



Survival Wolio Language in Adulthood in Baubau City: Sociolinguistic Study



La Ino^a
Sri Suryana Dinar^b
Yunus^c
Harmin^d

Article history:

Received: 10 January 2017
Revised: 8 August 2017
Approved: 21 October 2017
Published: 1 November 2017

Keywords:

Wolio;
Survival;
Adulthood;
Sociolinguistic;

Abstract

The article is the result of a study that discusses the survival of Wolio language in adolescence in Baubau City. The focus of this study is adults aged between 17-20 years. As for the domain of the question is the family, association, education, government, transactions, neighbors, religion, culture, art. In this research, the approach used is the sociolinguistic approach. In this case, the approach (approach) of sociology, namely the study of language in the social context, which is studied is the behavior of groups rather than individual behavior. In analyzing the data is done by calculating the percentage following the calculation pattern, that is the calculation based on the number of incoming answers) The results are found Wolio language Based on the analysis shows that in the adult category the tendency of the use of Wolio language has been in the category even though on the defense side still last.

2455-8028 ©Copyright 2017. The Author.
This is an open-access article under the CC BY-SA license
(<https://creativecommons.org/licenses/by-sa/4.0/>)
All rights reserved.

Author correspondence:

La Ino,
Halu Oleo University-Indonesia
Email address : unhalu39@yahoo.co.id

1. Introduction

Wolio language is one of the regional languages that have a wide usage area, the local language is not only used by the community in the palace, the surrounding community such as certain areas in the city of Bau-Bau able to speak Wolio. People in the area often use Wolio language as a native language whose speakers include: Bau-Bau, Gu, Batauga, Mawasangka, Wangiwangi, Kaledupa, Tomia, and Binongko (Kasseng, et.al, 1987: 8). In addition to the use as a major communication tool in everyday life, Wolio language is also used in various activities, for example in marriage ceremonies, traditional ceremonies, and the process of buying and selling in traditional markets. Thus in those areas, Wolio language has a quite important function. Given its important

^a Halu Oleo University-Indonesia

^b Halu Oleo University-Indonesia

^c Halu Oleo University-Indonesia

^d Halu Oleo University-Indonesia

function, it is natural that the language Wolio needs to continue to be fostered and developed with coaching efforts intended for people speakers of Wolio language properly and correctly. Through the development activities are expected Wolio language to function properly with the rhythm of the development of the user community.

Wolio language still plays a role and has an important position in the community of its citizens. Therefore, the language of Wolio needs attention, maintenance, and guidance, especially in the business of development and development of Indonesian language in general and the development of linguist theory in particular. In the explanation of the 1945 Constitution article 36 states that the local languages are still used as a liaison that is alive and nurtured by the state because the languages are part of a living Indonesian culture.

As a cultural element that lives and has a special role in the ethnic group concerned, the local language becomes the main source of vocabulary emphasis in Indonesia as an introduction and early coaching, maintenance, and development of Wolio language at the primary school level as local content subjects.

2. Research Methods

Concept and Theory

Sociolinguistics is a branch of interdisciplinary linguistic science that is a combination of sociology and linguistics. As we all know, sociology is the study of how society takes place, takes place, and persists. While linguistics is a field of science that studies the language. Simply put, sociolinguistics can be interpreted as a field of interdisciplinary science that studies the language in relation to the use of that language in society.

Sociolinguistics is a branch of interdisciplinary linguistic science that is a combination of sociology and linguistics. As we all know, sociology is the study of how society takes place, takes place, and persists. While linguistics is a field of science that studies the language. Simply put, sociolinguistics can be interpreted as a field of interdisciplinary science that studies the language in relation to the use of that language in society.

The term sociolinguistic it self-emerged only in 1952 in the work of Haver C. Currie which suggests the need for research on the relationship between speech behaviors with social status (Dittmar 1976: 127). This applied sociolinguistic science provides knowledge of how to use language in certain aspects or social terms. Fishman, a sociolinguistic expert who has a very large share in sociolinguistic studies, says that the question in sociolinguistics is "who speak, what language, to whom, when, and to what end". The variety of languages that exist in society is created because of social differences in society. Language in sociolinguistic science is not approached to the extent of language as in general linguistic science but is approached as a means of interaction or communication in human society.

