

Model of Wolio Language Maintenance Strategies in Society 5.0

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ABSTRACT

This study aims to describe the Wolio language maintenance strategy model in the 5.0 era of society. This study uses qualitative research methods within the scope of sociolinguistic studies. Data were collected through library studies, and field studies. The results of this study describe five models of strategies for maintaining the Wolio language as a mother tongue, namely: 1) strengthening the preservation of Wolio customs and culture, 2) strengthening the role of Wolio traditional and cultural institutions, 3) strengthening the role of government, 4) strengthening the role of the family, and 5) strengthening the use of the latest communication and social media. The results of this study indicate that language maintenance in era 5.0 still requires the involvement of various elements, the government, the community, parents, and traditional leaders. In addition, language maintenance must be carried out by maintaining community traditions and customs because languages that lose their culture will die slowly, and traditional traditions that lose their language will lose their sacredness. The use of the latest social media is also very important in maintaining language to respond to the 4.0 revolution. If not, the language will begin to be abandoned by its speakers, especially the younger generation, because they are considered inflexible, not prestige and left behind, or old-fashioned.

ARTICLE HISTORY

Published June 27th 2022



KEYWORDS

Language Maintenance, Mother Tongue, Strategy Model, Wolio Language

ARTICLE LICENCE

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1. Introduction

Indonesia has a diversity of languages because it has many ethnicities. It was stated that there were 726 regional languages in Indonesia (SIL, 2016). Furthermore, the Ministry of Education and Culture's Language Development and Development Agency (2019) mapped 718 regional languages in Indonesia through research conducted from 1991 to 2019. The regional languages (excluding dialects and subdialects) in Indonesia that had been identified and validated are 718 languages out of 2,560 observation areas. The diversity of regional languages shows the cultural richness of the archipelago. In the Indonesian proverb, there is an expression that "Language shows the nation". It can be interpreted that the language of a person implies origin of the nation or region where he/she came from. That is if a person does not know his/her mother tongue any more, his/her will lose his/her basic cultural identity. Loosing of cultural identity signifies that the society needs to use their regional language in their daily activities. Generally, language is used by community members to work together, communicate, and identify themselves (Kridalaksana, 2008:24), and is used to express thoughts and human experiences (G. Reeves through Sudaryanto, 1990; Mansyur 2018).

Considering the existence of language that is essential, the study related to language defense is also crucial. Therefore, this study aims to describe the Mother tongue maintenance of the Wolio people. The Mother tongue of the Wolio people is the Wolio language. The Wolio language was once a liaison language or lingua franca during the kingdom and sultanate era for areas that were part of the Buton Kingdom or Sultanate which had different mother tongues from each other, for example: Cia-cia language, Pulo language, Morenene language, etc (see Abas et al., 1983: 2-3; Mansyur, 2018; Kamaluddin, 2020). In addition, the Wolio language is the only regional language in the Buton Islands which is equipped with the Jawi script (Arabic-Malay) so they did not only have oral literature but also had written literature that contains local wisdom values.

As a result of being the lingua franca during the sultanate era, at this time the Wolio language is not only spoken in Baubau City but also in several areas in the Buton Islands. Recent studies explain that the Wolio language consists of seven dialects, namely: (1) the Waruruma dialect is spoken in Waruruma Village, Kokalukuna District, Baubau City

Regency; (2) the Liabuku dialect is spoken in Liabuku Village, Bungi District, Bau Bau City Regency; (3) the Sorawolio dialect is spoken in Kaisabu Baru Village, Sorawolio District, BauBau City Regency; (4) the Wolio Keraton dialect is spoken in Baadia Village, Murhum District, Baubau City Regency; (5) the Busoa dialect is spoken in the Busoa Village, Batauga District, South Buton Regency; (6) the Pasar Wajo dialect (Pasarwajo) is spoken in Pasarwajo Village, Pasarwajo District, Buton Regency; and (7) the Kaimbulawa dialect is spoken in Kaimbulawa Village, Siompu District, South Buton Regency. The percentage difference between the seven dialects ranges from 51%-78%. (Badan Bahasa, 2019). In our opinion, this classification will still change because we see that several areas have not been included in this grouping, for example, the Wolio dialect in Wameo, Bone-Bone, and Loji Villages, etc.

