

Language Shift in Konjo Community

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Abstract

One local language that is the object of preservation is the Konjo language in Bulukumba Regency. The Konjo language is interesting to study further in maintaining language to determine whether the Konjo tribe in Bulukumba Regency still maintains the Konjo language in modern life. This study will focus on sociolinguistic studies to describe the state of using a language in family, friendship, religious, and neighborhood domains, their language skills, and their attitudes toward their local language in everyday life. The quantitative descriptive method determines how high the level of language use in certain domains, language skills, and attitude of the language under study is. Meanwhile, a qualitative descriptive method is used to describe further how the language's rate is based on a review of the causal factors. From some findings, analysis results, interviews, and field observations, the Konjo language began to experience a language shift. The Konjo community in Bira and Ara villages still use their local language to communicate daily with older family members. They have positive attitudes toward the Konjo language to increase a sense of kinship and familiarity. Negative attitude towards the Konjo language because they think the Konjo language is less effective if used in their tourist areas.

Keywords: Konjo language; language shift; language use, language attitudes, language skill

1. INTRODUCTION

One of the local languages that are the object of preservation is the Konjo language in Bulukumba Regency. In Bahasa dan Peta Bahasa di Indonesia (Badan Pengembangan dan Pembinaan Bahasa, 2019), the Konjo language is spoken in Bira village and Ara village, Bonto Bahari District, and Possi Tanah village, Kajang District, Bulukumba Regency, South Sulawesi Province. In another reference, it is stated that the Konjo language is also used in other areas in West Sinjai District, Sinjai Regency (Herawati, 2010). Bulukumba Regency has a heterogeneous society because various ethnic groups inhabit it with multiple languages. The use of language in a heterogeneous society has two prominent patterns language use, the use of

language that continues to be used in various situations, and the use of language that is shaky in using its language or other languages. In this first pattern, there will be language retention. However, in the second pattern, there will be a language shift. On this occasion, the Konjo language in the Bulukumba district will be examined how it is maintained, especially at the point of observation of the language mapping that has been carried out.

Research on Konjo language has been conducted by Indarwati et al. (2022) entitled *Sikap Bahasa Masyarakat Gantarang terhadap Bahasa Konjo: Studi Kasus di Desa Benteng Gantarang*. Their research results show that the Konjo language is no longer the mother tongue that should be the first language for children. This can be a signal of a shift in the position of the Konjo language as the mother tongue in the family domain. Eberhard, Simons, and Fennig (2022) classify Konjo's language as Threatened.

The Konjo language is interesting to study further in maintaining language to determine whether the Konjo tribe in Bulukumba Regency still maintains the Konjo language in modern life. They have begun to forget their original culture and the increasing immigrant population inhabiting the area because a language is said to survive if the community collectively continues to use their local language even though there is pressure to switch to another language. Another research on the preservation of the Konjo language has been carried out by Herawati (2010). Her research showed that internal and external factors support the maintenance of the Konjo language. Internal factors include high loyalty to the Konjo language, a symbol of the Konjo speech community, and a less accommodating attitude towards the Bugis language in Konjo intragroup interactions. Meanwhile, the external factor is the concentration of Bugis speaker community settlements.

These studies have similarities with this research, they both research and study the preservation of the Konjo language. What distinguishes this research from previous research is the locus, research object, and domain. This study will focus on sociolinguistic studies to describe the state of using a language in family, friendship, religious, and neighborhood domains, their language skills, and their attitudes toward their local language in everyday life. As Rodriguez-Ordones (in Surana, 2021) said sociolinguistics studies the relationship between language and community of speakers.

Sumarsono (2009) states that language maintenance can be seen because language is still used and chosen in certain situations. The situations that characterize the areas of Bira and Ara villages are interesting enough to be studied to get an idea of whether the natives are still loyal in defending their language against other languages. Especially the Indonesian language, which is considered more prestigious, and other local languages are also regarded as prestigious, by paying attention to the linguistic actions, such as where, about what, and with whom they speak, it can be seen to what extent the Konjo language is used by speakers of the Konjo community in Bira and Ara villages Bonto Bahari sub-district, Bulukumba district, South Sulawesi.

2. REVIEW OF LITERATURE

2.1 Language Shift

In the reality of language, one language can replace another language. The displaced language is a language that is unable to defend itself (Sumarsono, 2009). This condition is the result of the speech community's choice of language over a long period and is collective (performed by the entire speech community). This was also conveyed by Fasold (in Suciartini, 2018), that shifting and maintaining language are like two sides of a coin that cannot be separated from one another. It is the result of a process of selecting a language (language choice) over a long period. When people choose a new language in a domain where the old language was previously used, at that time there is a possibility of a language shift process. Language shifts indicate the existence of a language that is completely abandoned by the speaking community.

