

Language attitudes of the Konjo community toward the Indonesian language: A sociolinguistics study

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ARTICLE INFO

Received: 28 March 2023
Accepted: 3 July 2023
Available online: 27 October 2023

doi: 10.59400/fls.v5i3.1613

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ABSTRACT: Language attitudes are beliefs, preconceptions, and opinions that speakers have about a language. Additionally, it has been demonstrated that linguistic attitudes affect social interaction's behavioral cooperativeness. In general, behavioral cooperativeness is increased by favorable attitudes toward another person's language diversity, while behavioral cooperativeness is decreased by negative attitudes. Therefore, this study examines the positive or negative the language attitudes of the Konjo language in South Sulawesi. This research aims to analyze the language attitudes of the Konjo Community toward the Indonesian: a sociolinguistics study. A mixed-methods quantitative-qualitative approach was employed using the results of questionnaires and interviews. The data was collected from 135 respondents from various age and education groups. The results showed that most Konjo people in Gantarang have a positive attitude towards Indonesian as the national language. This indicates that Indonesian has been accepted as an official language essential to the Konjo community. However, although Konjo people have a positive attitude towards Indonesian, they still use the Konjo language as their identity language. This shows that the Konjo language is essential to their identity and culture. In addition, using the Konjo language can also strengthen social relations and togetherness among the Konjo people.

KEYWORDS: language attitudes; Konjo community; Gantarang Bulukumba; Indonesia

1. Introduction

Language is a system of conventional spoken, manual (signed), or written symbols employing which human beings express themselves as members of a social group and participants in its culture. Language plays a significant role in the life of a human being and also in a social context. It is essential for humans as a tool in the communication process to explore ideas and emotions. Sapir (1921) states that language is a purely human and non-instinctive method of communicating thoughts, feelings, and desires to employ a system of voluntarily produced symbols. Language always develops from one era to another era as a tool of communication. Nowadays, in society, all people not only use their first language as their mother tongue in their touch but even more than one language, such as a regional or national language, such as the Indonesian language.

The use of Indonesian, regional languages, and foreign languages is regulated in Law No. 24 of 2009. Article 1, paragraph 2 states that Indonesian is the official national language used throughout the territory

of the Unitary State of the Republic of Indonesia, both in social and formal relationships. In comparison, foreign languages are languages other than Indonesian and regional languages, such as English, an international language. In the current state of the Indonesian language, it is crucial to understand the position and function of each language. Indonesian, as the national language and state language, has a critical role in uniting the various tribes and cultures that exist in Indonesia. English as the primary foreign language is essential to fulfill global communication needs. However, local languages are still recognized and given space, such as in some regions that allow local languages to be used as the language of instruction up to the third grade of elementary school.

Indonesian as the national language has a significant role in uniting the various cultures in it. However, local languages are still the language of daily communication for some people in Indonesia, including the Konjo people in Gantarang District, South Sulawesi. Local languages are still used in everyday interactions by Konjo people, which makes research on Konjo people's language attitudes towards the Indonesian language fundamentals. A positive attitude towards Indonesian and local languages is a must. Both are equally important and should be valued as part of the identity and cultural wealth of the Indonesian nation. Therefore, Indonesian citizens are expected to uphold these two languages and be able to use them properly and correctly according to the context and situation.

Konjo is a regional language with distinctiveness for its speakers. It is used as a symbol of the identity of the Konjo speech community, which has been transferred from generation to generation as a mother tongue. Konjo language is a sub-family of Makassar, part of South Sulawesi. People speak Konjo in Bira Village, Ara, Bonto Bahari Sub-district, Possi Tanah Village, Kajang Sub-district, Bulukumba District, South Sulawesi Province. Konjo language consists of three dialects, namely Bira dialect, Ara dialect, and Kajang dialect, with the percentage of differences between these dialects ranging from 61%–67%. Based on the results of dialectometric calculations, the Konjo isolect is a language with a percentage between 81%–100% when compared to existing languages in South Sulawesi; for example, compared to Makassar language has a percentage difference of 88% (Sasmita, 2018).

Konjo language has a function and position as the primary language of the Konjo-speaking community in Gantarang District, Bulukumba Regency, which can facilitate communication between communities so that the purpose of communication can take place properly. In addition, the Konjo language is also a symbol of customs, traditions, and culture still maintained by the community. This can be seen in the use of the Konjo language in religious rituals such as wedding rituals, aqiqah, circumcision, lectures, and also sermons. Likewise, in cultural rituals such as *addicting Balla* (cooling the house), *palette Balla* (moving house), *panning ri ere* (bringing offerings in the river), *sapu batting* (seven-month ritual), and other rituals (Indarwati, 2022).