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Furthermore, the position of Baubau City has been very strategic since the days of the sultanate until now. The area is a stopover area for ships sailing from west to east or vice versa. It is also a meeting place for the flow of goods and people, population mobility, education, politics of the national language, and the development of science and technology, making the number of Wolio language speakers decrease day by day and the scope of its use is getting narrower (Kamaluddin, 2016; 2020). This condition becomes a threat to the existence and vitality of the Wolio language. Consequently, there needs to be a saving of the Wolio language by using it habitually such as in our daily life. The use of it regularly refers to language vitality

Language vitality can be grouped into the following six levels, namely: 1) Extinct languages, namely languages without speakers; 2) Almost extinct languages, namely languages with as many as ten speakers, all of whom are older generations; 3) Highly threatened languages, namely languages with a large number of speakers, but their children no longer use the language; 4) Threatened languages, languages with children speaking, but tend to decline; 5) Potentially threatened languages, namely languages with many children speakers, but the language does not have official or prestigious status; 6) Languages that are not threatened, namely languages that have very good transmission to new generations (UNESCO, 2013:10; Grenoble & Whaley, 2006). Language vitality is demonstrated by the extent that the language is used as a means of communication in various social contexts for specific purposes (SIL, 2022). Therefore, the application of language vitality of the Wolio language indicates the usage of it by the Wolio people in any kind of situation.

Wolio people must be aware to take a role in maintaining and preserving their language and culture in the current Information Technology Advancement Era. In 1988, Anceaux (1988) estimated the number of Wolio speakers at no more than 25,000. Currently, no research has been conducted on the exact number of Wolio speakers. However, according to several informants, Wolio speakers had decreased because of the negative attitude of the younger generation towards the Wolio language due to intermarriage with other ethnic groups, and due to global cultural influences, that make Wolio children make Indonesian their mother tongue, and prefer to study a foreign language, for example, English (Mansyur, 2018). Besides that, Kamaluddin (2016) had also researched the use of the Wolio language in five domains, namely the domains of family and neighborhood, the domain of the work/office environment, the domain of formal and non-formal meetings, the domain of education/school environment (especially elementary school), and the domain of worship/mosque. . From this research, it was concluded that the pattern of maintaining the Wolio language in the people of Baubau City was included in the category of not being maintained. In other words, Wolio languages were categorized as endangered languages. Therefore, there is a need for efforts to maintain the Wolio language.

Criystal (2003) describes five reasons why we should be concerned about language preservation, a need for diversity. The Wolio language is one of the regional languages used as a communication tool for the Wolio ethnic in Baubau City, Southeast Sulawesi Province. The Wolio language is part of the Austronesian, or Polynesian Malay family (Pusat Bahasa, 2008; SIL: 2006).

Many studies related to the language retention model have been carried out. Mbeté (2010) describes a strategy model for maintaining languages in the archipelago, namely: a) bilingualism stabilization, b) strengthening the substance

relationship between education, research, and community service related to linguistics, c) developing collaboration between linguistic departments, between state institutions, and private sector, d) translation, writing, and technologicalization of the archipelago's literary and cultural treasures, and e) reorienting the language and culture of the nation's children in the swift currents of global language and culture.

Nurhayati, et al (2013) studied the strategy of maintaining the Javanese language in the Special Region of Yogyakarta Province. The results of this study described seven strategies for maintaining the Javanese language in the area, namely: 1) strengthening the Javanese language as a communication tool, 2) strengthening the unification of language and culture, 3) preservation of local wisdom, 4) strengthening local government policies, 5) strengthening the world of education, 6) activities of community social institutions, and 7) Javanese language journalism.

