

## THE VITALITY OF THE LANGUAGE OF KAJANG PEOPLE, KONJONESE, SOUTH SULAWESI, INDONESIA

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### Abstract

The increased use of Indonesian language both as the official language and as the colloquial one in all aspect of daily life of Indonesian people have impacted the domains of local languages in Indonesia. The study reported here is aimed at assessing the linguistic vitality and endangerment of Konjonese, a minority language in Bulukumba regency of South Sulawesi. Data were obtained from 45 Konjonese speakers in three villages; Batang, Bonto Tangnga, and Tamalanrea of Bonto Tiro sub-district through questionnaires. Data analysis was done through the compilation of questionnaire results and the field observation by the research team during their stay in those villages, and the interview of some village figures such as the village chiefs, the religious leaders, and the school teachers. Having completed this analysis, the study proceeds to assess the linguistics vitality and endangerment of Konjonese employing Lee and Van Way's Language Endangerment Index (LEI). The study reveals that the level number of endangerment for Konjonese is 16, of 0 – 100% scale, categorized as vulnerable. As such, it is concluded that Konjonese vitality is relatively high as the level number of endangerment is relatively low. The lower the number, the safer the language is. It has been claimed that many interrelated factors contributing to such a vitality of Konjonese. However, it is found that the language attitudes of the community members are the most remarkable as it could affect the other social factors understudy. Moreover, the study finding has lent strong support to previous ones including the Ethnologue identifying the status of Konjonese as 6b (threatened).

**Keywords:** Ethnologue, Indonesian Language, Konjonese, Linguistics Vitality, Minority Language

## 1 INTRODUCTION

The vast development and increased use of Indonesian language both as a formal variety and as a colloquial one in all aspects of daily life of Indonesian people have gradually impacted the domains of heritage languages in Indonesia. This is in line with Cohn and Abtahian [1] who pointed out that, although there has been no data documented yet, the recent observation by some linguists stated that the domains of local languages have been impacted by the increase use of Indonesian language. Similarly, even a decade before, Adeelar [2] has confirmed this phenomenon by stating that Javanese, including Sundanese and Madurese, with population about 84 million has also been categorized as threatened as a result of both the increase use of Indonesian language as the national language and poor intergenerational transmission of the language in the community. Likewise, the Central Statistic Bureau of Indonesia (2010) revealed that many local languages have been categorized as threatened as such they need further attention [3]. Also, and more related to the present study, Lewis, Simons, and Fanning [4] have also mentioned that Makassarese with about 2.1 million population and Buginese with about 5 million population of South Sulawesi have been categorized as threatened as well. As such, since Konjo language is one of Makassarese dialects, it can be automatically then inferred that Konjo language is categorized as threatened as well. Is that so? to this issue then the article will focus on.

Another implication of this phenomenon is more likely to rise anti-thesis to what have been well-known so far claiming that any languages which have number of populations less than 100.000 speakers are at risk of endangerment (see for instance [5]). This means that even, languages with big population are not really safe. Cohn and Abtahian [1] have confirmed this phenomenon from their study on the language shift in the major languages of Indonesia with over 1 million population. They conclude that even languages with large population experience language shift. It is commonly known that language shift is another determinant factor of language vitality. Without any preventive action, when the language shift keeps on and on, it is then predicted that the given language will extinct. Table 1 below displays the major languages of Indonesia and their level of endangerment based on EGIDS number [4].

**Table 1: Spoken languages of Indonesia with over 1 million speakers, based on Lewis et al. [4] (non-Malayic languages indicated in bold)**

Language	Region	Population	EGIDS number
<b>Java</b>	Java and Bali	84.300.000	2 Provincial
<b>Sunda</b>	Java and Bali	34.000.000	5 Developing
Indonesian (Bahasa Indonesia)	22.800.000		1 National
<b>Madura</b>	Java and Bali	6.770.000	5 Developing
Minangkabau	Sumatra	5.530.000	5 Developing
<b>Batak</b> (Toba, Dairi, Simalungun, Mandailing)	Sumatra	5.500.000	5 Developing /6a Vigorous
Betawi	Java and Bali	5.000.000	6b Threatened
<b>Bugis</b>	Sulawesi	5.000.000	3 Wider com.
Malay	Sumatra	4.910.000	6a Vigorous
<b>Aceh</b>	Sumatra	3.500.000	5 Developing
Banjar	Kalimantan	3.500.000	3 Wider com.
<b>Bugis</b>	Sulawesi	3.500.000	6b Threatened
<b>Bali</b>	Java and Bali	3.330.000	5 Developing
Musi	Sumatra	3.105.000	3 Wider com.
<b>Makassar</b>	Sulawesi	2.130.000	6b Threatened
<b>Sasak</b>	Nusa Tenggara	2.100.000	5 Developing
<b>Gorontalo</b>	Sulawesi	1.000.000	6b Threatened
Malay, Jambi	Sumatra	1.000.000	6a Vigorous

As can be seen from the table, the EGIDS number of major languages in Indonesia with population over 1 million range from a 2 (Provincial) to 6b (Threatened). The smaller the number the safer the language. The EGIDS number of Makassarese language of South Sulawesi is 6b (Threatened). This could mean then Konjo language is also at risk of endangerment as it is a dialect of Makasarese language. The article is mainly aimed at responding to the issue mentioned above, in particular to the case of Makassarese language, by assessing and figuring out the language vitality and endangerment of Konjo language in District of Bulukumba of South Sulawesi, Indonesia. Moreover, preceding this, in brief, it discusses some social variables such as the intergenerational transmission of the language, the pattern of language use of the community, language attitudes, speaker number trends, and so forth that could significantly play a very crucial part to the reliability of the assessment processes as far as the scoring method of each social factors is concerned.

## 2 LITERATURE

### 2.1. Konjo Language in Indonesia

The linguistic landscape of Indonesia is regarded overwhelmingly complex and dynamic. Abtahian et al [6] pointed out that Indonesia is the second most multilingual nation in the world with population 258 million. As identified by *the Ethnologue*, there are 706 living languages in Indonesia, implying that around 10 percent of the living languages listed worldwide [7]. One of them is Konjo language (Konjonese)

Konjonese comprises two varieties; Highland Konjo which is mostly spoken in Tinggi Moncong sub-district and scattered over in the adjacent villages of Gowa and Sinjai regencies with population around 150.000 speakers, and Coastal Konjo which is mostly spoken in coastal areas of Bulukumba regency, Bone gulf, and Southeast Sulawesi with

population around 170.000 speakers. The study reported here is focused on the coastal Konjongese. Up to know, there is still an inconclusive debate about the status of Konjongese. Some linguists claimed Konjo as a dialect of Makassaric, see for example Manyambeang et al [8] and Palengkahu (1978 in [9]). Some others regard it as a language by itself, separated from Makassaric, see for instance Grimes and Grimes [10], Abas [11]. However, the discussion is not geared toward responding to this contradictory view.

The following map illustrated the research sites and the distribution of Konjongese speakers in Bulukumba regency.

