Language Shift and the Linguistic Maintainance: A Study of Tolaki Language in Kendari City Southeast Sulawesi

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Abstract:- This study aims to reveal (1) the use of Tolaki community language in Kendari City, Southeast Sulawesi Province-Indonesia, (2) the attitude of language speakers of the Tolaki community towards Tolaki language and foreign languages, (3) the language choice for the Tolaki community in Kendari City, and (4) the influence of the language contact of the Tolaki community with immigrant communities on the shift in the Tolaki language in Kendari City. The population in this study were all native speakers of Tolaki Language. Data were obtained from 6 districts in Kendari City that were considered representative: Abeli District, Kendari District, Poasia District, Puwatu District, Kambu District, and Wua-wua District. This study involved 322 respondents from the six districts. Methods of data collection are carried out using questionnaires, interviews, and direct observation. The data obtained were analyzed using quantitative and qualitative techniques. The quantitative data were processed using *SPSS* computer software. The results showed that (1) The language usage of Tolaki community in Kendari City on the sector of family, neighbor, school, telecommunication, government office, public transportation, and market is dominated by Indonesian Language. Therefore, Tolaki language is no longer used as a local language to communicate in everyday life (2) The language attitude of the Tolaki community in the Kendari City especially pride, loyalty and awareness is very low. The lack of concern for their local languages so that the Tolaki language is decreasing on its usage, (3) There is a significant influence between the language contact of the Tolaki community and the immigrant community on the shift-language in Tolaki language, the value of Sig (0.00) <α (0.05) is obtained with an influence level value of 56.81%.

Keywords:- Language Shift, Tolaki Language, Language Attitudes, Language Choice.

I. INTRODUCTION

The threat of extinction of small languages has become an international problem. UNESCO predicts that within the next century, about 50% of the approximately 6700 languages on this earth will become extinct[1]. It needs to be realized that the local languages or regional languages in Indonesia, which are the mother tongue, are on the same terms with thousands of other minority languages in various parts of the world and languages of Austronesian and non-Austronesian derivatives in the Southeast Asia-Pacific region.

Each country has its own culture and uniqueness, including Indonesia[2]. In connection with the shift and maintenance of local languages (shift and strategy of local language), it should be realized that in fact, all local languages are in a state of endangerment. The existence of local languages, both major languages with the pride of the written tradition (written language) the past and the support of a large number of speakers, as well as minor languages which do not have a written tradition (oral tradition) and are only supported by a small number of speakers, generally are in almost the same threatened condition, even though the quality of the threat is different. The threat of extinction of regional languages in Indonesia is because the speakers of the minority groups are now gradually starting to leave their regional languages and switch to use Indonesian. Local languages are no longer spoken at home. The transmission of regional languages to the next generation begins to break down. Children begin to become passive speakers of regional languages, even at a more extreme level, they no longer understand the local language. Slowly but surely, if its speakers abandon a language, the language is threatened with extinction. The extinction of language was initially closely related to language choice and language attitude.

Attitudes of language, Garvin and Mathiot[3] state that language attitudes contain at least three main characteristics, namely language loyalty, language pride and awareness of language norms. Linguistic allegiance is the desire of the language support community to maintain and maintain that language. Language pride is a marker of identity or identity as a language user. Meanwhile, awareness of language norms is the use of language in accordance with applicable rules, is polite, good and correct. This language's attitude will ultimately determine whether a community will maintain their local language, or they will choose a second language for them to use in communicating. The attitude of the language all depends on the community. Suppose they have high loyalty to their local language. In that case, they will maintain and maintain their local language which also shows their identity as language speakers.

Based on the conditions mentioned above regarding language attitudes, it is not in line with the conditions that occur in Kendari, Southeast Sulawesi. Most of the people who speak Tolaki, especially teenagers and children, do not have the characteristics of language attitudes such as language loyalty, language pride and awareness of language norms. This can be proven in some local communities that they are prouder to use the language of immigrants, Indonesian and foreign languages rather than their own language. They are proud of using their language. In other words, the use of Tolaki in Kendari is decreasing because native speakers of Tolaki speak less of their own local language, they prefer to use Indonesian, even when talking or discussing with fellow Tolaki people in Kendari City.

Migration of population can result in language shift. Language shift concerns the problem of using language by a speaker or a group of speakers that can occur as a result of a shift from one community to another. Language shift generally occurs in countries, regions, or regions that provide new hope for a better socio-economic life, thus inviting immigrants/transmigrants to come. Suppose a person or group of speakers moves to another place that uses another language, and mixes with other speakers. In that case, there will be a language shift. Furthermore, a newcomer or group of migrants for communication purposes, consciously or not they adjust themselves by leaving their own language and then using the local language.

