Influenced Factors Towards The Language Shift Phenomenon Of Wotunese

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Absract

This study aims to find out the factors influence on the language shift of Wotunese. This study was carried out in two villages namely Lampenai Village and Bawalipu Village, Wotu District, East Luwu Regency. The method used was field survey by distributing questionnaire, interviewing and direct observation for 400 Wotunese, interview the informant sample comprised 400 males and females of Wotunese who live in Wotu area at least 10 years. Their ages are around 10 up to 50 years old. The results show that the determinant factors influence significantly on language shift of Wotunese are age, mobilization, bilingualism and language attitude. Then, the government and the wotunese should do some real actions to save Wotu language from the death language phenomenon.

Key words: *Language shift, Wotunese, Determinant Factors*

1. Introduction

Many linguists predict that by the next century, about half of the world's five or six thousand languages will be extinct (Nettle and Romaine 2000:7). Currently, there are 6.912 languages used by world societies (Grimes in Ethnologue 15th edition). Then, a prediction states that there will be only 600 exist in this world (Bathula, 2004). And then, UNESCO reports (see Purwa, 2000; Louder, 1999) that every year there are 10 languages die out. In addition, Erick (2008) states that the number of languages loss in the world increases year by year and it is predicted that 3000 languages in the world will be died up during 100 years.

Grimes (2000) states that from around 6.000 languages in the world, 330 languages have one million or more speakers. Then around 450 languages in the world have a very small number of speaker, old speakers and tend to be death languages (Ibrahim, G.A., 2011). Furthermore, in Indonesian context, Machmoed (2008) states that many young generations of minority language leave their language because of forcing from the national language "pengindonesiaan" and the effect of globalization era.

In Indonesia, there have been many people leave their local languages, therefore, many of the local languages have become moribund and on occasion, unfortunately, died out languages. (Machmoed, 2008). Furthermore, Kalla, in metro TV news (2007) stated that; 30% of 745 local languages in Indonesia have died. This statement implies that there is a threat to the existence of local languages as part of our country's wealth. It is likely that this situation will continue; subsequently, many languages will be lost to future generations. And if it happens, sadly, we will lose our pride as a big country "Bhineka Tunggal Ika" (Unity in Diversity). Therefore, it needs a solution in order to solve this problem. We should find out the way how to stop this situation and how to save our local languages from death in order to inherit it to the next generation. The challenge moving forward is to stifle the penchant to ignore local languages. Rather than seeing bilingualism as a weakness there needs to be a balanced approach to the acquisition of the more dominant languages. Then by opening up discussion on the decline of local languages, it can be a base to take the steps towards changing people's attitudes to the importance of language and identity.

The importance of saving threatened languages can hardly be disputed. The reasons for protecting minority languages are manifold. First, languages are interesting in themselves. The death of a language always implies the loss of human intellectual achievement. Second, linguists agree that it is important to study as many different languages as possible to find out more about language faculty and the way the human brain works. Furthermore, languages contain our history. The vocabulary of a language "provides us with clues about the earlier states of mind of its speakers, and about the kinds of cultural contacts they had" (Crystal, 2000: 34-35). Moreover, languages reflect and transmit culture. If a language dies, the culture to which it belonged will be threatened and may also die out. Thus, language loss is likely to lead to an increasing cultural uniformity. Without cultural diversity the world would not only be a far less interesting place but also, very possibly, a stagnant one, since we would all have very similar ideas and values (Trudgill, 1991: 67-68).

In addition, the importance of doing research on language shift on a minority language such as in Wotu is to find out the data about "language vitality". Vitality means the power to live or grow (http//dictionaryreference.com), in addition, vitality means the property of being able to survive and grow (www.audioenglish.net/dictionary). It is important as the requirement for reversing or maintaining a language and it is a requirement for working on a

minority language. Then it also will give the point of view indicator, belief, choice and the speakers' wants about their language. Finally it will give indicator of belief and chance of implementation of a policy (Baker, 1992: 9).

In order to understand the phenomenon of shift, most sociolinguistic studies of language shift have focused on identifying its probable causes and factors most associated with promoting or hindering the process. Indeed, various models have been developed in an attempt to isolate a specific set of sociolinguistic and linguistic factors that can be used to predict the occurrence of language shift, incorporating such variables as age, gender, language attitudes, community size, the cultural distance between the majority and minority language and societal language policy (Romaine, 1989). However, what has been found applicable to one particular community has not necessarily been found applicable to another. The fact that most communities are characterized by some internal.

variation in the social and linguistic experiences of their members adds to complexity of the situation. In addition, Fasold (1984:217) states it is too easy to find cases in which some speech community is exposed to the same factors, but has maintained their languages.

Language shift and maintenance as a part of macro sociolinguistics can provide clear answers about the causes of why languages are no longer used. Therefore, it needs to conduct many researches about the language shift in Indonesia.

Bahasa Wotu is one of the minority languages in South Sulawesi. The existence of Bahasa Wotu as a language not as a dialect was supported by some researchers, such as Salombe et.al (1987) from Hasanuddin University, Vail (1987) from The Summer Institute of Linguistics. Dola (2003) states that the speakers of this language are about 4000 people and the active speakers are less 500 people. In addition most of the active speakers are upper 50 years old people. In addition, Dola (2003) states that it is estimated, in short times, it will not serve as a lingua franca among the Wotunese any longer.

Furthermore, the speakers of Wotu language reside in the Wotu district, East Luwu Regency, South Sulawesi Province. They live predominantly in two villages namely Lampenai Village and Bawalipu Village. The number of population in Bawalipu is 5.704 and in Lampenai is 5.036. (Central Board of Statistics Board of East Luwu Regency, 2007). Wotunese live together with the other ethnic groups who come as immigrants in that area, such as Buginese, Makassarese, Javanese, Torajanese and they keep using their own local languages. Based on the data from preliminary observation research through interview with the Wotunese, some said that nowadays only very small number of Wotunese who keep using Wotu language. Furthermore, most of the Wotunese do not really master the language but just know a little about the Wotu language. Only the older, more than 50 years old people, who are able to master it. Currently, Bahasa Indonesia and Buginese languages are the dominant languages used in the areas populated by the Wotu people. In schools, Bahasa Indonesia is used as a language of instructions in all levels of education: Kindergarten, Elementary Schools, Junior High School, and Senior High Schools. Beside English as national curriculum, Buginese also is taught at schools as local load teaching in the schools' curriculum.

In their daily life, the people in that area mostly use Bahasa Indonesia and Buginese, it is rarely found the people to use Wotu language. When the Wotunese meet with the other tribes, they seldom introduce their language, and most of Wotunese, especially the young generation are shy to speak Wotu language. They prefer to use Buginese in their daily life conversation in society. Then in formal situation absolutely they use Bahasa Indonesia. Therefore, we just can hear Wotu language when certain older people use it at their homes. In addition, in public places such as in the market, mosque etc, most people use Bahasa Indonesia and Buginese.

This study focuses on the language shift phenomenon of Wotunese in East Luwu , which is assumed as an endangered language.   Therefore, this study limits survey only on the Wotunese who are predominantly live in two villages namely Lampenai Village and Bawalipu Village in the area of East Luwu regency, South Sulawesi Province.

This research is expected to have contribution in both theoretical benefits and practical benefits.   Theoretically, this study can give contribution to the sociolinguistics theory namely the language shift theory. Then, this study also can give contribution to the theory of language revitalization especially minority language in Indonesia. Practically, it is hoped that the findings of this research can give us understanding about the current language situation in Wotu East Luwu. Then in general, this research can be used as information to maintain the local language in Indonesia, especially the endangered languages, in order to avoid the language death. The other important benefit of this research is the giving of recommendation on maintaining the Wotu language in the future. Then, the main problem statement of this research is "What factors do influence significantly on the language shift phenomenon of Wotunese?"