Sailan (2014) conducted a study on the maintenance of the Muna language in Southeast Sulawesi Province. From his study, he concluded the following points: a) population growth did not support the preservation of the Muna language due to the increasing multi-ethnic society, b) the level of mobility carried out by the younger generation gave more space for the use of Indonesian, c) Muna language maintenance for parents in rural areas was still strong and on the other hand, there was a weakening of language maintenance in the domain of education, and families due to the influence of marriages with different ethnicities, and weak language maintenance in the upper class, and school environment.

Salam and Ponto (2021) studied the maintenance of the Minahasa language in Kaaruyan Village. The results of the study explained that the preservation of the Minahasa language in the village was highly endangered because it was only used by residents aged 50 years and over. Language shifts occurred due to environmental factors, negative community attitudes and behavior, the weak role of the family in providing local languages as the mother tongue of their children, and social factors and weak government support.

In contrast to previous studies, this study focuses on discussing the strategy model for maintaining the mother tongue of the Wolio people in Southeast Sulawesi. This study aims to describe the efforts made by the Wolio people to maintain their language so that it is not threatened with extinction in the current era of society 5.0. Society 5.0 is a concept presented by Japan in response to the Industrial Revolution 4.0. Conceptually, Society 5.0 is a human-centered community order from the resulting technological sophistication so as not to degrade human roles (Nusantara, 2021).

The results of this study are very interesting because it turns out that the cultural practices of the Wolio people in maintaining the traditions of their ancestors since the birth ceremony, circumcision, seclusion, marriage, death, and other traditional events have become a space for the maintenance of the Wolio language. In other words, preserving the traditional practices of the ancestors is one of the strategies for maintaining the mother tongue. In addition, the strategy of maintaining the Wolio language through the latest communication media, Facebook, WhatsApp, Tik Tok, and YouTube is a sign of the Wolio community's strategy to adapt to the industrial revolution 4.0 environment at this time.

2. Methodology

This study used a descriptive qualitative method from the perspective of sociolinguistic studies which emphasizes the use of language in society (Mansyur, 2013). This study used two research models, namely library research and field research. Library techniques were related to the use of written sources in obtaining data (Mansyur, 2013; 2016; 2018; 2020a; 2020b; and 2021). The technique used in library research was the reading and note-taking technique. The field research was conducted in Baubau City, Southeast Sulawesi Province. Field data collection was carried out using participatory observation and interview techniques: (1) relatively closed interviews, and (2) relatively open interviews (Spradley, 1997). Data analysis was carried out by identifying and classifying (Mansyur, 2018; 2020a; 2020b) the efforts to maintain language that had been carried out by the Wolio people by paying attention to related theories and the results of related studies. From the results of the identification and classification, the researchers then provide a description or explanation regarding the Wolio Language Maintenance Strategies Model as the information obtained by researchers in the field. From the results of the description, a conclusion was then made regarding the results of this study, and what were the implications.

3. Result and Discussion

As the regional language or mother tongue of the Wolio people, the Wolio language has several very important functions, namely as: (1) a means of oral or written communication within the Wolio family and community, (2) a symbol of the identity of the Wolio people, (3) a symbol of pride for the people of Wolio. Wolio, (4) as well as a means of developing Wolio culture. Concerning to the function of the Indonesian language, the Wolio language as a regional language has the

functions of (1) supporting the national language, and (2) as a tool for developing and supporting regional culture and national culture (Halim, 1984; Mansyur 2018).

Language maintenance is a way and efforts are made to maintain language so as not to experience a shift that results in the extinction of a language (Chaer, 2010). There are two patterns of the survival process of a language, namely actively and passively. Actively, people continue to use their language in certain areas. Meanwhile, passively, language speakers do not use their language as their function, they think that language is only a symbol of ethnic identity. Thus, the process leads to language change, language shift, and even language death (Siregar, 1988: 14). In this section, the researchers want to explain the Wolio language maintenance strategy carried out by the Wolio community in Baubau City.