Language shift is related to the problem of language use by a speaker or a group of speakers which can occur as a result of moving from one speech community to another speech community. If a person or group of speakers moves to another place that uses a certain language and mixes with it, a language shift will occur. Immigrants, for communication purposes, inevitably have to adapt to the local population, and then use the language of the local population (Chaer & Agustina, 2010). In line with this, Sumarsono, (2009), said that language shift means a community leaves one language to use another.

Language shifts are now happening more frequently. The use of local languages as identity markers is decreasing. This happens as a result of the lack of pride and loyalty of the speaking community towards their language. From several theories stated by these experts, in general, it can be concluded that language shifts occur as a result of population movements and the attitude of speakers who are disloyal and proud of their language. In this case, the speaker prefers to leave the discussion and switch to using other languages that are considered to be of benefit in everyday life.

Many factors cause shifts and language extinction, migration or population movement, and economic, social, and educational factors (Bramono & Rahman, 2012). Migration can take the form of two possibilities. First, small groups migrate to other regions or countries which of course causes their language to not function in the new area. Second, large waves of speakers of migrating languages flooded a small territory with a small population, causing the local communities to be divided and the language to shift.

The economic factor is also the cause of language shift. One of the economic factors is industrialization. Industrialization caused people to move from one place to another to have a better economic life. In a new place, they adapt and use the local language until they finally start to leave the first language/mother tongue. In addition, the educational factor also causes a shift in students' mother tongue, because schools usually teach foreign languages to children. This causes the children to become bilingual. Bilingualism carries the risk of shifting one language. This is in line with what was found by Holmes (2013), that the factors driving the language shift are

economic factors, migration, and school/education.

2.2 Language Domain

The concept of domain was introduced by (Fishman, 1968, 1991) when discussing language varieties and social situations. According to Fishman the domain concept mainly consists of topics, role-relationships, and locale. Topics that often define domains include general issues discussed, for example, religion, family, or work stuff. Role relationships are relationships between speech participants, for example, doctors-patients, lecturers-students, and parents-children. Locale is where interaction occurs, for example, at church, at school, at home, and work.

The number of domains varies according to the needs and linguistic situation so the number of domains can be any. Fishman (1968) in his research uses four domains, namely family, neighborhoods, work, and religion. Meanwhile, some use seven domains, for example, Parasher (1980), namely family, intimacy, neighbors, transactions, education, government, and the work environment.

Based on this description, the domain is a social context or situation that forces speakers to choose the language to be used in communication, taking into account the factor of the participant, the location of the speech event, and the topic of conversation. The domains used in this study are more oriented towards Fishman's research which uses four domains in its research, namely family, neighbors, work, and religion, because these four domains are most frequently used by many researchers. In addition, these domains are taken because they are an integral part of the Konjo community.

3. METHODS

This research uses quantitative and qualitative descriptive methods. The quantitative descriptive method determines how high the level of maintenance of the language under study is. Meanwhile, a qualitative descriptive method is used to describe further how the language's maintenance rate is based on a review of the causal factors.

The population of this study is speakers of the Konjo language who live in the Bulukumba Regency. Due to the large population area, this study will focus more on the Konjo language speakers in only a few villages. There are 50 samples of people divided into urban and rural areas, with a composition of 30 people in urban areas and 20 in rural areas. The data was collected through questionnaires, interviews, and observations (Lukman, 2012).

Processing research data in the form of informants' responses to questionnaires begins with data editing, coding, and processing. Data editing is carried out to ensure that the answers follow the instructions and implementation instructions. Data coding is carried out to facilitate the data processing process. Data processing begins with inputting data in tabulated form in the Excel program. Furthermore, the data is processed quantitatively. Data analysis conducted in this study aims to determine the retention level of various factors, such as language

choice, language mastery, and language attitudes.

The data is discussed and then interpreted based on the factors mentioned above. The findings are discussed based on theory, previous research results, interviews with informants, and facts in the field for further conclusions drawn to produce an accurate analysis.

4. FINDINGS AND DISCUSSION

In this study, the recruited informants were aged seven to sixty years. The level of education of the informants is the lowest, from elementary school graduates to the highest education, which is undergraduate. The types of occupation of the informants ranged from students, homemakers, traders, staff at the sub-district office, and private employees. The requirements to become an informant in this study have been met based on the description above. This study selected more mature informants regarding articulation and language skills from the age aspect. Education and employment are not restricted if the informant is a native speaker. The factors in Konjo speakers in the Bonto Bahari District are supporting factors for maintaining the Konjo language. Three factors support language maintenance originating from the group of language speakers: language choices, language skills, and language attitudes.