1.1 Language Shift and Language

Fasold (1985:213) says that language shift and, the other side of the coin, language maintenance are really the long term, collective result of language choice. Furthermore, Language shift simply means that a community gives up a language in favor of another one. The members of community, when the shift has taken place, have collectively chosen a new language where an old men used to be used.

Language shift is sometimes referred to, somewhat dramatically, as language death. Language death occurs when a community shifts to a new language totally so that the old language is no longer used. There is a small controversy about whether language death should apply only when the shifting speech community consists of the last surviving speakers of the language, or whether it can be applied to a total shift in a given community.

Language shift is describing a gradual and progressive transition from one language to another, and a shift may occur over several generations, along with the gradual shrinking of the social spheres or domains in which the language was originally used (Thomason 1988, 100).

Language shift is defined as a situation in which one language in contact with a more dominant language, within a nation, over a period of time, is partially or completely replaced by the dominant language, namely some or all of the former domains in which the language was used are replaced by the dominant language (De Vries, 1992; Paulston 1985; Stoessel 2002).

This process includes several phases of various of bilingualism, without at the same time necessary implying a loss of mother tongue skills (Fishman, 1985 in Stoesel 2002:94).

After a long period of contact and stable bilingualism, the shift and preferred use of the second language affect the proficiency in the first, resulting in several levels of proficiency within the same community.

Because the younger generation appears to be receptive to this shift, some researchers have labeled this language shift as **young people's language** (Schmidt, 1985). Even though the preceding labels attempt to focus on different sociolinguistic scenarios, the outcomes are similar in that, ultimately, bilingual speakers demonstrate a strong tendency to prefer the new language over their ancestral tongue.

Fishman (in Fase et al 1992 :379) argues that on the language maintenance/ language shift, the negative side of the continuum was represented in detail, that is in studies of attrition, shift, endangerment, loss and death; while the other side of the continuum was much less closely studied, that is reversal, revival, restoration, revitalization, and restabilisation.

In this language shift research, the researcher follows the groundwork of Schmidt (1985) on the Australian language Dyirbal and of Dorian (1981) on Scottish Gaelic. In fact, the researcher adopts Schmidt's definition of what constitutes an endangered language. Regardless of the number of speakers, language endangerment is "the *reductio ad absurdum* of the narrowing of function where a new language replaces the older one over its entire functional range" (Schmidt 1985, 4). The *reductio ad absurdum* of the narrowing of function is, translated into Dorian's (1981) terminology, the disproportion in allocation in which one language has more domains (functional range) than another. Schmidt observed that the reduced social and functional range attested in Dyirbal caused a lack of uniformity among speakers. Schmidt's research concluded that this reduction in social function and style were ultimately responsible for the fragmentation of grammatical forms, that is, the leveling and lack of grammatical rule application observed in semi speakers (Schmidt 1985, 41-4). In this research, the researcher must demonstrate that the language in question has undergone 1) language allocation and 2) a constant decrease in the number of domains in which it is used. The researcher have sought to address this by providing a historical perspective on the language later in this chapter, as well as asking these questions directly to the speakers that the researcher interviewed.

Talking about the language endangerment. Machmoed (2008) based on the ideas of Stephen Wurm (1984) explained that there are 5 steps of a language endangerment (vitality of Language) (see also Crystal 2002:21):

1. Potentially endangered languages: namely languages which have a very big potency to be death languages. For example language in socially and economically is "left behind" because it has a very big forces from the advance languages. This can be seen clearly when the children are starting to leave their mother tongue.

2. Endangered languages: namely languages which are threatened to be death languages. It is because only a very small number of their young generation keep using their mother tongue. The fluency speaker only the mature speakers. For example Yolghu Matha language in North Australia. It is a proof the existence of Makassarese there about 300 years ago before the white skin came to Australia (see Machmoed, 1987)

3. Seriously endangered languages: namely languages which are really threatened to be death languages. It is because the active speakers are up to 50 years old people. For example Aramaic language in Syria.

4. Moribund languages: namely the languages which are in "dying" condition. It is because the speakers are the very old people. For example Yaku language in Ethiopia

5. Extinct languages: namely languages which have already died. It is because no more speakers of the languages. For examples: Tambora Language in NTB, the speakers died because of vulcanos of Tamborra mountain.; Aborigin language in Tasmania, Australia, because all of the cruel of colonial white skin by giving them bacteries in the blankets and giving them free drink with very high level of alcohol.

Fishman (1991) introduces a way to "measure" the level of endangerment experienced by a given language. In this Graded Intergenerational Disruption Scale (henceforth GIDS), level 1 indicates the optimal scenario in which the endangered language occupies educational, professional, governmental, and media domains, albeit without political independence (Fishman 1991, 107). In Level 2, the language is employed only in the lower spheres of government and mass media, and in Level 3 the language domain is limited to lower work sphere. Level 4 confines the language to basic education in the schools, and in Level 5 this education is achieved only at home and within the community. In Level 6, the language is attained orally from the older generation. In Level 7, the community is fully integrated into the society of the dominant language. The community still speaks the endangered language, but they are beyond child-bearing age, which impedes direct intergenerational transmission. Level 8 is the lowest in the Fishman GIDS. In this stage, the language is spoken by a reduced number of old speakers who cannot recollect much vocabulary or syntactic structures and are at best described as passive or semi speakers (Fishman 1991, 88).

There are two aspects to language death that have interested linguists: the linguistic aspect and the sociolinguistic aspect. Languages that are in the lazy stages of use in a community undergo interesting alterations intheir pronunciation and grammar systems, in some respect reminiscent of pidginization (Dressler 1972). The sociolinguistic aspects, is search for the set condition that cause people to give up a language in favor of another.

In addition, the study of endangered languages and dialects is important to the field of linguistics because their disappearance entails the loss of linguistic diversity, which is crucial to validate or challenge current linguistic theory. Furthermore, the study of language shift, that is, when one population of speakers acquires a new language and eventually favors solely this new language, presents several language universals relevant to language attrition and changes that occur due to second-language influence. (Romero, 2008).

In sum, language shift is a process which is included in endangerment of a language. As previously stated that language shift is continuum, therefore It is important to reveal the level of one language endangerment level. This research is focused on the endangerment of Wotu language by analyzing the language shift of Wotunese through the language use of the Wotu people.