Based on the description above, the researchers assume that the Tolaki language is now experiencing a shift either due to language loyalty or the entry of other tribes that make their language the economy's language. This research was conducted in Kendari, Southeast Sulawesi. The researcher focuses his research in this place because this location is a meeting point for various tribes that of course, have different regional languages. The language contact situation in this place is very complex, and the people are classified as a multilingual society.

II. LITERATURE REVIEW

A. Previous Studies

Several previous studies have been conducted by several researchers related to Language Shift and Language maintenance, among others by Surya Darma[4] in 2017. His research entitled "Balinese Language Maintenance and Shift among the Third Generation of Balinese Immigrant's Parents in Kampung Bali Langkat North Sumatra". This study discusses the shift and maintenance of language between generations of two different age groups. A qualitative approach is used to explore language retention or a gradual shift towards Indonesian in multilingual and multicultural situations. To encourage the use of minority languages among Balinese youth. Data were collected through participant observation and in-depth interviews with 2 cultural and religious leaders from adults and 25 adolescents, both age groups are parents of third generation Balinese immigrants who were selected using a purposive sampling strategy. The findings of this study indicate that the Balinese language survives well among adults because they are leaders in cultural and religious associations in this community.

Darwis[5] conducted a research in 1985 entitled "Indonesian Language Growth Patterns in the Village of PT Arun Aceh Utara". The results showed the attitudes towards Indonesian in relation to the use of regional languages and attitudes towards Indonesian in relation to the use of foreign languages. The attitude towards Indonesian in relation to the use of regional languages is positive. The reason for their mastery of their mother tongue, namely the mother tongue is necessary for the family, for identity, the mother tongue is necessary, but difficult to inherit, and the mother tongue is not necessary because it rarely goes to the village and can damage mastery of Indonesian / foreign languages. most of the respondents have a positive attitude towards Indonesian.

A similar study in 2000 was conducted by Lukman[6] with the title "Language Defense of Javanese Transmigrants in Wonomulyo Polmas Regecy". In this study it was found that in the Javanese transmigrant community in Wonomulyo-Polmas regency, even though they had occupied the area of using other languages for about 70 years or had arrived at the fourth generation, they still maintained their B1. And language maintenance in this area is very much influenced by age and place of residence.

Further research conducted by Umali[7] in 2016 entitled "Tagalog Language Maintenance and Shift among the Filipino Community in New Zealand". The aim of this study was to investigate the factors that influence the attitudes and behavior of Filipino migrants regarding the maintenance of their ethnic language in New Zealand. The study design was guided by a social psychological perspective, with a focus on the attitudes and behaviors of 15 participants based on specific social situations and interactions. Qualitative data were collected through structured interviews and field observations. Interviews were recorded, transcribed, encoded, and analyzed using Thematic Analysis.

B. Related Theories

➢ Sociolinguistics

Sociolinguistics studies the relationship between speakers and listeners, various kinds of language and their variations, their use according to various determinants, both linguistic and other factors, as well as various forms of language that live and are maintained in a society. This idea implies that sociolinguistics covers a wide field of study, not only regarding the formal form of language and language variations but also the use of language in society. The use of this language is related to various factors, both linguistic factors and non-linguistic factors, such as socio-cultural factors, including the relationship between speakers and listeners. The implication is that each community group has a specificity in terms of socio-cultural values and variations in the use of language in social interactions.

Sumarsono[8] argues that in reality, people not only use language to convey their thoughts and feelings to others, but sometimes also exploit aspects of language, both subtle and subtle, to express their social relationships with other people who are spoken to with other people who can understand the language and those around them who may not understand the language. Whether we realize it or not, it turns out that it is used as the social identity of the speakers[9].

Fishman[10] states that sociolinguistic studies are more qualitative in nature. So, sociolinguistics deals with the details of the actual use of language, such as descriptions of specific patterns of language use or dialects by speakers, topics, background of speech. Sociolinguistics views language first of all as a social and communication system and part of a particular society and culture. Meanwhile, what is meant by the use of language is a form of social interaction that occurs in concrete situations. Based on some of the descriptions above, it can be concluded that sociolinguistics means learning about the language used in a particular area or dialect.

Trudgill (in Sumarsono[8]) reveals that sociolinguistics is a part of linguistics related to language as a social phenomenon and a cultural phenomenon. Language is considered not only a social phenomenon but also a cultural phenomenon. The implication is that language associated with culture is still in the scope of sociolinguistics, which is understandable because every society must have a certain culture.