**Figure 1: Map of South Sulawesi and Bulukumba Regency**



As can be seen from the map above, Bulukumba regency is situated at the southern part of South Sulawesi province. It exactly lies in the two coastal sides, southern and eastern sides. Bulukumba is commonly known as Buginese area by lay people. However, in general, it consists of two ethnic groups. Buginese inhabits the western part of Bulukumba regency comprising 4 sub districts; Gattareng, Bulukumpa, Rilau Ale, and Ujung Loe. Coastal Konjongese inhabits the eastern part of Bulukumba regency consisting of 4 sub-districts; Bonto Bahari, Bonto Tiro, Herlang and Kajang. Another sub-district, Kindang, is inhabited by Highland Konjo.

*The ethnologue* identified Coastal Konjo as ISO-639-3 kjc, alternate name is Konjo, Tiro, user population 167.000 (BPS surbey in 2010) which inhabit Bantaeng, Bulukumba, and Sinjai regencies; southeast peninsula on Selayar strait of South Sulawesi. Language status is 6b (threatened)

The study reported here was carried out in three villages of Bonto Tiro sub-district of Bulukumba regency, they are villages of Batang, Bonto Bulaeng, and Tamalanrea with population 21.390 in 2019 (5% of the total population of Bulukumba). As can be seen from the map above, the three villages understudy is concentrated in the nucleus part of Konjonese speakers.

### **3 METHOD**

#### **3.1 Research Design and Sites**

The study design is survey involving three villages of Bonto Tiro Sub-District of Bulukumba District of South Sulawesi, Indonesia in which Konjo language speakers reside and live. These three villages are Batang, Bonto Bulaeng and Tamalanrea. Of 420.603 people as the total number of population of Bulukumba District in 2019, only about 5% (21.390 people) live in Bonto Tiro Sub-district (The Central Statistic Beurau of Bulukumba Regency, 2021).

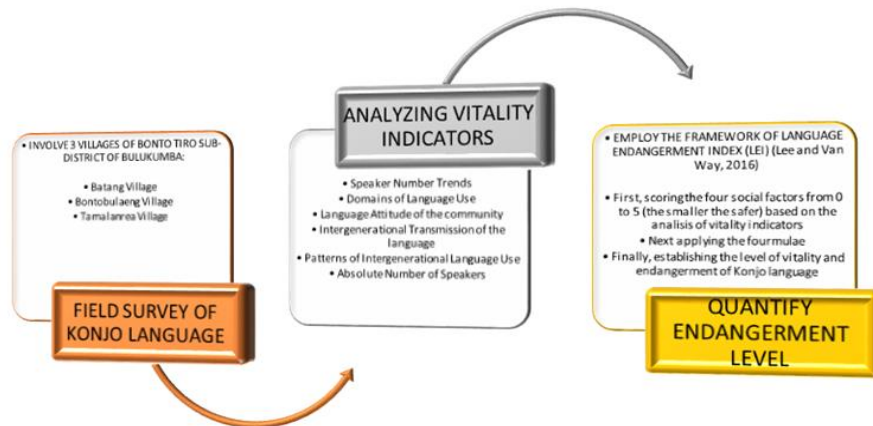
#### **3.2 Data**

Data were obtained from 45 Konjo language speakers as the samples of the study in the three villages through a questionnaire developed by Cohn et al (2013). As such, each village consists of 15 respondents. The respondents were then grouped into three age categories; the teenagers are  $\leq 35$  years, the adults are 36-59 years old, and the olds are  $\geq 60$  years old. This aimed at having a much clearer picture about the other related social factors such as intergenerational transmission of the language, language attitude of the community, pattern of language use, and so forth. Other related and supporting information were obtained from field observation and interviewing the community leaders and figures such as head of the villages, school teachers and principles, the religious leaders.

#### **3.3 Technique of Data Analysis**

The data analysis presented here is the compilation of the interview questionnaire results and the author and research assistant's observation while visiting the three villages as the research sites. At first, the data from the questionnaires are sorted out and classify them in terms of their own categories and characteristics and then they are put in a tabular form. After that, the data are tabulated based on the independent social factors such as the intergenerational transmission of the language, the community language attitude, and the patterns of the language use of the community and the likes. Next, all the related data are displayed in a diagrammatic form to allow the researcher to have a more comprehensible interpretation of the given phenomena. Finally, the related qualitative indicators of the social factors are quantified based on the framework of Language Endangerment Index (LEI) developed by Lee and Van Way [12] to establish the level of linguistic vitality of Konjo language understudy. The following flowchart summarizes the research methods of the present study.

**Figure 2: The Flowchart of the Research Methods**



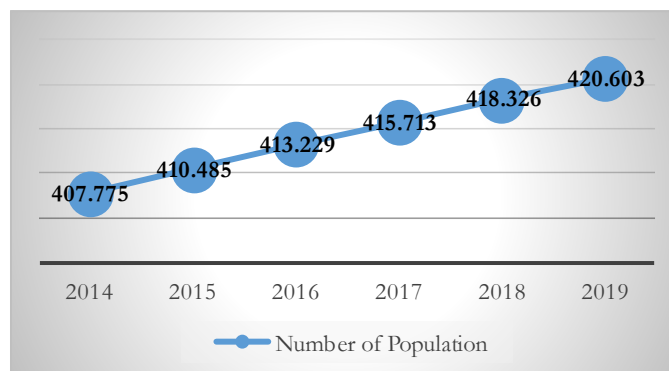
## 4 FINDINGS AND DISCUSSION

The followings are the analysis of language vitality indicators which include some independent social variables among others are the speaker number trends, the domains of language use, the language attitude of the community members, the intergenerational transmission of the language, the patterns of intergenerational language use, and the absolute number of speakers.

### 4.1 The Speaker Number Trends

The Central Statistic Bureau of Bulukumba Regency (2021) revealed that there was a steady increase of population of Bulukumba Regency every year, starting from 407.775 people in 2014 and reaching up to 420.603 people in 2019. The following diagram denotes the speaker number trends of Bulukumba population from 2014 up to 2019.

**Figure 3: The Number of Population of Bulukumba Regency from 2014 to 2019**



As can be seen from the figure, regardless the increase number of population each year is small, just around 2000 to 3000 people, the increase is steadily to happen. Such an increase of course will contribute significantly to the language maintenance of the given

language because there is an increase of the number of speakers of the given language. It could be said that the greater number of speakers, the safer the language is. Although this thesis has been rejected by the studies mentioned above, the researcher does believe that such a thesis remains correct. As for the case of Konjo language speakers, even though the figure above does not specify the number of Konjo speakers in particular, it could of course automatically be inferred that such a positive trend is also applicable to Konjo language speakers. As such, it will contribute positively to the existence and sustainability of Konjo language in Bulukumba Regency as the number of speakers steadily increase every year. This indicates that the language maintenance of Konjo language has been effectively done.