Based on the results of the literature review, several studies are related to the use of the Konjo language as a cultural identity in South Sulawesi. From the analysis of some of these findings, it can be concluded that the Konjo language tends to decline and switch to Indonesian; the Konjo language is used in the family environment or certain traditional events. The younger generation is more dominant in using Indonesian as the primary language in daily communication. The impact of this prevalent use of Indonesian is the loss of the Konjo language as their native language and cultural identity. This is because many native Konjo speakers no longer use and pass on the language to the next generation, so the rich treasures of culture, thought, and knowledge of the Konjo language are threatened with extinction.

According to Amalia's research findings, in the globalization era, regional languages have begun to fade in drastic ways. For example, the Konjo language is rarely heard in the modern era. Where

conditions continue to run, it is not impossible, but in the next few years, the Konjo regional language will become extinct due to the erosion of modern times. Modernity in life has led to the development of technology and science, which have changed people's lives in terms of communication. Konjo language tends to be regarded as old-fashioned or plebeian and is increasingly not used in touch; at least, that is one of the consequences of not being used in modern society today. Its developed and civilized societies prefer Indonesian with a mixture of foreign languages in their daily communication. That is what makes the regional language no longer arranged in culture (Amalia, 2019).

This study aims to provide an overview of the language attitudes of the Konjo people in Gantarang District, Bulukumba, towards the Indonesian language. In this context, this research is expected to significantly contribute to developing the Indonesian language and preserving local languages in Indonesia. A positive attitude towards both languages must be held. Both are equally important and should be valued as part of the identity and cultural wealth of the Indonesian nation. Therefore, as Indonesian citizens, we are expected to uphold both languages and be able to use them both properly and correctly according to the context and situation. One of the efforts to maintain and preserve the Konjo language as part of cultural identity is using the Konjo language more often, both in daily conversation and in formal events. However, using Indonesian is also essential to master for education and future employment. Therefore, their attitude towards Indonesian is also increasingly positive.

There are two factors that cause the language attitude phenomenon to occur. Firstly, there are still many language users who need to be made aware of preserving Konjo and Indonesian as an identity. Secondly, the linguistic factor is that many native speakers of local languages no longer use and pass on the language to the next generation. So that the treasures of cultural wealth, thought, and knowledge of regional languages are threatened with extinction.

Considering the above contents, the investigation of the language attitude of the Konjo people towards language in Gantarang Bulukumba, Indonesia sociolinguistics study is important. In this case, this study also explores the factors that may influence their attitude, such as language loyalty, language pride, and awareness of the norm.

2. Theoretical background

2.1. Sociolinguistics

Sociolinguistics comes from sociology and linguistics. Sociology is an objective study of humans in society, institutions, and social processes that occur in society, while linguistics is a field of linguistics or science that studies language as an object of study. Thus, sociolinguistics is an interdisciplinary study of language concerning the use of language itself in society (Chaer and Agustina, 2004). Sociolinguistics is a vast field of science and can be used to describe various ways of studying language. Sociolinguistics is a science that connects language factors with social factors with specifications in practical language use (Yendra, 2018). Based on this, sociolinguistics concerns the language used by society by understanding the structure of language and the function of language in communication. Understanding language cannot be done by listening to the language used by the community at a glance. However, we must recognize and understand the characteristics of language, language variation, the function of language variation, and language users because these three elements are interrelated when interacting, changing, and changing each other in a speech community.

Furthermore, Fishman (Chaer and Agustina, 2014) states that “the sociology of language focuses upon the entire gamut of topics related to the social organization of language behavior, including not

only language usage per se, but also language attitudes, over behavior toward language and language users.” Trudgill (1974) states that sociolinguistic is that part of linguistics concerned with language as a social and cultural phenomenon. Furthermore, Criper and Widdowson suggest that sociolinguistics is the study of language in operations; its purpose is to show how the conventions of language use relate to other aspects of culture (Chaer and Agustina, 2014). At the same time, Hudson (1980) states that sociolinguistics studies language concerning society. He further said that the sociology of language is the study of society concerning language. Sociolinguistics is the study of the characteristics of language variation, the functions of language variation, and language users because these three elements constantly interact and change each other in a speech community. That is, with the existence of social, cultural, and situational backgrounds, different speech communities can determine their respective language use (Ramaniyar, 2014).