1.2   The Impetus to Shift

Certain conditions tend to be associated with language shift in several studies of the phenomenon. Perhaps the most basic condition is societal bilingualism. It is important to notice that bilingualism is not a sufficient condition for shift, although it may be a necessary one. Almost all cases of societal language shift come about through intergenerational switching (Lieberson 1972, 1980). In other words, a substantial proportion of the individuals in a society seldom completely give up the use of one language and substitute another one within their own lifetime. In the typical case, one generation is bilingual, but only passes on one of the two languages to the next. Since intergenerational switching requires the earlier generation to be bilingual, the proportion of a population that is bilingual constitutes an exposure to risk" that one of the languages might eventually be lost (Lieberson 1972:242). The language of monolingual community is virtually certain to be maintained as long as the monolingualism persists. Many bilingual communities remain bilingual for decades or centuries, so the existence of societal bilingualism does not mean that shift will take place. In addition to bilingualism, other factors have to be present.
There is a strong tendency for language shift to be attributed to the same causes in study after study. Among the most frequently-cited caused are: migration, either by member of small groups who migrate to an area where their language no longer serves them, or by large groups who"swamp" the local population with a new language (Tabouret-Keller 1968,1972; Lewis 1972a, 1978; Dressler and Wodak Leodolter 1977; Gal 1979; Huffines 1980; Timm 1980; Dorian 1980). School Language and Government pressures (Dressler and Wodak-Leodolter 1977; Gal 1979; Kahane and Kahane 1979; Timm 1980); urbanization (Tabouret-Keller 1968; Gal 1979; Timm 1980; Dorian 1981) ; Higher prestige for the language being shift to (Dennison 1977; Gal 1979; Kahane and Kahane 1979; Dorian 19801); and a smaller population of speakers of the language being shifted from (Lieberson and Mc Cabe 1978; Kahane-and Kahane 1979; Dorian 1980; Huffines 1980) . just as we saw in the case of language choice, however, where the same factors were cited independently by many scholars, there has been very little

success in using any combination of them to predict when language shift occur. In fact, there is considerable consensus that we do not know how to predict shift (Kloss 1966:209-12: Denison 1977:16 ; Gal 1979:3; Dorian 1981:4; to mention only a few). Although many of the most often –cited sociological factors are present when a shift does occur, it is all too easy to find cases in which some a speech community is exposed to the very same factors, but has maintained its language.

Fishman (1991) believes that language shift occurs for three main reasons: physical or demographic dislocation, social dislocation and cultural dislocation. Under physical and demographic dislocation he subsumes on the one hand dislocations caused by natural disasters (such as floods, earthquakes, famines) and on the other dislocation caused by human intervention. These interventions can be mineral or forest depletion, soil exhaustion or industrialisation of agriculture and production. All of these human interventions bring foreigners (settlers, foreign occupants and immigrants), who do not speak the minority language, into the area. Intercultural neighbourhoods and marriages become increasingly common and occasions for speaking the language become increasingly rare. Apart from such direct contact with foreigners that move to the area, these human interventions often bring trade and mass media which also have a cultural and linguistic impact on the minority community.

Fishman (1972) states that linguistic minorities are often socially and economically disadvantaged. As a consequence, the minority language may become associated with backwardness, both in the eyes of the majority and the minority. Thus, the minority population is faced with the dilemma of either being true to their cultural and linguistic roots and putting up with social disadvantages or of abandoning their traditions with the aim of improving their way of life. This disloyalty to the cultural roots of the talented and ambitious is what Fishman calls 'social Language Maintenance and Language Shift. Theories dislocation cultural disloyalty means giving up the distinctive practices and traditions of one's culture, of which the minority language is a part. Fishman stresses that most democracies favor cultural disloyalty via their most central social, economic and political processes, i.e. the processes of democratisation and modernisation. These processes are dangerous for linguistic minorities as they bring with them increased contact with the majority culture, so much so that the latter can become omnipresent even in the minority community. However, Fishman stresses that one does not have to be against modernization and democratisation when attempting to save lesser used languages. He believes that cultural disloyalty could be avoided by extending the concept of democratisation to the culture as well. In such a 'cultural democracy' the cultural and linguistic rights of minorities would be protected and cultivated (Fishman 1991: 63-64).

One of the popular factors contributing to language shift is language attitude. Attitude is an important notion in the study of bilingualism and multilingualism. Attitude may be defined as the sum total of person's psychological construct towards certain objects, institution, persons, ideas, etc. Attitude owes its origin to the collective behavior of the members of a social group. It plays a crucial role in the social behavior of an individual as it defines and promotes certain behavior.

According to Baker (1988), attitudes are learned predisposition, and are not inherited. They are relatively stable and are affected by experiences. Attitudes are complex constructs. Choudry (1993:22) emphasizes the factors like motivation, prestige, identity, language loyalty and the importance of their relationship to attitude.

Wenden (1991) sees attitudes as including three components: First, attitudes tend to have a cognitive component. This could involve beliefs or perceptions about the objects or situations related to the attitude. Second, attitudes have an evaluative component. This means that the objects or situations related to the attitude may generate like or dislike. Third, attitudes have a behavioral component, i.e. certain attitudes tend to prompt learners to adopt particular learning behaviors.

After seeing the explanation about attitude, then the writer will see some definition about language attitude. In the Longman Dictionary of Applied Linguistics (1992:199) 'language attitudes' are defined as follows:

The attitude which speakers of different languages or language varieties have towards each others' languages or to their own language. Expressions of positive or negative feelings towards a language may reflect impressions of linguistic difficulty or simplicity, ease or difficulty of learning, degree of importance, elegance, social status, etc. Attitudes towards a language may also show what people feel about the speakers of that language.

In addition, Crystal (1992) defines language attitudes as the feelings people have about their own language or the languages of others.

Fasold (1984) suggests that the attitude towards a language is often the reflection of the attitude towards the members of that speech community. People's reaction towards a language variety reveals their perception regarding the speakers of that variety-their social, political and economic backdrop. Edward (1982:20) discusses the major dimensions along which the views about language can vary. They are social status and group society.

The social pressures to maintain a language or language varieties that do not carry any social prestige reflect the in-group solidarity or language loyalty.

Choudry and Verma (1996:391) rightly point out,

Factors like numerical strength of the minority group, their time and pattern of settlement and length of stay, their social and political power, their socio-economic status and linguistic factors such as patterns of language use in various dominant, attitudes and motivation towards the mother tongue and the dominant language of the host community, and political factors influencing language planning in education play a vital role in determining the retention or loss of the mother tongue among minority groups.

In general term the study of language attitudes has been based on two theoretical approaches: the behaviorists approach and mentalist approach. According to Fasold (1984:147-148), under the behaviorists perspective attitudes are to be found simply on the responses people make to social situation. Further, he comments that this view point makes research easier to undertake, since it requires no self reports or indirect inferences. It is only necessary to observe, tabulate, and analyze overt behavior. However, I concur with Agheyisi and Fishman (1970:138) who warned earlier that attitudes of this sort would not be quite as interesting as they would be if they were defined mentalistically, because they cannot be used to predict other behavior. Nevertheless, Fasold (1984) argues that the more straightforward behaviorist approach, in which attitudes are just one kind of response to a stimulus, certainly cannot be ruled out.

On the other hand, under the mentalist perspective attitudes are viewed as as an internal, mental state, which may give rise to certain forms of behavior. It can be described as an intervening variable between a stimulus affecting a person and that person's response (see Appel & Muyken, 1987:16; Fasold, 1984;147).

Then, linguistic attitudes may be positive or negative, as well as neutral feeling attached to a particular language situation (Lukman: 2000, Dattamajumdar, 2005:1).In relation to this phenomenon, Garvin and Mathiot (1972:371-373) stated that there are three characteristics of language, namely (1) language loyalty, which motivate a society of language speakers maintain their language, and if it is needed, they will protect their language from other languages' influences. (2) Language pride, which motivates someone to develop their language to be identity symbol and unity of society and (3) awareness of the norm, which motivates the speaker to use the language carefully and politely and this is the biggest factor which contribute to the activity of using the language.

Those 3 characteristics above are the positive attitudes of language users towards their language. But if they don't have the positive characteristic at all or it is weak then those speakers will be categorized into negative language attitude.

A factor that can influence the speaker of a language can come up from the external influence especially from another group who has certain prestige such as in politic, economic, and social culture. (Kamaruddin, 1992:41).