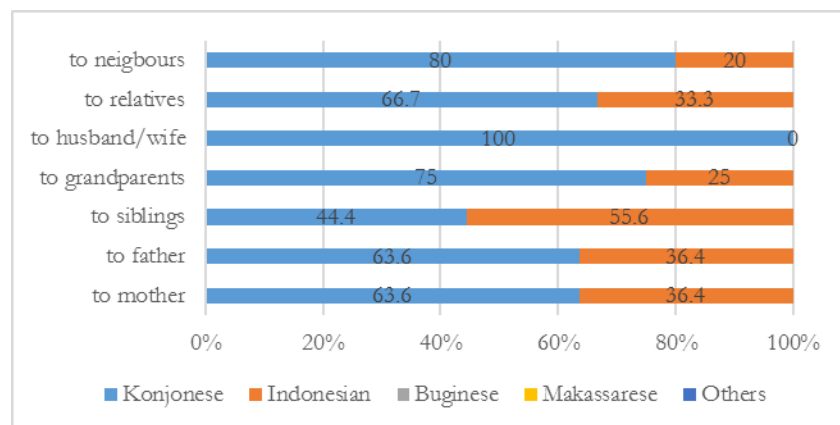
## 4.2 The Domains of Language Use

The domains of language use have also played a very vital role in the language vitality. This is in line with Gusnawaty, Yuli, and Yassi [13] who proclaimed that the use of language in society reflects the people and the reality of social and culture condition of the contemporary society. The following figures present the domains of language use of Konjo language of the three age groups; the teenagers, the adults, and the olds in three different situation and domains; when communicating to a person, when doing activities, and when being in particular place.

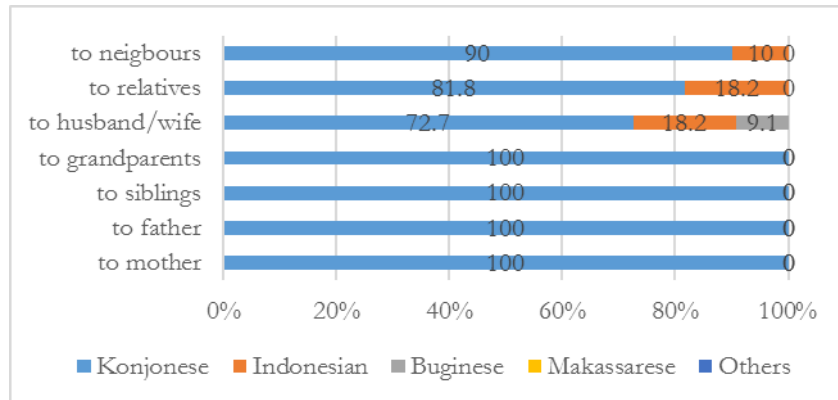
### 4.2.1 When communicating to family members and neighbors

Communication involves interaction of speakers [14]. The following figures present the patterns of language use of the three groups when communicating to family members and neighbors.

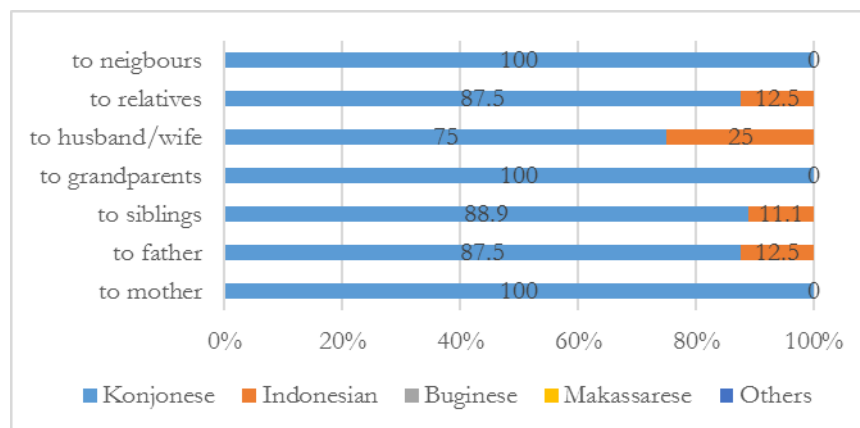
**Figure 4a. Patterns of Language Use of the Teenager Group when communicating to Family Members and Neighbors**



**Figure 4b. Patterns of Language Use of the Adult Group when Communicating to Family Members and Neighbors**



**Figure 4c. Patterns of Language Use of the Old Group when Communicating to Family Members and Neighbors**



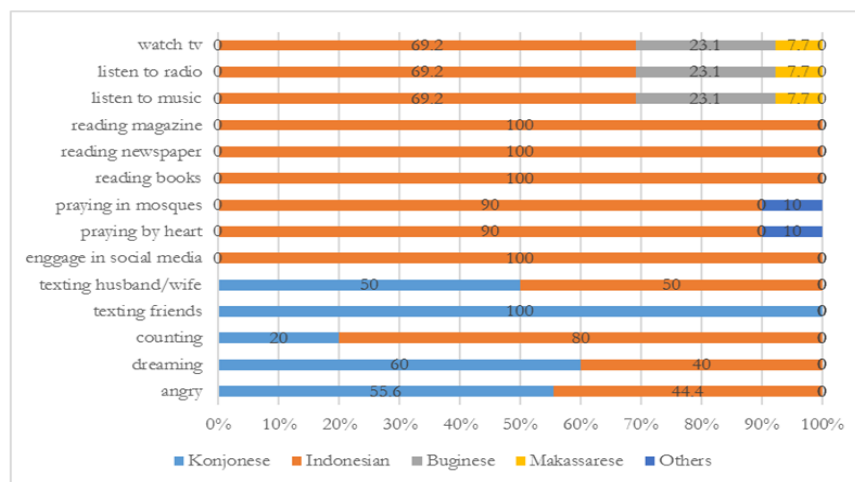
As can be seen from the three figures above, Konjo language is found to be dominant used by the all three groups when communicating to family members and neighbors. This phenomenon absolutely will contribute positively to the vitality of Konjo language for the language is still used by the community in its natural domain, that is at home and neighborhood. However, when we take a closer look at the three figures, the use of Indonesian in these domains is inevitable and growing. This is denoted by the increase use of Indonesian by the teenager group compared to the other two group, the adult and old groups. One of the effective indicators for language vitality and endangerment is the young generation. When this generation is effectively and actively used their local language particularly at home and neighborhood, it could be predicted that the language is safe from endangerment. On the contrary, when they do not use their own local language at its natural domains anymore, that language is possibly at risk of endangerment. As for the case of Konjo language in this study, the phenomenon denoted by the three figures above has two contradictory implications. Firstly, the dominant use of Konjo language at home and neighborhood implies that Konjo

language vitality could be said it is still high and as such it is safe from endangerment. Secondly, the increase use of Indonesian in this domain indicates that language shift is occurring in the community. As has been mentioned in many literatures that a language shift has been regarded negative to the language vitality [15]–[17].

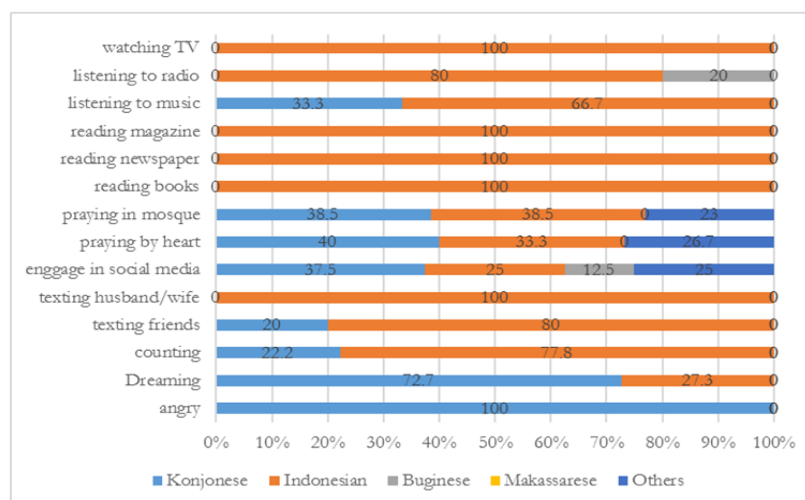
#### 4.2.2 When performing activities

The following figures illustrate the patterns of respondents' language use when performing an activity.