➢ Language Shift

One sense of language shift occurs when young members of a minority language society no longer speak their parent's language, but speak the majority-dominant language instead. The language of the parents is not passed on to the next generation. Conversely, language preservation occurs when language continues to be used across generations even though other languages' presence is also used by the stable diglossic type community defined by Fishman[11].

Language shift generally refers to the process of replacing one language with another in the linguistic repertoire of a society. Thus, language shift refers to the result of the process of replacing one language with another. Language shift occurs only when, and to what extent. A group wishes to eliminate its identity as a sociocultural group that can be self-identified for the sake of identity as part of another group. The other group is often the larger group controlling the society in which the first person is a minority. Several groups maintain their language and ethnic identity in very similar socio-economic conditions to those that influence other groups to shift their identity and language.

Holmes[12]states that there are two conditions for a society with a language to experience a shift, namely (a) migrant minorities, and (b) non-migrant communities. The first condition, a shift occurs in some people who migrate to a place with a different language; the second condition the shift occurs in people who are not immigrant communities (indigenous people). Thus, political, economic, and social changes that occur directly in a community can lead to linguistic changes as well. According to Holmes[12], language shifting or language maintenance can occur in various sectors of life, such as economy, social, culture, education, politics, government and so on. These two events were followed by evidence of the use of the language of the speaking community. Awareness of education, improvement in economic conditions, and high population mobility affect everyday language use.

Several conditions tend to be related to language shift. Perhaps the most basic condition is bilingualism. But it should be noted that bilingualism is not the only factor causing this shift in language. Bilingualism does not automatically cause language shift, even though this is one of the conditions for language shift. Almost all cases of language shift occur through generation transfer (intergeneration). The point is that language shift takes more than one generation.

Chaer[13] argues that language shift concerns the problem of using language by a speaker or a group of speakers which can occur as a result of a shift from one speech community to another. In other words, language shift will occur when a person or a group of people who speak a certain language moves to a new place, where the language is different, and mixes with them. This newcomer or group has to adjust to "putting off" his own language, then uses the local population's language and occurs over several generations.

When a new group comes to another place and mixes with the local group, there will be a language shift. This group of migrants will forget part of the language and be "forced" to acquire the local language. The reason is that this group of migrants has to adjust to the new situation they are in. Furthermore, this group of migrants will use two languages, namely the national and local languages. Meanwhile, Sumarsono[8] states that language shift means that a community leaves a language entirely to use another

language. When a shift has occurred, the members of that community collectively choose a new language.

Furthermore, Aye[14] reveals several factors that cause language shift, namely: migration or population movement, economic factors, and educational factors. Migration can take two forms. First, small groups migrate to other regions or countries which of course cause their language to not function in the new area. Second, a large influx of migratory language speakers flooded a small area with a small population, causing local residents to split and language displacement.

Economic factors are also the cause of language shift. One of the economic factors is industrialization. In addition, the educational factor also causes a shift in the students' mother tongue, because ordinary schools teach foreign languages to children. This caused the children to become bilingual. In fact, bilingualism carries the risk of shifting one language.

In simple terms it can be said that the language shift occurs when the community (language community) chooses a new language to replace the previous language. In other words, this language shift occurs because a certain language community switches to another language, usually a sector language and prestige, then it is used in the sectors of old language usage.

In Indonesia itself, such studies have been carried out in several places, such as those conducted Lukman[6] (2000) on Javanese transmigrants in Wonomulyo-Polmas. Then Lukman[15] in the Javanese transmigrant community in Wonomulyo-Polmas-Indonesia, even though they have occupied the area of using other languages for approximately 70 years or have arrived at the fourth generation, they still maintain L1.

In general, in linguistic competition there are linguistic phenomena that begin with bilingualism, *diglossia*, code switching / code mixing, interference, and finally retention and language shift. If one language is more dominant, more prestigious, or more modern or maybe even more "superior" than another language, the language is guaranteed to survive, while others will be abandoned by its speakers for generations. It is not uncommon for the language that is abandoned by its speakers gradually results in the death of the language.

Based on the findings of the research above, it can be said that, in essence, language is alive. Therefore, over time, it is always changing or shifting. One of the factors that influence the change or shift in language is the social change in the speaking community.

