations of Tolaki ethnic group do not like to see someone who uses Tolaki language ungrammatically. 38 (76 %) young generations of Tolaki ethnic group correct the speakers who make mistake on Tolaki language; 1 (2 %) young generation of Tolaki ethnic group do not correct the speakers who make mistakes on Tolaki language; 2 (4 %) young generations of Tolaki ethnic group sometimes correct the speakers who make mistakes on Tolaki language.

From on the description shows that the attitudes of the young generations Tolaki ethnic group are positive towards their mother tongue.

Another set of data which also try to describe

other attitudes of the young generations of Tolaki ethnic group towards Tolaki language as their mother tongue.

Table 3.

Language attitudes	SHS	CL	UN	Total	%
1. Do you ask the native speakers if you have problems about Tolaki language ?					
a. yes	16	7	18	41	82
b. no	-	-	-	-	-
2. Do you like to learn Tolaki language again ?					
a. yes	16	7	18	41	82
b. no	-	-	-	-	-

Table 3 above show that out of 20 respondents who are studying at the Senior High School, there are 16 respondents (80 %) who ask the native speakers if they have problems about Tolaki language. 16 respondents (80 %) like to learn Tolaki language again. Out of 7 respondent who graduated from the College,

there are 7 respondents (100 %) ask the native speakers if they have problems about Tolaki language. 7 respondents (100 %) like to learn Tolaki language again.

Out of 23 respondents who are studying at the University, there are 18 respondents (78,3 %) ask the native speakers if they have problems about Tolaki language. 18 respondents (78,3 %) like to learn Tolaki language again.

As a conclusion, out of 50 respondents, there are 41 (82 %) young generations of Tolaki ethnic group ask the native speakers if they have problems about Tolaki language. 41 (82 %) young generations of Tolaki ethnic group like to learn Tolaki language again.

From on the description can support the first statement that the attitudes of the young generations of Tolaki ethnic group towards their mother tongue are positive.

### 3.3 Language Maintenance

Language maintenance always occurs in a speech community that uses one or more languages in order to make continuous interaction in society by using them. For the people who use two languages we may use the term bilingual.

Michael Clyne (1975 : 236) gives a descriptive

definition about bilingual. According to him :

"Bilingual is the ability to communicate in two or more language".

But there is almost no people who have an equal competent in every respect of a language, which we can see from the observation later.

Another definition given by Lado (1964 : 214).

He says :

"Bilingual is popularly the ability to speak two languages equally or almost equally well, it is used technically to refer to any degree of knowledge of two language be the same person".

But it is such an interesting research to do to see whether there are some people who can speak and understand both language and can write and can read the language in all his activity.

It may happen from one to other individuals with various topics which as the source between language and cultural environment which is passed all generations of the users of language in the world. What sort of environment they associated with, particularly depends on where they learnt it. From these points of views, there is a language contact in a speech community which it begins for everyone.

We will concentrate more on the factors that may include language maintenance in a speech community. One particular example can be taken from bilingual

community. In this bilingual community it is important for people to know how interpret a particular speech and how to perform that speech.

In a bilingual community, people always use as a code switching from one language to another. This type of switch is determined by a number of factors namely topic, domain, home, school, work, religion, and so on. Clyne (1975) has pointed out that code switching is also describe by interlocutor with whom we are talking to, the type of interaction which caused the language switch of a language in a community.

The main factors that influence language maintenance within a community of language is the responsibility of the speakers to use their language almost in their interaction. Through their responsibility and the pride when using the language so the language become survive by the time.

However, there are still other factors that promote language maintainance. For example, bilingual school is one of the factors of maintaining the language in which the language is used at school. Another factors is educational value and status of language. The language may be maintained because of educational reason or because the language is commonly taught at school. Grandparents can also be taken as

a factor of language maintenance because commonly they cannot speak a second language so wherever they speak, they must use their mother tongue.

