VITALITY OF THE LAUJE LANGUAGE ENCLAVE IN THE FAMILY
DOMAIN IN TOLITOLI REGENCY

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Abstract: This research aims to describe the vitality of the Lauje language as an enclave of ethnic minority languages in Tolitoli Regency, Central Sulawesi. The method used is a sociolinguistic approach with questionnaires, interviews, observation, and recording techniques. Next, it was analyzed descriptively based on frequency and percentage calculations and processed using the SPSS program. The results of the analysis show that the vitality of the Lauje language based on age, those aged 40–50 years and those aged over 60 years is still very strong, namely the Lauje language, and those aged under 20 years and those aged 20–39 years are in a position that is vulnerable to decline. Furthermore, the vitality of the Lauje language is based on education; respondents with no school education and stable basic education maintain their Lauje language but have the potential to experience decline. The vitality of the Lauje language in the family domain based on work as farmers is still stable in maintaining its language, and those who work as housewives are still very strong in maintaining their language. The Lauje language is in a safe position. Overall, the vitality of using the Lauje language in the family domain is 0.69, which means that the vitality of the Lauje language in the family domain is in a stable, steady position but has the potential to experience decline.

Keywords: language vitality, family domain, Lauje language, enclave

Indonesia is known to be rich in language and culture. The wealth of regional languages in Indonesia is the second largest after Papua New Guinea. Aritonang (2016) said that among the wealth of regional languages in Indonesia, they consist of two groups, namely the Austronesian language family and the non-Austronesian language family. According to him, if we look closely at the existence of languages in Indonesia, regional languages in Indonesia are quite diverse. This diversity is based on ethnic diversity so that Indonesian society is classified as a multilingual society.

Based on the results of research by the Language Development Agency, the Ministry of Education, Culture, Research and Technology, it is identified that in Indonesia there are 718 regional languages. Of the 718 regional languages, 11 regional languages have become extinct. Of the eleven extinct languages, Maluku...
is the region that has lost the most regional languages, namely 9 languages, the other two languages come from West Papua and Papua. This is very worrying, if we observe, based on several research results, there is not a single regional language whose vitality is experiencing progress, in fact what is being experienced is language decline. It cannot be denied that a phenomenon like this has become a global phenomenon, so it is possible that every two weeks a regional language will disappear and within 30 years another mother tongue will die (Karmakar, 2020).

In line with that, Bramantyo (2012) said that a language is considered "alive" or still exists if the language is still spoken or used in everyday conversation. When viewed geographically, the distribution of regional languages that are almost extinct are: a) Kalimantan 1 language, b) Maluku 22 languages, Papua and Halmahera 67 languages, Sulawesi 36 languages, Sumatra 2 languages, and Timor-Flores, Bima, and Sumbawa in Nusa Southeast Timor 11 languages (Bramantyo, 2012).

One of the causes of the extinction of regional languages is because they are abandoned by their speakers or the speakers no longer want to use the language in various situations (Romaine, 2015; Wurm, 1991; Amano et al. 2014; Susan & Oluwapelumi, 2018). This can be caused by several things, including the perception that regional languages are less prestigious, have less economic value, amalgamation, and a lack of resilience due to the onslaught of immigrant languages (Galloway & Rose, 2018; Halliday 2019). These situations usually occur in urban areas which have a high level of cultural assimilation and where cultural mixing of various ethnicities occurs (Asri & Sukmawati, 2020). Furthermore, Tamrin (2014) said that if regional languages are lost or extinct, the concept of traditional cultural values will also be lost and extinct, because traditional culture can only be properly understood through the medium of expression in the local language of the people.

Sumarsono (2017) said that if a shift has occurred, residents or ethnic groups will choose to use the new language. In situations and conditions like this, the mother tongue or first language is neglected and ultimately abandoned because it is considered to be of no use. Inayatusshalahihah (2018) quoting from UNESCO said that languages are threatened with extinction if their users stop using the language, both in the family domain and in other domains. Apart from that, it also stops being passed down from one generation to the next. The death of a language occurs when the last speaker of a language dies (Zahari, 2011). In this regard, language will experience death.