3.1. Preservation of Wolio Customs and Culture

One way to care for a language is to take care of its customs and culture. This means that all forms of traditional and cultural traditions must be maintained and preserved. In the culture of the Wolio people, there are many traditions or traditional ceremonies that become the space for the interaction of the Wolio people with one another, starting from events during childbirth, giving birth, reaching adulthood, marriage, and death. For example, the *Haroa* 'ritual event', *Kawia* 'wedding ceremony', *posuo* 'seclusion', *pomaloa* 'event commemorating the death of a family member', and so forth. Those community traditions become a space for language maintenance naturally.

In traditional activities, the Wolio people communicate with the Wolio language. For example, the event 'haroa'. Haroa is a ritual event that becomes a gathering place for the Wolio people. Haroa is basically a ritual, or it can also mean "feast" (Anceaux, 1987). This tradition is carried out, both to commemorate major Islamic holidays, commemorate events of life and death, or thanksgiving. Haroa is filled with a prayer led by a priest and ends with a meal together. In this event, the immediate family, and close family, and neighbors were invited.

In addition, there is a *Dhole-Dhole* event. The word *dole-dole* literally means rolling. This ritual ceremony is intended for children under five, especially for children who are often sick. *Dole-dole* traditional ceremony also aims to prevent children from the possibility of less normal growth. Some think that the practice of *Dhole-dhole* is infant immunization (Kudus, et al 2022).

When Wolio's daughters grow up, the girls will be secluded or in Wolio language called "Posuo". At first, the secluded girls were put into the suo 'back room'. So the seclusion tradition is called "posuo". (Holy, et al 2022). Posuo has two basic functions, namely: (1) as a means of mental education or soft personality. In *posuo*, women are given moral advice on good behavior in the family and in society, as well as when having a family; (2) as a means of physical education related to how to eat, how to move, and how to care for her beauty (Wahidin, 2011:249-253). In this seclusion activity, Wolio language will often be spoken, both between families, as well as between parents and children who are sequestered.



Figure 1. Posuo Procession(Source: Kudus, at all, 2020)

Wolio people also always hold a death memorial ceremony based on a certain amount of time from the length of a person's death. Starting from the first night after being buried which is called *turuntana*. Then the second night is called *rua malona*, the third night is called *talua malona*, the fourth night is called *pata malona*, the fifth night is called *lima malona*, the sixth night is called *nama malona* and the seventh night is called *pitu malona*. The event commemorating the death is also known as *pomaloa* (Kudus, et al, 2022). This tradition of commemorating the death of a family member not only comforts the bereaved family, but also brings closer friendship, and maintains the Wolio language as the mother tongue.

3.2. Strengthening the Role of Traditional and Cultural Institutions.

One way to keep the traditional ceremonies and traditions of the Wolio people alive is to maintain the Wolio

traditional and cultural institutions. The Wolio people have traditional and cultural institutions called *Sara kidina* 'small institutions' and *Sara ogena* 'big institutions'. The existence of *Sara Kidina* is very important for the Wolio people in maintaining peace, spiritual needs, and other needs so that they are still maintained today (Mansyur, 2018; Laxmi, et al, :2022).

The influence of the sultanate period on the structure of religious and traditional figures in Wolio is still there. Some relics of the sultanate are still in use today, for example, *Sarana Agama* or *Hukumu*. *Sarana Agama* is an institution that regulates all religious affairs or problems of the Wolio people who are Muslim. This traditional institution consists of *Lakina Agama* 'religious leader' totaling 1 person from the *kaomu* group, *Imamu* 'mosque imam' totaling 1 person from the *kaomu* group, *Hatibi* 'mosque preacher' totaling 4 people from the *kaomu* group, *moji* 'Muezzin' totaling 10 people from the *walaka* group, the *mokimu* 'regular congregation' numbered 40 people from the *walaka* group (Zahari, 1977). The traditional institution is located at the Wolio Palace Grand Mosque in Melai Village. Until now, most Wolio people or Butonese people still view the Wolio Palace Mosque as having a different level of sacredness from other mosques. Therefore, most Wolio people, especially the nomads who are going home, pray at the mosque. They also sometimes ask the mosque administrator to pray for him/her after Friday prayers.