In general, sociolinguistics studies bilingual or multilingual communities. Language socialization is also related to this situation because in interacting and socializing, of course, other languages or other varieties are also used in daily communication as a companion and comparison. From these descriptions, sociolinguistic studies include three things: language, society, and the relationship between language and society. Sociolinguistics examines language in relation to the speakers of the language as members of society and how the language is used to communicate between members of society with one another.

2.2. Language attitude

One of the studies in sociolinguistics is about linguistic facts that occur in speech society, one of which is language attitudes. Language attitude relates to the motivation to learn a language and is basic politeness in communicating in a particular context. Language attitudes include mental attitudes and behavioral attitudes, which can be observed through language and speech behavior (Sukma, 2017).

According to Rokeach (Sumarsono, 2011), attitude is not momentary but lasts relatively long. Attitudes are networks of beliefs (cognitions) and values that guide a person to act or react to an object according to the values he or she professes.

Language attitude is a mental position or feeling towards one’s language or the language of others (Kridalaksana, 2001). In Indonesian, the word attitude can refer to body shape, upright standing position, behavior or gestures, and actions or actions carried out based on views (stances, beliefs, or opinions) in reaction to the existence of a thing or event. Language attitudes can be observed through language behavior or speech behavior. However, in this case, it also applies that not every speech behavior reflects language attitudes. Vice versa, language attitudes are not always reflected in speech behavior. The distinction between language (*langue*) and speech (*parole*) (de Saussure, 1976), hence the indirectness of the relationship between language attitudes and speech behavior, became even more precise. Language attitudes refer to the language as a system (*langue*), while speech behavior is more likely to refer to the use of concrete language (*parole*).

Attitude is a psychiatric phenomenon that usually manifests in the form of actions or behaviors. Attitude cannot be observed directly. To observe attitudes can be seen through behavior, but various research results show that what appears in behavior does not always indicate attitude. Vice versa, a person’s attitude is not always reflected in his behavior. Fasold (1984) suggests that in sociolinguistic studies, the definition of language attitudes is often broadened to include attitudes toward speakers of a particular language. Expanding the definition may allow all language-related behaviors, including attitudes toward language retention, to be explained.

Garvin and Mathiot (1968) formulated three positive characteristics of language attitudes, namely:

- a. Language loyalty encourages people of a language to maintain their language and, if necessary, prevent the influence of other languages.
- b. Language pride encourages people to develop their language and use it to symbolize community identity and unity.
- c. Awareness of the norm that encourages people to use their language carefully and politely is a significant factor in their influence on language use activities.

Garvin and Mathiot (1968) identified several features of negative language attitudes in language users, namely:

- a. A lack of passion or drive to maintain the language independence of a person or group of members of a language community can indicate that loyalty to the language begins to weaken. Eventually, the language may disappear altogether.
- b. There is no sense of pride in one's language and shifting pride to another language that does not belong to him.
- c. Unawareness of language norms that affect almost all language behavior, including lack of encouragement or feeling called to maintain language properly and politely.

However, it should be noted that these characteristics are not the only factors that can influence the language attitude of a person or community group in using a particular language. Many other factors, such as social, political, and economic factors, can influence language attitudes.

A negative attitude towards a language can occur when a person or group loses pride in their language and switches to another language that does not belong to them. Factors influencing these attitudes include political factors, ethnicity, race, prestige, the perception that the language is too complicated, and so on. Attitude toward language is essential in supporting a person in successfully learning a second language. The attitude can be positive or negative and can be attached to someone learning a language (Lukman, 2019).

3. Methodology

3.1. Research design

Mixed-methods design is applied in this research; it is more than simply collecting and analyzing quantitative and qualitative data; it also involves the use of both approaches in tandem so that the overall strength of a study is more significant than either quantitative or qualitative research (Creswell and Poth, 2007). Mixed methods are a research method that combines both qualitative and quantitative research methods in one research activity in order to obtain more comprehensive, valid, reliable, and objective data. A mixed-methods approach is required to answer the question formulations already summarized in this paper. Qualitative methods can answer the formulation of the language of attitude toward Indonesian and quantitative methods can answer the formulation of the responses of the Konjo community through questionnaires. This idea is done to uncover problems in the field that will provide each martial arts academy with a new understanding as an option to solve the problem (Sugiyono, 2013).

3.2. Respondent

In this study, the data source sample was a person with power and authority in the social situation or objects under study power and authority in the social situation or object under study so that it can "open the door" wherever the researcher will collect data.