4.1. Language Choice

The language choice is limited to four domains: the family domain, the neighbors' domain, the friendship domain, and the religion domain. In the use of language by the informant, it will be seen which language choice is used in certain situations. For example, an informant chooses to use the Konjo language with parents, siblings, and when gathering with family.

4.1.1 Family Domain

In the family domain, informants were asked to state what language is most often used at home with grandparents, parents, siblings, children, spouses, uncles/aunts, and other residents regarding topics of daily family life.

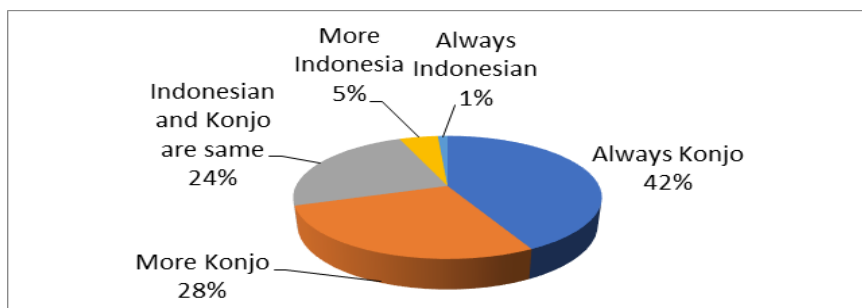


Diagram 1. Konjo Language in the Family Domain

From diagram 1, 5% of the total family uses Indonesian, 1% always use Indonesian, 24%, which are balanced, uses Indonesian and Konjo language, 28% use Konjo language more than Indonesian. The remaining 42% always speak Konjo. The use of the Konjo language in the family domain shows that in general, parents teach their children Indonesian as the first language in the family environment. However, this is only temporary because naturally, their children will return to using Indonesian due to the influence of the surrounding environment and the family environment which is dominated by the use of languages other than Konjo.

Based on the calculations in the diagram above, the highest to lowest percentage of the use of the Konjo language in the family domain is when talking to grandparents/parents (55%). When talking to their spouses, about 30% of the informants used the Konjo language. When conversing with relatives, about 6% of informants use Konjo and Indonesian as much as possible. An astonishing result is seen in the presentation of the use of Indonesian between children and parents, which is more Indonesian use (8%). And 1% of the informants always speak Indonesian when talking to uncles/aunts. Young respondents when speaking with older interlocutors in the family on average use Konjo language. This shows that the maintenance of the Konjo language in the family domain based on the interlocutor is still maintained by its user. The results of this study are also supported by Tamrin's (2014) research on the maintenance of the Bugis language in the family realm. Awareness of the existence of language norms (awareness of the norm), encourages the Bugis ethnic group to use their language carefully and politely in every aspect of life, especially in communicating with older family members.

Language is maintained by how it is used to communicate in everyday life. Regular use of language is a form of effort to maintain language. Language maintenance is needed when a language is in danger of being replaced by another language. and the use of local languages in the family domain is the first step in maintaining local languages.

4.1.2 Friendship Domain

In the friendship domain, informants were asked to decide which languages they often use when communicating with friends of the same ethnicity, in formal and informal situations at home, outside the home

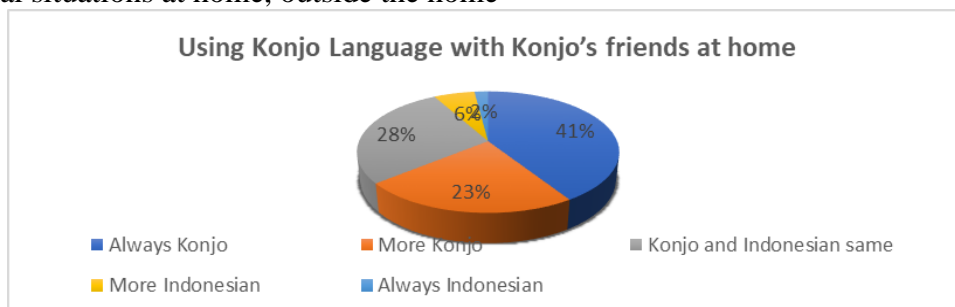


Diagram 2. Konjo Language in Friendship Domain

Based on diagram 2, it is described that in a friendly environment, as many as 2% of informants choose to use the Indonesian language when talking with close friends. Meanwhile, as many as 6% of the informants answered more using Indonesian. 28% of informants answered using mixed languages, and 23% of other informants answered using local languages. The highest percentage was 41%, always using the local language with same-ethnic friends when at home.