Several traditional events become a tradition for the Wolio people during the holy month of Ramadan, for examples, *haroa maludu*, *gorona uputa*, *qunua*, and *qadiri*. *Haroa Maludu* is a traditional event held to commemorate the Birthday of the Prophet Muhammad SAW. At this ceremony there is a joint prayer activity led by a *lebe*, and a variety of traditional Wolio foods are served. Furthermore, the *Gorona Uputa* ritual is also part of the event commemorating the Birthday of the Prophet Muhammad, which was held at the residence of the Sultan of Buton at around 24.00 Central Indonesian Time (zone). The closing ceremony was carried out by singing praises to the Prophet Muhammad. The event took place at the residence of *Lakina Agama* and was attended by all members of the palace mosque and the community. While the "*qunua*" traditional ceremony, related to the "commemoration of the Nuzul Quran", is an event held to mark the start of the reading of the "kunut prayer in Ramadan" after/during the witr prayer on the 16th night of Ramadan. The procession begins with performing tarawih prayers in congregation at the Grand Mosque of the Palace as many as 27 rakaat, starting at 24.00 wita, and then continuing with sahur 'eating to fast' together. In addition, the *Qadiri* traditional event is an event held to welcome the arrival of "Lailatul Qadar" at the Grand Mosque of the Palace on 27 Ramadan (Umbu, 2011).

Sara Ogena as a Sultanate Institution In the past, it was revived with the establishment of the Buton Sultanate Traditional Institution. Although it does not have the same power as the former Sultanate era, the existence of the Sultan of Buton is expected to strengthen Wolio's cultural identity. This was marked by the inauguration procession of the Sultan of Buton La Ode Muhamad Jafar on Friday, December 2, 2011. The existence of this traditional institution is certainly expected to strengthen the preservation of its culture and values so that the Wolio language is also preserved. In other words, strengthening the role of traditional and cultural institutions can maintain people's love for their culture, and maintain their positive attitude towards their language.



Figure 2. The Inauguration Procession Of The Sultan Of Buton (Source: La Yusri, 2011)

3.3 Strengthening the Role of Local Government

The government's role in maintaining regional languages is very important. Law, number 23 of 2014, it gives authority to the district/city government to take care of the development of language and literature whose speakers are in the district/city area. In Law, Number 24 of 2009, concerning the Flag, Language and Emblem of the State and the National

Anthem, policies for handling regional languages and literature are directed at three actions, namely: developing, fostering, and protecting language and literature. The law mandates that the task of developing and protecting regional literature is in the local government in coordination with linguistic institutions. In Government Regulation, Number 57 of 2014, concerning the Development, Guidance, and Protection of Language and Literature, as well as Improving the Function of the Indonesian Language, it is stated that the Regional Government provides support for efforts to develop, foster, and protect Indonesian, regional languages and regional literature in the form of policy elaboration. national policy into local policy.