Spradley suggests that the social situation for the initial sample is strongly recommended as a social situation in which it becomes a kind of estuary of many other domains (Spradley, 1997). Furthermore, it stated that the sample as a data source or as an informant should fulfill the following criteria (Faisal, 1990): (1) those who master or understand something through the process of enculturation so that something is not just known but also lived; (2) those who are classified as still being involved in the activities that are being researched; (3) those who have adequate time to be asked for information; (4) those who do not tend to convey their own “packaged” information themselves; (5) those who are initially “quite unfamiliar” with the researcher and therefore more appealing to be used as a kind of teacher or resource person. By the population target, researchers should decide on a sample for the study. Sample refers to a sub-group of the target population, which was taken to be generalized. Ideally, the selection of the sample was those persons.

Based on the explanation above, this study used socio-historical and demographic data provided by members of the Konjo community. Quantitative data was gathered via a written questionnaire administered to 135 participants who were selected using multi-stage sampling and taken randomly from who have the age of over 18 years and still live in the Gantarang District, Bulukumba, South Sulawesi.

3.3. Research instrument

In this study, the researcher used two tools to collect data. The first instrument was an interview, and the last was the questionnaire employed to enumerate the data on the language attitudes of the Konjo community toward the Indonesian language in Gantarang Bulukumba, Indonesia. The research instruments could explain as follows:

An interview is a conversation with a specific purpose. The conversation is carried out by two parties, namely the interviewer (interviewer) who asks questions and the interviewee who provides answers to the questions (Semiawan, 2010). The main characteristic of interviews is direct face-to-face contact between the information seeker and the source of information. Structured interviews are used as a data collection technique when the researcher or data collector knows with certainty what information will be obtained. Therefore, in conducting interviews, data collectors have prepared a research instrument in the form of written questions and prepared a research instrument in the form of written questions. This nonstructural interview gives each respondent a different question, and the data collector records it. In this study, the researcher used semi structured interview to collect the data from participants who were selected and taken randomly from aspects group, they are education, family, hospital, civil servant, and government.

In this study, the instrument used to collect data was a questionnaire. The questionnaire used in this study was developed with a Likert model attitude scale. The Likert scale used is a scale in the form of a checklist. This means that in filling out the questionnaire, the respondent is asked to provide a checklist mark according to the circumstances experienced by the respondent. There are several stages used to compile the questionnaire in this study, namely as follows: (1) make a questionnaire grid; (2) make a questionnaire; (3) scale scoring. The questionnaire consisted of 10 items on language attitudes to the Indonesian language, such as loyalty, language pride, and awareness of the norm.

3.4. Data analyses

Data analysis is the process of analyzing data using a variety of techniques. The researcher analyzed the data collected to answer the questions raised in the research question. In this study, researchers analyzed the data using Miles and Michael Huberman's (1994) qualitative data analysis, which consists

of three stages: data reduction, displaying data, and conclusion.

After that, the writer collected the data from the close-ended questionnaire and counted the simple statistics to determine the percentage and the mean. Following are the various stages of quantifiable data analysis techniques. In analyzing the data, the researcher used SPSS (Statistical Package for the Social Sciences) version 23.0 of computing the descriptive data to analyze the data obtained from the questionnaire.

4. Finding and discussion

4.1. Language attitudes of the Konjo community toward the Indonesian language in Gantarang Bulukumba, Indonesia

Based on the questionnaire results, it was distributed to 135 respondents who were the research sample. Here are some statements related to the language attitude of the Gantarang people toward Indonesian seen from the aspect of language loyalty.

4.1.1. Language loyalty

Once the regional language is mastered, Indonesian should be taught as a second language to children at home.

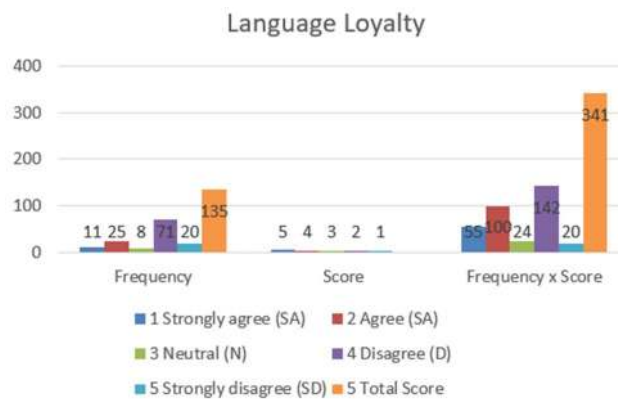


Figure 1. Regional language is mastered, Indonesian should be taught as a second language to children at home.