A research method in this study the approach used is the sociolinguistic approach. In this case, the approach (approach) of sociology, namely the study of language in the social context, which is studied is the behavior of groups rather than individual behavior (Sudaryanto, 1993). Furthermore, in collecting data used survey method, namely research methods to collect and analyze social data through questionnaires or questionnaires are very structured and detailed with the aim of obtaining information from a large number of respondents who are considered representative of the population. In the meantime, the technique used was survey questionnaire technique using semi-open questions (still possible additional answers). Questionnaires (questionnaires) are prepared first based on the problems and objectives to be achieved in this research. The questionnaire was then shared with the respondents. Respondents filled out questionnaires without mentioning names with the expectation of respondents being honest and open did not hesitate and did not feel afraid to fill out and answer questions in the questionnaire. Questionnaires that have filled the respondents into data that is ready to be processed (Astar et al., 2003) and data are analyzed quantitatively.

Language is one of the most distinctive features of humanity that distinguishes it from other beings (Nababan, 1984: 1). Traditionally language is a tool for interacting or a means to communicate, in the sense of a tool for conveying thoughts, ideas, concepts or feelings (Chaer and Agustina, 1995: 19). Thus, the most basic language function is a communication tool, ie as a means of intercultural communication and a tool for conveying the mind.

Language comes and develops with its speaker community. In its development, language always experiences a variation of usage. Language variation is a form of change or difference from various linguistic manifestations, but not against the rules of language (Ohoiwutun, 2007: 46). Language variation occurs in the linguistic system itself and outside the language system. Language variation is caused by the existence of social interaction activities conducted by the community or a very diverse group and because of its nonhomogeneous speakers. In

addition, the variation of language in the community is influenced by social interaction activities conducted by a very diverse society (Chaer, 2004: 62).

Speakers of language use language to convey ideas, ideas, and opinions in various ways and opportunities. Different speakers cause the form of language varies greatly.

Nababan (1991: 14) suggests that variations of language with respect to its use, its use or function is called functional, variant or register. Such variations are typically discussed in terms of their field of use, style, the degree of formality and means of use. Language variations based on the usage field concerning the language it is used for what purpose or a particular field. Variations of language that exist in the speech community can be distinguished by the speaker and its use. Based on the speaker includes who use the language, where he lives, how his social position in society, what gender, and when the language is used. Based on the user means, what language is used for what, in what field, what path and tool, and how the situation is formal.

Indonesian society is a bilingual or bilingual society, which is a society that uses two languages in communicating. In the process of communication, Indonesian people master the Indonesian language as a national language in addition to their respective regional languages. Both languages are sometimes used in everyday life simultaneously, both orally and in writing. Such situations allow for variations in language. The variation of language can be seen in the use of Indonesian language which is inserted by the vocabulary of regional language

In analyzing the data is done by calculating the percentage following the calculation of Muhajir (1979), that is a calculation based on the number of incoming answers. The consideration is that each question may not be answered by the respondent. The percentage will be presented in two digits behind the comma. After analyzed, the data in this study are arranged in table form. Arrangement in tabular form or tabulation is an advanced stage in a series of data analysis process (Koentjaraningrat, 1993). Incoming data was first recorded, then adjusted to the groupings that have been done then drawn in the combined numbers used as the basis of the analyst. From the results of data processing will show certain trends that are then incorporated into tabulation tables and graphs. The result of the tabulation of social identity factors such as ethnicity, age, gender, education level and socio-economic background of respondents.

Relating to the measurement scale in analyzing the data in this study used the scale of nominal, ordinal, interval, and ratio (Nasution, 2007). In this case, the nominal scale is limited to the label given to the categories of sex, age, family status, occupation, education, place of birth, the identity of the respondent, length of stay, tribal status. Meanwhile, the ordinal scale in this study contains the understanding of the level, which is related to the age group of respondents. Furthermore, the interval scale in this study is a quantitative classification of the object of research, in this case, researchers want to examine whether the Wolio language is still survived or not survive. As for each question (indicator) contained in the questionnaire given to the respondents answered by using answer choices: Respondents still use the language 1. Wolio language, 2. Languages Other Areas, 3. Indonesian Languages, 4. Foreign Languages. Then, a standardized assessment was made in the form of intervals, namely:

- a) If the respondent answers using Wolio language percentage 51% - 100% considered that the language Wolio still survive.
- b) If the respondent answers using Wolio language percentage 0% - 50% is interpreted Wolio language does not survive. For more details, in calculating the survival or absence of Wolio language in Baubau City is used by calculating the median or median value, which is calculated from half the number of respondents. The highest value is calculated from the middle and above values and the lowest value is calculated from the middle to the lowest (Sujana 2001: 138). For example, the number of respondents is 60 (100.00%) then the formula used is $60 (100.00\%): 2 = 30 (50.00\%)$, then the number of respondents 0--30 or <50.00% meaningful language Simalungun not survive while the number of respondents 31-60 or > 50.00% meaningful Wolio language still survive.