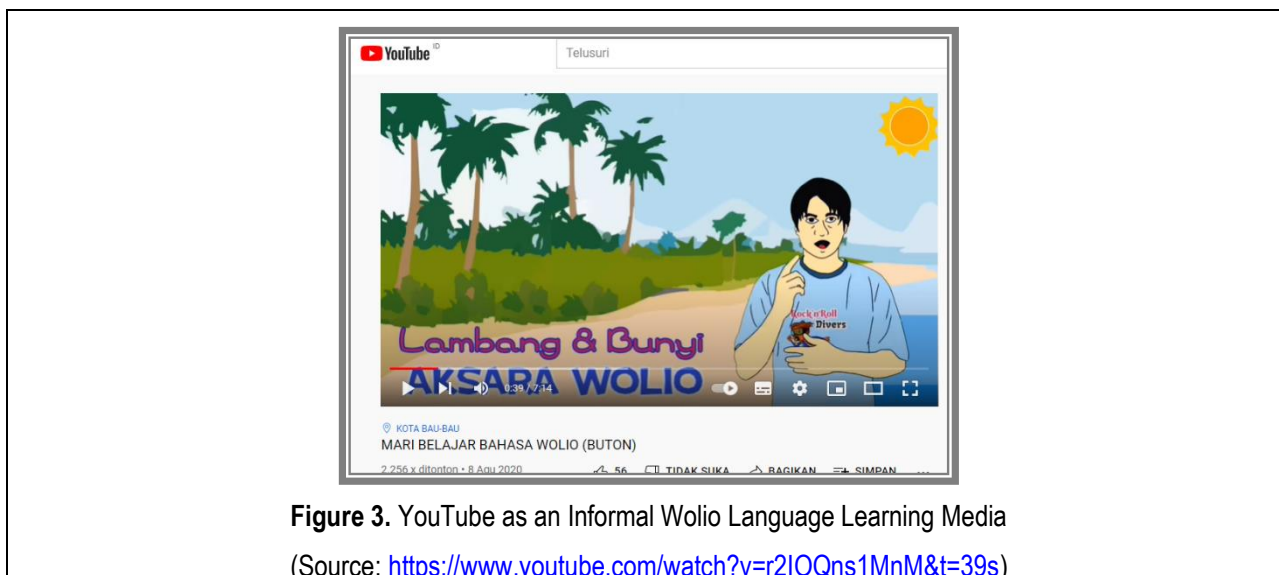
The legal description above shows us that the local government of Baubau City has an important role in maintaining the Wolio regional language. Therefore, strengthening the role of local governments in maintaining language has a strong legal basis. Therefore, the Baubau City Government has taken the following steps to support the maintenance of the Wolio language, namely: 1) Support the preservation of local language, literature, and culture, both at school and in the community; 2) Support and be actively involved in various traditional and cultural activities carried out by traditional and cultural institutions. For example, attending traditional and cultural activities, facilitating traditional and cultural activities both morally and financially; 3) Supporting the Drafting of Regional Regulations related to the preservation of language and regional culture; 5) Establishing a Tourism Strategy based on Customs and Culture, and invite the community to maintain, preserve, and generate enthusiasm, participation, and a positive attitude to love the Wolio language and culture.

3.4. Strengthening the Role of the Family

Strengthening the role of the family is very important in maintaining the Wolio language. It is in the family that individual traits and behavior are formed first so that after adulthood they become good persons. A good family will teach a lot of knowledge to their children as a provision for later life in the community. A family is an important place for the process of internalizing educational values, both mental and ethical in behavior and speech (Mansyur, 2018), without exception for transferring the Wolio language to their descendants. Munafi (2011) explains that "The relationship between nuclear family members in the Wolio people's kinship is regulated according to the norms governing the social roles of each family member ..." A husband loves his wife, and a wife must respect her husband. The child is obliged to help his parents, but he also has the right to receive guidance, protection, and love from his father and mother. The relationship between children and children as "sawitina" siblings, the older brother should provide an example, role model, care, and guidance to the younger brother, and the younger brother should imitate his brother's attitude. Because of the importance of the role of the family, parents should teach their mother tongue to their children, older brothers to their younger siblings, and uncles and aunts to their nephews. However, it is not easy. The informants we met told us that at this time the role of the family in maintaining the Wolio language was fading. Parents began to only teach Indonesian and foreign languages which were considered more prestigious than their mother tongue. This of course can result in a decrease in the number of Wolio language speakers at the age of children or young people. The sense of pride and the importance of mastering the Wolio language needs to be socialized among parents. Marriages between different ethnic groups have resulted in the attitude of parents being confused about which regional language to teach, finally, the use of Indonesian in the family is considered a wise choice. Therefore, cooperation between schools, families, traditional leaders, and the government is very important to strengthen the use of two languages in the family, Indonesian and Wolio.