In this questionnaire administered to the respondents in this particular research, there were some items which are specially provided in order to get a better information about the maintenance of Tolaki language.

In the following, we will see the result presented in table 4.





Table 4 : The use of Tolaki language among the young generations of Tolaki ethnic group.

Language	SHS	CL	UN	Total	%
maintenance	20	7	23		
1. Where is Tolaki language used ?					
a. at home	11	3	12	26	52
b. at the campus	-	-	1	1	2
c. miscellaneous	6	4	5	15	30
2. Who do you speak to ?					
a. parents	7	4	14	25	50
b. relatives	6	6	16	28	56
c. countrymate	16	6	12	34	68
d. friends	2	2	3	7	14

Table 3 above we can see the data about where and with whom use Tolaki language. Out of 20 respondents who are studying at the Senior High School, 11 respondents (55 %) use Tolaki language when they are at home; 6 respondents (30 %) use Tolaki language miscellaneous; 7 respondents (35 %) use Tolaki language with their parents; 6 respondents (30 %) use Tolaki language with their relatives; 16 respondents (80 %)

use Tolaki language with their countrymates; 2 respondents (10 %) use Tolaki language with their friends.

Out of 7 respondents who graduated from the College, 3 respondents (42,9) use Tolaki language when they are at home; 4 respondents (57,1 %) use Tolaki language miscellaneous. 4 respondents (57,1 %) use Tolaki language with their parents; 6 respondents (85,7 %) use Tolaki language with their relatives; 6 respondents (85,7 %) use Tolaki language with their countrymates; 2 respondents (23,6 %) use Tolaki language with their friends.

Out of 23 respondents who are studying at the University, 12 respondents (52,17 %) use Tolaki language when they are at home; 1 respondent (4,34 %) use Tolaki language when she is at the campus; 5 respondents (21,7 %) use Tolaki language miscellaneous. 14 respondents (60,86 %) use Tolaki language with their parents; 16 respondents (69,56 %) use Tolaki language with their relatives; 12 respondents (52,1 %) use Tolaki language with their countrymates; 3 respondents (13,0 %) use Tolaki language with their friends.

As a conclusion, out of 50 respondents, there are 26 (52 %) young generations of Tolaki ethnic group use Tolaki language at home; 1 (2 %) young generations of Tolaki ethnic group use Tolaki language at the campus; 15 (30 %) young generations of Tolaki ethnic

group use Tolaki language miscellaneous. 25 (50 %) young generations of Tolaki ethnic group use Tolaki language with their parents; 28 (56 %) young generations of Tolaki ethnic group use Tolaki language with their relatives; 36 (72 %) young generations of Tolaki ethnic group use Tolaki language with their countrymates; 7 (14 %) young generations of Tolaki ethnic group use Tolaki language with their friends.

The data above shows that the young generations of Tolaki ethnic group mostly use Tolaki language at home (52 %) and with their countrymates (72 %). From this description there is a sign of language shift among the young generations of Tolaki ethnic group, because the opportunity to use Tolaki language is limited. They use more Tolaki language at home than in the public places. This is caused by the fact that the population who are living in the city of Kendari consists of some ethnic groups whose mother tongues are different one from another. If the young generations of Tolaki ethnic group are in the public places, they will use national language (Bahasa Indonesia) to communicate with other ethnic groups.

The following data describe the factors and topics that cause the young generations of Tolaki ethnic group to use Tolaki language.

Table 5 : Factors and topics that cause the young generations of Tolaki ethnic group to use Tolaki language.