3. Results and Analysis

To know the function and position of Wolio language are based on the use of language domains such as family, neighbor, education, government, transactions, association, work. Based on the number of respondents youth group consists of 10 respondents and divided into 5 women and 5 men and obtained answers about the use of language respondents Wolio in these areas

a) Family domain

In the family domain as much as 10 respondents (100.00%) using Wolio language when talking to his grandfather. It can be seen in table 1 below.

Table 1
Adult Groups when talking to Grandfather (N = 10)

| No | Language | Frequency | % |
|----|---------------|-----------|-----|
| 1 | Wolio | 10 | 100 |
| 2 | Other regions | 0 | 0 |
| 3 | Indonesia | 0 | 0 |
| | Foreign | 0 | 0 |
| | Total | 10 | 100 |

Meanwhile, all respondents (100.00%) speak Wolio if talking to the grandmother of the respondent. The data can be seen in table 2 below.

Table 2
Adult Groups when talking with Grandmother (N = 10)

| No | Language | Frequency | % |
|----|---------------|-----------|-----|
| 1 | Wolio | 10 | 100 |
| 2 | Other regions | 0 | 0 |
| 3 | Indonesia | 0 | 0 |
| | Foreign | 0 | 0 |
| | Total | 10 | 100 |

Furthermore, 9 respondents (90.00%) use Wolio language when talking to father and 1 respondent (10.00%) using the Indonesian language. It can be seen in the following table 3.

Table 3
Adult Groups When Talking With Father (N = 10)

| No | Language | Frequency | % |
|----|---------------|-----------|-----|
| 1 | Wolio | 9 | 90 |
| 2 | Other regions | 0 | 0 |
| 3 | Indonesia | 1 | 10 |
| | Foreign | 0 | 0 |
| | Total | 10 | 100 |

Of the ten respondents, 9 respondents (90.00%) talked with their mother dominantly using Wolio language and only 1 respondent (10.00%) using the Indonesian language. Furthermore, the data can be seen in the following table.

Table 4
Adult Groups When Talking With Mother (N = 10)

| No | Language | Frequency | % |
|----|---------------|-----------|-----|
| 1 | Wolio | 9 | 90 |
| 2 | Other regions | 0 | 0 |
| 3 | Indonesia | 1 | 10 |
| | Foreign | 0 | 0 |
| | Total | 10 | 100 |

Furthermore, from 10 respondents as many as 9 respondents (90.00%) when talking with their mother dominant use Wolio language and 1 respondent (10,00%) use the Indonesian language. Furthermore, the data can be seen on Furthermore, from 10 respondents as many as 9 respondents (90.00%) when talking with their mother dominant use Wolio language and 1 respondent (10,00%) use the Indonesian language. Furthermore, the data can be seen in the following table.

Table 5
Adult Groups When Talking to You (N = 10)

| No | Language | Frequency | % |
|----|---------------|-----------|-----|
| 1 | Wolio | 7 | 70 |
| 2 | Other regions | 0 | 0 |
| 3 | Indonesia | 3 | 30 |
| | Foreign | 0 | |
| | Total | 10 | 100 |

Adult group of 10 respondents only 3 respondents (30.00%) using Indonesian language and 7 respondents (70.00%) using Wolio language. The next adult group if the respondent talked with the husband/wife, from 10 respondents it turns out that only 8 respondents are married and 2 respondents are not married. Table 6 below illustrates the above data.

Table 6
Adult Groups When Talking With Husband / Wife (N = 8)

| No | Language | Frequency | % |
|----|---------------|-----------|------|
| 1 | Wolio | 7 | 87,5 |
| 2 | Other regions | 0 | 0 |
| 3 | Indonesia | 1 | 12,5 |
| | Foreign | 0 | |
| | Total | 8 | 100 |

Adult group of 10 respondents taken in this study, 2 respondents unmarried, 2 have not had children. So respondents in the family realm if talking to children only 6 respondents. Adult group of 10 respondents taken in this study, 2 respondents unmarried, 2 have not had children. So respondents in the family realm if talking to children only 6 respondents. See table 7 below.