Informants have a good language maintenance attitude because they believe that the local language is a means of supporting the development of regional culture and they are also proud to speak the local language, especially with friends of the same ethnicity. They know that one of the characteristics of an ethnic identity is the use of spoken language in communication. Someone can easily identify their ethnic origin by paying attention to the regional language spoken. The reason that marks this is, that the use of the Konjo language in the family domain is also followed by the language used outside the family domain, in this case, the realm of friendship because Konjo language will be very easy to use when communicating with friends of the same ethnicity. This indicates that the family influences the attitude of maintaining the Konjo language. This research is in line with Handini's (2022) research. He stated that parents/family have a bigger role in the use of local languages. The role of parents (family) can be the reason they continue to maintain the use of the local language.

4.1.3 Religious Domain

In the religious domain, informants were asked to determine the language most often used when praying in places of worship, at home, in religious ceremonies, and when talking to religious leaders.

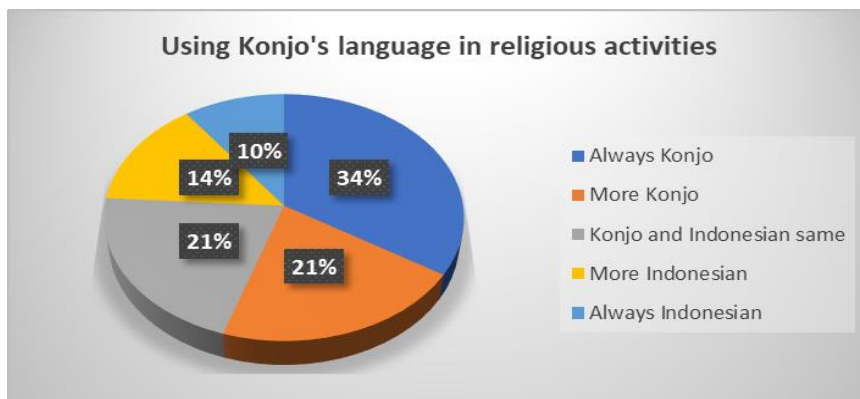


Diagram 3. Konjo Language in the Religious Domain

The diagram shows that in various prayer activities at places of worship, 34% of informants use Konjo languages, and 21% of informants use local languages more. There are also 21% of informants who use the local language and Indonesian

as much, and 10% who always speak Indonesian. The remaining 14% of informants use more Indonesian than local languages.

The high loyalty of the Konjo community as a consequence of the position or status of this language makes the Konjo language a symbol of self-identity for the Muslim Konjo community. While other languages (Indonesian/foreign languages) are considered symbols of identity for other people who have religions other than Islam. Therefore, the use of languages other than Konjo is rarely used for intra-group activities, especially in the domain of religion. This research is also in line with the findings of Saputra (2018) which states that the Balinese language is considered a symbol of identity for Balinese Hindus.

A community be proud of the culture including the language used. That is, there is a prestige value from the people who use their local language in the community which varies at a higher level in other local languages. The predominant condition is in the religious domain. For events religious, rituals at events of death, childbirth, and so on, the language of instruction used in such events rarely uses Indonesian instead local language.

4.1.4 Neighborhood Domain

In the neighborhood domain, informants were asked to determine the language most often used when communicating with the neighbors at the same age, older, and younger.

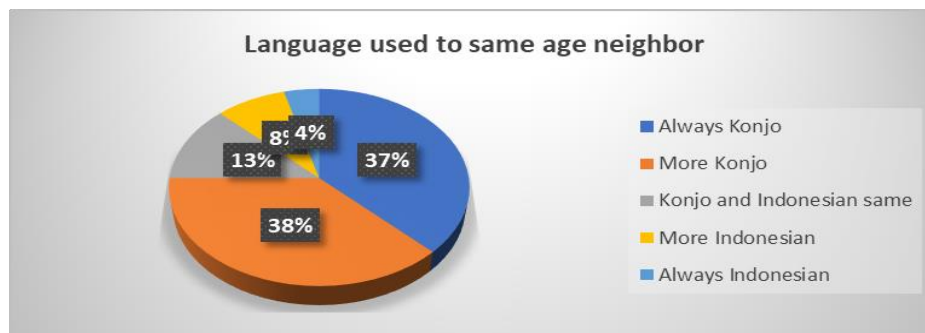


Diagram 3. Konjo Language in Neighborhood Domain

The diagram above shows that 37% of informants always use the Konjo language to talk with the same-age neighbors. The informants who use more Konjo language have almost the same percentage, followed by 13% of the informants who used mixed languages. Meanwhile, the number of informants who talk to their neighbors using more Indonesian language is 8% and 4% of the informants who talk with their neighbors always use the Indonesian language.