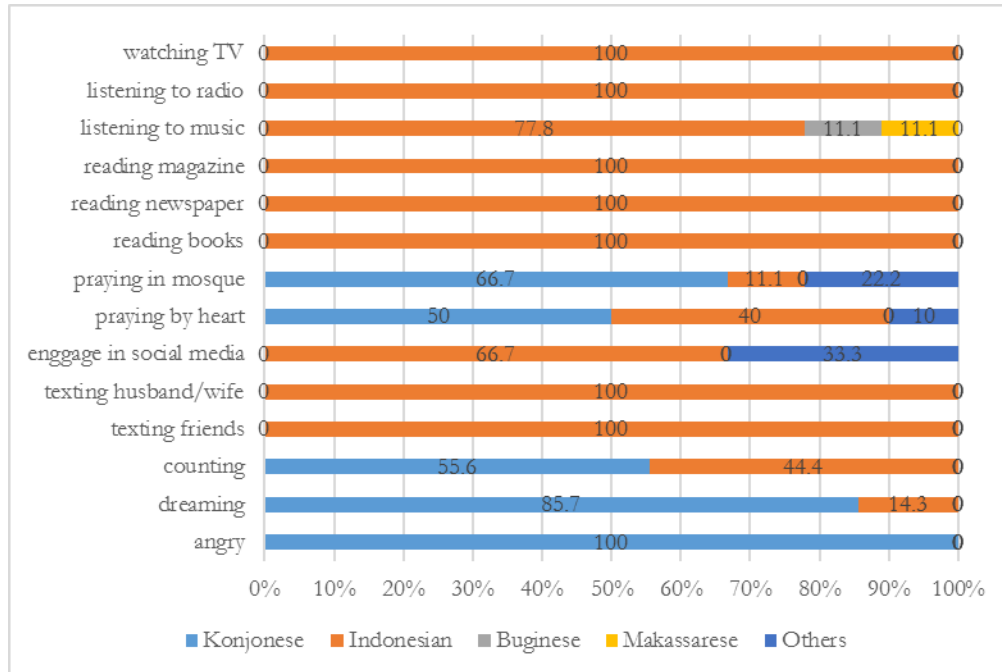
**Figure 5a. Patterns of Language Use for the Teenager Group when Performing Activities**



**Figure 5b. Patterns of Language Use for the Adult Group when Performing Activities**



**Figure 5c. Patterns of Language Use for the Old Group when Performing Activities**

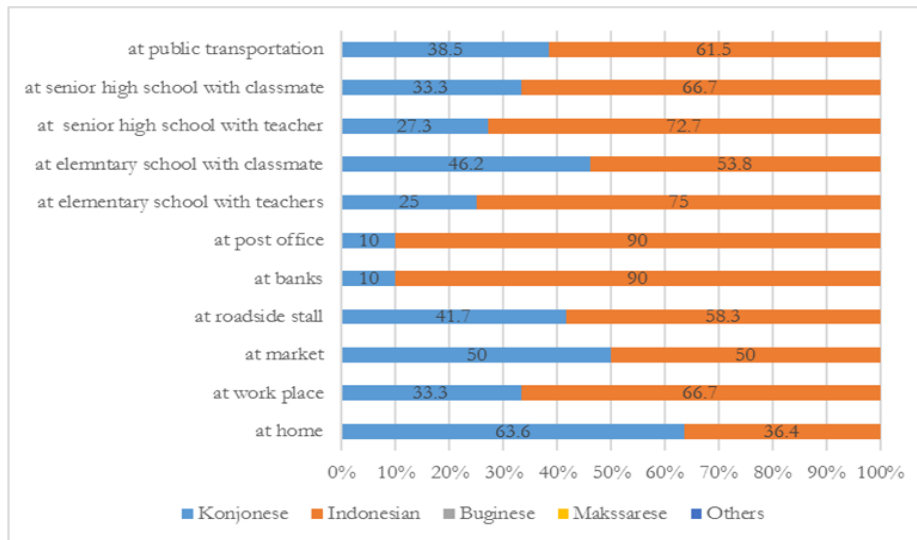


As can be seen from Figure 5a to 5c, Indonesian language is found to be dominant when the respondents performing the listed activities understudy. Such a domination is of course regarded as unmarked phenomenon as this is something to do with the appropriate domains of the language. Indonesian is found to be dominant in activities involving a more formal nuances such as engaging in multimedia; watching TV, reading, and listening to radio and the likes. Conversely, Konjo language is found to be dominant in activities dealing with personal nuances such as angry, dreaming, and counting including when praying. What does this then imply? The domination of Indonesian language used by the respondents in the listed activities understudy does not really mean that a language shift is occurring in the community. Rather, the phenomenon is more likely to suggest that each variety of language has its own domains of use. It has been mentioned in literatures that local variety is appropriate for any personal matters such as expressing happiness, sadness, in-group identity, and so forth. National language is more appropriate to be employed for any formal matters such as engaging in a multi-media; electronic, visual, or written, as a lingua franca for people from different language background (see also for instance [14], [18]–[22]).

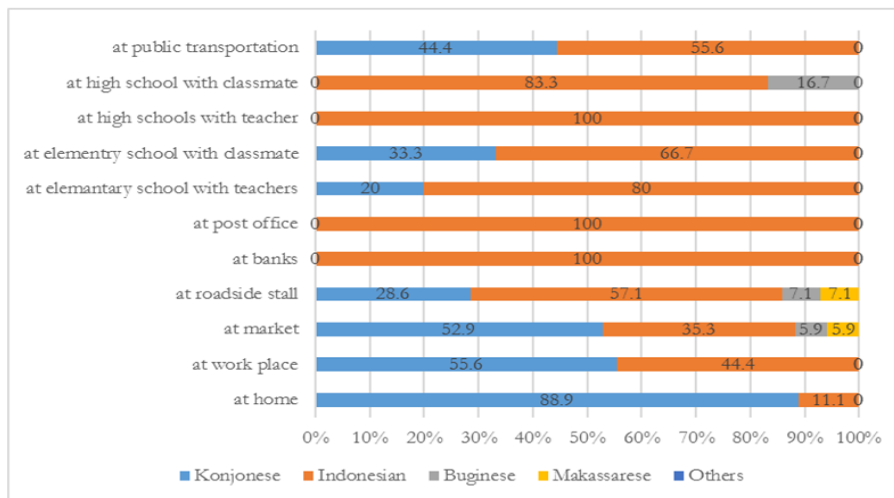
#### 4.2.3 When being in a particular place

The following figures illustrate the patterns of respondents' language use when being in a particular place.