Table 7
When Talking With Children (N = 6)

| No | Language | Frequency | % |
|----|---------------|-----------|-----|
| 1 | Wolio | 4 | 67 |
| 2 | Other regions | 0 | 0 |
| 3 | Indonesia | 2 | 33 |
| | Foreign | 0 | |
| | Total | 6 | 100 |

The adult group when talking with their children, 4 respondents (67.00%) of 4 respondents using Wolio language and 2 respondents (33.00%) using the Indonesian language while 4 respondents did not answer because they have not had children and some have not married. Based on table 60, it can be seen that the percentage of Wolio language use in the adult group of Wolio tribe in the family domain is 100.00% or 10 respondents, table 22 percentage of Wolio language also 100.00% or 10 respondents and table 23 percentage of Wolio language usage 90 family , 00% or 9 respondents table 24 percentage of Wolio language use seen 90.00% or 9 respondents table 25 percentage of Wolio language use 90.00% or 9 respondents table 26

percentage of language use Wolio 90.00% or 6 respondents and in tables 27 percentage of Wolio language usage is 50.00% or 2 respondent then cumulatively can be concluded the use of Wolio language in adult group in family area is $100,00\% + 100,00\% + 90,00\% + 90,00\% + 70, 00\% + 87,5,00\% + 67,00\% = 604,50\% : 7 = 86,00\%$ or equal to 9 respondent, and 14% or 1 respondent use Indonesian language. Thus, this is an excitement for the dominant Wolio ethnic group of respondents still using the Wolio language in the family realm, because the last language defense exists in the family realm. Similarly, the level of tendency is at a high level.

With a high level of tendency ranging from 76-100%. Wolio language usage in this area Wolio language is still functioning well because it is still used as a means of communication widely in the tribe Wolio and its position are still quite good because this language is still used as a language of instruction and also used as a communication tool in the family.

2. Intercourse Sphere

Table 8
Use of Wolio Language in the Interwoven Area (N = 10)

| No | Event language | BW | % | BDL | % | BI | % |
|----|---------------------------------|----|-----|-----|---|----|-----|
| 1 | Talk to my fellow friends | 9 | 90 | 0 | | 1 | 10 |
| 2 | Talk to a friend not tribe | 0 | | 0 | | 10 | 100 |
| 3 | Talk to my old tribe | 10 | 100 | 0 | | 0 | 00 |
| 4 | Talk to the old one not tribe | 1 | 10 | 0 | 0 | 9 | 90 |
| 5 | Talk to your youngest | 80 | 80 | | | 2 | 20 |
| 6 | Talk to the young, not my tribe | 0 | 00 | | | 10 | 100 |

Based on the answer given in table 8 above, the adult group in the social realm when talking to fellow friends still maintains the Wolio language that is as much as 9 respondents (90.00%), Indonesian (10.00%) or 1 respondent, and when speaking to friends not tribe 10 respondents (100.00%) No respondents use the Indonesian language and use other regional languages. Respondent of the adult group when talking with older and 10 respondents (100.00%) still using Wolio language, and if communicating with older and not tribe 1 respondent (10,00%) using Wolio language, 9 respondents (90, 00%) using the Indonesian language. The good thing is the percentage when talking to the younger 8 respondents (80.00%) in communicating using the Wolio language and only 2 respondents (20.00%) using the Indonesian language while talking to the younger and not tribe 10 respondents (10.00%) using Indonesian and other languages without other languages. In general, the use of Wolio language in the social sphere in the adult group when talking to the tribe is $90.00\% + 100.00\% + 80.00\% = 270.00\% : 3 = 90.00\%$ or if made based on the number of respondents is $90, 00\% / 100.00\% \times 10$ respondents = 9 respondents while the use of Indonesian language is only 10.00% or if made the number of respondents is $10.00\% / 100.00\% \times 10$ respondents = 1 respondent.

With a high level of tendency ranging from 76-100%. Wolio language usage in this area Wolio language is still functioning well because it is still used as a means of communication widely in the tribe Wolio and its position are still quite good because this language is still used as a language of instruction and also used as a communication tool in the family.

3. The domain of work

Table 9
Use of Wolio Language in the Occupational Sphere (N = 10)

| No | Events | BW | % | BDL | % | BI | % |
|----|-----------------------------|----|----|-----|---|----|----|
| | Talk to my favorite friends | 8 | 80 | 0 | 0 | 2 | 20 |
| | Talk to a friend not tribe | 1 | 10 | | | 9 | 90 |

In the domain of work intensity use, Wolio language is high enough from 10 respondents as many as 8 respondents (80.00%) still using Wolio language with friends and only 2 respondents (20.00%) use Indonesian language and 1 respondent (10.00%) using other regional languages. In the realm of work intensity use, Wolio language is high enough from 10 respondent's as many as 8 respondents (80.00%) still using Wolio language with friends and only 2 respondents (20.00%) use With a high level of tendency ranging from 76-100%. Wolio language usage in this area Wolio language is still functioning well because it is still used as a means of communication widely in the tribe Wolio and its position is still quite good because this language is still used as a language of instruction and also used as a communication tool in the family.

4. The domain of Education

All the respondents are no longer in school, so the adult education group does not exist.

