

# THE NOUNS OF TOMIA DIALECT IN WAKATOBI LANGUAGE: AN ECOLINGUISTIC STUDY

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## Abstract

Social ecology has a strong influence on preserving the balance of environmental heritage from generation to generation. This research aims to identify noun lexicons of Tomia dialect in Wakatobi language that have shifted and even become extinct. This used a qualitative approach to understand the phenomena experienced by the research subjects as behavior, perception, motivation, and actions holistically, as well as a description of the nouns. This study was conducted in Tomia Island, Wakatobi Regency. The data of this research is in the form of noun words of the Tomia dialect. The data was collected from observation, interviews, and documentation techniques. The informants were the people who inhabit in Tomia Island and the elders of the Tambi community. The analysis involved three components: data presentation, data reduction, and concluding. The results indicate that some noun lexicons of Tomia dialect have become extinct or no longer used due to the loss of the referred object as a result of cultural shifts and the usage of the Indonesian language/Bahasa Indonesia extensively.

**Keywords:** Noun, Language, Wakatobi. Eco linguistics.

## Introduction

Language reflects the culture and society of a region. It is also used as a means of interaction between tribes, cultures, and religions so that the role of language is considered essential for society's sustainability. Therefore, preserving culture, in terms of language, is very important for future generations. For this reason, the presence of Eco linguistics is the answer for cultural preservation. It combines the study of sciences, ecology (ecosystems), and linguistics (Language). The Eco linguistic study involves several other studies such as sociology, anthropology, psychology, and political science in its discussion and interdisciplinary nature. Besides the social aspect, Eco linguistics also considers the ecology of the language used by speakers in daily life (Haugen, 1972a). Social ecology has a strong influence on preserving the balance of environmental heritage from generation to generation. Eco linguistics or ecology is trying to analyze language and environment by incorporating local ecological knowledge into the language (Muhlhauser, 2001). Likewise, the closeness of the emotional spirit physically, biologically, and sociologically.

(Haugen, 1972b), in his book, stated that there are ten studies of language ecology, first, comparative historical linguistics, making language family in a geographical environment as the focus of study to find genetic relations. Second, demographic linguistics, studying a particular language community in an area to provide source quantities, the use of language along with its domain and variety, and its registration (sociolect and functilect). Third, sociolinguistics focuses on the study of structure systematic variations of the speakers' community. Fourth, dialinguistics focuses on the study of the range of dialects and language used by communities, including new habitats, or migration pockets with their ecological dynamics. Fifth, dialectology examines and maps the internal variations of the language system. Sixth, Philology examines and traces the potential of culture and written traditions, the prospect of meaningful relationships with studies, and the fading of local culture and traditions. Seventh perspective linguistics examines the vitality of language in certain areas, standardization of written and spoken language, standardization of grammar (as local content requires the certainty of standard language normatively and pedagogically). Eighth Glotopolitics examines and empowers forums or institutions for handling language problems. Ninth ethnolinguistic, anthropological linguistics, or cultural linguistics inspects the use of language, manners, styles, mindsets, and imageries (Bachman, 1996) relate to patterns of language use, ritual language, creation of advertising discourse based on local languages. Tenth typology examines the degree of universality and language uniqueness based on Eco linguistic scope.

Based on the ten scopes of Eco linguistics, this study is related to social ecology that discusses sociolinguistics and ethno linguistics. The reasoning background in Eco linguistic research briefly includes:

a. The function of language as a tool and code is illustrated with the tongue or representing the real world, eyes as knowledge and world understanding (World View). It is a dimension of Social Culture. It carries language functions as a recorder of invisible reality (abstract). The meaning of "language environment" and "environmental language" also needs to be disclosed the formal objects and their relationship to research materials on Eco linguistics. Environmental language is a language diagram (corpus) that explains the environment includes vocabulary, sentences, poems, texts or song texts, and discourse as a product of social habits. Meanwhile, the language environment (language ecology) deals with spatial or natural spatial dimensions. Also, the space and place of the language culture exist people, society, and culture that are absorbed by the language in that area, geographical conditions and