➤ *Language Usage Sector*
Language is the most effective communication tool[16]. Actually, language exists only in the minds of the users and will function when the users relate to each other naturally in a social and natural environment. In a community, the high use of a language will affect the

survival of the language. One way to test the use of language in the speech community requires sector theory. The sector is described as a socio-cultural abstract from the topic of communication, the relationship between communicators, and the place where communication events occur according to the social structure of a speech community[11].

Weinreich[17] defines language shift as "the socio-cultural process of individuals who change from the habit of using one language to another." Construction sector is traditionally used to determine language shift. The sector concept was first used by Schmidt Rohr and popularized by Fishman[10]. The language used in the sector depends on the participants, their role relationships, the topics covered and the settings. The family and home sectors appeared consistently in all language shift studies, while other sectors such as education and religion were investigated in several studies.

The sector is a social and institutional situation that is generally limited by several rules of collective behavior[18]. According to Fishman[10] the sector is a constellation of location factors, topics of conversation, and the relationship between speakers. In addition, the sector is a marker of an interaction situation based on the same experience and is bound by the same goals and obligations. In a multilingual community, the variety of topics and the choice of language used by speakers are dependent variables from various sectors in society. Areas that are frequently mentioned are the sectors of family, education, work, and cultural and social events.

The number of sectors in a society cannot be determined with certainty. Fishman mentioned four sectors, namely the sector of family, neighborhood, work, and religion. Schmith Rohr mentions ten sectors, namely the sector of family, playground, school, church, literature, press, military, court, and government administration. Frey mentioned three sectors, namely the sector of home, school and church. Greenfield mentions five sectors, namely the sectors of family, marriage, religion, education and work. Parasher mentions seven sectors, namely the sectors of family, *kariban*, transaction, education, government, and work[8].

➤ *Bilingualism*
Crystal[18] argues that multilingualism is a natural way of life that occurs from the inevitable result of language contact. Furthermore, it is said that multilingualism which is generally found in a speaker is called bilingualism.

Bloomfield (in Chaer[13]) defines bilingualism as "Native like control of two languages". That is, the ability to use two languages, namely regional language (B1) and Indonesian (B2) with equal mastery by a speaker. People who use two languages are called bilingual, while the ability to use two languages is called bilingual. The process of acquiring the habit of using two languages is called bilingualism.

Mackey (in Chaer[13]) clearly states that bilingualism is the practice of using language interchangeably by a speaker. To be able to use two languages requires mastery of both languages at the same level, meaning the speaker's ability to master both languages.

> *Language Contact*

In the development of Indonesian society, there have been various changes, especially those related to the new order of world life and the development of science and technology, particularly information technology which is increasingly full of demands and challenges of globalization. This condition has led to changes in the behavior of the Indonesian people in acting and speaking. The variety of these activities requires them to communicate with each other, either with members of the community or with other members of the community. Whereas in general it is known that the language used between communities is different, so this event has led to language contact. Language contact is an event where there is the use of more than one language at the same time and place.

Thomason[19] argues that what is meant by language contact here is the event of using more than one language in a place and at the same time. Language contact does not require speakers to speak fluently as bilingual or multilingual, but the occurrence of communication between speakers of two different languages has been categorized as an event of language contact.

For example, when two groups of tourists are conducting buying and selling transactions at Malioboro street in Yogyakarta City. Both sellers as speakers of Javanese and buyers who speak foreign languages use a language that is easily understood by both. Such communication events, even in their very simplistic form, fall into the category of language contact.

> *Factors Causing Language Contact*

Thomason[19] explains that the factors that cause language contact can be grouped into five categories, namely:

a) The transfer of a group to another group

The movement of a group to another group can be caused by a desire or determination to get a better life in another place, such as the Buginese, Madurese, or Minangkabau who migrated to other areas in the archipelago.

In addition, this move can also be caused by population policies. Population problems in Indonesia, for example, are resolved by efforts to carry out transmigration, in particular the transfer of population in densely populated Java to outside Java, such as Sumatra, Kalimantan and Sulawesi, which are less populated.

b) Through a good cultural relation.

Language contact can also occur through a long process of cultural relations. Two groups of different languages coexist and interact regularly without significant difficulty. Madurese speaking groups along the north coast of East Java, for example, have lived together since three and four centuries ago with groups of Javanese speakers. Likewise, groups of Javanese speakers and groups of Sundanese speakers live together along or around the borders of Central Java and West Java.

c) Through the education

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Language contact can also occur thanks to policies in the education sector. In Indonesia, for example, there is a government policy that requires certain languages to be used as the language of instruction or taught in schools. For example, in Kendari, Southeast Sulawesi, the local language Tolaki is taught in schools as an additional subject (local content).