5. Governmental Sphere

Table 10
Use of Wolio Language in the Governmental Sphere (N = 10)

| No | Usage | BW | % | BDL | % | BI | % |
|----|---|----|----|-----|---|----|----|
| 1 | Electricity payments are recognized and tariff | 7 | 70 | | | 3 | 30 |
| 2 | Electricity payments are recognized and not tariffs | 2 | 2 | | | 8 | 80 |

In the domain of government the use of Wolio language on electricity payments and others recognized and tribe tend not dominant, from 10 respondents only 7 respondents (70.00%) using Wolio language and 3 respondents (30.00%) using the Indonesian language in communicating with the tribe, while the use of Wolio language on electricity payments and others are not recognizable and not tribe use very low wolio language that is only 2 respondents or 20% of 10 respondents. With a moderate tendency level ranging from 51-71%. Wolio language usage in this area Wolio language still works well because it is still used as a tool of communication widely in the tribe Wolio and its position are still quite good because this language is still used as a language of instruction and also used as a communication tool in the family.

6. The Domain of Transaction

Table 11
Wolio Language Usage In the Transaction Area (N = 20)

| No | Event language | BW | % | BDL | % | BI | % |
|----|-----------------------------------|----|----|-----|---|----|----|
| 1 | With my fellow driver | 8 | 80 | | | 2 | 20 |
| 2 | With driver not tribe | 1 | 10 | 0 | 0 | 9 | 90 |
| 3 | Shopping at my tribe stalls | 8 | 80 | 0 | 0 | 2 | 20 |
| 4 | Shopping in the shop is not tribe | 1 | 10 | | | 9 | 90 |
| 5 | Shopping at fellow market | 8 | 80 | | | 2 | 20 |

In the domain of Wolio language speakers transactions when talking to *angkot* and tribe drivers, 8 respondents (80.00%) use Wolio language to pay their fare with *angkot* driver, and only 2 respondents (20.00%) use the Indonesian language. With the *angkot* driver and not the respondent 1 respondent using Wolio language and 9 respondents using the Indonesian language. And in doing the transaction in the stall and the 8 respondents (80.00%) still use Wolio language, 2 respondents (20.00%) using Indonesian, and make transactions with no tribe 2 respondents (10.00%) using the language Wolio 9 respondents (90.00%) Indonesian language. While shopping in the market 7 respondents (80.00%) using the language Wolio and 2 respondents (20.00%) using the Indonesian language.

Overall, based on quizononer data that is shared with the respondents using Wolio language in the adult group and in the realm of the transaction is $80.00\% + 80.00\% + 80.00\% = 240.00\% : 3 = 80.00\%$ or if made

based on the number of respondents is $80.00\% / 100.00\% \times 10$ respondents = 8 respondents while 20.00% or if made the number of respondents based on the number of respondents $20.00\% / 100.00\% \times 10$ respondents = 2 respondents using the Indonesian language.

With a high level of tendency ranging from 76-100%. Wolio language usage in this area Wolio language is still functioning well because it is still used as a means of communication widely in the tribe Wolio and its position are still quite good because this language is still used as a language of instruction and also used as a communication tool in the family.

7. The Domain of Neighboring

The use of Wolio language in the neighboring domain and in the adult group based on questions given obtained answers as shown in the following table:

Table 12
Use of Wolio Language in Neighboring Areas (N = 10)

| No | Event language | BW | % | BDL | % | BI | % |
|----|--|----|-----|-----|---|----|----|
| 1 | Language used with my fellow neighbor | 9 | 90 | | | 9 | 90 |
| 2 | Language used with neighbor not tribe | 1 | 10 | | | 9 | 10 |
| 3 | Language used in residential environment | 10 | 100 | | | | |

In the neighboring domain of ten respondents, when communicating with neighbors 9 respondents (90.00%) using Wolio language when interacting with neighbors, only 1 respondent (10.00%) using the Indonesian language, while in association in the neighborhood of all respondents or 10 (100.00%) use the Wolio language if communicating with neighbors. From the data of table 31 in the neighboring sphere in the adult group using the Wolio language with the tribe Wolio is $90.00\% + 100.00\% = 190.00\% : 2 = 95.00\%$ or if made based on the number of respondents is $95.00\% / 100.00\% \times 10$ respondents = 9 respondents and only 10.00% or equal to 1 respondent using Indonesian language when talking to my tribe. With a high level of tendency ranging from 76-100%. Wolio language usage in this area Wolio language is still functioning well because it is still used as a means of communication widely in the tribe Wolio and its position is still quite good because this language is still used as a language of instruction and also used as a communication tool in the family.