Language maintenance	SHS	CL	UN	Total	%
	20	7	23		
1. Factors that cause the use of Tolaki language					
a. as the vernacular	8	6	10	24	48
b. secret language	1	1	1	3	6
c. the survival of Tolaki language	2	-	4	6	12
d. environment	8	6	5	19	38
e. the unity of Tolaki ethnic group	1	-	3	4	8
2. Topics when using Tolaki language					
a. personal experiences	4	1	4	9	18
b. problems in the family	4	2	3	9	18
c. wedding ceremony	3	-	4	7	14
d. depend on the problems	1	3	2	7	14
e. social life	2	3	3	8	16
f. any topics	4	-	4	8	16

Table 5 above gives the data about factors and topics which make the young generations of Tolaki ethnic group use their mothertongue. Out of 20 respondents who are studying at the Senior High School, 8 respondents (40 %) use Tolaki language as the vernacular; 1 respondent (5 %) use Tolaki language as the secret language; 2 respondents (10 %) use Tolaki language in maintaining the language; 8 respondents (40 %) use Tolaki language because of their environment; 1 respondent (5 %) use Tolaki language as the unifying language. 4 respondents (20 %) speak Tolaki language about their experiences; 4 respondents (20 %) speak Tolaki language about their problems in the family; 3 respondents (30 %) speak Tolaki language about wedding ceremony; 1 respondent (5 %) speak Tolaki language about social life; 4 respondents (20 %) discuss any topics using Tolaki language.

Out of 7 respondents who graduated from the College, 6 respondents (85,7 %) use Tolaki language as the vernacular; 1 respondent (14,3 %) use Tolaki language as the secret language; 6 respondents (85,7 %) use Tolaki language because of their environment. 1 respondent (14,3 %) speak Tolaki language about his experiences; 2 respondents (28,6 %) speak Tolaki language about their problems in the family; 3 respondents

ents (42,9 %) speak Tolaki language depends on the problems.

Out of 23 respondents who are studying at the University, 10 respondents (43,5 %) use Tolaki language as the vernacular; 1 respondent (4,3 %) use Tolaki language as the secret language; 4 respondents (17,4 %) use Tolaki language in maintaining the language; 5 respondents (21,7 %) use Tolaki language because their environment; 3 respondents (13,0 %) use Tolaki language as the unifying language. 4 respondents (17,4 %) speak Tolaki language about their experiences; 3 respondents (13,0 %) speak Tolaki language about their problems in the family; 4 respondents (17,4 %) speak Tolaki language about wedding ceremony; 2 respondents (8,7 %) speak Tolaki language depends on the problems; 3 respondents (13,0 %) speak Tolaki language about social life; 4 respondents (17,4 %) discuss any topics using Tolaki language.

As a conclusion, out of 50 respondents, there are 24 (48 %) young generations of Tolaki ethnic group use Tolaki language as the vernacular; 3 (6 %) young generations of Tolaki ethnic group use Tolaki language as the secret language; 6 (12 %) young generations of Tolaki ethnic group use Tolaki language in maintaining the language; 19 (38 %) young generations of Tolaki



ethnic group use Tolaki language because of their environment; 4 (8 %) young generations of Tolaki ethnic group use Tolaki language as the unifying language. 9 (18 %) young generations of Tolaki ethnic group speak Tolaki language about their experiences; 9 (18 %) young generations of Tolaki ethnic group speak Tolaki language about their problems in the family; 7 young generations of Tolaki ethnic group speak Tolaki language about wedding ceremony; 7 (14 %) young generations of Tolaki ethnic group speak Tolaki language depends on the problems; 8 (16 %) young generations of Tolaki ethnic group speak Tolaki language about social life; 8 (16 %) young generations of Tolaki ethnic group discuss any topics using Tolaki language.

Based on the data above it can be see that there are 24 (48 %) young generations of Tolaki ethnic group who are most likely to use their language because it is vernacular of Kendari. It means they are proud of having Tolaki language as their mother tongue. Consequently, when they meet their countrymates, relatives, or other people who can speak Tolaki language in the public places, they are not ashamed to use Tolaki language.

In this case, there is a shift in using the



language because only 6 (12 %) of the young generations of Tolaki ethnic group use Tolaki language in order to make the language survive.