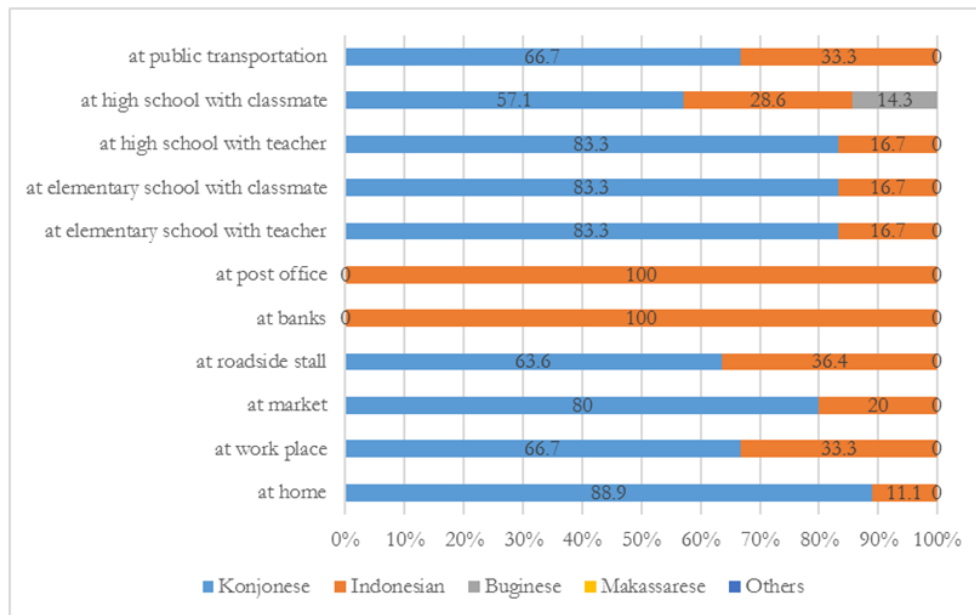
**Figure 6a. Patterns of Language Use for the Teenager Group when being in a Particular Place**



**Figure 6b. Patterns of Language Use for the Adult Group when being in a Particular Place**



**Figure 6c. Patterns of Language Use for the Old Group when being in a Particular Place**



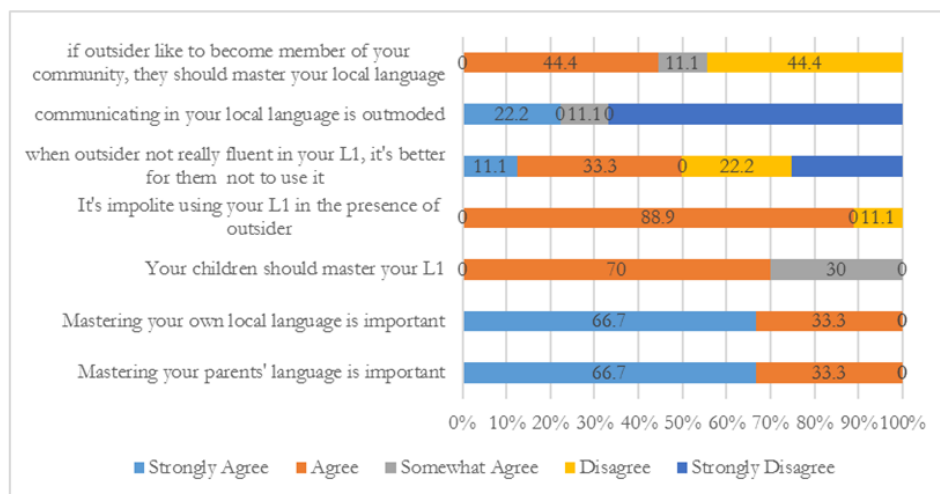
As can be seen from Figure 6a to 6c, Indonesian language is found to be dominant in most of the listed domains understudy. The rest is occupied by Konjo language. This phenomenon is applicable to all groups. Indonesian language dominated the use of language in formal domains such as schools, post office, banks, and the likes. On the contrary, Konjo language is mostly used in an informal domain such as at home, markets, and roadside stalls. Hence, this is regarded as unmarked phenomena. It's naturally occurring. However, when we take closer look, it is then found a positive phenomenon as far as the linguistic vitality of Konjo language is concerned, that is the use of Konjo language in workplaces and schools as well in all three groups. This indicates that Konjo language is not only used by the community in a more informal domain but also in formal domains. This phenomenon without any question will contribute positively to the linguistic vitality of Konjo language as the language is growing.

Another thing that also can be inferred from the three figures above, there is steady decrease of Konjo language use from the old generation to younger ones. Even though, it looks like a language shift is occurring, the researcher believes that the phenomenon is not a language shift. Rather, it is for sure something to do with the respondents' language attitude. The older respondents have a very high sense of belonging toward their local language compared to the younger ones. (the next section will clarify in detail about this aspect).

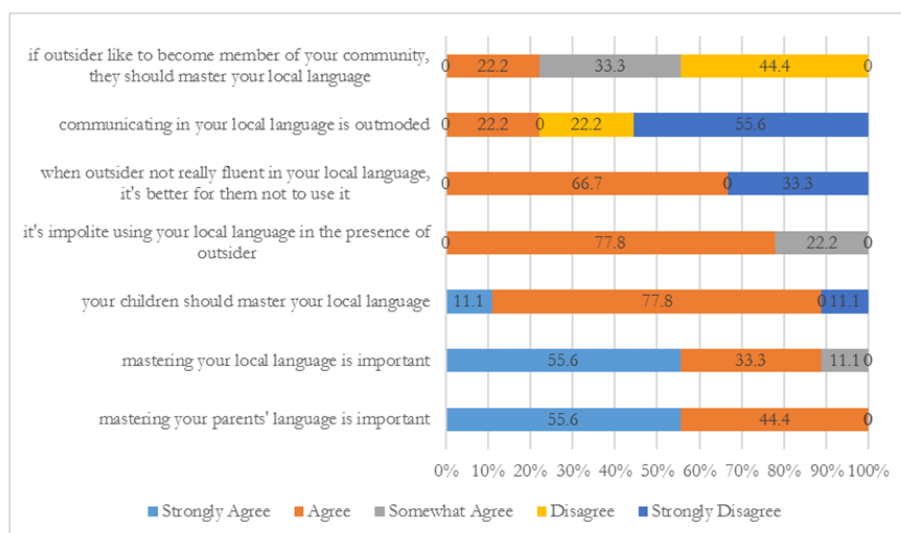
### 4.3 The Language Attitudes of Community Members

It has been mentioned in many literatures that another important social factor that play a very important part to the linguistic vitality of a language is the attitudes of community members toward their own local language (see for instance, [23]–[26]. These studies all agree that positive attitude of the speakers of the given language contribute positively to linguistic vitality and endangerment of a language and vice versa. The following figures illustrated the language attitudes of the community members towards their local language, Konjonese.

