



## Preservation of the Andio Language by the Community in Taugi Village, Masama District, Banggai Regency: Sociolinguistics Study

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### ABSTRACT

The purpose of this study is to describe: 1) the use of the Andio language by the people of Taugi Village, Masama District, in the family, work, education, and buying and selling spheres; 2) the factors influencing the maintenance of the Andio language in Taugi Village, Masama District; 3) efforts to maintain the Andio language in Taugi Village, Masama District. The method used in this study is a descriptive method with a sociolinguistic approach. The data for this study consist of speech used by the people of Taugi Village in various aspects of daily life, while the data sources were obtained from the community in Taugi Village. Data were collected using observation techniques, interviews, and free listening techniques. The data analysis stage was carried out through data reduction, data presentation, and conclusions. The results of the study: language maintenance occurs in four domains: family, work, education, and buying and selling. Six factors influence the maintenance of the Andio language: family, inter-ethnic marriage, work/livelihood, social interactions, the influence of social media, and government programs. Seven efforts to maintain the Andio language are: strengthening the Andio language within the family environment, using the Andio language in social settings, teaching regional languages in schools, introducing the Andio language through cultural activities, utilizing media and technology, creating an Andio dictionary, and supporting government and cultural institutions. The conclusion of this study is that the maintenance of the Andio language in Taugi Village, Masama District, is still ongoing, but its use is limited to certain domains. Andio is predominantly used within the family and in sales transactions, particularly in daily interactions between community members with similar backgrounds. Meanwhile, in education and employment, the use of Andio tends to decrease and is being replaced by Indonesian and other dialects.

*Keywords: andio language, community, village, sociolinguistics*

## Pemertahanan Bahasa Andio oleh Masyarakat di Desa Taugi, Kecamatan Masama, Kabupaten Banggai: Kajian Sociolinguistik

### ABSTRAK

Tujuan penelitian ini mendeskripsikan: 1) penggunaan bahasa Andio oleh Masyarakat di Desa Taugi Kecamatan Masama pada ranah keluarga, ranah pekerjaan, ranah pendidikan dan ranah transaksi jual beli; 2) faktor-faktor yang mempengaruhi pemertahanan bahasa Andio pada masyarakat di Desa Taugi Kecamatan Masama; 3) upaya pemertahanan bahasa Andio pada masyarakat di Desa Taugi Kecamatan Masama. Metode yang digunakan dalam penelitian ini adalah metode deskriptif dengan pendekatan sociolinguistik. Data penelitian ini berupa tuturan yang digunakan oleh masyarakat desa Taugi pada berbagai ranah kehidupan sehari-hari, sedangkan sumber data diperoleh melalui masyarakat di desa Taugi. Data dikumpulkan menggunakan teknik observasi, teknik wawancara dan teknik simak bebas libat cakap. Tahap analisis data dilakukan dengan cara reduksi data, penyajian data dan kesimpulan. Hasil penelitian: bentuk pemertahanan bahasa terdapat empat ranah, yaitu ranah keluarga, ranah pekerjaan, ranah pendidikan dan ranah transaksi jual beli. Serta faktor-faktor yang mempengaruhi pemertahanan bahasa Andio terdapat 6 faktor yaitu keluarga, perkawinan antarsuku, pekerjaan/mata pencaharian, pergaulan, pengaruh media sosial, serta program pemerintah dan upaya pemertahanan bahasa Andio terdiri dari tujuh yaitu penguatan bahasa Andio di lingkungan keluarga, penggunaan bahasa Andio dalam lingkungan sosial, pengajaran bahasa daerah di sekolah, memperkenalkan bahasa Andio melalui kegiatan-kegiatan budaya, pemanfaatan media dan teknologi, pembuatan kamus bahasa Andio dan dukungan pemerintah dan lembaga budaya. Simpulan penelitian ini adalah pemertahanan bahasa Andio pada masyarakat desa Taugi di Kecamatan Masama masih berlangsung, namun penggunaannya terbatas pada ranah tertentu. Bahasa Andio lebih dominan digunakan dalam ranah keluarga dan ranah transaksi jual beli terutama dalam interaksi sehari-hari antar anggota masyarakat yang memiliki latar belakang yang sama. Sementara itu pada ranah pendidikan dan pekerjaan, penggunaan bahasa Andio cenderung berkurang dan lebih banyak digantikan oleh bahasa Indonesia serta dialek bahasa lain.

*Kata kunci: pemertahanan bahasa, bahasa Andio, desa, sociolinguistik*

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## INTRODUCTION

Indonesia is a country with a rich diversity of cultures, ethnicities, and traditions. This diversity also influences language use, such as the variety of dialects in various regional languages and the shared interpretations across regions. Children who have parents who speak multiple languages and live in different places will also master multiple languages (Prastya, 2017:88). Regional languages are a valuable asset for a nation. However, in the 21st century, many people consider international languages to have a superior status to national and regional languages. As a result, regional languages tend to occupy a third place in use after national languages and foreign languages.