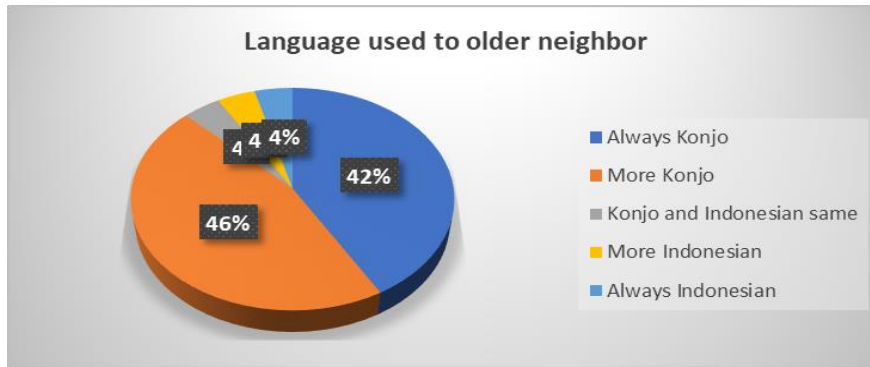


Diagram 4. Konjo Language in Neighborhood Domain

Then, with older neighbors, 41.67% of informants always use the Konjo language, and 45.83% of informants use the Konjo language more. 4.17% was also found for informants who use mixed languages, are more Indonesian, and always speak Indonesian.

Meanwhile, for younger neighbors, as many as 33.33% of the informants always use the Konjo language. This number is the same as the number of informants who use the Konjo language more often. 4.17% of informants use mixed languages, 20.83% use Indonesian more, and 8.33% of other informants use Indonesian towards younger neighbors.

In the neighborhood domain, conversations between neighbors are divided into several topics concerning matters such as family problems, neighbors, work problems, religion, education, organization, politics, and issues of daily occurrences such as rumors (gossip about the village), etc. It can be seen in the diagram that the average respondent's language choice scale in the neighborhood domain is that they use more local languages, but if the interlocutor is younger/the same age, Indonesian slightly dominates. This shows that in the neighboring lives of people who speak Konjo, they still use Konjo more often or more than Indonesian. However, it can also be said that the younger or the same age as the interlocutor, the greater the chance of choosing to use a language other than Konjo, or shifting from the "more or the same" option. This research is in line with the research of Wilian (2010) which states that there is indeed a tendency that the younger the age group of respondents appears the greater the average choice of language. However, this only shows the frequency of interactions in various interaction situations, which is indeed a common phenomenon and naturally occurs in diglossia society caused by socio-psychological factors that occur between speakers.

Based on the description of language selection, the first use of Konjo language is in the family domain, which is more specifically in the nuclear family, namely (1) when talking to grandparents (79%); and (2) when talking to parents, brothers/sisters, and uncles/aunts (55%). The second largest is in the domain of intimacy, the third is the domain of neighborhood, and the fourth is the domain of religion.

The analysis of language choices shows that the Konjo language is more

widely used in the family and friendship domain. In contrast, the neighborhoods and religious domain are dominated by mixed languages (Konjo-Indonesian). However, when communicating with older neighbors or religious leaders, the Konjo language still dominates, so we can conclude that the deviation in language selection in the Konjo tribal community in Bonto Bahari District is still within reasonable limits but has experienced a shift.

Based on the data analysis in language selection, the Konjo language is more dominantly used by the people in Bonto Bahari District in the family domain. In the intimacy domain, a small part of neighbors use Indonesian and other languages because these domains are classified as low domains (L), which refers to the use of minority languages. Meanwhile, the domain of religion ranked as a high domain (H) which refers to the use of the majority language, is dominated by mixed languages (Konjo-Indonesian). Konjo speakers in Bonto Bahari District are bilingual with diglossia. As Fishman has said, speaking communities use two languages according to their respective functions in their daily lives. The speaking community is said to be a bilingual society with diglossia.

When talking to grandparents, the percentage value of using the Konjo language is higher than when talking to parents, siblings, and uncles/aunts in the family domain. Then, compared to talking to children, spouses, and in-laws, the percentage value decreased, and compared to other residents, the percentage value decreased significantly. The reduced numbers show that the Konjo community in Bonto Bahari District uses the Konjo language in the nuclear family. In other words, the Konjo tribe is more dominant in maintaining their language in the ties of one blood/blood relationship. In addition, based on the percentage comparison above, the percentage rate when talking to grandparents and parents is higher than when talking to children. A person's age level influences the use of the Konjo language strongly or not.