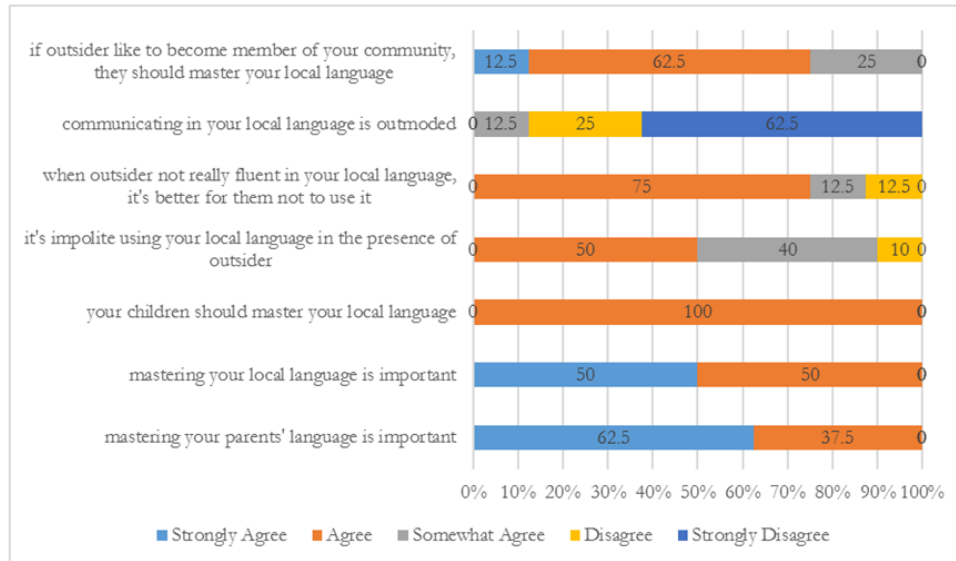
**Figure 7a. Language Attitude for the Teenager Group towards their local language, Konjonese**



**Figure 7b. Language Attitude for the Adult Group towards their local language, Konjonese**



**Figure 7c. Language Attitude for the Old Group towards their local language, Konjonese**



As can be inferred from the three figures above, there is almost no differences about the respondents' attitude toward their local language, Konjonese, among the three groups. All groups put a high appreciation to and are proud of their local language. This indicates by their positive responds to the statements, 'mastering your own local language is important', and 'mastering your parents' language is important'. The respondents' response saying strongly agree to the two statements occupied 60 – 70%, the rest, saying agree. As such, there is no respondents who refuse these statements.

Moreover, the respondents' refusal to the statement that 'communicating in local language is regarded outmoded' obviously denote the proudness of the respondents to be the member of Konjo speakers. They are mostly strongly disagree to this statement. The other thing that is worth mentioning is the respondents' civilized behavior and open-minded personality. When responding to statement that 'if outsiders want to become the member of your community, they should master your local language', some of them are disagree to this statement, although some others are agree. Likewise, their refusal to the statement that 'when outsider is not really fluent in your local language, it's better for them not to use it' is also a clear indicator to the respondents' open-mindedness. The respondents welcome all outsiders to learn and use Konjo language in their daily activities. This is in line with Gusnawaty, Yastiana and Yassi [13] who pointed out that caring others started from neighborhood, people in the same village, people in the same area, the same generation, close friends, and the likes are all regarded contributing to social harmony. As such, Konjonese is getting bigger and bigger and eventually its endurance to the language shift and endangerment is growing stronger and stronger.

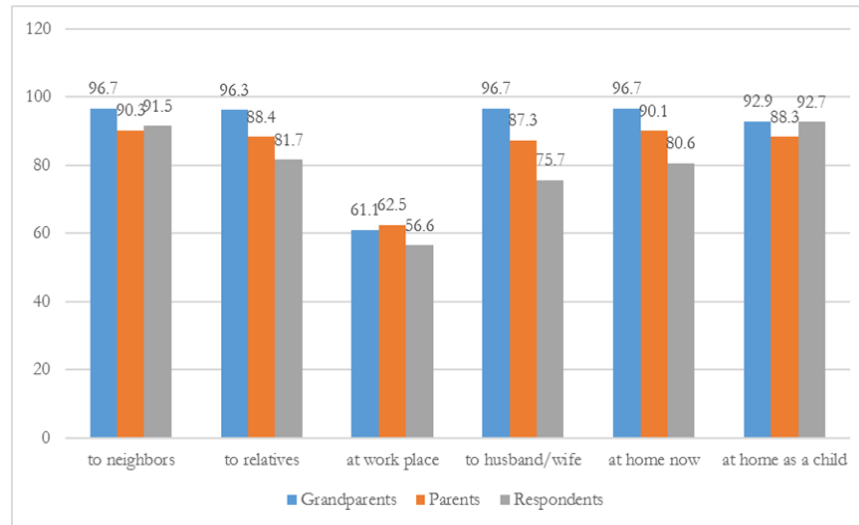
In a similar vein, regardless of the respondents' high appreciation and proudness of their local language, they do not overuse this positive attitude. Instead, they apply them

proportionally. This phenomenon was exemplified by the respondents' agreement to the statement that 'it's impolite using your local language in the presence of outsider. They mostly chose 'agree' in responding to that statement as this is something to do with preserving and maintaining a good and polite behavior to everyone and as such it eventually creates a positive social relationship. Above all, the respondents' agreement to the statement that 'your children should master your local language' is a good indicator that the intergenerational transmission process of the language is effectively occurring. They mostly chose 'strongly agree' in responding to the statement, and as such every parents will teach and ask their children to use Konjo language every time they communicate to others in their community. The implication of these positive attitudes toward their local language mentioned above will automatically contribute positively to some of the language vitality indicators understudy such as the intergenerational transmission of the language (next section) as all parents are obliged to transfer Konjo language to their children. These children will of course do the same thing when one day they have their own children as well and this process continues over and over, from one generation to another one. As a result, Konjonese is growing bigger and bigger and as such it will be hindered from endangerment. In the same tone, the respondents' positive attitudes toward their local language, Konjonese, play a very crucial role to the speaker number trends and automatically also to the absolute number of speakers. Being proud of their local language, highly appreciate it, and being open-minded are all regarded as contributing factors to the linguistic vitality of Konjonese.

#### **4.4 The Intergenerational Transmission of the Language**

The Intergenerational Transmission of a language plays a very crucial part to the language vitality. Fishman [27] asserted that when the process of intergenerational transmission of the language was disrupted, it could then result in a language shift. In a similar vein, Abtahian, Cohn, and Pepinsky [6] pointed out that the unsuccessfulness of the intergenerational transmission of a language could put that language at risk of endangerment although the language has millions of speakers. The following figures illustrated the pattern of intergenerational language use.

**Figure 8: Pattern of Intergenerational Language Use of Konjonese by the community**



As can be seen from the figure, there is a steady decrease of Konjonese use from the grandparent era to the respondent era in almost all interactions understudy. As such, it can be then deduced that, even though the portion is small, just about 10 points, a language shift is occurring and growing in the community. In a more specific sense, it could be said that the intergenerational transmission processes of Konjonese in the community is regarded unsuccessful. This phenomenon of course will have a negative impact to the linguistic vitality of Konjonese. When this phenomenon keeps on and on and there are no preventive actions done by the concerned parties, such as the governments, the community members, and the likes, it is predicted that Konjonese will extinct one day. However, when this phenomenon is calculated with the previous vitality indicators discussed above, it will denote a contradictory view. The unsuccessfulness of the intergenerational transmission process of Konjonese is supported by the phenomenon discussed in the section 3.2 Domain of Language Use. There is a decrease of the portion of Konjonese use from the old group to the younger one as shown by Figure 4a to 6c. On the contrary, there are two previous sections that provides a counter argument to this unsuccessfulness issue, they are section 3.1 Speaker Number Trends, and section 3.3 Language Attitude of Community Members. Both sections argued that Konjonese is safe from a language shift and endangerment because of the steady increase of Konjo speakers and the positive and contributing attitudes of community members toward their local language, Konjonese.