In this regard, Leonard (2023) predict the phenomenon of language extinction in the future, namely that there will be (i) a drastic decline in the number of active speakers, (ii) the domain of language use will decrease, (iii) neglect or eradication of the mother tongue by young speakers, (iv) efforts to maintain ethnic identity without using the mother tongue, (v) the last generation of speakers are no longer proficient in using the mother tongue (passive mastery, understanding without speaking), and (vi) examples of the increasingly extinct dialects of one language, the threat of the Creole language, and code language. If such a phenomenon really occurs, it is possible that many minority languages in Indonesia will experience extinction. It is also emphasized that the main reason for the extinction of languages is because parents no longer teach their mother tongue to their children and no longer actively use it in the household environment in various domains of communication.

Likewise, the Lauje language is a language enclave in Tolitoli Regency, Central Sulawesi. According to KBBI (2023) an enclave is (1) a country or part of a country surrounded by the territory of another country, (2) a cultural area (region) found in another cultural region. Based on this understanding, an enclave can be interpreted as an enclave that uses a language outside its area, the language of immigrants. In this research, Malala Village and Ogoele Village are Lauje language enclaves in Tolitoli Regency, Central Sulawesi which use a language outside their area, namely Lauje language. The Lauje are a tribe that is still primitive and lives in the forest. However, now they have blended into society and adapted to the local community. The Lauje tribe has the largest population in Parigi Moutong Regency, this population is spread across several villages in Palasa District, Parigi Moutong Regency.

The Lauje ethnic group grew and developed in Tolitoli Regency, eventually forming a language enclave with its own characteristics.
Many assume that when immigrants settle in an area, their culture and language will shift to the local language and culture. This is confirmed by Diani (2016) who assumes that the shift in language use occurred because the people separated from their ethnic origin and then moved to another place. An ethnic group that has changed the region and place where they live, they will adapt and use the local language and, in the end, they will leave their mother tongue or first language.

Based on Holmes’ statement, even though the languages brought by immigrants form language pockets, they will eventually be abandoned by their users. To prove these various assumptions, it is necessary to conduct research to determine the vital status of the Lauje language as an enclave language under siege by the majority language. With research, it is possible to determine the existence of the vitality of the Lauje language.

Studies on the Lauje language, as far as the author observes, are still very limited. The studies found by the author were only limited to structure and expression. The structural study that the author found was "Reduplication of the Lauje Language". This study was written by Hijra (2019) in the language and literature journal at Tadulako University, Palu. The results of this study are reduplication of the Lauje language consisting of: (1) full reduplication, lampa-lampa ‘walking around’, (2) partial reduplication, lama-lamaring ‘small cupboard’, (3) reduplication with the process of affixing, nontunu- tunua, burn, and (4) reduplication based on word class, reduplication of nouns, polu-polu ‘stones’, reduplication of verbs lembas-lembas, ‘hit-hit’, reduplication of adjectives, neindi-neindi, ‘big-big’, and reduplication of the adverb tutunyo-tutunyo, 'seriously'.

Other research related to the Lauje ethnicity, especially oral literature, includes "Oral Literature of the Lauje Language" written by Efendi & Tamrin (2016). The results of this research focus on the socio-cultural background of the Lauje people, the position, value and benefits of Lauje oral literature. The results of the discussion show that Lauje literary stories have an influence on the people of the region and the values of each story include loyalty, magic and history. Furthermore, Novanda Yuliana Allouw's thesis in 2017 was entitled "Mangantar: Bridging the Application Process to Marriage in the Lauje Tribe Community as a Pre-Wedding Assistance Approach" (Allouw, 2017). In this article, it is explained that in the Lauje ethnicity there is a philosophical foundation and spiritual values of "Mangantar", namely sacrifice, responsibility, cooperation, commitment and uniting the family, which in the next process will be used as a pre-marital counseling approach.