To determine about language attitude, it can be through some techniques like what some previous researchers have already done. Fasold (1984:149-153) states that language attitude can be known through direct and indirect observation. Technique that can be used such as *matched guise*, and *semantic differential scales*. Then according to Agheyisi dan Fishman (1970:147-150 in Fasold, 1984:151), the techniques that can be used in finding out language attitudes namely questionnaire technique, interview, and observation. Furthermore, the use of likert scale model is important in exploring about attitudes (Kamaruddin, 1992 : 42)

2. Methodology

The present study employed mixed method design since the data collected were analyzed quantitatively and qualitatively. In addition, the use of more than one instrument to collect data of the research. It is quantitative since that the main source of data was gathered by using questionnaire through a survey which was compiled in a table numerically. There were two statistic tools used in analyzing the quantitative data, namely *General Linear Model* and *Multiple Regression.*The General Linear Model used to find out the correlation of language shift with the age, gender, mobility, and education. While the Multiple Regression used to find out the correlation of language shift with language attitude and bilingualism.

This study was a qualitative since this study also collected the supporting data by using another instrument namely interview and observation through recording and note taking in their daily life at some particular domain

and situation in the field. This technique was used to find out the additional information to the primary data from questionnaire. Then, the interview was the source of supporting data in constructing the recommendation for saving the Wotu language.

This research was done in 10 months, namely from June 2010 up to March 2011. The data collection in the field was done in 6 months then the remaining time was used to analyze the collected data and to make the reports of this research.

The location of the research was in two villages namely Lampenai village and Bawalipu village in Wotu District , East Luwu Regency, South Sulawesi. Based on the data from BPS , Wotu district in Figure 2007/2008. Geographical Location of Wotu district is 2°31'58" - 2°39'57" South Latitude and 120°45'20" - 120°55'38".5 East Longitude.   Bawalipu Village has total area 20,03 km². The number of population is 5.704 with 285 population density for eachkm². Then, Lampenai village has total area 22,03 km², The number of population 5.036 with 226 population density for eachkm². Furthermore, both Bawalipu and Lampenai have Coastal and Flat area.   The location is chosen in order to find the exactly situation of Wotunese since the Wotunese predominantly live in this area.

Population of this research were Wotunese who live in Wotu district at east Luwu at least for 10 years. Their ages were around 8-50 years old. Especially in Lampenai village and Bawalipu village.In Bawalipu village, the number of population is 5.704 with 285 population density for eachkm². Then, Lampenai village has total area 22,03 km², The number of population 5.036 with 226 population density for eachkm²2000 people.   Around 2000 Wotunese live in this area And the Sample are chosen based on their age. The respondents of the research were categorized into their age based on Haveigraust (in Gunarsa 1995:165) growing concept as follows:

    a. 10 up to 15 years old as children
    b. 16 up to 18 years old as teenagers
    c. 19 up to 49 years old as mature
    d. Upper 50 years old as old people

In each age group was chosen proportionally based on their level of education, jobs also based on the area where they live. There were 400 Wotunese chosen as sample proportionally taken based on the selected criterias. Then some Wotunese were interviewed taken as representatives of Wotunese.

The instruments that used to collect quantitative and qualitative data of the research were survey questionnaires and interview techniques, observation sheet and video recorder.

1.   The Questionnaire

The questionnaire was composed of three parts. The first part contained questions pertaining to the personal data of respondents include their family background, age, level of education and etc. The second part of the questionnaire consisted of questions related to the language shift of Wotunese included the language that they use in their daily life in various setting and with some different interlocutors.

The third part of questionnaire consisted of five point scale which was used to examine the respondents' language attitude toward Wotu language. It included about language loyalty, belief about language etc.

2.   The Interview

Interview was conducted to validate the survey result and to deepen the understanding of respondents' language shift and attitude. Questions used were developed from questionnaires' questions in accordance with the major concerns of this study. Then the result of interview was also used as supporting idea to construct the recommendation for saving Wotu language.

3.   Observation

Observation also was conducted to validate the survey result and to deepen the understanding of respondents' language shift and attitude. Observation was done for six months in some public places in Wotu district through recording and note taking. And also observe directly in some family in Wotu district.

Data of the research were collected in 3 broad stages. The first stage has to do with the completion of questionnaire. The questionnaire was distributed into 4 group of age group, namely children, teenagers, mature and old people. There were 400 respondents in total filling out the questionnaires. 100 respondents were taken from each of age group. The data from the questionnaire was used to answer about the language situation, the correlation between language shift and social factors (age, job, etc).

The second stage was concerning with an interview. As mentioned before, individual interviews were conducted to validate the survey result and to deepen the understanding of respondents' language shift. An interview was conducted in form of informal conversation. Before conducting the interview, the researcher selected randomly some Wotunese from each age group to take part in this session. After that, the participants and the researcher set up time and place for the interview. The participants, as mentioned earlier, were well-informed in advance about the aim and the process of the interview as well as the time it took in order to make them feel comfortable and relaxed. In addition, they were assured that their identities and all information they provide would be confidential. The data from the interview was useful to support the answer about the language situation in Wotu district. Also to validate data about the correlation between language shift and the social factors (age, job, level of education etc). And then it was used to find more information about the determinant factors on language shift phenomenon in Wotu area. Furthermore, the interview data was very important in constructing solutions for saving the existence of Wotu language

Questions used were developed from questionnaires' questions in accordance with the major concerns of this study. However, generated question during the interview were allowed for verification and clarification. Participants' answers will be tape-recorded in order to accurately capture what the interviewees actually say. The researcher also took notes during the interviews, as back up, and the purpose of facilitating later analysis.

The third stage was concerning with direct observation by recording and note taking in Wotu district. The observations were done in various places such as in Fish Market Center,family gathering, market, hospital, schools etc. The result of observation was used to support the primary data from questionnaire and interview. It supported the answers about the language situation, to support the hypothesis aboutthe correlation between language shift and the social factors (age, job, level of education etc). Then it showedthe real or natural data about the language shift of Wotunese.

To answer the question of the research question, the data of the research were analyzed quantitatively and qualitatively.Then, this research applied triangulation technique in analyzing the data.The collected data from questionnaire were categorized into interval,ratio, nominal, and ordinal data. Furthermore, to answer the hypothesis of the research, the researcher usedstatistical tests namely multiple regression analysis and General linear Model to see the Correlation among variables. The data in the ration forms (language attitude and bilingualism) were analyzed through multiple regressions, while the data in the category forms (ages, education, gender, area and mobility) were analyzed using General Linear Model.

Then, data from interview were analyzed qualitatively starting from the detailed data- transcriptions from the individual interviews- to the more general data-coding and categorizing. In other words, the analysis will be based on the complete transcription of the interview by applying codification and classification techniques (Bouma, 2001, p.185). These techniques, as Bouma (2001) suggests, are one major way of dealing with qualitative data collection. Therefore, for the analysis, the researcher read through the interview transcription several times in order to develop a deeper understanding about the information supplied by the participants (Creswell, 2005, p.232).

Both quantitative and qualitative data were elaborated in findings and discussion. The data from questionnaire was presented then it was strengtened by the data from interview and observation.