8. The domain of religion, social, culture and art

The use of Wolio language in the religious, social, cultural and art realms of adult groups based on questionnaires divided to respondents and based on the following questions:

- What language do you use when talking to your fellow Wolio tribes overseas?
- What language do you use when in prayer?
- What language do you use in telling your friends everyday life?
- What language do you use when in art activities?

What language do you use when in a cultural activity

Based on the questions above obtained the answers as in table 13 below.

Table 13
Language Usage In the domain of religion, social, culture, and art (N = 10)

| No | Language event | BW | % | BDL/asing | % | BI | % |
|----|---------------------------------|----|----|-----------|----|----|----|
| 1 | Fellow tribe overseas | 8 | 80 | | | 2 | 20 |
| 2 | Praying | 4 | 20 | 3 | 30 | 3 | 30 |
| 3 | Daily Habits | 9 | 90 | | | 1 | 10 |
| 4 | In the arts Cultural activities | 8 | 80 | | | 2 | 20 |

In the realm of religion, social, culture, and art the use of Wolio language also looks very dominant from ten respondents as much as 8 (80,00%) of respondents use Wolio language when they talked to each other and only 2 respondents (20.00%) using Indonesian language, and if praying 4 respondents (40,00%) still using Wolio language, and 8 (80,00%) using Indonesian language. At Daily Habit 9 respondents (90.00%) use Wolio language and only 1 respondent (10,00%) use the Indonesian language. In the arts and cultural activities 8 respondents use the language Wolio and 2 respondent using the Indonesian language Based on table 20 it can be concluded that Wolio teenagers who use the language Wolio in the realm of religion, social, art, and culture $80.00\% + 40.00\% + 90,00\% + 80\% = 290.00\% : 4 = 72.50\%$ or if taken based on the number of respondents is $72.50\% / 100.00\% \times 10$ respondents = 7 respondents and in communicating with their tribe using Indonesian language only 28.50% or if made based on the respondents is $28.50\% / 100\% \times 10$ respondents = 3 respondents.

With a moderate tendency level ranging from 51-75%. Wolio language usage in this area of Wolio language still works well because it is still used as a tool of communication widely in the tribe Wolio and its position is still quite good because this language is still used as a language of instruction and also used as a communication tool in the family.

Based on the data analysis above the use of Wolio language in the seven domains before (the family realm seen 86.00% or 9 respondents adults Wolio majority still use the language Wolio in the family realm, 14.00% or 1 respondents use the Indonesian language, in the domain of social use percentage Wolio language in the adult group is 90.00% or 9 respondents and the use of Indonesian 10.00 or 1 respondent in the realm of work percentage of Wolio language usage in the adult group is 80.00% or 8 respondents Indonesian language usage 30.00% or 3 of respondents, in the domain of government the use of Wolio language from 10 respondents only 8 respondents (80.00%) using Wolio language in government area and 2 respondents (20.00%) using the Indonesian language when talking with fellow friends and on the domain of language usage transactions Wolio around 95.00% or 9 respondents and 15.00% or 1 respondent use Indonesian language if transacted with my tribe. 90.00% or 9 respondents use Wolio language if it is related to the tribe and only 10.00% or 1 respondent uses the Indonesian language when talking to my fellow friends. In the realm of religion, social, and everyday life as much as 72.5% or 7 respondents use the language Wolio and only 27.5% or 3 respondents use the Indonesian language. Then the average number and percentage of Wolio and Indonesian language usage in all domains in the adult group is the sum of all percentages divided by the number of domains.

The formula used is $X = \frac{\Sigma X}{n}$
 ΣX = total number of percentages in all domains
 n = number of domains
 X = average

The percentage and respondents of Wolio language users in the adult group are:
 $(86.00\% + 90.00\% + 80.00\% + 70.00\% + 80.00\% + 95.00\% + 72.5\% = 573.5 : 7 = 82\%)$ $82.00\% \times 10 = 8$ respondents
 Number of percentage and respondents of language users
 The number of percentages and the respondents of Indonesian users in the adult group is: $(14.00\% + 10.00\% + 20.00\% + 30.00\% + 20.00 = 94\% : 5 = 18.8\%)$ $18,800\% \times 10 = 2$ respondents

Table 14
 Conclusions of Language Usage in Adult Groups (N = 10)

| No | Languages Wolio | Languages Other | languages Indonesian |
|----|-----------------|-----------------|----------------------|
| 1 | 80% | 0 | 20% |