3.5 Strengthening the Use of Recent Social Media

The use of the latest social media is very important for maintaining the Wolio language so that the use of the language is adaptive to the conditions of the era so that it does not look old or obsolete. From observations and field interviews and on social media, it is known that there are many media used by the Wolio people to maintain the Wolio language, for example WhatsApp, Facebook, Tik Tok, YouTube. Young adults aged 30-50 use Facebook to build a communication network for Wolio speakers, for example, Group *Pogau Wolio 'Speaks Wolio'*, *Cinta Bahasa Wolio 'Love the Wolio language'*, *Belajar Bahasa Wolio 'Learn Wolio'*, and *Diskusi Tentang Budaya Buton/Wolio 'Discussion about Butonese/Wolio Culture'*. In some WhatsApp groups, it was also found that there were efforts by the Wolio people to maintain their language, for example the "Pogau Wolio " grub made by lecturers to speak and learn in the Wolio language. In addition, there are many on YouTube, for example, Let's Learn Wolio Language, Wolio songs, and others. We can search, by writing the keyword Wolio. With the current information on YouTube, Wolio children can learn independently through YouTube related to the Wolio language and learn about Wolio cultural practices. Besides YouTube, Wolio people have also started using Tik Tok to socialize with Wolio's language and culture. Of course, this activity must continue to be carried out so that children continue to feel proud to be able to express themselves in their mother tongue on the latest social media.



From the description above, it can be seen that the five models of the Wolio language defense strategy can answer the results of studies related to the problem of maintaining the Wolio regional language. For example, Wati and Sahlan (2017) revealed that the inhibiting factors for maintaining the Wolio language were due to the lack of awareness of the Wolio community to try to fortify themselves from outside influences, the lack of media in maintaining and exploiting the Wolio language itself. Maintaining the Wolio language requires self-awareness that arises through the process of speaking Wolio in various fields of life and a positive language attitude from the Wolio community. However, efforts to maintain regional languages are not short activities but require time. Strengthening the role of the family is a fundamental problem in language maintenance. Because children should get the acquisition of Wolio as their first language since childhood in the family. In addition, we see that Wolio people tend to be very tolerant in the use of language, they will prefer to use Indonesian if in a meeting there are other ethnic groups present. However, we see that the five strategies can be maintained, and their implementation will continue to be improved so that the Wolio language remains sustainable.

4. Conclusion

The Wolio language as a mother tongue must be maintained and preserved to maintain the identity and cultural richness of the Wolio people and the Indonesian nation, and the diversity of the regional languages of the archipelago. The results of this study found five models of the Wolio language maintenance strategy carried out by the supporting community. The five strategies are: 1) preservation of Wolio customs and culture, 2) strengthening the role of Wolio traditional and cultural institutions, 3) strengthening the role of government, 4) strengthening the role of families, and 5) strengthening the use of the latest social media. Therefore, the Wolio language must be spoken in all domains, family domain, neighbourhood domain, education domain, and the government domain, as well as the virtual realm based on the latest IT Media. The dissemination of the importance of maintaining the Wolio language must continue to be improved, especially in the family domain for children as the next generation, with various approaches, and based on information and technology media to form positive language attitudes from the supporting community. This study implies that the government must always support the Regional Language Maintenance Program and its culture, either in the form of moral support, financial assistance, regional regulations, or sides that increase the prestige of the Wolio language.

Acknowledgments

This research was funded by the Institute for Research and Community Service at the University of Muhammadiyah Buton. Therefore, the researcher would like to thank all relevant officials at the University where the researcher works. In addition, we would also like to thank cultural figures, the government, and all those who have helped with this research.

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