3. Finding and Discussion

This section presents the findings and discussion of the research. As findings part, the researcher presents the hypotheses testing results. The Hypothesis testing results consists of the correlation some socio demographic factors (age, gender, educational level, jobs, and mobilization, area of living) and socio-linguistics factors (bilingualism pattern and language attitude). Then the discussion part presents the discussion based on the problem statements of the research, namely the factors which influence the language shift of Wotunese. Below are the hypotheses testing result:

Hypotheses Testing

a.   Hypotheses 1

The result of *General Linear Model* analysis for age variable (X1) as an independent variable shows that p value is 0.000. This indicates that age (X1) correlates or influences significantly on language use (Y) or there is difference of language use among groups of ages.

b.   Hypotheses 2

The result of *General Linear Model* analysis for gender variable (X1) as an independent variable shows that p value is 0.085. This indicates that gender (X2) correlates or influences significantly on language use (Y) or there is difference of language use among groups of gender.

c.   Hypotheses 3

The result of *General Linear Model* analysis for education variable (X1) as an independent variable shows that p value is 0.070. This indicates that gender (X3) correlates or influences significantly on language use (Y) or there is difference of language use among groups of education level.

d.   Hypotheses 4

The result of *General Linear Model* analysis for job variable (X4) as an independent variable shows that p value is 0.166. This indicates that job variable (X4) correlates or influences significantly on language use (Y) or there is difference of language use among groups of job.

e.   Hypotheses 5

The result of *General Linear Model* analysis for area of living variable (X5) as an independent variable shows that p value is 0.849. This indicates that area of living variable (X5) does not correlate or influence significantly on language use (Y).

f.   Hypotheses 6

The result of *General Linear Model* analysis for mobilization variable (X6) as an independent variable shows that p value is 0.000. This indicates that mobilization variable (X6) correlates or influences significantly on language use (Y).

g.   Hypotheses 7

The result of regression analysis for bilingualism (X7) as an independent variable shows that p value is 0.002. This indicates that bilingualism (X7) correlates or influences significantly toward language use (Y).

After knowing the result of hypotheses testing, then the next parts is discussion of the hypotheses result :

1.   Age

Childhood is the beginning of language acquisition and learning. All human beings can master a language, and then the language will be first language or their mother tongue. They interacted with each other surrounding them by using their mother tongue. At adolescence, they mastered more than two languages; these languages were gained from their interaction in society or in their study period.   This condition makes them to be bilingualism or multilingualism. But if they master more than one language, they will be faced with question of what is the important language after mastering them? Today it, actually, will occurs language shift process in a society when the people mastered more than one language. This condition is proven by the present study showing that there are many languages in Wotu, so this condition can affect the language shift over there. This present study shows that most often used language by Wotunese is Bahasa Indonesia. This is proven by the findings listed in Table 29 – 54 describing language used by Wotunese people in Wotu area, in which Bahasa Indonesia is the dominant language that is used over there.

In testing hypotheses 1 stating that there is correlation between age and language use in Wotu. This hypotheses can be proven by *General Linear Model* analysis. The analysis result of *General Linear Model* analysis for age variable (X1) as an independent variable shows that p value is 0.000. This indicates that age (X1) correlates or influences significantly toward language use (Y) or there is difference of language use among groups of ages.

Table 1 Cross tabulation of The Distribution of languages used in daily life by Wotunese Base on Age

Age		The languages used in daily life by Wotunese				Total
		Wotu Language	Indonesian	Buginese	Mix language	
10-15 Years Old	Count	10	65	13	12	100
	% of Total	2.5%	16.3%	3.3%	3.0%	25.0%
16-27 Years Old	Count	20	35	31	14	100
	% of Total	5.0%	8.8%	7.8%	3.5%	25.0%
28-49 Years Old	Count	42	21	27	10	100
	% of Total	10.5%	5.3%	6.8%	2.5%	25.0%
>=50 Years Old	Count	46	8	39	7	100
	% of Total	11.5%	2.0%	9.8%	1.8%	25.0%
Total	Count	118	129	110	43	400
	% of Total	29.5%	32.3%	27.5%	10.8%	100.0%

The descriptive data also supports this finding. For example, in table 1 above shows that the section of age group of 10 – 15 years old is seen that there are 65 respondents or 16.3% of total respondents; meanwhile there are 10 respondents or 2.5% that use Wotunese in daily life with family members. Based on these findings, it can be said that it had occurred language shift in Wotu area, that is, Wotunese had been moved by Bahasa Indonesia. In the perspective of age groups are strongly clear that the younger people use Bahasa Indonesia dominantly, and the elder people use Wotunese dominantly. Relied on these data the age variable can be assumed as one of the determinant factors of language shift in Wotu.
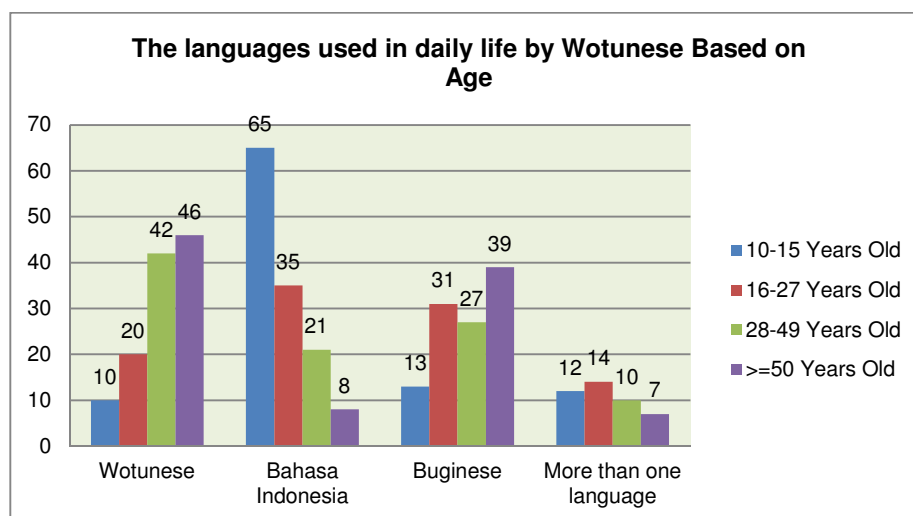
This finding is supported by the previous study conducted by Gal (1979) in his thesis showing that younger community members play the role of shift agent and are catalysts of community language use. The study of the Punjabi Sikh community in Petaling Jaya, using an 85-item questionnaire directed at 312 respondents, shows that the community is shifting to English and/or using a mixed code which consists of three languages i.e. a mixture of English, Malay and Punjabi. The shift away from using Punjabi at home is greatest among the young and middle age groups (19-25, 26-36, and 37-45).

Based on mastery time, most of Wotunese people (about 67.5% respondents) had mastered Indonesian language at childhood, 26.8% respondent had mastered Indonesia language at school time, and 5.8% respondents had mastered Indonesia language at adolescence. This finding shows us that Indonesian language has dominant role in early age of Wotunese, so it can develop rapidly and move Wotunese in the same time.

If we compare between the mastery of Indonesia language, Wotunese, and Buginese at childhood, most of Wotunese had mastered Indonesian language about 67.5%, and Buginese mastery is 52.3% and Wotunese mastery is 38.3%. The descriptive data shows that there had occurred language shift for Wotunese children. This condition may be an indicator that the most often used language in Wotu is Indonesian Language.

The condition is also supported by the qualitative data, which is got through interview and direct observation.

"Bahasa bugis dan Indonesia yg paling banyak dikuasai.Tidak ada penganjuran dan contoh dari orang tua tentang penggunaan bahasa wotu dalam percakapan sehari hari di lingkungan keluarga. sehingga tidak menggunakan lagi menggunakan Wotu, dan tidak mempedulikan bahasa Wotu. Makanya Lebih Nampak bahasa Indonesia dan Bugis"

The main reason why the young generation of Wotunese tend to use bahasa Indonesia than bahasa Wotu is because they think that Bahasa Indonesia is more prestigious than bahasa Wotu, The young generation are proud when they are able to speak bahasa Indonesia. In contrast, when they speak bahasa Wotu they are shy to speak it in front of their friends who are not Wotunese. Furthermore, at home, many parents of Wotu children tend to use Bahasa Indonesia when they speak to their children. Some parents of Wotunese state that they want their children are able to speak bahasa Indonesia in order to make their children easily to get a good education, because when they cannot speak bahasa Indonesia they will not be able to get a high education and absolutely their children will not get a good job in the future. This situation is not in line with sociolinguistics theory that home domain is a place to heritage the local languages. This finding is supported by the previous study by Johar (2010), she found that the reality in Pangkep shows that family domain is not a place to heritage the local language because of global era and technology advancement. Furthermore, she found that bahasa Indonesia is a medium in education, so the parent are prefer to use bahasa Indonesia at home to their children.