In the intimacy domain, the percentage value of using the Konjo language for same-tribe friends is slightly higher than for non-tribe friends. The Konjo language is used primarily in the intimacy domain to the same ethnicity. It is used in formal or non-formal situations, both inside and outside the home.

The Konjo language also looks strong in the neighborhood, even though most other tribes already inhabit the environment where they live. Because they have used the Konjo language since childhood and the Konjo language is their mother tongue, it isn't easy to eliminate the language within them. In addition, according to the informants, the Konjo language is a non-formal language, so it is easier to use for daily communication than Indonesian. Also, using the Konjo language will further strengthen brotherhood ties in their residence, most of which are inhabited by ethnic groups.

In the religious domain, the most significant percentage of the use of the Konjo language is when talking to religious leaders whose education or knowledge about religion is more remarkable than theirs. Likewise, in terms of religious rituals, when celebrating religious traditions, recitations or lectures are usually inserted with

religious lessons by using the Konjo language.

In the description of the areas above, in daily communication, the Konjo people are required to choose the language to determine which language they will use in talking to other people. When talking to friends who are not Konjo speakers, they prefer to use mixed languages. The same is true when talking to religious leaders. The language chosen is due to the availability of several languages in the community. However, the Konjo language is still the primary choice in the family and neighborhood domain. Meanwhile, the Konjo people in the Bonto Bahari sub-district have mixed languages in the religious domain. Based on the results of calculations that have been carried out, the Konjo language began to experience a shift in the Bonto Bahari sub-district.

4.2. Language Skills

In this section, it will be known to what extent each informant masters the first language in communicating and how much is their ability to understand the first language in reading and writing by providing five answer choices in questions, namely (1) very mastery, (2) mastering, (3) has little mastering, (4) does not master, and (5) does not master at all. The interpretations are (1) + (2) very dominant, (3) little mastering, and (4) + (5) not mastering. In addition, informants were asked to state where they first learned their first language and what they mastered local languages other than Konjo.

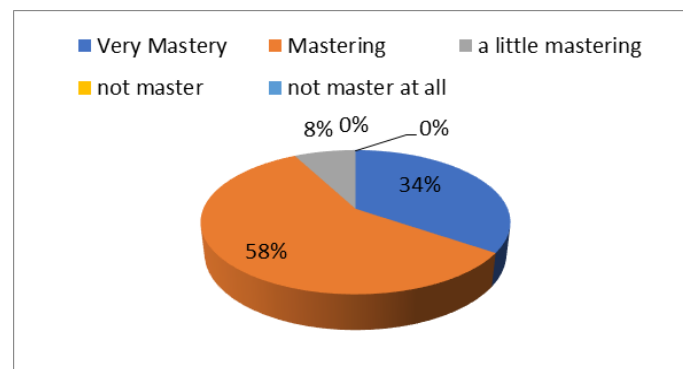


Diagram 5. Mastering the Konjo's Language

Based on the diagram above, it can be seen that the number of frequencies on the chart not mastering the Konjo language is 0%. From the table, 34% of those who master the local language are very fluent, 58% of those who master the language, and 8% have little knowledge. When asked about other languages apart from Konjo, some informants answered Makassar and Bugis because people in Bonto Bahari Sub-district who became informants in the study were married to the Bugis or Makassar and other ethnic groups. This inter-ethnic marriage can lead to a decrease in local language mastery. As Faridy (2018) stated it is difficult to use the local language as the mother tongue in different tribe families.

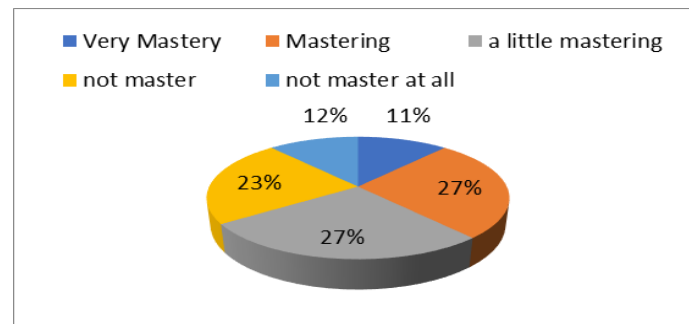


Diagram 6. Mastery of languages other than konjo

From the diagram, 11% of informants mastered other local languages. 27% and 23% of informants did not master. The rest did not matter as much as 12% because the people in Bonto Bahari Sub-district who became informants in this study mastered the Konjo language. In contrast, few others mastered it because there were people who married other tribes, apart from the tribes mentioned earlier, so some could also master the local languages from their spouses.