One interesting aspect to study is efforts to preserve regional languages, as they respond to the shifting function and use of regional languages in society. Language preservation is the effort made by individuals or communities to maintain their regional languages so that they continue to be used in everyday communication (Elviana et al., 2022:393). In this era of globalization, the preservation of regional languages is crucial for maintaining a community's cultural identity. The preservation of regional languages plays a crucial role in maintaining the existence of local cultures. Many regional languages are experiencing a decline in function and the number of speakers. Therefore, preservation efforts are crucial to prevent the extinction of regional languages.

Banggai Regency is a regency in Central Sulawesi, inhabited by various ethnic groups with diverse socio-cultural backgrounds. Indonesian is generally used for communication among people, but when interacting between ethnic groups, they use regional languages, particularly Andio. Masama District boasts a variety of regional languages, one of which is Andio, found in Taugi Village, located quite far from the city. Andio has unique and interesting characteristics. This language is spoken by the Andio ethnic group, most of whom live in the Masama area, Banggai Regency, Central Sulawesi.

The Andio regional language is facing a growing cultural identity crisis amidst globalization and the dominance of the national language. Once the primary means of communication and a symbol of identity for the Andio people in Masama District, the Andio language is now on the verge of extinction due to a lack of intensive preservation efforts. The drastic decline in the number of active speakers, especially among the younger generation, indicates that the language's legacy is being disrupted. Children are more familiar with Indonesian from an early age. Andio is used only in informal conversations, often by parents or the elderly. Andio is also intertwined with *saluan* and *balantak*, contributing to the social conditions that have led many to lose their understanding of Andio.

Initial observations indicate a decline in the use of Andio in everyday communication. Taugi villagers now rarely use Andio in everyday communication, although they can still understand and master it. This is because there are several regional languages in Taugi village. If this situation continues, it is feared that Andio will gradually disappear.

Based on the current situation, this research is expected to improve and develop the use of Andio and contribute to the preservation and preservation of the Andio language. Therefore, the researcher sought to understand this by selecting the title "Andio Language Maintenance by the Community in Taugi Village, Masama District, Banggai Regency."

## METHOD

This research method uses a sociolinguistic approach with descriptive methods and qualitative research. Meleong (2016), Razak (2017, Abubakar (2021) mentions that qualitative methods are commonly used in social research such as linguistic research.

The sociolinguistic approach was used to examine the use of Andio language based on social contexts in the family, work, education, and sales transactions. The research was conducted in Taugi

Village, Masama District, Banggai Regency, Central Sulawesi. The research data consisted of community speech and factors influencing Andio language maintenance.

The data sources came from native Andio speakers, including children, adolescents, adults, and community/traditional leaders. Data collection techniques included observation, structured interviews, and free listening. Data analysis used the Miles and Huberman model, which includes data reduction, data presentation, and drawing conclusions to describe the use, factors, and efforts to maintain Andio in Taugi Village.

## RESULT

This chapter describes the research results in accordance with the previously stated problems, namely: (1) how is Andio language maintenance viewed from the perspective of language use in Taugi Village, Masama District, (2) what factors influence Andio language maintenance in Taugi Village, Masama District, and (3) what efforts are being made to maintain Andio in Taugi Village, Masama District.

### 1. Use of Andio Language by the Taugi Village Community in Family, Work, Education, and Transactional Settings

#### 1.1 Family

The use of Andio language within the family is common in everyday activities. However, the use of Andio language within the family is currently declining, especially among children who prefer to use Indonesian for communication at home. The following is a conversation between a child and a parent at home.

Conversation Data 1

- 1) P1: *Aira*
- 2) P2: *Iyee* (Yeah)
- 3) P1: *Umbo kutung, jadi ipitadui oko kodi?*  
(Come here for a moment, so you asked me stay for a moment?)
- 4) P2: *Iyee* (Yeah)

5) P1: *A iya ai, oliakon inde supermi orua' bungkus tiba otolu.* (Yes, buy mom two packets of supermie and two eggs)

6) P2: *Iyaa* (Yeah)

7) P3: *Dengan sa kabai?* (With me maybe?)

8) P1: *Ditaman akannya ante babili iyo, baru boimo limbo ee, ala aiya doi sompulo madala, lakomo.* (Accompanied by auntie to buy, yes, then don't forget, take this ten thousand rupiah note, just go).

Based on the conversation, it appears that the first speaker/P1 speaks to the second speaker/P2 using Andio and Indonesian, as seen in the third, fifth, and eighth conversations. The second speaker/P2 responds to the first speaker/P1 using Indonesian, as seen in the fourth and sixth conversations. Meanwhile, the third speaker/P3 interacts with the second speaker/P2 using Indonesian, as seen in the seventh conversation.