2. Gender

Based on the result of *General Linear Model* analysis for gender variable (X2) as an independent variable shows that p value is 0,085. This indicates that gender (X2) does not correlate or influence significantly on language use (Y) or there is no differences of language use among groups of gender.

Table 2 Cross tabulation of the distribution of languages used in daily life by Wotunese based on Gender

Gender		The languages used in daily life by Wotunese				Total
		Bahasa Wotu	Bahasa Indonesia	bahasa Bugis	Bahasa Campuran	
Male	Count	64	65	47	24	200
	% of Total	16.0%	16.3%	11.8%	6.0%	50.0%
Female	Count	54	64	63	19	200
	% of Total	13.5%	16.0%	15.8%	4.8%	50.0%
Total	Count	118	129	110	43	400
	% of Total	29.5%	32.3%	27.5%	10.8%	100.0%

Based on cross tabulation in Table 2 shows that there is no differences of language use based on gender, from this appendix is seen that the amount of male Wotunese that use wotunese is 64 respondent (16%) and the amount of female Wotunese that use wotunese is 54 respondents (13.5%) and the amount of male Wotunese that use Bahasa Indonesia is 66 respondent (16.3%) and the amount of female Wotunese that use wotunese is 64 respondents (16%). Based on this descriptive data shows that there is no difference of language use based on gender group.
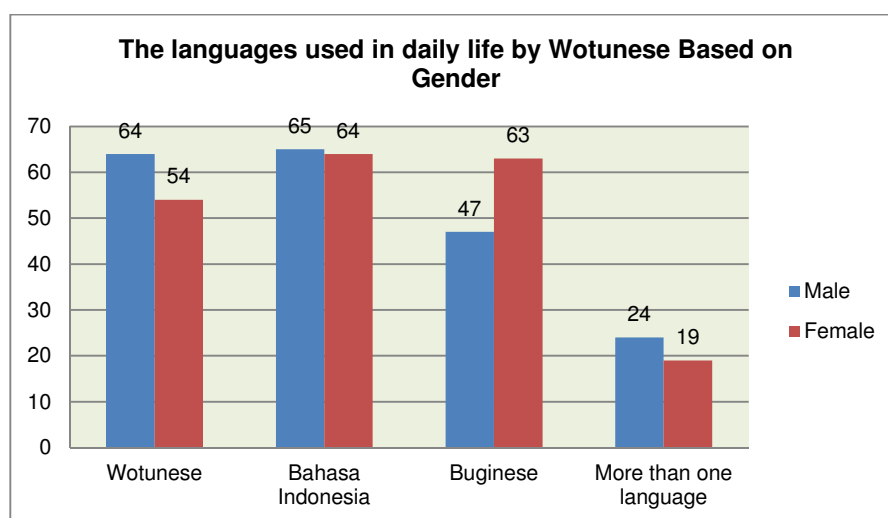
This present study is not in line with the studies conducted by Milroy in Belfast (**1990**) demonstrates that women are the catalysts in such linguistic change. This is perhaps because the new language they shift to is seen as a language of power and the study conducted by David and Naji (2003) shows women have led the change in the Tamil respondents studied. For instance, more men (66.7%) than women (49.1%) use Tamil in the home domain and the women tend to use English or a mix of languages. Also, it is not similar with the study by Lieberson (1972) which is stated that there is significant different between women and men in the language shift phenomenon in Montreal.

The condition is also supported by the qualitative data, which is got through interview and direct observation.

" Di wotu tidak ada kecendrungan pembedaan antara status laki-laki dan perempuan termasuk dalam hal berbahasa, yang pastinya saling menghargai sesame masyarakat"

In addition, based on the observation, in Wotu area, in the wotunese family, when they have to decide some things, both of the parents, mother and father have the same rights to give opinions related to the problem. Then, both woman and man have to decide together all the problems in the family. This condition can support the finding of the research especially about the equality of gender in Wotu area.

3. Job

The result of *General Linear Model* analysis for job variable (X3) as qualitative independent variable shows that p value is 0,166. This is meant that job (X3) does not correlates or influences significantly toward language use (Y) or there is difference of language use among groups of job.

Table 3 Cross tabulation of The Distribution of languages used in daily life by Wotunese Base on Job

Job		The languages used in daily life by Wotunese				Total
		Bahasa Wotu	Bahasa Indonesia	bahasa Bugis	Bahasa Campuran	
Fisherman	Count	14	1	6	2	23
	% of Total	3.5%	.3%	1.5%	.5%	5.8%
Farmer	Count	23	22	18	7	70
	% of Total	5.8%	5.5%	4.5%	1.8%	17.5%
Trader/Entrepreneur	Count	20	15	16	7	58
	% of Total	5.0%	3.8%	4.0%	1.8%	14.5%
Civil servant	Count	12	13	12	6	43
	% of Total	3.0%	3.3%	3.0%	1.5%	10.8%
Student	Count	16	66	25	13	120
	% of Total	4.0%	16.5%	6.3%	3.3%	30.0%
Housewife	Count	22	6	21	5	54
	% of Total	5.5%	1.5%	5.3%	1.3%	13.5%
Others	Count	0	0	4	1	5
	% of Total	.0%	.0%	1.0%	.3%	1.3%
Non Job	Count	11	6	8	2	27
	% of Total	2.8%	1.5%	2.0%	.5%	6.8%
Total	Count	118	129	110	43	400
	% of Total	29.5%	32.3%	27.5%	10.8%	100.0%

Table 3 shows that there is no differences of language use based on job, for example, this table is seen that the amount of civil servant use Wotunese is 12 respondent (3%) and use Bahasa Indonesia is 13 respondents or (3.3%).
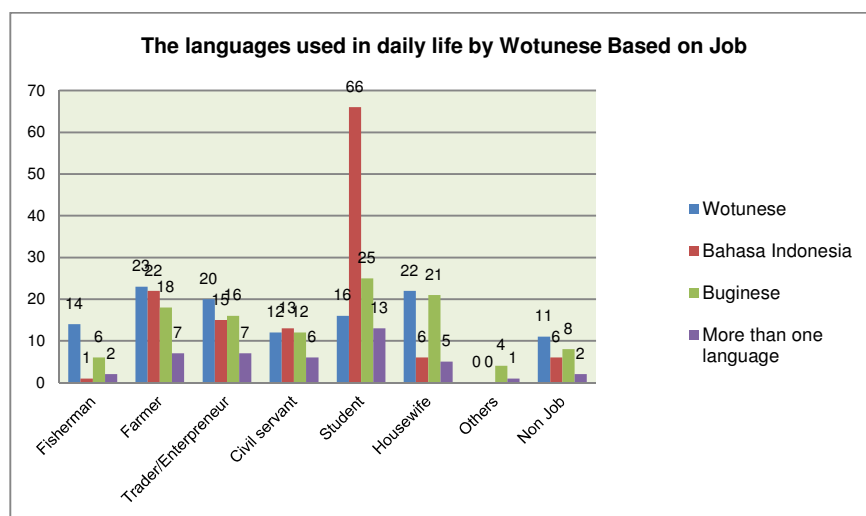
The finding is different from the study has done by Nadratunnaim (2005) in her research " Language shift towards Bahasa Malaysia and English among the Malaysian Banjarese : A case study. have indicated that language shift from Banjari is taking place in the Malaysian Banjarese community. It is influenced by the gender, level of profession, housing area. Also, It is not similar with the study by Dorian (1981) in East Sutherland, Obewart. There is significant difference the contribution among some profession such as the farmers, Fisherman, the owner of lands in that area.