There is still very limited research on language durability in Central Sulawesi. Tamrin's research in 2018 entitled "Patterns of Language Shift: Cases of Totoli Language Shift in the Family Domain Based on Role Relationships and Age Categories in Tolitoli Regency" found that the use of the Totoli language by the Totoli ethnic group in Tolitoli Regency had shifted to using Indonesian (Tamrin, 2018). The factors that influence the Totoli language shift are that the Totoli ethnic group is not loyal to its language and is not fanatical about its language, namely the Totoli language. Nursyamsi & Tamrin (2019) found that the existence of the Pendau language in Donggala Regency, Central Sulawesi is experiencing a decline.

In this regard, to the author's knowledge, no one has ever studied or researched the durability of the Lauje language as a language enclave in Tolitoli Regency. Considering the importance of the position and function of regional languages in relation to the growth of development and recognition of the Indonesian language as well as the importance of fostering and developing regional languages themselves as an element of culture, regional languages need to be preserved, maintained and developed, in this case including the Lauje language. Therefore, researchers are interested in studying in depth the existence of the vitality of the language and the maintenance of the Lauje language, especially the Lauje language in Tolitoli Regency.

Based on the background, the problem examined in this research is the vitality of the Lauje language enclave in the family domain in Tolitoli Regency. This research aims to describe and explain the level of vitality of the Lauje language enclave in the family domain in Tolitoli Regency.
METHOD

This research uses quantitative descriptive methods. Data collection was carried out in two villages, namely Malala Village and Ogowele Village, Dondo District, Tolitoli Regency. The research instrument used in this study was questions in the form of a questionnaire about the existence of the Lauje language in Tolitoli Regency. The questionnaire only focuses on the use of the Lauje language in the family domain. The object of this research is Lauje language users who live in Dondo sub-district, Tolitoli Regency. The number of respondents who were the research target was 100 people. The 100 respondents were classified into various characteristics, namely gender, age, education and occupation. Data collection uses questionnaire techniques, observation and interviews. Quantitative data obtained from questionnaires were analyzed descriptively based on frequency and percentage calculations. Next, the data was processed using the SPSS program. The results of this quantitative data processing were synergized with qualitative data processing obtained from observations and in-depth interviews.

The criteria used in measuring the vitality of the Lauje language are the criteria used by Grimes, (2000), namely critically endangered (0.0-0.20; threatened (0.21-0.40); experiencing decline (0.41-0.60); stable, steady, but has the potential to experience setbacks (0.61-0.80); and safe (0.81-1.00). The data obtained from this questionnaire is analyzed quantitatively. Each characteristic will be calculated as an average number. -average value (mean) of the use of Lauje language in the family domain. Statistical description to determine the frequency and average was carried out using the SPSS 23 statistical test tool, then presented as a percentage to see the level of use of the Lauje language in the family domain.

RESULTS AND DISCUSSION

Research Results

In this discussion the author analyzes the vitality pattern of the Lauje language in the family domain. The family domain is an environment that allows conversation to occur, a combination of participants, topics and places in the family environment. The family domain is the smallest primary group in society. A pure family is a social unit consisting of husband, wife and children. The extended family is a group unit and marital relationship (blood relationship) which includes siblings from the father's side and mother's side including grandfathers, grandmothers, aunts, in-laws, brothers-in-law and cousins. The size of the family also influences language acquisition. In a large family, children have great opportunities to socialize with their siblings. He learns to accept other people's opinions, respects other people, and learns to express his opinions using language. One of the most important domains in the use of mother tongue is the family domain. The family domain is related to patterns of communication relationships between family members, namely grandfather/grandmother, father/mother, brother/sister, son/daughter and husband/wife in various topics of conversation. The family domain is usually used as an indicator of maintaining or shifting mother tongue.

Composition of the Lauje Language Vitality in the Family Domain by Gender

The composition of language use based on role-relationships in terms of gender categories, there are two groups, namely men and women. An overview of the percentage composition of Lauje ethnic language use in the family domain based on role relationships and gender categories is presented in the following table and graph.