features, field, and its sides, people characteristics, interaction, correlation, interdependence with the environment. Space or environmental awareness, especially the position of the artificial environment (Sam, Belinda, 2019), therefore it needs to be raised "Human arrogance and greed" Who puts himself with? As the center and determinant (Anthropocentricity), and the lack of ethical and moral strength causes damage, besides environmental quality also decreases. The Socio-cultural quality, related to Eco linguistics, the essential ethnic wealth in the form of wisdom is necessary to investigate local ancestral heritage. It is empowered for environmental sustainability, diversity natural environment sustainability, assurance of human and cultural sustainability with its diversity or variations, not only the continuity of the language but also with its diversity reflects the languages and cultural diversity. The local wealth includes tribal or local languages (text words, proverbs, rhymes, folklore, fairy tales, songs, various other spoken forms). By the gaps of knowledge, understanding, and use of language energy, for example, fewer young people use Ethnic register and languages in traditional life. It is because they are driven out by the contemporary activities of cultural and technical Indonesian or even foreign languages, it is mainly caused by rarely used, context faded and diminished, loss of quality and usefulness of ethnic (register) language as a mother tongue. This is solid and important, concise and factual. The symptom of a new generation that has been uprooted from their local tradition (rootless) and ecologically, it is very important to emphasize, especially on the sustainability of ethnic languages, cultures, and environment with its diversity.

b. Low creativity of national language is a sign of real threat to a dynamic progressive and adaptable life. The poor quality of learning local language grammar and vocabulary also affects the low adaptability of the local language. The advancement of new science and new technology in various aspects and levels, at the same time, also erodes the function of the local language. Finally, the language is dominated by the new Indonesian culture and language. It is a Threat to linguistic and cultural life and intimidation to the flexibility of the local environment.

Eco linguistics is a discipline that studies environment and language. Eco linguistics is an interdisciplinary language science, juxtaposing ecology and linguistics (al Gayoni dan Yusradi Usman, 2012). Based on the explanation, language is closely related to its environment. The language can be lost or damaged when the supported ecology is damaged as well. There is an actual relationship between various physical changes in the environment to language and vice versa. In his writing, *Language and Environment*, (Muhlhausler, 2001) mentioned four possible relationships between language and environment. They have all been different subjects of linguistic study, (1) Language is independent and self-contained (Chomsky, Cognitive Linguistics); (2) Language is constructed by the world (Marr); (3) The world is constructed by language (structuralism and post-structuralism); (4) Language is interconnected with the world – it both constructs and is constructed by it but rarely independent (ecolinguistics).

For this reason, maintaining a language certainly requires Eco linguistics to be a barometer in the study of languages, especially in the eastern region of Indonesia. There are still a few studies on languages in Eastern Indonesia, specifically the Tomia dialect of the Wakatobi language. By using demography, this study examines a particular language community in an area to provide many sources, language use along with its domain, variety, and register (sociolect and functilect). Therefore, the presence of Eco linguistic studies can answer and analyze the noun lexicons of Tomia dialect in Wakatobi language that has gradually become extinct and shifted due to the emergence of other nouns lexicons borrowed from Bahasa Indonesia. This study aims to identify the noun lexicon (names of objects) that have shifted and even become extinct in the Tomia dialect of Wakatobi.

**Methodology**

This research method is the redrawing and reconstructing of the nouns of the Tomia dialect of the Wakatobi language. This study used a qualitative approach that aims to understand the phenomena experienced by the research subject (Mahsun, 2005), including behavior, perception, motivation, and action holistically, description of the noun words. This study was conducted in Tomia Island, Wakatobi Regency. The data of this research is in the form of noun words of the Tomia dialect. The data was collected from observation, interviews, and documentation techniques. The informants were the people who inhabit in Tomia Island and the elders of the Tambi community. The analysis involved three components: data presentation, data reduction, and concluding. This study uses several instruments, such as field notes, observation sheets, recording equipment, data cards, and classification tables. An observation sheet is a sheet that contains some notes of nouns words during observation. Meanwhile, a classification table is used to facilitate the analysis of each noun and also to separate the noun meaning and the use of the Tomia dialect in the Wakatobi language.