Likewise, in several other regions in Southeast Sulawesi, each of them teaches its regional language according to where the regional language originates. And this certainly has an impact on language contact

Thomason[19] states that the presence of a lingua franca causes language contact. The existence of language contact will more or less result in the use of language among group members who experience that language contact. There are language societies that can easily use two languages interchangeably. He is bilingual or bilingual. There are those who only understand what they hear but cannot express their thoughts in the language concerned. He is a passive bilingual.

In addition, there are also those who can only communicate in their own first language and completely unable to communicate in their second language. He is a monolingual or ecliterate. Another possibility is the occurrence of a situation where the speakers of a group gradually leave their own language and move to use the language of another group. There is what is known as a language shift.

> *Language Choices*

Various social and cultural factors cause the choice of language in bilingual / multilingual social interactions. Evin-Tripp (1972) identified four main factors as markers for the choice of speaker's language in social interactions, namely (1) setting (time and place) and situation; (2) participants in the interaction, (3) conversation topics, and (4) the interaction function.

The first factor can be things such as breakfast in the family environment, meetings in the sub-district, congratulations for the birth of a family, college, and bargaining for goods at the market. The second factor includes things such as age, gender, occupation, socioeconomic status, and role in relationships with speech partners. Relationships with speech partners can be in the form of close and distant relationships. The third factor can be the topic of work, children's success, actual events, and the topic of the price of goods in the market. The fourth factor is the interaction function such as offering, providing information, requests, routine habits (greeting, apologizing, or saying thank you).

In general, sociolinguistics studies bilingual or multilingual societies. The study of language selection is also related to such situations because to determine the choice of a particular language or language variety, there must be other languages or variations used in daily communication as a companion as well as a comparison.

➤ *Language Attitude*

Language is one of the characteristics of humanity that distinguishes it from other creatures. In addition, language has a social function, both as a means of communication and as a way of identifying social groups. Language is one of the social institutions[20], which is the same as other social institutions, such as marriage, inheritance of inheritance, and so on, has signaled the importance of paying attention to the social dimension of language. Linguists are starting to realize that studying language without relating it to society will rule out some important and interesting aspects, perhaps even narrowing the view of the language discipline itself.

Attitude is a psychological phenomenon, which usually manifests itself in the form of action or behavior. Attitudes cannot be observed directly. To observe attitudes can be seen through behavior, but various research results show that what appears in behavior does not always indicate attitude. Vice versa, a person's attitude is not always reflected in his behavior.

However, various research results show that what appears in behavior does not always indicate attitude. On the other hand, attitudes and behavior are only part of the kinds of relationships with other factors. Or to put it more specifically, a person's behavior is not only determined by his attitude, but other factors also determine.

The use of language by speakers causes different attitudes[16]. This occurs in all languages of the world. This attitude arises because of the assumption that certain language variants are considered elegant, prestigious, expressive, and even vulgar. A simple way to define self-identity and influence how others perceive us is by using language. Language is very important for the formation of individual identity and social identity. Thus, language has a great influence as social control.

➤ *Language Extinction*

Language is one of the cultural aspects that is a symbol of the identity of its users[21]. Language shifts if the usage between the first language and the second language is not balanced. When this balance is gone, two possibilities will arise. The first possibility is that the first language remains, and the second is that the first language has been pushed aside by the second. Of these two possibilities, the one leading to extinction is the second.

Regarding language extinction, Rahman[9] states that one of the concerns that if a language is experiencing extinction, then all aspects related to that language will also become extinct, for example oral literature, narrative traditions, and ancestral expressions and moral teachings that are passed down orally. hereditary.

To measure a language that is endangered or under certain conditions, Crystal[18] classifies the language condition in several classes as can be stated as follows: (1) Safe languages, namely languages that are considered potentially endangered are languages that are socially and economically viable. classified as a minority and received considerable pressure from the majority language. The younger generation has started to move to the majority language and rarely uses regional languages; (2) Unsafe languages, namely languages that are endangered, are languages that no longer have the younger generation who can speak local languages. The only fluent speakers of the middle (adult) generation group; (3) Definitively endangered languages, namely languages that are considered critically endangered are languages that only speak to the older generation over 50 years of age; (4) Critically endangered languages, namely languages that are considered dying are the languages spoken by some elderly people, namely around 70 years and over; and (5) Extinct languages, namely languages that are considered extinct are languages where there is only one speaker.