Round Diagram Wolio language usage in adolescent group N = 10

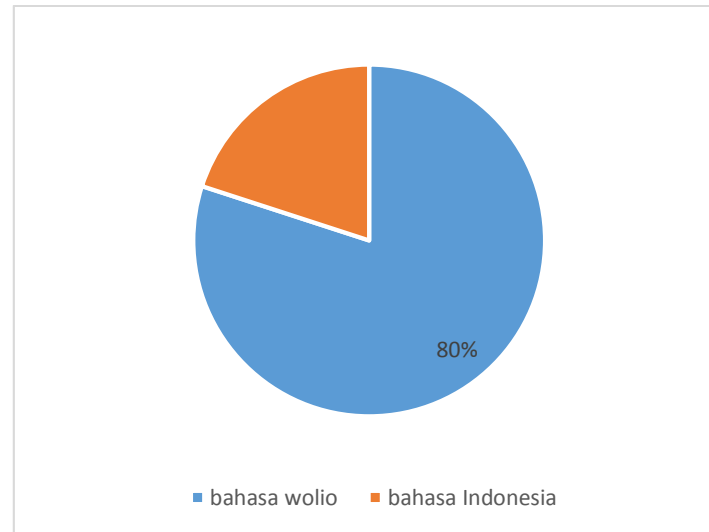


Figure 1. Spherical Diagram of Wolio Language Use in Adult Groups Information:

- Percentage of language use Wolio 0.00% - 50% interpreted Wolio language does not survive.
- Percentage of language usage Wolio 51% - 100% interpreted Wolio persisted language
Based on the data in the table above can be interpreted that the defense language Wolio in the adult age group is still implemented. It shows the percentage of use of Wolio language in the adult group still survive, ie 80.00% or if taken based on the number of respondents is, $80.00\% / 100.00\% \times 10$ respondents = 8 respondents. It is said to survive is the basis of measurement scale in calculating the survival or absence of Wolio language in the adult group is used with the measurement scale by calculating the median or median value, which is calculated from half the number of respondents. In the adult group of respondents there were 10 (100.00%) then the survival of the Wolio language was measured by the formula $10 (100.00\%): 2 = 10 (50.00\%)$, then $<10 (<50.00\%)$ meaningful Wolio did not survive and vice versa $>10 (>50.00\%)$ meaning Wolio language still survive. In this group of 10 respondents, as many as 7 respondents or 70.00% using Wolio language in interacting with his tribe and this shows that the language Wolio still survives in the adult group.

To know the tendency of usage of Wolio language, the following criteria are made.

- 76-100% high trend rate;
- 51-75% moderate trend rate;
- 26-50% low trend rate;
- 25% down has no language tendency

Based on the above criteria, the adult group of wolio language showed a high tendency that 80% of respondents still functioned the language of wolio in talks every day. This can mean that the language of wolio is still functioning and still have a position in the community or respondents Wolio language users. It is very encouraging but still also watch out not to be in the future will come wolio language will decrease its use. With a high level of tendency ranging from 76-100%. Wolio language usage in this area Wolio language is still functioning well because it is still used as a means of communication widely in the tribe Wolio and its position are still quite good because this language is still used as a language of instruction and also used as a communication tool in the family.

4. Conclusion

Based on the results of the analysis showed that in the category of adolescents and adults the tendency of the use of Wolio language is in the category of being even though on the side of survival still survive. This is seen in the use of the second Wolio language of this category is only 70%, while the use of Indonesian language 20% and other regional languages 10%. Wolio language in the category of parents both defense and the tendency of

usage is still quite high. This can be seen in the use of Wolio language as much as 80%, Indonesian 10% and other regional languages 10%.

Acknowledgments

Thanks the authors addressed to various parties who have provided assistance for the completion of this paper. first thanks to the ministry of research, technology and higher education on the cost of research funding research foundation of the flagship university in 2017, the two thanks the authors addressed to the rector of the University Halu Oleo, the three thanks to the dean of FKIP and dean of FIB, thanks to our teachers, La Ode Sidu, Aron Meko Mbete, and our informants at the research site in Bau-bau City.