Figure 1 shows that most respondents (52.2%) disagreed with a statement, with 14.9% expressing strong disapproval. Only a tiny percentage of respondents (12.6% and 18.7%) expressed strong agreement and approval, while as many as 6% of respondents expressed a neutral stance. Table 1 explains the frequency and value of respondents' opinions regarding the statement that "Indonesian is easier to use than regional languages".

Table 1. Indonesian is easier to use than regional languages.

| No. | Response | Percentage (%) |
|-----|-------------------|----------------|
| 1 | Strongly agree | 18.7 |
| 2 | Agree | 12.6 |
| 3 | Neutral | 6 |
| 4 | Disagree | 52.2 |
| 5 | Strongly disagree | 14.9 |
| | Total | 100 |

To find out language attitudes related to loyalty to the regional language is mastered, Indonesian should be taught as a second language to children at home; the researchers have interviewed several

parents regarding the use of Konjo language in daily life, and based on the results of the interviews found the following opinions:

Datum 06 of I1 interview

I: *Bahasa Indonesia juga, tapi biasa kucampur sama bahasa Konjo juga.* (Indonesian too, but I usually mix it with Konjo too). Many Konjo families use Bahasa Indonesia and Konjo as their daily language.

Indonesian is only used as a complementary language in daily communication at home.



Figure 2. The frequency of language loyalty is a complementary language in daily communication at home.

Figure 2 above shows that a total of 48.9% of respondents expressed disapproval, and 10.4% expressed strong disagreement with the statement that Indonesian is only used as a complementary language in daily communication at home. Meanwhile, 24.4% of respondents agreed, and 8% strongly agreed with the statement, while the rest 8.3% of respondents chose to be neutral regarding the statement. Table 2 explains the frequency and value of respondents' opinions regarding the statement that "Indonesian is only used as a complementary language in daily communication at home".

Table 2. The frequency of language loyalty is a complementary language in daily communication at home.

| No. | Response | Percentage (%) |
|-----|-------------------|----------------|
| 1 | Strongly agree | 10.4 |
| 2 | Agree | 48.9 |
| 3 | Neutral | 8.3 |
| 4 | Disagree | 24.4 |
| 5 | Strongly disagree | 8 |
| | Total | 100 |

Datum 06 of I2 interview

I: *Bahasa Indonesia juga, tapi biasa kucampur sama bahasa Konjo juga. Kalau tidak diajar memangki bahasa Indonesia waktu kecil, susahmi nanti kalau sekolahki kodong. Nanti dia malu-malu sama temannya. Baru nanti tidak paham bahasa Indonesia krn buku-buku kan berbahasa Indonesia.* (Indonesian too, but I usually mix it with Konjo too. If I wasn't taught to speak Indonesian as a child, it would be difficult when I went to school. He will be shy with his friends. Then he won't understand Indonesian because the books are in Indonesian).

It means that Konjo and Indonesian are their daily languages, but some parents teach Indonesian more often because children can better study school books by mastering Indonesian. Parents also believe children can learn more about Konjo when they mix with the neighborhood. Parents assume that teaching Indonesian should be prioritized, given that formal education in Indonesia uses Indonesian as the language for learning. Textbooks are also written in Bahasa Indonesia, not the local language. Teaching local languages to children is important; it is also essential for daily communication and

maintaining local culture. However, to make it easier for children, Indonesian should be prioritized.

Loyalty to one's language is typically demonstrated by a desire to uphold cultural norms associated with that language and a desire to preserve an identity expressed through the use of that language. Even in difficult circumstances, those who are dedicated to a language will try to keep it alive. Language loyalty encourages the people of a language to maintain their language and, if necessary, prevent the influence of other languages. Therefore, the total value of loyalty or loyalty of the Konjo community in Gantarang District to Indonesian is 52.4% which can be categorized as positive.

4.1.2. Language pride

Indonesian as the nation's identity.

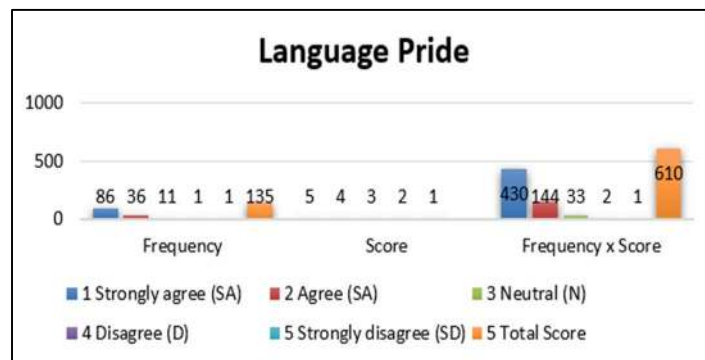


Figure 3. Indonesian as the nation's identity.