TABLE 1 THE CLASSES OF LANGAUGE CONDITION*

Language Endangerment Degree	Grade	Speaker Population
Safe	5	Language is used by all ages, from children to the older generation.
Unsafe	4	Language used by multiple children in all sectors; it is used by all children in the restricted sector.
Definitively Endangered	3	Language is used mostly by parents and older generations.
Severely Endangered	2	The language is spoken mostly by the older generation.
Critically Endangered	1	Language is spoken by a very small number of speakers from the older generation.
Extinct	..0	Has no speakers

*Source: Intergenerational Language Transmission (UNESCO:2003)

> *Language Preservation*

In general, Fasold[22] stated that language maintenance is defined as a decision to continue to use language collectively by a community that has used the language before. Furthermore, He also stated that language retention is the opposite or different side of language shift, namely a community decides to change the language it has used or choose another language instead of the language it has used. Sumarsono[8] states that in maintaining the language of a community collectively determines to continue using the language that is commonly used.

It takes a commitment in maintaining a language. This is because the level of progress in social science is increasingly advanced, and more and more foreign languages have entered people's lives. We can see this from the rise of companies that include foreign language skills as the main requirement to become employees in that place. The same thing also happens in the world of education, foreign languages are also a compulsory subject and as the main requirement for graduation. But on the other hand, the national and regional languages received less attention.

III. RESEARCH OBJECTIVES

The purpose of this study is formulated as follows: 1) To analyze the attitude of language speakers of the Tolaki community in Kendari, Southeast Sulawesi towards Tolaki and immigrant languages, 2) To analyze the language choices of the Tolaki people in Kendari, Southeast Sulawesi, and 3) To analyze the influence of language contact the Tolaki community and the immigrant community towards the shift in the Tolaki language in Kendari City, Southeast Sulawesi.

The research objectives mentioned above are formulated based on the formulation of the problem with three questions 1) What is the language attitude of the Tolaki people towards Tolaki language and the language of newcomers in Kendari City, Southeast Sulawesi ?, 2) What is the language choice of the Tolaki people in Kendari City, Southeast Sulawesi ?, and 3) How the influence of the language contact of the Tolaki community with immigrant communities on the shift in Tolaki language in Kendari City, Southeast Sulawesi?

The benefits expected from the results of this study are: 1) Theoretically, the results of this study contribute to the development of science, especially in the field of linguistics, 2) As a stepping stone for the author himself towards more systematic and in-depth research on regional languages scattered in various parts of the country, 3) Can be a consideration and reference material for future researchers, especially those related to the local language-speaking community so that they are proud to use and maintain their mother tongue consistently, 4) Contribute to the government, society and parents to educate children and young people in preserving national culture, especially in maintaining local languages, and 5) practically contributing to teachers and lecturers for the development of local

language learning as a character formation for students and students.

IV. RESEARCH METHODOLOGY

A. Research Design

The design of this study uses a sociolinguistic approach which begins with an initial study of linguistic phenomena. The type of research method that will be used in this research is the mixed method. Mixed methods are methods that combine two forms of research, namely quantitative and qualitative. Mixed methods research design is a procedure for collecting, analyzing, "and mixing" quantitative and qualitative methods in a study or series of studies to understand a research problem. Mixed methods involve combining or unifying research qualitative as well as quantitative data in research. Qualitative data tends to be open-ended without a predetermined response, whereas quantitative data usually includes close-ended responses as found in questionnaires or psychological instruments[23].

B. Type of Research

This research is quantitative in nature, data were collected using a questionnaire through a survey the results were in the form of a measurement scale. This is intended to determine the shift in the Tolaki language in the city of Kendari, Southeast Sulawesi. Respondents were asked for information with oral questions regarding the use of languages in everyday life, especially in certain sectors and situations. This is intended to obtain information about motivation based on the speaker's social identity in their local language in interacting with their environment. In this study also used instruments in the form of interviews and observations through recordings and notes about the daily life of the Tolaki speaking community in the city of Kendari, Southeast Sulawesi.

V. FINDING AND DISCUSSION

This research involved 322 respondents and the distribution of respondents based on these variables: gender, occupation, and education that consisted of three age groups: teenagers (12-24 years old), adults (25-49 years old), and older people (50 years old and over). First is based on gender: male and female (Table 2). Second, based on their occupation: students, housewives, civil servants, self-employed, and farmers (Table 3). The third based on their education: Elementary School/*SD*, Junior High School/*SMP*, Senior High School/*SMA*, and undergraduate/*sarjana*.