<table>
<thead>
<tr>
<th>Respondent Characteristics</th>
<th>Category</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gender</td>
<td>Never</td>
<td>Ever</td>
</tr>
<tr>
<td>Male</td>
<td>1</td>
<td>6</td>
</tr>
<tr>
<td>Female</td>
<td>1</td>
<td>2</td>
</tr>
</tbody>
</table>

Table 1. Composition of the Number of Lauje Language Uses in the Family Domain by Gender.
In accordance with the data shown in graph 1, information was obtained about the pattern of Lauje ethnic language use in the family domain based on role relationships and gender categories. Of the 100 respondents, there were 62 respondents who were male and 38 respondents who were female. Of the 62 male respondents, 30 respondents (48%) always used Lauje when speaking in the family realm with grandparents, father/mother, younger siblings. A total of 12 respondents (19%) often use Lauje language, 13 respondents or (21%) rarely use Lauje language in the family domain, 6 respondents (10%) have ever used Lauje language in the family domain, and there is 1 respondent (2%) who never used Lauje at all in the family domain.

Furthermore, there were 38 female respondents. Of the 38 respondents, 23 respondents (60%) always used Lauje when talking in the family realm with grandparents, father/mother, younger siblings. A total of 8 respondents (21%) always use Lauje language, 4 respondents or (10%) rarely use Lauje language in the family domain, there are 2 respondents (5%) who have ever used Lauje language, and 1 respondent (3%) who never used Lauje at all in the family sphere.

Composition of the Lauje Language Vitality in the Family Domain by Age

The composition of language use based on role-relationships in terms of age categories, there are four age groups, namely under 20 years, 20-39 years, 40-59 years, and 60 years and over. An overview of the composition of Lauje ethnic language use in the family domain based on role relationships and age categories is presented in table 2 below.

**Table 2. Composition of the Number of Lauje Language Uses in the Family Domain by Age**

<table>
<thead>
<tr>
<th>Respondent Characteristics</th>
<th>Category</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age</td>
<td>Never</td>
<td>Ever</td>
</tr>
<tr>
<td>Under 20 Years</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>20-39 Years</td>
<td>1</td>
<td>6</td>
</tr>
<tr>
<td>40-59 Years</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Over 60 years old</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>
Graph 2. Composition of Respondents in Percentage of Lauje Language Use in the Family Domain Based on Age

In accordance with the data shown in graph 2, information was obtained about patterns of Lauje ethnic language use in the family domain based on role relationships and age categories. Of the 100 respondents, there were 12 respondents aged under 20 years, 58 respondents aged 20-39 years, 23 respondents aged 40-59 years, and there were 7 respondents aged over 60 years. Of the 12 respondents under 20 years of age, 6 respondents (54%) always used Lauje when talking in the family realm with grandparents, father/mother, younger siblings. There is 1 respondent (9%) who often uses Lauje language, 2 respondents or (18%) who rarely use Lauje language in the family domain, 1 respondent (9%) who has used Lauje language in the family domain, and there is also 1 respondent (9%) who never use Lauje at all in the family domain.

Furthermore, there were 58 respondents aged 20-39 years. Of the 58 respondents, 27 respondents (47%) always used Lauje when talking in the family realm with grandparents, father/mother, younger siblings. A total of 11 respondents (19%) always used Lauje, 13 respondents or (22%) rarely used Lauje in the family area, there were 6 respondents (10%) who had used Lauje, and 1 respondent (2%) who never used Lauje at all in the family sphere. There were 23 respondents aged 40-59 years. Of the 23 respondents, 15 respondents (62%) always used Lauje when talking in the family realm with grandparents, father/mother, younger siblings. A total of 7 respondents (30%) often use Lauje language in the family domain, 2 respondents or (8%) rarely use Lauje language in the family domain, and none of the respondents have ever used Lauje language, and never at all use Lauje language in the family sphere. There were 7 respondents aged over 60 years and there were 5 respondents (71%) who always used Lauje in the family domain. A total of 7 respondents (30%) always used Lauje language in the family domain, 2 respondents or (29%) often used Lauje language in the family domain and none of the respondents had ever used Lauje language, and never used it at all in the family domain.