**Findings**

This study explains the Tomia dialect of The Wakatobi language, especially noun words, which have nowadays shifted their use in Tomia people's lives so that the words are rarely even used as everyday language.

The noun words are shown in the table below:

No	Noun Words	Description	Information
1	<i>Naali.</i>	A term of sandals worn by the people of Wakatobi Tomia	Not used
2	<i>Kafoi-foi</i>	Shellfish in the sea, this type of shells are usually found at night	Rarely used
3	<i>Kauri-uri</i>	Kepodang bird that has yellow feathers	Not used
4	<i>Loga-loga</i>	Kerosene-fueled lanterns or lamps	Not used
5	<i>Gumba</i>	Water bowl made of clay	Not used
6	<i>Fati-fatindoa</i>	Fireflies	Rarely used
7	<i>Kafulalu</i>	Rectangular wood, it usually used in children's games/toy	Not used

8	<i>Lembata</i>	Made of bamboo or wood, it is usually used as a tote tool	Rarely used
9	<i>Kongko</i>	A sarong or towel is used as a base for the container on the head	Rarely used
10	<i>Dalika</i>	Furnace	Not used
11	<i>Hoppua</i>	Bamboo (commonly used for blowing coals)	Not used
12	<i>Lofu</i>	A place for defecation or a latrine	Not used
13	<i>Lepa</i>	Camphor	Not used
14	<i>Kumba</i>	Eucalyptus tree bark	Not used

The discussion of each data found is as follows:

#### Data 1

Noun Lexicon : “*na’ali*”

Meaning : footwear

Noun Lexicon “*na’ali*” is categorized as a noun lexicon for sandal/footwear. The lexicon “*na’ali*” is no longer used in the social interaction of Tomia community, even in all age categories of language performers, from the elderly to teenagers. The term “*na’ali*” shifted by the word “*sandali*”. Lexicon “*sandali*” is a loan word from Indonesian/Bahasa Indonesia “sandal”. There is only the addition of the letter /i/ at the end of the word So that the Tomia people gradually no longer use the word “*na’ali*” in daily life. The people predominantly use the lexicon “*sandali*”.

In the past, the Tomia community used footwear made of wood which was modeled similar to the footwear today. The wooden footwear used by the Tomia people comes from tree trunks that grow scattered in the Tomia environment and they call the footwear “*na’ali*”. However, the shift of the word “*na’ali*” increasingly occurs when the nomads return to Tomia and introduce the new form of footwear. The footwear commonly used by people from city travel to Tomia as well as introducing its name as ‘sandal’. The terms gradually spread throughout the community, then some people sold the footwear imported from cities in Indonesia. Thus, the shifting phenomena of the word “*na’ali*” to “*sandali*” is influenced by the changing shape of the footwear in the past to footwear nowadays, then the term changes and gradually disappears from people's daily speech.

#### Data 2

Noun Lexicon : “*kafoi-foi*”

Meaning : shells

Lexicon *kafoi-foi* experienced a shift in the speech of the Tomia community both among the elderly and teenagers. *Kafoi-foi* is a type of shellfish coming from a sea, the community used to be used as a side dish to replace fish. The term *kafoi-foi* disappears in the community due to the lack of activity of the people in looking for this *kafoi-foi*. Thus, gradually the lexicon disappears in the speech activities of the Tomia community. Nowadays, Tomia people mention various species of shellfish in the sea with the lexicon *Kerang*. The lexicon *Kerang* is adapted from the Indonesian/Bahasa Indonesia, Tomia people prefer to use the lexicon *Kerang* due to prestigious reasons.

#### Data 3

Noun Lexicon : *Kauri-uri*

Meaning : *Kapodang* Bird

*Kauri-uri* is a kind of bird, in Bahasa Indonesia called *Kapodang*. The term or lexicon *Kauri-uri* in Tomia community disappears due to the existence of the *Kauri-uri* habitat is also extinct in Tomia environment. The term *Kauri-uri* is an onomatopoeia of the sound of the *Kauri-uri* bird itself. The Tomia community used to be more dominant in using onomatopoeia for mentioning or naming objects.