Luckily, Lee and Van Way's [12] Language Endangerment Index (LEI) that is employed in assessing the language vitality and endangermen of Konjonese has been designed in a such way to work well in such a contradictory view among the vitality indicators understudy, see for instance, Gao [28] who decided to use LEI in assessing the vitality of Miqie in China rather than the other models such as Fishman's GIDS [27], UNESCO

(2003 in [12]), and Lewis and Simons’s EGIDS [29] because she regarded LEI more compactible to the complex situation and characteristics of Miqie language of China.

#### 4.5 The Absolute Number of Speakers

The unavailability of data on the number of Konjo speakers in Statistic Bureau both in Bulukumba Regency and Bonto Tiro Sub-District, the present study obtained these data from Wikipedia. Wikipedia revealed that Konjonese comprises two varieties, highland and coastal Konjo. Highland Konjo is spoken mostly in sub-district of Tinggi Moncong and scattered over in the adjacent areas of Regencies of Gowa and Sinjai. Coastal Konjo is mostly spoken in coastal areas of Bulukumba, Bone, and Southeast Sulawesi. The number of Konjo speakers of the two varieties is around 150.000 for highland Konjo and 170.000 for coastal one. These figures will be used in the assessment of linguistic vitality of Konjonese in Bulukumba Regency.

#### 4.6 The Assessment of the Level of Linguistic Vitality and Endangerment of Konjonese

As mentioned previously, the study will employ Lee and Van Way’s [12] Language Endangerment Index (LEI) in assessing the level of linguistic vitality and endangerment of Konjonese because of its compatibility to the linguistic situation and characteristics of Konjonese in Bulukumba regency.

##### 4.6.1 The LEI Rubric (Taken from [28])

**Table 2: The Language Endangerment Index (LEI) factors and score descriptions**

	5 Critically Endangered	4 Severely Endangered	3 Endangered	2 Threatened	1 Vulnerable	0 Safe
<b>Factor 1: Intergenerational Transmission</b>	There are only a few elderly Speakers.	Many of the grandparent Generation speak the Language, but the younger people generally donot.	Some adults in the community are speakers, But the language is not spoken by children.	Most adults in the Community are Speakers, but childrengenerally are not.	Most adults and some children are Speakers.	All members of the community, Including children, speak the language.
<b>Factor 2: Absolute Number of Speakers</b>	1-9 speakers	10-99 speakers	100-999 speakers	1000-9999 speakers	10,000-99,000 speakers	> 100,000 speakers
<b>Factor 3: Speaker Number Trends</b>	A small percentage of the community speaks the language, and speaker numbers are decreasing Very rapidly.	Less than half of the Community speaks the language, and speaker numbers are Decreasing at an Accelerated pace.	Only about half of community members speak the Language. Speaker Numbers are decreasing steadily, but not at an accelerated pace.	A majority Of community Members speak the Language. Speaker numbers are gradually Decreasing.	Most members of The community speak the language. Speaker numbers May be decreasing, but very slowly.	Almost all community Members speak the language, and speaker numbers are stable or Increasing.
<b>Factor 4: Domains of Use</b>	Used only in a few very specific domains, such as in ceremonies, songs, prayer, Proverbs, or certain limited domestic activities.	Used mainly just in the home and/or with family, and may not be the primary language even in these domains for many community members	Used mainly just in the home and/or with family, but remains the primary language of these domains for many Community members.	Used in some non-official domains along with other languages, and remains the primary Language used in the home for many community members.	Used in most Domains except for official ones such as government, mass media, education, etc.	Used in most domains, Including official ones such as government, mass media, education, etc.

As can be seen from the table, LEI is similar to the nine vitality indicators of UNESCO in terms of the availability description for those factors followed by total scores enabling them to be comparable to the other language situations. Nevertheless, each factor of LEI indicates a more specific level of endangerment and certainty in case of the absence of one particular factor. The following table provides the LEI formulae [28].

**Table 3: LEI formula for evaluating level of endangerment and score interpretation**

**LEI Formula:**

Level of endangerment = [(intergenerational transmission score x 2) + absolute number of speakers score + speaker number trends score + domains of use score] / total possible score based on number of factors used x 100.

Language Endangerment Index	Level of Certainty based on available evidence
81–100% Critically Endangered	25 points possible (100% certain)
61–80% Severely Endangered	20 points possible (80% certain)
41–60% Endangered	15 points possible (60% certain)
21–40% Threatened	10 points possible (40% certain)
1–20% Vulnerable	5 points possible (20% certain)
0% Safe	

**4.6.2 Endangered Levels Criteria of EGIDS, UNESCO, and LEI**

Aimed at having a much clearer pictures about the level of endangerment among the three popular frameworks for assessing the language vitality and endangerment as far as the terminology used is concerned, it is good to have the following table because it juxtaposed the EGIDS, the UNESCO and the LEI frameworks.

**Table 4: The EGIDS and UNESCO frameworks for Language Endangerment Assessment**

Expanded Graded Intergenerational Disruption Scale (adapted from Fishman [27])*				
LEVEL	LABEL	DESCRIPTION	UNESCO	LEI
0	International	The language is used internationally for a broad range of functions.	Safe	Safe
1	National	The language is used in education, work, mass media, and government at the nationwide level.	Safe	Safe
2	Regional	The language is used for local and regional mass media and governmental services.	Safe	Safe
3	Trade	The language is used for local and regional work by both insiders and outsiders.	Safe	Safe
4	Educational	Literacy in the language is being transmitted through a system of public education.	Safe	Safe

5	Written	The language is used orally by all generations and is effectively used in written form in parts of the community.	Safe	Safe
6a	Vigorous	The language is used orally by all generations and is being learned by children as their first language.	Safe	Safe
6b	Threatened	The language is used orally by all generations but only some of the child-bearing generations are transmitting it to their children.	Vulnerable	Vulnerable/ Threatened
7	Shifting	The child-bearing generation knows the language well enough to use it among themselves but none are transmitting it to their children	Definitely Endangered	Endangered
8a	Moribund	The only remaining active speakers of the language are members of the grandparent generation.	Severely Endangered	Severely Endangered
8b	Nearly Extinct	The only remaining speakers of the language are members of the grandparent generation or older who have little opportunity to use the language.	Critically Endangered	Critically Endangered
9	Dormant	The language serves as a reminder of heritage identity for an ethnic community. No one has more than symbolic proficiency.	Extinct	Extinct
10	Extinct	No one retains a sense of ethnic identity associated with the language, even for symbolic purposes.	Extinct	Extinct

(Adapted from Lewis and Simons [29])

As can be seen from the table above, there is an equation of the levels of endangerment of the three frameworks mention above, especially for the terminology used. This is aimed at having the same perception when employing one of these three frameworks in assessing the levels of language endangerment. It is Just like Lewis and Simons [29] when developing Fishman’s GIDS [27], they juxtaposed the draft of EGIDS’s 13 levels of endangerment and UNESCO’s nine levels of endangerment. The researcher managed to adjust the LEI’s 5 levels of endangerment to those two frameworks, EGIDS and UNESCO. Having studied carefully the description of each level of endangerment of the two frameworks, the researcher has to put LEI’s level 1 (vulnerable) and level 2 (threatened) at one slot allowing the LEI’s five levels of endangerment map onto the two frameworks. Moreover, this is also done in such a way because the EGIDS’s and the UNESCO’s frameworks do not distinguish these two terminologies. Threatened for EGIDS is similar to vulnerable for UNESCO.