Composition of the Lauje Language Vitality in the Family Domain by Education

Composition of language use based on role-relationships in terms of educational categories. There are three groups of types of education, namely no school, primary education, secondary education. In this domain of education, there are only three groups of education levels because in general respondents do not go to school and the highest level is only at middle school and high school levels. An overview of the composition of Lauje ethnic language use in the family domain based on role relationships and educational categories is presented in table 3 below.
In accordance with the data shown in graph 3, the research results show that based on role-relationships, each educational level group has varying patterns of language use. From 100 respondents, as many as 48 respondents had never attended school. A total of 32 respondents or (67%) always used Lauje, 7 respondents (15%) often used Lauje, 6 respondents (12%) rarely used Lauje, 2 respondents (4%) never used Lauje, and 1 respondent (2%) who never used Lauje. There were 42 respondents who had received education at the basic education level. There are 20 respondents (48%) who always use Lauje, 12 respondents (29%) who often use Lauje, 6 respondents (14%) who rarely use Lauje, 3 respondents (7%) who never use Lauje, and only 1 respondent (2%) never used Lauje.

Furthermore, there were 10 respondents who had secondary education, 1 respondent (10%) who always used Lauje in the family domain, 2 respondents (20%) respondents who often used Lauje in the family domain, there were 4 respondents (40%) who rarely use Lauje language in the family domain, there are 2 respondents (20%) who have used Lauje language, and there is 1 respondent (10%) who has never used Lauje language in the family domain.

**Composition of the Lauje language vitality in the family domain by job**

The composition of language use based on role-relationships in terms of job categories. There are four groups of types of job, namely unemployed, farmers, housewives, and teachers. In this area of work, work as a farmer is the most dominant because in general the Lauje ethnic community works as farmers. An overview of the pattern of Lauje ethnic language use in the family domain based on role relationships and job categories is presented in table 4 below.
Table 4. Composition of the Number of Lauje Language Uses in the Family Domain by Job

<table>
<thead>
<tr>
<th>Respondent Characteristics</th>
<th>Neighborhood Domain</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Never</td>
<td>Ever</td>
</tr>
<tr>
<td>Job</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jobless</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>Farmer</td>
<td>2</td>
<td>6</td>
</tr>
<tr>
<td>Housewife</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Teacher</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>

Graph 4. Composition of Respondents in Percentage of Lauje Language Use in the Family Domain based on Job

In accordance with the data shown in graph 4, the research results show that based on role relationships, each type of job group has varying patterns of language use. Of the 100 respondents, there is 1 respondent (50%) who does not work and rarely uses Lauje language and there is also 1 respondent (50%) who never uses Lauje language. Respondents who work as farmers, which is generally done by the Lauje ethnic community, there are 96 respondents, 49 respondents (51%) who always use Lauje language in the family area, as many as 23 respondents (23%) who often use Lauje language, as many as 16 respondents (17%) who rarely use Lauje, 6 respondents (6%) who have used Lauje in the family domain, and 2 respondents (3%) who have never used Lauje. Furthermore, there were only 2 respondents who worked as housewives, 1 respondent (50%) who always used Lauje in the family domain, and 1 respondent (50%) who often used Lauje in the family domain. Meanwhile, those who work as teachers were not included in the survey of respondents.

Discussion

The criteria used to measure the vitality of the Lauje language in this research are the criteria used by Grimes (2000). The composition of the vitality of a language according to Grimes (2000), namely critically threatened (0.0-0.20); threatened (0.21-0.40); experiencing decline (0.41-0.60); stable but has the potential to experience setbacks (0.61-0.80); and safe (0.81-1.00). The data obtained from this questionnaire is analyzed quantitatively. For each characteristic, the average value (mean) of use will be calculated. Lauje language in the family domain. Statistical description to determine the
frequency and average was carried out using the SPSS 23 statistical test tool, then presented as a percentage to see the level of use of the Lauje language in the family domain.