#### Data 4

Noun Lexicon : *Loga-loga*

Meaning : lanterns or lamps

*Loga-loga* is a noun word in the Tomia dialect of the Wakatobi language, which means lamp. The lexicon *Loga-loga* is no longer found in the daily interactions of Tomia speech. This is caused by changing the shape of objects from time to time, so the lexicon also shifts and even disappears. Tomia’s *Loga-loga* firstly in the shape of a lamp in a clamshell which was poured with coconut oil. Then cotton or cloth was rolled up to resemble a rope, after that the bottom end was dipped in oil of the clamshell and the top end attached to the edge of the clamshell. Then it was lit by using a match. However, nowadays the shape of *Loga-loga* has changed into a more modern lamp so that the lexicon has also changed according to the name of the newest lamp. **Data 5**

Noun Lexicon : *Gumba*

Meaning : Barrel

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*Gumba* is one of the containers or water containers usually used in old times. *Gumba* is made of baked clay. In the past, people used their minds to make goods from what was in their environment. *Gumba* was made by potters in Tomia, then it was marketed to other people in Tomia. However, with the advancement of the times, *Gumba* products are no longer in demand because of their poor shape and weight. So people prefer barrels made of plastic

#### Data 6

Noun Lexicon : *Fati-fatindoa*

Meaning : Firefly

*Fati-fatindoa* was the way the Tomia people used to call fireflies. However, this term is rarely used nowadays, both teenagers and elders. This is due to the presence of *Fati-fatindoa* rarely appearing in Tomia's environment. *Fati-fatindoa* usually prefers dark places. The *Fati-fatindoa* lexicon has now shifted to *kunangkuna*. The lexicon comes from the origin of *kunang-kunang* (Indonesian term of firefly). The Tomia people remove the letter *ng* or the voice /ŋ/ from the original word. **Data 7**

Noun Lexicon : *Kafulalu*

Meaning : a traditional game tool (Rectangular wood)

*Kafulalu* used to be a rectangular wood utilized by Tomia children as a tool in a traditional game. The traditional game is not found or no longer seen and more in the Tomia community. This has also contributed to the disappearance of the lexicon *Kafulalu* in traditional games. The influenced factor to the disappearance of the lexicon *Kafulalu* is that children nowadays never play traditional games anymore. The children are not interested in the traditional thins bur more focused on gadgets or other electronic media. *Kafulalu* was a traditional game tool or device introduced by elders to entertain and train their children's motoric skills. The leftover logs from the manufacture of walls and floors of the house were used to make a *Kafulalu*.

#### Data 8

Noun Lexicon : *Lembata*

Meaning : a tote tool (made of bamboo or wooden sticks)

The disappearance of the noun lexicon *Lembata* in the Tomia community mainly because of current development or modernization. *Lembata* was the term of a tote tool used for lifting containers or goods. They were put on the left and right ends of *Lembata*. Besides, the noun lexicon *Lembata* disappear also because people rarely use *Lembata*.

#### Data 9

Noun Lexicon : *Kongko*

Meaning : a base for the container on the head (may be made from a sarong or towel rolled up in a circle)

*Kongko* was one of the noun lexicon used by the elders as the base of a container on the head. However, people nowadays have rarely used the lexicon because it has been shifted to the lexicon *lappisi*. The term *lappisi* is a loan word from Indonesian/Bahasa Indonesia, *lapis*. The people use *lappisi* because it is more directed to the function of the pedestal or *Kongko*. It coats the head from the surface of the container or goods to be upheld. While the lexicon *Kongko* is more about the naming of the base. **Data 10**

Noun Lexicon : *Dalika*

Meaning : traditional furnace

*Dalikas* was a traditional furnace used by the Tomia people in the past. *Dalika* is made of cardboard which is designed like a wood beam. Then filled with clay into the beam until it is full. After that, arranging the stones in the shape of an isosceles triangle for cooking utensil seats such as pots and others. However, nowadays the word *Dalika* is rarely used due to the existence of *dalika* is rare, it no longer exists in people's homes, they prefer to use stoves. These conditions cause the shift of the lexicon refers to stove in the Tomia community.