#### 3.4 Language Shift

Language shift is the main problem in this research. So in this section, we try to describe a language shift among the young generations of Tolaki ethnic group who live live in the city of Kendari. In order to get a better information about it let see the table 6 below.

Table 6 : Language shift among the young generations of Tolaki ethnic group who live in the city of Kendari.

Language shift	SHS	CL	UN	Total	%
	20	7	23		
1. Speaking ability in Tolaki language					
a. cannot speak it	4	-	5	9	18
b. cannot speak it fluently	2	1	1	4	8
c. can speak it fluently	14	6	17	37	74
2. Do you mix Tolaki language with Bahasa Indonesia ?					
a. yes	10	3	9	22	44
b. no	3	1	5	9	18
c. sometimes	3	3	4	10	20

The data above shows that out of 20 respondents who are studying at the Senior High School, 4 respondents (20 %) cannot speak Tolaki language; 2 respondents (10 %) cannot speak fluently in Tolaki language; 14 respondents (70 %) can speak fluently in Tolaki

language. 10 respondents (50 %) tend to mix Tolaki language with Bahasa Indonesia; 3 respondents (15 %) do not mix Tolaki language with Bahasa Indonesia; 3 respondents (15 %) sometimes mix Tolaki language with Bahasa Indonesia.

Out of 7 respondents who graduated from the College, 1 respondent (14,3 %) cannot speak Tolaki language fluently; 6 respondents (85,7 %) can speak fluently in Tolaki language; 3 respondents (42,9 %) tend to mix Tolaki language with Bahasa Indonesia; 1 respondent (14,3 %) do not mix Tolaki language with Bahasa Indonesia; 3 respondents (42,9 %) sometimes mix Tolaki language with Bahasa Indonesia.

Out of 23 respondents who are studying at the University, 5 respondents (21,7 %) cannot speak in Tolaki language; 1 respondent (4,3 %) cannot speak fluently in Tolaki language; 17 respondents (73,9 %) can speak fluently in Tolaki language. 9 respondents (39,1 %) tend to mix Tolaki language with Bahasa Indonesia; 5 respondents (21,7 %) do not mix Tolaki language with Bahasa Indonesia; 4 respondents (17,4 %) sometimes mix Tolaki language with Bahasa Indonesia.

As a conclusion concerning language shift, we may see that there are 9 (18 %) young generations of Tolaki ethnic group cannot speak Tolaki language;

4 (8 %) young generations of Tolaki ethnic group can not speak fluently in Tolaki language; 37 (74 %) young generations of Tolaki ethnic group can speak fluently in Tolaki language. 22 (44 %) young generations of Tolaki ethnic group tend to mix Tolaki language with Bahasa Indonesia; 9 (18 %) young generations of Tolaki ethnic group do not mix Tolaki language with Bahasa Indonesia; 10 (20 %) young generations of Tolaki ethnic group sometimes mix Tolaki language with Bahasa Indonesia.

Based on the data above shows that there are 9 (18 %) young generations of Tolaki ethnic group cannot speak Tolaki language whereas their parents are the original people of Kendari who can speak Tolaki language well. This is give description of language shift which cause language death. Consequently of the young generations of Tolaki ethnic group who cannot speak Tolaki language in their activities everyday use Bahasa Indonesia.

Another set of data which also try to describe other language shift of the young generations of Tolaki ethnic group who live in the city of Kendari.

Table 7.

Language shift	SHS	CL	UN	Total	%
	20	7	23		
1. Do you always use Tolaki language in your activity everyday ?					
a. yes	4	3	5	12	24
b. no	12	4	13	29	58
2. Is Tolaki language the first language that you know ?					
a. yes	6	5	6	17	34
b. no	10	2	12	24	48

The data above shows that out of 20 respondents who are studying at the Senior High School, 4 respondents (20 %) always use Tolaki language in their daily activity; 12 respondents (60 %) rarely use Tolaki language in their daily activity. 6 respondents (30 %) admit Tolaki language as the first language they know; 10 respondents (50 %) do not admit Tolaki language as the first language they know.