From the **Figure 3**, it can be seen that most respondents strongly agreed with the statement given, followed by respondents who agreed. Only a tiny percentage of respondents expressed disagreement or strongly disagreed with the statement. At the same time, the rest chose to be neutral regarding the statement. **Table 3** shows the frequency and value of respondents' attitudes toward the statement.

Table 3. Indonesian as the nation's identity.

| No. | Response | Percentage (%) |
|-----|-------------------|----------------|
| 1 | Strongly agree | 64.2 |
| 2 | Agree | 26 |
| 3 | Neutral | 7.3 |
| 4 | Disagree | 2.5 |
| 5 | Strongly disagree | 0 |
| | Total | 100 |

Datum 05 of I1 interview

I: Kalau di kelas, pasti kami pakai bahasa Indonesia mengajar dan untuk menjelaskan materi pelajaran. Bahasa Indonesia perlu diajarkan supaya kalau keluar daerah, bisa ji komunikasi dengan orang lain selain sukunya. (In class, we use Indonesian to teach and to explain the subject matter. Indonesian needs to be taught so that when you leave the area, you can communicate with people other than your own tribe).

Language Indonesian is the national identity of the Indonesian nation. The reason is that the Indonesian language is a characteristic that belongs to Indonesia, which philosophically distinguishes the Indonesian state from other countries. Diversity language, as a result of the diversity of tribes, groups, races, and ethnicity, is the national identity of the State of Indonesia, which is then united with the Indonesian language as the official language that is used throughout the territory of the Unitary State of the Republic of Indonesia.

Prouder to use Indonesian than regional languages.

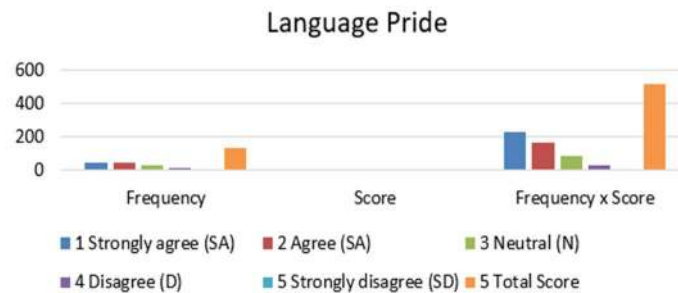


Figure 4. The frequency of prouder to use Indonesian than regional languages.

Based on the **Figure 4** show that about 33.8% of respondents said they strongly agreed, and 30.8% agreed with the statement above. 21.1% of respondents chose a neutral stance, 12% disagreed, and the remaining 2.3% expressed strong disapproval. From the **Figure 4**, it can be seen that most respondents expressed strong agreement or agreement with the statement, while most of the rest chose to be neutral. Only a tiny percentage of respondents expressed disagreement or strongly disagreed with the statement. **Table 4** shows the frequency and value of respondents' attitudes toward the statement.

Table 4. The frequency of prouder to use Indonesian than regional languages.

| No. | Response | Percentage (%) |
|-----|-------------------|----------------|
| 1 | Strongly agree | 33.8 |
| 2 | Agree | 30.8 |
| 3 | Neutral | 21.1 |
| 4 | Disagree | 12 |
| 5 | Strongly disagree | 2.3 |
| | Total | 100 |

Datum 06 of I2 interview

I: *Kalau tidak diajar memangki bahasa Indonesia waktu kecil, susahmi nanti kalau sekolahki kodong. Nanti dia malu-malu sama temannya.* (I wasn't taught to speak Indonesian as a child, it would be difficult when I went to school).

Linguistic pride is the feeling of confidence in one's ability to communicate with others in one's group by utilizing the Language one has chosen. Therefore, the total value of pride in the language of the Konjo community in Gantarang District towards Indonesian is 83.5% which can be categorized as positive.

$$\text{The value of language pride: } \frac{610 + 517}{2} = \frac{1126}{2} = 567 \times 100 = 83.5\%$$

4.1.3. Awareness of the norm

If children use the wrong Indonesian, they should be reprimanded and corrected.

Based on **Figure 5**, it finds that as many as 85.2% of respondents agreed with the statement given, with details of 47.4% strongly agreeing and 37.8% agreeing. Meanwhile, only 5.2% of respondents said they disagreed, and 2.2% strongly disagreed; respondents expressed a neutral stance as much as 7.4%. Although most respondents support this statement, further analysis is needed to understand more deeply what factors influence respondents' attitudes toward the statement. **Table 5** explains the frequency and

value of respondents' opinions regarding the statement, "If children use wrong Indonesian, they should be reprimanded and corrected."