#### Data 11

Noun Lexicon : *Hoppua*

Meaning : fire blower

*Hoppua* was one of the inflatable tools for igniting embers made of bamboo pieces. The term *Hoppua* is an onomatopoeia, comes from the sound of blowing the bamboo. The shift of lexicon *Hoppua* in Tomia Dialect is because the traditional furnace is rarely used by the people. Even the people save it, it is rarely used then people also rarely use the *Hoppua* tool from bamboo. **Data 12**

Noun Lexicon : *Lofu*

Meaning : Latrine

*Lofu* is a place to defecate and urinate. *Lofu* is shaped like a small house surrounded by wooden or leaves walls. It has a door and a roof. A large hole is made for the defecation area, above the hole, several wooden slats are attached to place the two feet (sitting squat). *Lofu* also looks dirty because the thrown-out dirt is visible. It means that the removed dirt settles on the ground of the hole.

Leksikon *Lofu* is getting decreased in the Tomia community because there is no longer exists in people's homes. It has shifted to the lexicon WC or toilet. The term is influenced by changes in the shape and equipment used in the latrine.

### Data 13

Noun Lexicon : *Lepa*

Meaning : camphor

*Lepa* is a type of white camphor which is usually used for fragrances in certain cabinets or containers. However, the use of this lexicon is increasingly shifting because people prefer to use the word *kappuru barus*. The lexicon comes from Indonesian/Bahasa Indonesia but gets the addition of the letter *p* in the middle of the word and the letter *u* at the end of the word. In this case, people are more considering the use of the lexicon *kappuru barus* is more prestigious than the lexicon *lepa* (Tomia's local language for camphor). As a result, many teenagers recently do not know the local language of camphor is *lepa*. **Data 14**

Noun Lexicon : *Kumbai*

Meaning : Eucalyptus tree bark

*Kumbai* is one of the noun lexicons in the Tomia dialect of Wakatobi, which means eucalyptus tree bark. *Kumbai* used to be often spoken by the Tomia community against eucalyptus bark. The eucalyptus bark is imported from the islands in Maluku. The eucalyptus bark is for patching the wood gaps of the canoe (sea transportation). However, the term *Kumbai* is no longer used by the Tomia community it is rarely available and the *Kumbai* patching tool has been already very old so that more modern patching tools have displaced it.

### Conclusions

It was concluded that the Wakatobi Tomia dialect had undergone a shift. This study found that there are three categories of using Tomia language nouns, namely nouns that are no longer used, nouns that are rarely used, and nouns that are no longer used. For this reason, the importance of the study of language ecolinguistics in Indonesia is very necessary, considering the regional languages in the archipelago, especially the Tomia Wakatobi dialect, have experienced a shift due to the influence of Indonesian on the Tomia language. . This research can also be a reference for the Indonesian language community so that they can see the condition of the language that is spread throughout Indonesia.

### Recommendation

There are two recommendations for this research, namely the Southeast Sulawesi Language Center which oversees regional languages in Southeast Sulawesi, especially the Tomia Wakatobi dialect. so that it can be recorded so as not to experience extinction. Then the next recommendation for academics is to be able to learn words in the Tomia language, both adjectives, verbs, and other words so that there is no shift in regional languages in Indonesia, especially the Wakatobi language.

### Limitations

The limitation of this study is that there are still types of words that have not been studied, either adjectives, verbs, or other words because the author is constrained by the lack of accommodation in the research location caused by the distance between the cities of Denpasar, and Wakatobi Regency. **Acknowledgements**

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### Authorship Contribution Statement

Risman Iye: Writing Design, field data collection, data analysis, Lery Prasetyo: Translator, data analysis, field data collection, Putra Yadnya Ida Bagus final approval

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