Out of 7 respondents who graduated from the College,

3 respondents (42,9 %) always use Tolaki language in their daily activity, 4 respondents (57,4 %) respondents rarely use Tolaki language in their daily activity. 5 respondents (71,4 %) admit Tolaki language as the first language they know; 2 respondents (28,6 %) do not admit Tolaki language as the first language they know.

Out of 23 respondents who are studying at the University, 5 respondents (21,7 %) always use Tolaki language in their daily activity; 13 respondents (56,5 %) rarely use Tolaki language in their daily activity. 6 respondents (26 %) admit Tolaki language as the first language they know; 12 respondents (52,2 %) do not admit Tolaki language as the first language they know.

As a conclusion, we may see that out of 50 respondents there are 12 (24 %) young generations of Tolaki ethnic group always use Tolaki language in their daily activity ; 29 (58 %) young generations of Tolaki ethnic group rarely use Tolaki language in their daily activity. 17 (34 %) young generations of Tolaki ethnic group admit Tolaki language as the first language they know; 24 (48 %) young generations of Tolaki ethnic group do not admit Tolaki language as the first language they know.

From on the description shows that there are 29 (58 %) young generations of Tolaki ethnic group rarely use Tolaki language in their daily activity. This is a phenomenon of language shift among them because at the past they are mostly use Tolaki language in their daily activity as the first language. But now it becomes the second language, because the position of Tolaki language is replaced by national language (Bahasa Indonesia).





CHAPTER FOUR  
CONCLUSION AND SUGGESTION

In fact, as has been proved through the surveys, interviews held by the writer among the young generations of Tolaki ethnic group and other informants who are living in the city of Kendari, it is now time to make some conclusion and suggestion which may be important to know in the development of Tolaki language.

4.1 Conclusion

As we know Tolaki language has no alphabetical transcription like Jawanese or Makasarese. Therefore, this is a problem why it is not included as a subject in the curriculum of elementary school, and so the children only learn Tolaki language from their parents/peers, grandparents, and friends.

The people who live in the city of Kendari consists of some ethnic groups whose mother tongues are different from one another, and so when the young generations of Tolaki ethnic group are in the public places they must use the national language that is understood by other ethnic groups.

The Tolaki mostly use national language in their activity everyday, except when they are at home where they mostly use Tolaki language to communicate to their parents, grandparents, relatives, and friends. This is a

phenomenon of language shift among the young generations of Tolaki ethnic group, because the domain of use Tolaki language has limited.

Factors that cause the young generations of Tolaki ethnic group use Tolaki language, that it is a vernacular of Kendari. From this description, there is a shift in using Tolaki language. If they maintain the language, they will use Tolaki language wherever they go if they met some one who can speak it.

The most interesting thing is the fact that there are some of the young generations of Tolaki ethnic group who cannot speak in their mother tongue, whereas their parents are the original people who can speak well in Tolaki language. This indicates that language shift among the young generations of Tolaki ethnic group who are living in the city of Kendari not only the shift of use national language (Bahasa Indonesia) in their daily activity, but also language shift because the language is probably dying. If this phenomenon continues may be the next young generations of Tolaki ethnic group will not have a regional language like what we have now.

#### 4.2 Suggestion

I would like to suggest that parents, grandparents teach Tolaki language to their children or their nephew, or any one else of the young generations of Tolaki

ethnic group, because they do not study it in the formal education.

The present writer would also like to appeal to the Southeast Sulawesi Education and Cultural Department to incorporate Tolaki language as a subject in the curriculum of elementary school in order to develop it like the other regional language. Furthermore, to encourage to the young generation of Tolaki ethnic group who cannot speak in Tolaki language to try to learn it, because they are responsible for the survival of their vernacular.

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