### **4.6.3 The assessment Process**

The assessment of vitality of Konjonese is performed firstly by scoring the four vitality indicators or factors; the Intergenerational Transmission, the Absolute Number of Speakers, the Speaker Number Trends, and Domains of Language Use, ranging from 0 to 5, the smaller the number, the safer the language under assessment (see Table 2). The scoring is based on both the qualitative and quantitative data discussed above. Next, applying the LEI formulae as in Table 3 above. Finally, after quantifying the scores for each factor employing the formulae, the calculation then results in a score indicating the vitality and endangerment level of Konjonese. The followings are the scoring rationale of the four vitality indicators or factors based on the compilation of questionnaire results and field observation on the three villages understudy and interview some related and concerned party.

#### **Factor 1. The Intergenerational Transmission**

As discussed above in Section 3.4, although the portion is small, there is a steady decrease of the portion of the respondents' use of Konjonese from the grandparent's era to the respondents (see Figure 8). This indicates that a language shift is occurring. Such a decrease of language use portion is also identified in Section 3.2, Domain of Language Use. It is found that there is a decrease of Konjonese portion of use from the old group going down gradually to the younger group. Nevertheless, the respondents' positive attitude towards Konjonese such as being proud of and highly appreciate their local language necessitate the parents to transmit Konjonese to their children. As such, the intergenerational transmission of Konjonese keeps on and on (see section 3.1, and 3.3). These data are taken from questionnaire results. Based on the researcher's field observation in the three villages, Konjonese is effectively and actively used by the community members in any of their daily interaction, including the teenagers and the children when playing with their friends anywhere. As commonly known, when a language is still actively used by the young generation especially the children, the language is regarded safe from endangerment. Based on this phenomenon, the appropriate score given to Factor 1 is 1, vulnerable. As prescribed in LEI rubric, score 1, when most adults and some children are speakers.

#### **Factor 2. The Absolute Number of Speakers**

As mentioned in section 3.5, the number of Coastal Konjo speakers in Bulukumba Regency is about 170.000. As prescribed by LEI rubric, Factor 2, the Absolute Number of Speakers, is scored 0, safe, when the number of speakers is more than 100.000.

#### **Factor 3. The Speaker Number Trends**

The speaker number trends discussed in section 3.1 revealed that there is steady increase of the number of populations of Bulukumba Regency from the year of 2014 up to the year of 2019 (see Figure 3). Although, this figure is not for Konjo speakers in particular, this implies that the increase is automatically also applied to Konjo speakers as the study site is in Bulukumba Regency as well.

On the contrary, based on the data from the Central Statistic Bureau of Bulukumba Regency (2021), it is identified that in three years, there is a slowly decrease of the population of Bonto Tiro Sub-District where the study is carried out. The population of this sub-district in 2017 was 21.742, in 2018 was 21.575, and in 2019 was 21.390. Based on this slowly decrease, the appropriate score for Factor 3 is 1, vulnerable.

#### Factor 4. The Domain of Language Use

As identified in section 3.2, there is a decrease of language use portion of Konjonese by the respondents. The portion is decreasing from the old group to the younger one (see Figure 4a- 6c). Regardless of such a decrease, it is found that Konjonese is relatively effectively used by the community members in their daily interaction, including children at home, at neighborhood, at market, etc. for exception, in official domains such as at classrooms, although Konjo is still used when playing in the yard of the school in break time, at government for official businesses and any formal domains. In this domain, Indonesian is mostly used by the community members. As such, the appropriate score for Factor 4 is 1, vulnerable, as Konjonese is used in most domains except for official and formal ones, such as government, mass media, education, etc.

The following table illustrates the scoring and the assessment process as a whole.

**Table 5. Overall Assessment of Endangerment Factors**

Villages	Factors of Endangerment				Level of Endangerment
	Intergenerational Transmission (1)	Absolute Number of Speakers (2)	Speaker Number Trends (3)	Domains of Use (4)	
Bonto Tiro sub-District: (Batang, Bonto. Bulaeng, and Tamalanrea villages)	1 Vulnerable	0 safe	1 Vulnerable	1 Vulnerable	<b>16 Vulnerable</b>

$$[(\text{factor 1 score} \times 2) + \text{factor 2 score} + \text{factor 3 score} + \text{factor 4 score}]$$

$$\text{Level of Endangerment} = \frac{\text{Total possible score based on number of factors used}}{100} \times 100$$

$$[(1 \times 2) + 0 + 1 + 1]$$

$$\text{Level of Endangerment} = \frac{\text{Total possible score based on number of factors used}}{25} \times 100$$

$$25$$

$$4$$

$$\text{Level of Endangerment} = \frac{4}{25} \times 100 = 16$$

$$25$$

so, the level of endangerment of Coastal Konjonese of Bulukumba regency is 16, which is classified as vulnerable (1 – 20% is vulnerable). The lower the number, the safer the language. (scale of 0 – 100%) (see Table 3 above).

This means that the linguistic vitality of Konjonese of Bulukumba regency is relatively high and as such it could be then declare that Coastal Konjo language in Bulukumba is relatively safe from endangerment.

## 5 CONCLUSION

As it becomes increasingly clear that linguistic vitality of a language involves many interrelated factors. This is also applied to Coastal Konjonese of Bulukumba Regency understudy. The assessment performed above employing the LEI framework has defined that the level of endangerment of this Konjonese is 16, of 0-100% scale. This is categorized as vulnerable. As such, this indicates that the language is relatively safe from endangerment. It is then concluded that the linguistic vitality of Coastal Konjonese of Bulukumba regency is relatively high, although it has been identified a language shift is occurring in the community. There are some interrelated factors contributing significantly to this vitality. Firstly, the language is more concentrated in one area of language users, that is the eastern part of Bulukumba regency. This protects them naturally from the infiltration of other languages as everywhere in the area, Konjonese is actively spoken and heard by the community including the outsiders. In the worst case, Indonesian language is mostly used by the outsiders rather than Buginese, or Makassarese when communicating to the community members. During his stay in the three villages, the researcher's field observation has confirmed this where he has never heard any languages used but only Konjonese when people conversing in public area.

Above all, among the supporting factors, the language attitude of the community members can be regarded as the most crucial one because it could affect the other factors. Being proud of and highly appreciate their own language could result in a positive intergenerational transmission process of the language because the parents feel obliged to transmit the language to their children and someday the children when grown up and having a family will do the same thing. As such, the transmission of the language keeps on and on from one generation to others. At the same time, this phenomenon automatically increases the absolute number of speakers and as such, the speaker number trends are scored positively as well. In a similar vein, the community positive attitude could also contribute positively to the domains of language use. They do not feel embarrassed, disgrace, outmoded and the likes using their own language whenever they communicate to others. This confirmed by the data indicating a large portion of use of Konjonese even at work place which is actually that is the domain of national or official language, Indonesian. Finally, the finding of the study has lent a strong support to the studies mentioned previously including the *Ethnologue* identifying the language status of Coastal Konjo as 6b (threatened). Even though, the word 'threatened' used by the *Ethnologue* sounds negatively especially for lay people, the meaning of the word is actually more or less similar to 'vulnerable'. UNESCO's

framework [12] applies 'vulnerable' for EGIDS's 6b (threatened) (as revealed in Table 4).

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