TABLE 2 THE DISTRIBUTION OF RESPONDENTS BASED ON THEIR GENDER

Age Group	Gender		Total
	Male	Female	
Teenagers (12-14 years old)	39	97	136
Adults (25-49 years old)	39	112	151
Older People (> 50 years old)	9	26	35
Amount	87	235	322

TABLE 1 THE DISTRIBUTION OF RESPONDENTS BASED ON THEIR OCCUPATION

Age Group	Occupation*					Total
	ST	HW	CS	SE	FM	
Teenager (12-14 years old)	155	6	-	14	1	136
Adult (25-49 years old)	-	67	30	50	4	151
Old People (> 50 years old)	-	21	7	7	-	35
Amount	155	94	37	71	5	322

*ST= student, HW= housewife, CS= civil servant, SE= self-employed, FM= farmer.

TABLE 4 THE DISTRIBUTION OF RESPONDENTS BASED ON THEIR EDUCATION

Age Group	Education*				Total
	ES	JHS	SHC	UG	
Teenager (12-14 years old)	-	13	117	6	136
Adult (25-49 years old)	12	23	57	59	151
Old People (> 50 years old)	9	10	9	7	35
Amount	21	46	183	72	322

*ES= Elementary School, JHS= Junior High School, JHS= Senior High School, UG= Undergraduate

A. The language usage on Tolaki Community in Kendari City, Southeast Sulawesi.

Research data based on the language usage sectors on Family, Neighbor, School, Telecommunications, Government Office, Public Transportation, Market, and situations.

TABLE 5 LANGUAGE USAGE ON FAMILY SECTOR

Language	Family Sector (%)
Tolaki Language	31.43
Indonesian Language	47.64
Mixed Languages	13.05
Other Languages	0.10

The findings of the research results on Table 5 shows that on the family sector, there are 31.43% of families who use Tolaki language, 47.64% Indonesian language, 13.5% both Tolaki and Indonesian language (mixed languages), and 0.10% other languages. From the data, the average family in Kendary generally uses Indonesian language, followed by Tolaki Language.

TABLE 6 LANGUAGE USAGE ON NEIGHBOR SECTOR

Language	Neighbor Sector (%)
Tolaki Language	21.14
Indonesian Language	68.39
Mixed Languages	10.47
Other Languages	0.00

Table 6 shows that in the neighbor sector, there are 21.14% of neighbors use Tolaki language, 68.39% Indonesian language, 10.47% Mixed Languages, and no one use other languages. From these data, the average neighbor sector uses the highest amount of language usage is Indonesian Language.

TABLE 7 LANGUAGE USAGE ON SCHOOL SECTOR

Language	School Sector (%)
Tolaki Language	21.60
Indonesian Language	68.38
Mixed Languages	9.87
Other Languages	0.16

Table 4 shows that in the school sector, it is found that 21.60% of schools use Tolaki, 68.38% Indonesian, 9.87% Mixed Languages, 0.16% of schools use Other Languages. It reveals that mostly people at the schools in Kendari city use the Indonesian language.

TABLE 8 LANGUAGE USAGE ON TELECOMMUNICATION SECTOR

Language	Telecommunication Sector (%)
Tolaki Language	20.50
Indonesian Language	65.06
Mixed Languages	14.29
Other Languages	0.16

Based on Table 8, it can be seen that the telecommunications sector is obtained by 20.50% who use Tolaki Language, 65.06% Indonesian language, 14.29% Mixed Languages, 0.16% Other Languages. From these data, the highest number of language usage in the sector of telecommunications in the city of Kendari is Indonesian language.

TABLE 9 LANGUAGE USAGE ON GOVERNMENT OFFICE SECTOR

Language	Government Office Sector (%)
Tolaki Language	2.10
Indonesian Language	95.26
Mixed Languages	2.64
Other Languages	0.00

Table 9 shows that 2.10% of government offices use Tolaki language, 95.26% Indonesian language, 2.64% Mixed Languages, and nobody use other languages. From these data, almost all people at government offices in the city of Kendari, Southeast Sulawesi, in conducting their activities use Indonesian.

TABLE 10 LANGUAGE USAGE ON PUBLIC TRANSPORTATION SECTOR

Language	Public Transportation Sector (%)
Tolaki Language	25.16
Indonesian Language	69.25
Mixed Languages	5.12
Other Languages	0.47

The public transportation sector in Table 10 is obtained by 25.16% using Tolaki language, 69.25% Indonesian language, 5.12% Mixed Languages, and 0.47% others. This data shows that the people on public transportation at Kendari generally uses Indonesian language.