Based on statistical descriptions, the frequency of survival of the Lauje language in the family domain based on gender shows that women have a higher level of preservation of the Lauje language than men. The average female gender index is 0.81, meaning that the level of maintenance of the Lauje language in the female gender family is in a stable position. Furthermore, the average use of Lauje language in the family domain based on male gender is 0.67, which means that the level of maintenance of Lauje language is in a stable, steady position, but has the potential to experience decline.

The research results show that women use Lauje more often than men. Suharyo & Nurhayati (2020) also stated that women have a more dominant use of regional languages (Javanese). The results of this study also indicate that men have a tendency to shift regional languages. Men in the family environment are more likely to use stronger Indonesian and are starting to abandon their regional language (Bahasa Lauje). The same research results also obtained by Tampanguma et al (2020) show that men in a more dominant family environment cannot maintain the use of regional languages.

The frequency of the vitality of the Lauje language based on age, respondents under 20 years old was 0.63 and between 20-39 years old was 0.66. These findings indicate that for respondents under 20 years of age and respondents between 20-39 years of age their level of language maintenance is in a stable, steady position, but has the potential to experience setbacks. Furthermore, the average use of Lauje in the family domain based on ages 40-59 years is 0.92 and ages 60 years and over is 0.100. These two age categories indicate that the level of maintenance of the Lauje language at that age is in a safe position.

Furthermore, the frequency of Lauje language power based on education, respondents with no school education (TS) was 0.82 and primary education was 0.77. These two educational level categories indicate that the level of maintenance of the Lauje language at this educational level is in a stable, stable position, but has the potential to experience setbacks. Respondents with secondary education were 0.30, meaning that the level of defense of respondents who had secondary education was in a threatened position.

The frequency of survival of the Lauje language based on occupation is rather difficult to measure the level of survival of the language because respondents generally work as farmers. Meanwhile, very few people work as workers other than farmers and only 2 respondents admitted that they did not work. Likewise, there were only 2 respondents who worked as housewives. Meanwhile, there are no people working as teachers at all. There were two respondents who admitted not working and had never used Lauje in the family domain. The level of language maintenance for Lauje who work as farmers is 0.74, meaning that the level of language maintenance is in a stable, steady position, but has the potential to experience setbacks. Meanwhile, those who work as housewives, numbering only 2 respondents, have a Lauje language retention level of 0.100, are in a safe position.

The maintenance of the Lauje language in terms of gender, age, education and occupation shows that the Lauje language has begun to be replaced by a stronger language, namely Indonesian. The existence of Indonesian as a national language is now dominantly used by all tribes in Indonesia, even though these tribes have regional languages that are used by native speakers. This shift in language use will slowly kill local regional languages. Zubaidah (2014) found that regional languages that are indicated to be extinct and have become extinct are regional languages which are often found in provincial areas such as Kalimantan, Papua, Sulawesi, Maluku and Sumatra. This also indicates that regional language users in Sulawesi, including Lauje, are starting to abandon their regional languages and switch to using Indonesian.

**CONCLUSION**

Based on the research results, it can be concluded that the vitality of the Lauje language enclave in Tolitoli Regency in the family domain is based on gender, women have a higher level of preservation than men. The female gender has higher language retention compared to the male gender. The vitality of the Lauje language is based on age, those aged 40-50 years and those
aged over 60 years are still very strong in maintaining the language, namely the Lauje language and those aged under 20 years are in a position that is vulnerable to decline. Furthermore, the vitality of the Lauje language is based on education, respondents with no school education and stable basic education maintain their Lauje language, but have the potential to experience decline. The vitality of the Lauje language in the family domain based on work as farmers is still stable, steady position, but has the potential to experience decline. The vitality of using the Lauje language in the family domain is in a safe position. Overall, the vitality of using the Lauje language in the family domain is 0.69, which means that the vitality of the Lauje language in the family domain is in a stable, steady position, but has the potential to experience decline.

REFERENCES