References

- Al Qodri, A. H., & Hermawan, A. Sudaryanto. 1993. "Pemeliharaan Juwana Kuda Laut, 10-16.
- Alwasilah, A. C. (1985). *Sosiologi bahasa*. Angkasa.
- Alwi, H. (2007). Kamus besar bahasa Indonesia.
- Anderson, E. A. (1974). *Language attitudes, beliefs, and values: a study in linguistic cognitive frameworks*. Georgetown Univ..
- Aslinda, L. S. (2007). Pengantar sosiolinguistik.
- Chaer, A. (1994). Linguistik Umum, Cet. 1. Jakarta: Rineka Cipta.
- Chaer, A., & Agustina, L. (2004). *Sosiolinguistik: pengenalan awal*. Penerbit PT Rineka Cipta.
- Djajasudarma, T. F. (1993). Metode Linguistik" Ancangan Metode Penelitian dan.
- Fishman, J. A. (Ed.). (1968). *Readings in the Sociology of Language*. Walter de Gruyter.
- Ibrahim, A. S. (1993). Kapita Selekta Sosiolinguistik. Surabaya: Usaha Nasional.
- Kridalaksana, H. (1989). *Pembentukan kata dalam bahasa Indonesia*. Gramedia pustaka utama.
- La Ino. (2015). Description Phonemes Languages in Southeast Sulawesi. Yogyakarta: Pustaka Puitika.
- Mahsun, M. S. (2005). *Metode penelitian bahasa: tahapan strategi, metode dan tekniknya*. PT RajaGrafindo Persada.
- Nababan, M. L. E. (2012). Kesantunan Verbal dan Nonverbal pada Tuturan Direktif dalam Pembelajaran di SMP Taman Rama National Plus Jimbaran. *Jurnal Pendidikan Bahasa Indonesia*, 1(1).
- Penalosa, F. (1981). *Introduction to the Sociology of Language*. Newbury House Publishers, Inc., Rowley, MA 01969.
- Setiawan, A. S., & Mahfudz, L. D. (2013). Sumarsono, 2013. *Use of protein efficiency in duck shape pengging aadvised water hyacinth (Eichhornia crassipes) fermentation in the ration*. *Agromedia*, 32, 9-19.
- Suliartini, N. W. S., Wijayanto, T., Madiki, A., & Boer, D. (2018, February). Relationship of some upland rice genotype after gamma irradiation. In *IOP Conference Series: Earth and Environmental Science* (Vol. 122, No. 1, p. 012033). IOP Publishing.
- Syahadat, R. M., Arifin, N. H., & Arifin, H. S. (2014). Public perception on historical landscape of ethnic immigrant heritage in Heritage City of Baubau. *Komunitas: International Journal of Indonesian Society and Culture*, 6(2), 312-319.
- Tamrin, S. B. M., Yokoyama, K., Aziz, N., & Maeda, S. (2014). Association of risk factors with musculoskeletal disorders among male commercial bus drivers in Malaysia. *Human factors and ergonomics in manufacturing & service industries*, 24(4), 369-385.
- Wardani, K. D. K. A., & Artawan, G. (2013). Sikap Bahasa Siswa Terhadap Bahasa Indonesia: Studi Kasus di SMA Negeri 1 Singaraja. *Jurnal Pendidikan Bahasa Indonesia*, 2.

Biography of Author

Dr. La Ino, S.Pd., M.Hum. is full-time lecturer of the Faculty of Humanities, Halu Oleo University, Kendari Indonesia. He graduated his Master of Humanity in Udayana University Bali. Then, he graduates his doctorate at Udayana University in Bali. La Ino born in Raha on September 26, 1971. He wrote some articles in several different book and journals. Book: 1. Deskripsi Fonem Bahasa di Sulawesi Tenggara Nomor ISBN: 978-602-1621-36-3, 2. Bahasa Indonesia dan Karya Tulis Ilmiah Nomor ISBN: 978-602-71215-2-2, Journals: 1. Survival Vocabulary of Wuna Language in Plant Environment of Kowala Publish International Research Journal of Management Sciences, IT and Social (IRJMS) ISSN: 2395-7492, Volume 3, Issue 5, May 2016, 2. Makna Tuturan dalam Penyelesaian Pelanggaran Adat Mambolosuako Masyarakat Tolaki Lingua Jurnal Ilmu Bahasa dan Sastra ISSN 1693-4725, Vol. 6 No. 1, April 2010, 3. Proses Morfologis Prefiks dalam Bahasa Wolio (Kajian Transformasi Generatif) Lingua Jurnal Ilmu Bahasa dan Sastra ISSN 16934725, Vol. 6 No. 1, April 2011. Conference: 1. Kinship Relations in Kulisusu Language, Wawonii Language, and Moronene Language (A Comparative Analysis) Article Precenting in The 26th Annual Meeting of the Southeast Asian Linguistic Society Manila Philippines 26 – 28 May 2016, 2. Derivational System of Ciacia language (a Study of Morphological). Proceeding Annual International Conference ISSN 2251-3566 5th Conference on Language, Literature, and Linguistics (L3 2016) 30-31 May 2016 in Singapura, Reconstruction of Protolanguage Blagar and Pura in Alor Regency in East Nusa Tenggara in Indonesia (The Study of Historical Linguistics). Third International Linguistics and Language Conference June 24-25, 2016 in Turki Istanbul