In Wotu area, based on the direct observation and interview, there is no difference among the kinds of jobs of Wotunese in using Wotu language. Most of the groups of worker, such as civil servant and fisherman, both of this group of jobs tend to have the same characteristics to change the Wotu language into Buginese or Bahasa Indonesia. This condition happened because most of people in any field of jobs thinks that they need to use bahasa Indonesia whey they work include as a seller. When they are working they need to communicate in Bahasa Indonesia in order to make their business are running well. They can make interaction easily in Bahasa Indonesia than Wotu language.
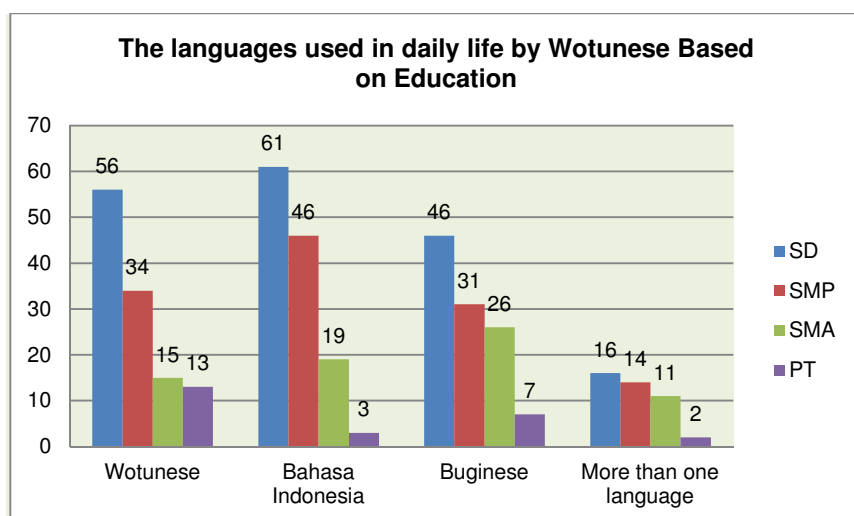
4.   Education

The result of *General Linear Model* analysis for education variable (X4) as an independent variable shows that p value is 0,070. This is meant that education (X4) does not correlates or influences significantly toward language use (Y) or there is difference of language use among groups of education level.

Table 4 Cross tabulation of The Distribution of the used languages in daily life by Wotunese Base on Education

Education		The used languages in daily life by Wotunese				Total
		Wotu Language	Indonesian	Buginese	Mix language	
SD	Count	56	61	46	16	179
	% of Total	14.0%	15.3%	11.5%	4.0%	44.8%
SMP	Count	34	46	31	14	125
	% of Total	8.5%	11.5%	7.8%	3.5%	31.3%
SMA	Count	15	19	26	11	71
	% of Total	3.8%	4.8%	6.5%	2.8%	17.8%
PT	Count	13	3	7	2	25
	% of Total	3.3%	.8%	1.8%	.5%	6.3%
Total	Count	118	129	110	43	400
	% of Total	29.5%	32.3%	27.5%	10.8%	100.0%

Based on cross tabulation in Table 4 shows that there is no differences of language use based on education level, from this table is seen that the amount of SD or elementary education level that use Wotunese is 56 respondents or (14%) and the amount of SD or elementary education level that use Bahasa Indonesia is 61 respondents or (15.3%).

The finding is different from the study has done by Sumarsono (1990) in his research "Language maintenance of Loloan Melayu" : A case study. have indicated that level of education is significantly influence the language

maintenance. While in Wotu area most of group of respondents based on their education shows the similarities that they tend to use bahasa Indonesia and Buginese than bahasa Wotu. The main reason for this situation is that their language attitude towards bahasa wotu mostly negative in all level of group education. They are not proud to use bahasa wotu any more. They think that bahasa Indonesia is more prestigious because it is widely use in their environment. While buginese they use when they interact with the people who are from buginese tribe who live around them. The wotunese seem reluctant to introduce their language to the other tribes who live around Wotunese.

5. Area

The result of *General Linear Model* analysis for education variable (X5) as qualitative independent variable shows that p value is 0,849. This is meant that area (X5) does not correlates or influences significantly toward language use (Y) or there is difference of language use between urban and rural areas.

Table 5 Cross tabulation of The Distribution of the used languages in daily life by Wotunese Based on Residence

Residence		The Distribution of the used languages in daily life by Wotunese				Total
		Bahasa Wotu	Bahasa Indonesia	bahasa Bugis	Bahasa Campuran	
Urban	Count	48	65	50	14	177
	% of Total	12.0%	16.3%	12.5%	3.5%	44.3%
Rural	Count	70	64	60	29	223
	% of Total	17.5%	16.0%	15.0%	7.3%	55.8%
Total	Count	118	129	110	43	400
	% of Total	29.5%	32.3%	27.5%	10.8%	100.0%
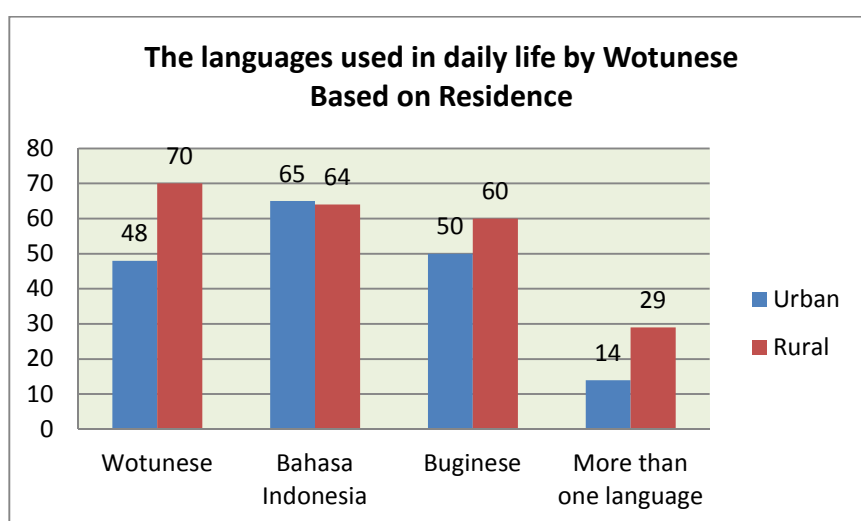
This finding is different from the previous studies by Dorian (1981), Dorian found that there is significant differences among the area of living in East Southerland. Al from so this research is different from study by Lukman (2000) which is found that the homogenous area is different from the heterogen area in Wonomulyo. In wotu area, even though they live in Lampenai where it is the centre of Wotunese, most of them still tend to