The data from conversation 1 shows that the interaction between the first speaker (Mrs. Ati), the second speaker (Aira, Mrs. Ati's daughter), and the third speaker (Mrs. Ati's sister) predominantly uses Andio rather than Indonesian. This is evident in the third, fifth, and eighth sentences. Meanwhile, the use of Indonesian appears in the second, fourth, sixth, and seventh sentences, as well as in the eighth sentence, indicating a mixture of Indonesian and Andio. This condition also illustrates that children are now using Andio less frequently when interacting with their parents at home. They still understand the language, but prefer not to use it in everyday conversation. This indicates that the Taugi community, particularly within the family sphere, uses both Andio and Indonesian.

### 2. Factors Influencing the Preservation of the Andio Language in the Community of Taugi Village, Masama District

#### 2.1 Family Factors

The family is a crucial factor in language preservation. When one family member communicates in the local language, other family members usually follow suit and use the language. Parents still use Andio, and children have not yet

assimilated into other languages. At home, parents still use Andio within the family environment, so it develops, is maintained, and is used daily.

## 2.2 Occupational Domain

The discussion regarding the use of the Andio language in Taugi Village cannot be separated from the various activities of the community in carrying out their work and daily activities. The following is a conversation about the use of the Andio language by the Andio people in Taugi Village.

- 1) P1: Gau aiya no keresmo, dataika' baala bukainto kada bobosi' pae u mian. (The weather is hot now, if we don't open it, people's rice will rot.)
- 2) P2: Yes (Yeah)
- 3) P1: Kalu bobosi' baala mo hargano kalo balukakon no araitu, karena aiya pae u mian paral u juga kebutuhan no ara itu, jadi kita men nupercayakon mo ara itu momuai puayakon nanta bi tamban motu'utararu, dataika rusak pae u mian atau soinsoma Lia? (If it rots, it's worthless. They need this rice. So, they've entrusted us with drying it. Dry it until it's dry, don't let it spoil, or what Lia?)
- 4) P2: Sa'itu mba'a (That's right)
- 5) P1: Kodi kita let ubukainto sa'iya, kodi ka toka udan, inango mendung kada mbiot manang kita men kalangkabut mimpololo kaudu dumaino udan urong dumaimo. (Let's open it now, the sky is already looking cloudy. If it suddenly rains, we'll be the ones running around in a mess because the rain is already coming)
- 6) P2: Mandasa' (So tired)
- 7) P1: Mandasa' we pambouan udan. (We're tired of being made to rain).

It can be seen that the interaction between the first speaker/P1 (Mama Nahrul) and the second speaker/P2 (Mama Lia) predominantly uses Andio, as seen in the first, third, fourth, fifth, sixth, and seventh sentences. This situation illustrates that the people of Taugi Village in the work

environment, particularly when drying rice, tend to use Andio more often than Indonesian, even though several other ethnic groups are present in the field.

## 2.3 Educational Domain

Language use is not limited to community activities at work or at home, but also extends to educational environments, which have their own language varieties. The following is a description of language use in educational environments.

- 1) P1: Sir, they haven't come in yet, sir, they're still having Indonesian lessons.
- 2) P2: Indonesian?
- 3) P1: Yeah
- 4) P2: Get in there, why are you guys here?
- 5) P1: I want to deliver an assignment.
- 6) P2: Don't want to come in?
- 7) P3: Sir, I would like permission to do semaphore training.
- 8) P2: Just keep giving permissions.

From this conversation data, it can be observed that the conversation that occurred between the first speaker/P1 (a student of MTSN 2 Banggai school) the second speaker/P2 (Mr. Amrin, a teacher at MTSN 2 Banggai school) and the third speaker/P3 (a student of MTSN 2 Banggai school) was more dominant in using Indonesian as in the first, second, third, fourth, fifth, sixth, seventh and eighth sentences. This condition shows that the community in the school environment, especially teachers and students, do not use the Andio regional language in the school environment.

## 2.4 The Buying and Selling Transactions

Language preservation is a conscious effort made to ensure the continued use of a language. In this context, the Taugi community strives to preserve the Andio language through its use in buying and selling transactions. The following conversation demonstrates the use of the Andio language in the realm of buying and selling transactions.

- 1) P1: Popiya aiya? (How much is this?)