The analysis of language skills showed that most of the informants could master the Konjo language. The informant's Konjo language ability was also seen from the statement that they never had difficulty understanding the Konjo language. They communicate with the Konjo language in everyday life rather than in Indonesian. They can understand the Konjo language in terms of reading and writing because the first local language they learned was the Konjo language.

Based on the description of the language skills of the Konjo community in Bonto Bahari District shows that they belong to a bilingual society. In addition to being able to master the Konjo language, they are also able to master Indonesian. This situation is the same in Konjo community in Sinjai. Herawati (2014) said that Konjo community in Sinjar was also able to speak in Buginese and Indonesian language. In other tribes, Bonai community in Riau province is also categorized as a diglossia and bilingual society (Yance, 2018). They use Indonesian and Bonai language in daily activities.

As Nababan (1993) said, people who can use more than one language are called bilinguals. The bilingualism of the Konjo people in the Bonto Bahari District can be classified into a bilingual type with diglossia. As Fauziah (2015) said diglossia expresses the condition of a society where there are two variations of one language that coexist and each has a certain role. Konjo community in Bonto Bahari uses the language they master only in certain situations. Konjo language for daily communication, since childhood, the Konjo language has been inherent in them, so there is no difficulty in understanding the language. They mastered languages other than Konjo to communicate with people from other tribes. As it is known Bonto Bahari is a tourist area in Bulukumba Regency. Tourism affects economic vibrancy and image (Isti'anah, 2020), the Konjo people in that area also master other languages to communicate with visitors in their village to improve the economy and

build a good image of their village.

4.3. Language Attitude

This section will describe the language attitude of the Konjo community. Informants were asked to agree or disagree with the use of the Konjo language in everyday life by providing five language choices in each question, namely (1) strongly agree, (2) agree, (3) disagree, (4) mildly disagree, and (5) strongly disagree. The interpretations are (1) + (2) agree, (3) undecided, and (4) + (5) disagree.

Informants were also asked about their pride in using the local language. In addition, there are also questions about which language feels more beautiful and more familiar, with the answer choices (1) local language, (2) partner's local language, (3) Indonesian, (4) other local languages, and (5) foreign language. From these choices, we can see that a speaker has a positive attitude towards a language, so we can estimate that the language will survive.

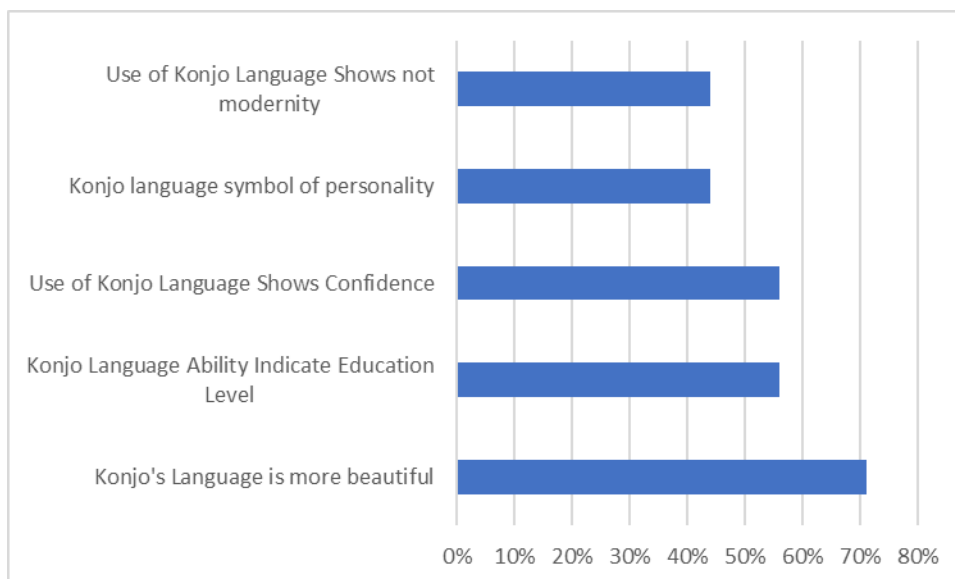


Diagram 7. Language Attitude toward Konjo Language

From the diagram, the dominant part of the informants who consider the Konjo language more beautiful is 71%, informants who use the partner's local language those who are married or have a family as much as 4%, and the remaining 25% use Indonesian. Pairs that use other local and foreign languages are not found (0%).

From the education level, the survey shows that informants' responses regarding the statement that Konjo language ability indicates education level are 12% strongly agree, 56% agree, 28% disagree, 4% mildly disagree, and the remaining 0% strongly disagree.

The Konjo language statement shows self-confidence. The survey showed the informants' responses regarding the statement were 28% strongly agreed, 56% of youths agreed, 16% did not agree, and the remaining 0% mildly disagreed and strongly disagreed.