TABLE 11 LANGUAGE USAGE ON MARKET SECTOR

Language	Market Sector (%)
Tolaki Language	25.35
Indonesian Language	67.65
Mixed Languages	6.84
Other Languages	0.16

As can be seen on Table 11, the market sector is obtained by 25.35% of the people in the market who use Tolaki language, 67.65% Indonesian language, 6.84% of the people in the market use Mixed Languages, and 0.16% of the people in the market use Other Languages. From these data, people at the market in Kendari use Indonesian language frequently.

TABLE 12 LANGUAGE USAGE ON SOCIAL INTERACTION SECTOR

Language	Social Interaction Sector (%)
Tolaki Language	13.82
Indonesian Language	71.64
Mixed Languages	14.44
Other Languages	0.10

The use of language based on social interaction on Table 12 shows that the interaction in society such as telling a joke, feeling angry, cajoling, telling stories, counting, or fighting, there are 13.82% of people who use Tolaki language, 71.64% Indonesian language, 14.44% of people use Mixed Languages, and 0.10% other languages. Habitually, people in Kendari use Indonesian language in their social interaction.

In the age group variable, there are 41% of teenagers, 63% of adult, and 64% of older people who use Tolaki Language. Therefore, it can be concluded that there is a difference in the number of age group levels which are dominated by older people, than followed by adults, and the lowest is teenager in carrying out their daily activities using Tolaki language at Kendari City, Southeast Sulawesi. This shows that the use of Tolaki language on the teenager is still low.

B. Language shift and the Maintainance of Tolaki Language

The influence of the Tolaki language contact with the immigrant community on the shift in the Tolaki language in Kendari City, Southeast Sulawesi is one of the causes of the language shift. This happens because Tolaki is the regional language spoken in the city of Kendari, Southeast Sulawesi because the Tolaki tribe inhabits the city. However, currently, the Tolaki speaking community in Southeast Sulawesi Province, especially Kendari, has experienced a decline in quantity. This is because the Tolaki people in Kendari city today are more global and can interact and communicate beyond space. Language contact is often present in communications and interactions within Tolaki society. Especially in Kendari which has a lot of culture and is visited by various tribes from various regions throughout Indonesia and even from various countries. Various cultures from the region are merged into one, allowing language contact to occur. One of the consequences of language contact is a shift in language.

The magnitude of the influence of the independent variable on the Tolaki language shift can be seen from the calculation of the model summary. The calculation results show that the R value is 0.753 and the coefficient of determination (R Square) is 0.568. From this value, it can be interpreted that the percentage of influence exerted by the independent variable, namely language contact (X) on the Tolaki language shift (Y) is 56.8%, while the remaining 43.2% is influenced by other variables. R square ranges from the numbers 0 to 1, provided that the smaller the R square, the weaker the relationship between the two or more variables.

Based on the results of hypothesis testing and the size of the influence of language contact between the Tolaki community and the immigrant community on the shift in Tolaki language in Kendari City, Southeast Sulawesi, it is obtained that the percentage of influence exerted by the independent variable, namely language contact (X) on the Tolaki language shift (Y) is 56.8 %, while the remaining 43.2% is influenced by other variables. Thus the language contact factor affects the shift in Tolaki language in the city of Kendari, Southeast Sulawesi.

VI. CONCLUSION

The research results revealed that the Tolaki language in Kendari City, Southeast Sulawesi is obtained: 1) Indonesian Language dominates the language usage in the Tolaki community, Kendari City-Southeast Sulawesi on the sector of the family, the sector of neighbors, the sector of schools, the sector of telecommunications, the sector of government, public transportation, and market. The Tolaki language is no longer used to communicate in everyday life in Kendari City, Southeast Sulawesi. 2) The Tolaki people's attitude in Kendari, especially pride, loyalty, and awareness, is still low. The lack of public attention to the survival of the Tolaki language. Therefore, the Tolaki language has experienced as a general shift on teenagers. It has abandoned the use of Tolaki in their everyday life. They switch to using

Indonesian, foreign languages and other regional languages. And it can be said that their language attitudes tend to be negative. 3) The choice of Tolaki language in any particular activity, such as social activities, conveying information, conducting traditional ceremonies, political discussions, communicating with officials, interviewing, commenting on TV programs, and trade is seen in the background and situation, the topic of conversation, participants and interaction functions show that the use of Tolaki has shifted in Kendari, Southeast Sulawesi. The community chooses to use Indonesian in every activity. 4) There is a significant influence between the language contact of the Tolaki community and immigrants on the shift in Tolaki language in Kendari City, Southeast Sulawesi, the value of Sig (0.00) <α (0.05) is obtained with a value of the level of influence of 56.81 %.

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