- 2) P2: Ruompulo (Twenty thousand)
- 3) P1: Ruompulo? (Twenty thousand?)
- 4) P2: Ini ka' langsung makan (This was eaten straight away)
- 5) P1: Ini ka' beh dah (This is good)
- 6) P2: Stengah ekor kabai? (Half tail?)
- 7) P1: Stengah saja (Just half)
- 8) P2: Aiya? (This?)
- 9) P1: Indo (Yeah)

The conversation data shows that the first speaker/P1 tends to use a particular language more dominantly when communicating with the second speaker/P2, namely Andio and Indonesian. During the communication, Andio is seen in the first, third, and ninth conversations, and Indonesian in the fifth and seventh. Furthermore, the second speaker/P2 communicates with the first speaker/P1 using Andio and Indonesian. Andio is seen in the second and eighth conversations, while Indonesian is seen in the fourth and sixth conversations. This condition indicates that in the realm of buying and selling transactions, sellers and buyers continue to use Andio in their interactions, even though it is mixed with Indonesian.

### **3. Efforts to Preserve the Andio Language in the Community in Taugi Village, Masama District**

#### **3.1 Strengthening Andio in the Family Environment**

Introducing Andio to children in the family from an early age through familiarizing them with Andio. Getting used to using Andio at home is an important way to preserve the language. Although children don't always respond to conversations using Andio, maintaining the habit of using it within the family environment can help preserve the language's existence and prevent it from becoming extinct.

#### **3.2 Use of Andio in Social Environments**

The use of Andio in social environments is an important factor in efforts to preserve the Andio

language. Considering that the Andio language serves not only as a means of communication but also as a means of expressing cultural identity and strengthening relationships among community members, the use of Andio in daily social interactions, such as conversations between residents, traditional activities, and various community events, can help preserve the Andio language. Examples include: (1) conversations within the neighborhood, (2) traditional and religious activities, (3) community gatherings or traditional events.

#### **3.3 Teaching Regional Languages in Schools**

Efforts to ensure the inclusion of Indonesian in education through local language content lessons are an effort to preserve the language. By making Andio a part of the school curriculum, the younger generation can learn, study, and use the regional language. Teaching regional languages in schools can foster a positive attitude toward the language in students, thereby increasing pride and a desire to use it.

#### **3.4 Introducing the Andio language through cultural activities**

The community is striving to foster a love of the local language through cultural activities such as regional songs, folklore, and poetry. One effort currently underway is holding the "monkaan boas bu'o" festival, also known as "eating new rice," as a form of gratitude from the Andio people to the Creator for a good harvest. The festival will feature guests from across the country, and five regencies and four countries are set to attend.

#### **3.5 Utilizing media and technology**

Efforts are being made to form WhatsApp groups where Andio is used at home. Within the group, users will gradually learn the language.

#### **3.6 Creating an Andio dictionary**

Creating an Andio dictionary is also a concrete effort to preserve and document the local language. The dictionary serves as a reference source that



systematically lists the vocabulary, meanings, and usage of the Andio language, so that it can be used by current and future generations.

### 3.7 support from the Government and Cultural Institutions

Support from local governments and cultural institutions plays a crucial role in preserving the Andio language. For example, by issuing guidelines that include Andio in the local curriculum. Furthermore, holding regional cultural festivals will help strengthen the position of the regional language so that it continues to be used and passed down to future generations.

## DISCUSSION

In various social activities in Taugi Village, the use of Indonesian is still frequently encountered. Based on the overall research data, the use of Andio was only found in the first, second, third, fifth, sixth, eighth, tenth, eleventh, twelfth, twenty-sixth, twenty-seventh, second-eighth, second-ninth, and thirtieth conversations. Meanwhile, data from the fourth, seventh, nineteenth, twentieth, twenty-first, twenty-second, twenty-third, twenty-fourth, and twenty-fifth conversations indicate that the people of Taugi Village use Indonesian to communicate with each other.

Language preservation is an effort made to maintain and preserve one's language amidst the influence of other languages. Factors influencing language preservation, according to Sumarsono (in Nisah et al., 2020:54-55), include speaker concentration, continuity of mother tongue transfer, loyalty to the mother tongue, and the language attitudes of young people. Based on the theory proposed by Sumarsono, this study identified six factors influencing the preservation of the Andio language: family factors, marriage factors, employment/livelihood factors, social interactions, the influence of social media, and government programs.

Efforts to prevent language extinction require a strategy. (Pateda & Pulubuhu, 2008:143) state that a language preservation strategy is a conscious, sincere effort implemented in an integrated, targeted, and comprehensive manner, with the aim of preserving the language and preserving its identity, which is a source of pride for its speakers. Efforts to preserve the Andio language can be carried out in various ways, including promoting the habit of using the Andio language, especially among the Andio people living in Taugi Village. The goal is to ensure the Andio language's preservation and preservation. Concrete efforts identified by the researchers from the research include strengthening the Andio language within the family environment, using the language in social settings, teaching the local language in schools, introducing the language through cultural activities, utilizing media and technology, creating an Andio dictionary, and gaining support from the government and cultural institutions.

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