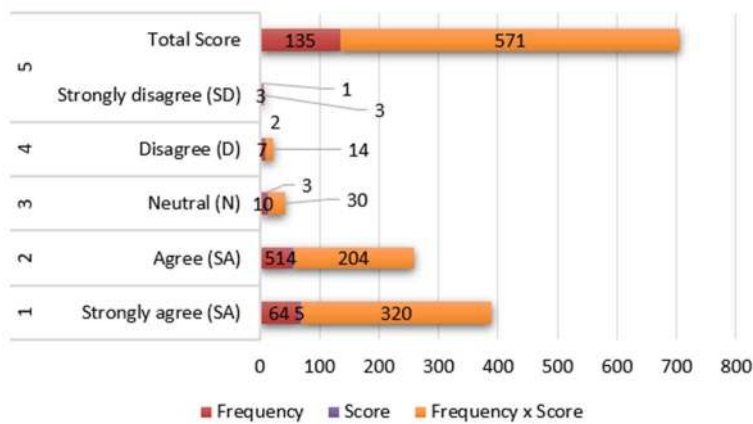


Figure 5. The frequency of awareness of the norm.

Table 5. The frequency of awareness of the norm.

| No. | Response | Percentage (%) |
|-----|-------------------|----------------|
| 1 | Strongly agree | 47.4 |
| 2 | Agree | 37.8 |
| 3 | Neutral | 7.4 |
| 4 | Disagree | 5.2 |
| 5 | Strongly disagree | 2.2 |
| | Total | 100 |

Based on the results of interviews with teachers and parents, they stated that "If children use wrong Indonesian, they should be reprimanded and corrected, especially in-class learning activities, by correcting students' mistakes; this will reduce errors in using Indonesian when communicating both outside and inside." The aim is that students are accustomed to using Indonesian well and correctly. Supported by Yusuf and Sugandhi (2014), they stated that language is a means of communicating with others.

This definition includes all communication methods where thoughts and feelings are expressed in oral, written, gesture, or motion form using words, symbols, pictures, or paintings. Through language, every human can get to know himself, his neighbors, the surrounding nature, science, and moral or religious values. Children's language development is strengthened at school by providing mother tongue and Indonesian language lessons. By giving language lessons at school, students are expected to be able to master and use it as a tool to communicate well with others, express their thoughts, feelings, attitudes, or opinions, and understand the contents of any reading material they read (Yusuf and Sugandhi, 2014).

Indonesian is easier to use than regional languages.

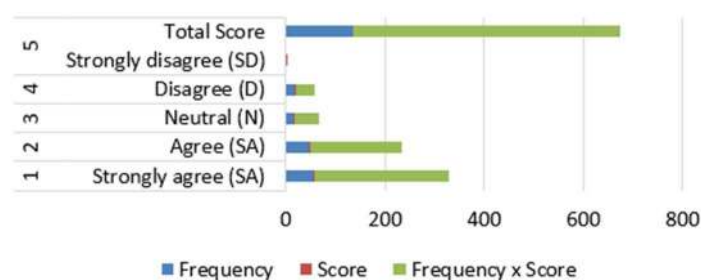


Figure 6. The frequency of Indonesian is easier to use than regional languages.

Figure 6 shows that as many as 74.1% of respondents agreed with the statement given, with details of 40% strongly agreeing and 34.1% agreeing. Meanwhile, 14.1% of respondents said they disagreed, and the remaining 11.9% said they were neutral to the statement. The results of this survey show that most respondents support the statement, although a small percentage disagree. In addition, the percentage of neutral respondents also needs to be considered because it can show that the statement is still controversial or needs to be fully understood by some respondents. **Table 6** shows the frequency and value of respondents' attitudes toward the statement.