use bahasa Indonesia and buginese. This condition is not significantly different with the wotunese who lives in Bawalipu village. This condition happened because in both are most of the wotunese interact with other tribe not in Wotunese but mostly in Bahasa Indonesia and Buginese. In both villages, Bahasa Indonesia is considered as prestigious language and they can get many benefit include economic benefit when they interact with the other people in Bahasa Indonesia. The Wotunese also tend to use Buginese than Wotu language because of economic reason, because many of economic actors are buginese, so they are easily to make a business when they can speak buginese.
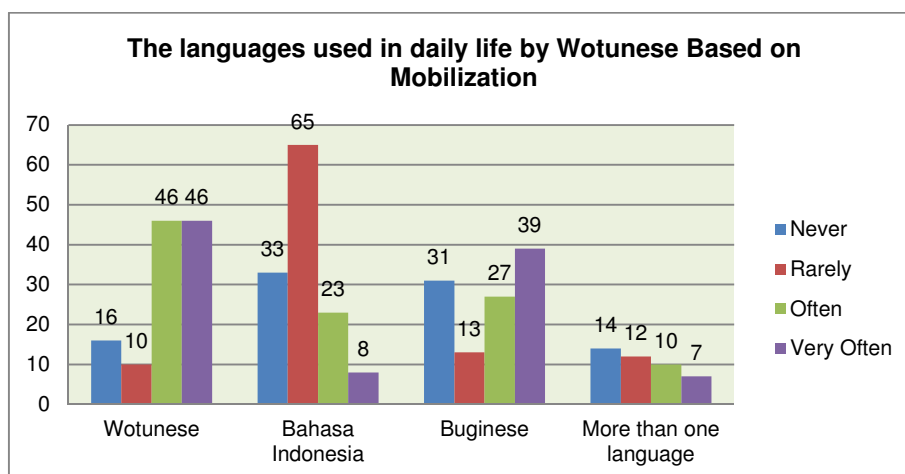
6. Mobilization

When someone mobiles in a high frequency there are so much chance for him/her to meet many people who speak different languages. This fact indicates that the people can be easily shift to another language when they always mobile from one place to another places. This study supports this statement.

The result of *General Linear Model* analysis for mobilization variable (X6) as qualitative independent variable shows that p value is 0,000. This is meant that mobilization (X6) correlates or influences significantly toward language use (Y) or there is difference of language use among mobilization levels of society.

Table 6 Cross tabulation of The Distribution of the used languages in daily life by Wotunese Based on Mobilization

			1.1				Total
			Wotunese	Indonesian	Buginese	Mix Language	Bahasa Wotu
Mobilisasi	Jarang	Count	10	65	13	12	100
		% of Total	2.5%	16.3%	3.3%	3.0%	25.0%
	Tidak	Count	16	33	31	14	94
		% of Total	4.0%	8.3%	7.8%	3.5%	23.5%
	Sering	Count	46	23	27	10	106
		% of Total	11.5%	5.8%	6.8%	2.5%	26.5%
	Sangat Sering	Count	46	8	39	7	100
		% of Total	11.5%	2.0%	9.8%	1.8%	25.0%
Total		Count	118	129	110	43	400
		% of Total	29.5%	32.3%	27.5%	10.8%	100.0%

This study supported the previous study by Lukman (2000) in Wonomulyo, in Javanese society. It is found that mobilization has significant factors, where it is different between who seldom to mobile and who always to mobile. This condition also happened for Wotunese. When the Wotunese always go out from Wotu area, they tend to use bahasa Indonesia in their daily life. They consider that it is very important to use bahasa Indonesia when they meet people along their mobile situation. In many regions around Wotu, they can survive when they are able to speak bahasa Indonesia. While , when they speak Wotu language many people around them cannot understand.

7. Bilingualism

After a long period of contact and stable bilingualism, the shift and preferred use of the second language affect the proficiency in the first, resulting in several levels of proficiency within the same community.

Certain conditions tend to be associated with language shift in several studies of the phenomenon. Perhaps the most basic condition is societal bilingualism. It is important to notice that bilingualism is not a sufficient condition for shift, although it may be a necessary one. Almost all cases of societal language shift come about through intergenerational switching (Liberson 1972, 1980). In other words, a substantial proportion of the individuals in a society seldom completely give up the use of one language and substitute another one within their own lifetime. In the typical case, one generation is bilingual, but only passes on one of the two languages to the next. Since intergenerational switching requires the earlier generation to be bilingual, the proportion of a population that is bilingual constitutes an exposure to risk" that one of the languages might eventually be lost (Lieberson 1972:242). The language of monolingual community is virtually certain to be maintained as long as the monolingualism persists. Many bilingual communities remain bilingual for decades or centuries, so the existence of societal bilingualism does not mean that shift will take place. In addition to bilingualism, other factors have to be present.

This study is also in line with the previous studies, the result of *Multiple Regression* analysis for Bilingualism variable (X7) as independent variable shows that p value is 0,000. This is meant that bilingualism (X7) correlates or influences significantly toward language use (Y) or there is difference of language use among bilingualism levels of society. In this case, the language shift of Wotunese has a significant correlation with the bilingualism.

In wotu area, when someone is able to speak Wotunese, speak Buginese and also speak bahasa Indonesia, in their daily life, they tend to use bahasa Indonesia because they think that bahasa Indonesia is more prestigious than Wotu language. The other reason is that bahasa Indonesia is used in education, absolutely they think that if they want to get a good education they need to speak Bahasa Indonesia fluently. This situation in line with the data of this study in which shows that the number of Wotunese who are fluently in bahasa Indonesia is bigger than the number of Wotunese who are fluently in speaking Wotu language.

8. Language Attitude

Language attitude is one of the important aspects in language maintenance and language shift phenomenon. This aspect in many studies has been proven to have a very big contribution towards the language change phenomenon in societies to societies.

Language attitudes have been defined as a feeling, reaction or emotional disposition towards an idea, concept or phenomenon (Baker, 1992:12). Where languages are concerned, attitudes to a language could be described as positive, negative or indifferent. Such attitudes become more pronounced where speakers become bilingual or

speak several languages. There is a tendency to develop different attitudes for each of the languages that they speak. These attitudes, whether positive or negative, will normally depend on the degree of symbolic or socio-economic value manifested by each language.

The result of *Multiple Regression* analysis for language attitude variable (X8) as independent variable shows that p value is 0,000. This is meant that language attitude (X8) correlates or influences significantly toward language use (Y).

The role of attitudes in language maintenance has been recognized by a number of scholars, including Adegbija (1998), Batibo (1992, 1997, 1998), Chebanne and Nthapelelang (2000) and Smieja (1999, 2003). This is because the speakers of a language hold the key to the continuation or abandonment of their language, the inter-generational transmission or non transmission of the language and the expansion or reduction of the domains in which it is used.

However, the speakers' attitudes depend heavily on the status and prestige of their language (Smieja, 2003:63). Such prestige results from their perception of its symbolic or utilitarian value. The social esteem in which a language is held is often a function of favorable government policies, historical legacy, use of language in education, extensive domains of use, a well-codified form of the language, substantial documentation or cultural prestige.

Language shift and death are very closely linked to language attitudes. Where the speakers are negative about their languages, they would consider them as not having any utilitarian value in terms of symbolic or socio-economic gains. This situation also is happened in Wotu area, the Wotunese tend to have negative attitude towards their mother tongue because of socio-economic reason. They think that bahasa Indonesia is more prestigious than Wotu language. Then they consider that someone has to be able to speak bahasa Indonesia and Buginese when they want to get involve in economic activities such as in market. This finding is also supported by the previous study conducted by Bathula (2004) in his thesis showing that the main reason of the shift of Telugu community is the language attitude of their parents. The parents tend to use other languages than their mother tongue.

4. Conclusion

The socio demographic factors that have a significant influence on the language shift of Wotunese are age and mobilization. While gender, job and education do not have significant influences toward the language shift of Wotunese. Then, both the sosio-linguistics factors, namely bilingualism and language attitude have a significant influence on the language shift of Wotunese .

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