In the Konjo language statement as a symbol of personality, the informants' responses regarding the statement were 40% strongly agreed, 44% of youths agreed, 8% did not agree, 8% mildly disagreed, and the remaining 0% strongly disagreed. Then when asked whether the Konjo language gave the impression of not being modern, the informants' responses regarding the statement were as much as 8% strongly agreed. The informants agreed with as much as 44%. Of those who did not agree as much as 20%, 24% did not agree, and 4% of the informants strongly disagreed. Based on the statements of informants regarding language attitudes towards the use of the Konjo language in everyday life, the highest to the lowest percentages can be seen from (1) Konjo language sounds more beautiful than other languages (71%); (2) Konjo language indicates the level of education (56%); (3) Konjo language shows intelligence and familiarity (50%); (4) Konjo language shows symbols (44%); then (5) Konjo language shows unmodern (44%).

From the description above, the attitude of the informant's language towards the use of the Konjo language is more shown in everyday life, in the statement of the use of the Konjo language to show the nuances of kinship and intimacy. Meanwhile, in terms of language attitudes, most showed a positive attitude towards the Konjo language, but some showed a negative attitude towards it. The statement that the Konjo language shows backwardness (not modern).

The results of the language attitude analysis showed that almost all the informants stated that they still consider the Konjo language important. They still feel proud to speak Konjo and consider the Konjo language as a language that symbolizes intimacy, kinship, and intelligence, indicates a person's high level of education, and suggests increasing self-confidence. However, in terms of showing the modernity of the Konjo language, almost half of the informants gave negative responses.

The positive attitude of the Konjo community in the Bonto Bahari District is shown in the use of the Konjo language in everyday life, which can be seen from the informants' statements about the importance of the Konjo language in establishing intimacy, kinship, and an increase in self-confidence. As said by Rasyid (2010) a positive attitude is not only part of the doctrine of language development and the recommendation of nationalism, but must become the main medium of empowerment in social life, especially in terms of language behavior. It can foster confidence, arouse feelings, and encourage the tendency to act so that a positive attitude is no longer something abstract. A positive attitude is continuity, reality, and language consistency

However, this positive attitude was also accompanied by a negative attitude towards the statement that the Konjo language showed backwardness (not modern). The negative attitude happens because they begin to think that Indonesian is an essential communication tool when they are outside the family domain. Based on

interviews with several informants, they considered that the Konjo language was less effective when used in formal situations. Moreover, Ara and Bira villages are marine tourism locations tourists often visit. Automatically the people of Konjo will use Indonesian more often in communicating with tourists. So, they use Indonesian, even foreign languages, only to communicate with newcomers. The negative attitude towards the Konjo language is also shown by the Konjo community in the Gantarang area, as much as 53.3% of respondents disagree with the statement that Konjo must be obtained or taught as the first language of children at home (Indarwati et al., 2022).

According to Garvin and Mathiot (1968), one of the characteristics of a positive attitude towards a language is language loyalty. Apart from the negative attitude previously mentioned, the loyalty of the Konjo community to the Konjo language is one of the characteristics of a positive attitude towards language. So, the Konjo community in Bonto Bahari District still has a positive attitude toward the Konjo language.

5. CONCLUSION

Based on the Konjo language preservation analysis in Bira and Ara Village in the Bonto Bahari sub-district, Bulukumba district, South Sulawesi, presented earlier, the Konjo language in these areas has shifted. It can be seen from the following description:

In terms of language choices, most speaking informants in Bira and Ara villages still use the Konjo language to communicate daily with family members, especially with older family members. Outside that domain, they prefer to use Indonesian and other languages. In terms of language skills, Konjo language speakers in Bira and Ara villages are very fluent in both spoken and written language because the first local language they master is the Konjo language. the Konjo community uses the language they master only in certain situations. Konjo language for daily communication, and language other than Konjo to communicate with visitors in their village to improve the economy and build a good image of their village. In terms of language attitudes, speakers of the Konjo language in those areas have positive attitudes toward the Konjo language to increase self-confidence, a sense of kinship, and familiarity. On the other hand, some informants have a negative attitude towards the Konjo language because they think the Konjo language is less effective if used to develop science and technology. In addition, the background of Ara and Bira villages as tourist destinations requires language users in the area to use Indonesian or even foreign languages to facilitate communication.

From the analysis of some indicators above, the Konjo language in the Bira and Ara villages experienced a shift, although not so significantly. Nevertheless, in some instances, the Konjo language needs to be encouraged in communication for the continuity of the maintenance and inheritance of the local language.

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