Table 6. Indonesian is easier to use than regional languages.

| No. | Response | Percentage (%) |
|-----|-------------------|----------------|
| 1 | Strongly Agreeing | 40 |
| 2 | Agreeing | 34.1 |
| 3 | Neutral | 11.9 |
| 4 | Disagreed | 14 |
| 5 | Strongly Disagree | 0 |
| | Total | 100 |

Based on observations and interviews that researchers have conducted, Indonesian is easier to learn because there are many media to learn, including mobile phones. Widodo (2022) stated that Indonesian spelling does not use any regional alphabet in Indonesia. It is written using Latin letters that are already used internationally. This allows Indonesian to be quickly learned because the pronunciation is in accordance with the letter symbol. Indonesian is also relatively easy to adapt to foreign terms by doing absorption, including English terms that are widely absorbed into Indonesian. The value of awareness of the existence of language norms:

$$571 + 540 = \frac{1111}{2} = \frac{5.555}{675} \times 100 = 82.3\%$$

Therefore, the total value of awareness of the norm in the language of the Konjo community in Gantarang District towards Indonesian is 83.5% which can be categorized as positive. The conclusions of the three values can be seen in **Figure 7**.

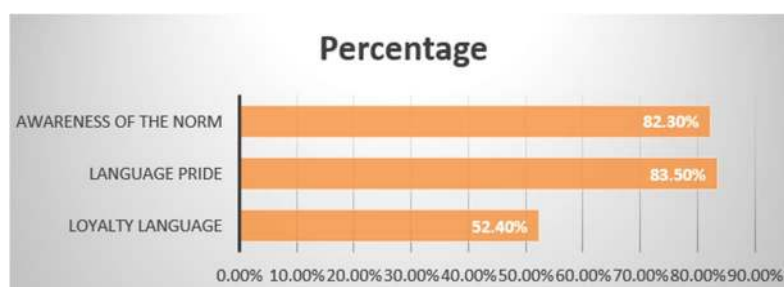


Figure 7. Language attitude.

Language attitudes are generally manifested in language users' behavior towards language. The relationship between language attitudes and language maintenance can be explained in terms of recognition of the behavior of language users. In sociolinguistic studies, language attitude refers to the behavior or actions taken based on the view as a reaction to the existence of a phenomenon towards language use. View as a reaction to the existence of a phenomenon against the use of a particular language by language speakers by Garvin and Marthiot (1968) put forward three main features of language attitude, including language loyalty, language pride, awareness of language norms, and the existence of language norms. Language attitudes are essential in supporting the survival of a language

survival or preservation of a language. Understanding Indonesian following rules and rules of Indonesian language that are good and correct is needed for all Indonesian language users so that they have a positive attitude in maintaining their language all users of Indonesian so that they have a positive attitude in using Indonesian. A positive attitude towards Indonesian can be shown in the form of language loyalty, language pride, and awareness of the norms of the Indonesian language in Gantarang Bulukumba, Indonesia.

5. Conclusion

Language attitude is a mental position or feeling towards one's own language or the language of others. Language attitude is a supporting factor for optimizing the role and position of Indonesian as a strengthener of national identity. Positive attitudes towards the Indonesian language must continue to be improved. Language attitude contains an integration between an attitude of respect and fundamental glorification and an attitude of obedience to the nation's agreement on the role and position of the Indonesian language. This will also be in line and equal to the improvement and strengthening of the attitude of togetherness in fostering, maintaining, and enhancing the dignity of the nation and state of Indonesia through the idealism of the Indonesian language. A positive attitude to Indonesian is the use of Indonesian following language rules and following the linguistic situation.

Based on the study's results, the Konjo people's language attitude towards Indonesian can be seen from three aspects: loyalty, pride, and awareness of language norms. From the study's results, the value of Konjo people's loyalty to Indonesian was 52.4%, the value of pride in using Indonesian was 83.5%, and awareness of language norms was 83.5%. The value of these three aspects can be categorized as positive because the value is above 50%. However, although the value of loyalty is still lower when compared to the value of pride and awareness of the existence of language norms, it can actually be considered natural. Because the Konjo people also remain loyal to using their regional language, namely the Konjo language. Therefore, the value of loyalty still needs to be lowered and cannot be used as a benchmark that the Konjo community does not have loyalty to Indonesian.

Author contributions

Conceptualization, II and NN; methodology, LL; software, II; validation, LL, II, and HS; formal analysis, NN; investigation, II; resources, LL; data curation, HS; writing—original draft preparation, II; writing—review and editing, LL; visualization, HS; supervision, NN; project administration, HS; funding acquisition, II. All authors have read and agreed to the published version of the manuscript.

Conflict of interest

The authors declare that they have no conflict of interest. Conflict of interest can arise when there is pressure to replace the Konjo language with Indonesian in education, government administration, or the economic sector but it can lead to dissatisfaction and a sense that the Konjo language is being ignored or treated unfairly. It is important to respect and understand the Konjo community's stance on the Indonesian language. Efforts should be made to promote multilingualism and multiculturalism while supporting the preservation and development of the Konjo language as a valuable cultural heritage.

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