

# Language Vitality of the Mandar Enclave in Ujunglero, Pinrang, South Sulawesi

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**Abstract**—This research aims to describe the level of vitality of the Mandar language (ML) in Ujunglero, an enclave of the Mandar community in the Bugis region, and analyze the factors that influence its continued use. The research method employed is a sociolinguistic survey with a quantitative and descriptive approach, drawing on UNESCO language vitality indicators and Fishman's theory. Data was collected through questionnaires and interviews with 150 respondents from various professions and age groups. The results of the research show that the average vitality index for the ML is 0.53, placing it in the category of experiencing decline. The intergenerational transmission factor has a high value (0.71), indicating that the ML is still transmitted, although not always formally, at home. The speaker's attitude is also high (0.74), reflecting strong ethnolinguistic pride. However, several indicators show low values, such as the availability of teaching materials (0.35), response to new media (0.39), and documentation (0.32), which indicate weak structural support and revitalization resources. The use of ML is prevalent in the domestic and community domains, while the domains of formal education and digital media are dominated by Indonesian and Bugis languages. It is hoped that the results of this research will serve as the basis for planning policies to revitalize the ML, amidst pressure from the dominance of Bugis and Indonesian in the multilingual context of South Sulawesi.

**Index Terms**—language vitality, Mandar language, language transmission, Mandar enclave, Ujunglero

## I. INTRODUCTION

Mandar is one of the main regional languages in West Sulawesi and parts of South Sulawesi, including the coastal areas of Suppa District, Pinrang Regency. Historically, this area was part of the strategic spice route, connecting Sulawesi with global markets since the 14th century. Ujunglero became an important stopover point for local and foreign traders (Arab, Chinese, Gujarati, and European), forming intense cross-cultural and linguistic interactions.

According to Anderbeck (2015), the level of language threat in Indonesia is significantly higher than in Central and West Africa, partly due to population movement. Internal migration levels continue to increase throughout Indonesia. Internal migration (when the result is that previously separate ethnic groups now touch each other) is very similar to residential colonization. In such cases, immigrants enter a region and influence existing traditional dynamics. According to Firman et al. (2023), in the context of interactions between local communities and migrants or majority and minority groups, language changes often occur due to the group's ability to make linguistic adaptations.

The case of migration by the Mandar ethnic group to the Bugis language area in Ujunglero is different from other migration cases. The Mandar ethnic group migrated independently to Ujunglero around 1903, related to trade activities on the West Coast (Karim, 2020). This community settled and formed a socio-linguistic enclave amidst the majority Bugis

community, which is more dominant demographically and culturally. They must maintain the language and culture in the Bugis speech area.

Ujunglero is a unique multilingual space, with the Bugis community as the dominant group and the Mandar community as the minority. In social and economic interactions, bilingualism (Mandar–Bugis) has developed. Given these social conditions, a language shift may occur, leading to a decline in the use of the Mandar language (ML), particularly in the public sphere and among the younger generation.

ML still survives in informal domains such as family communication, but is being replaced by Bugis and Indonesian in formal domains such as education, inter-ethnic trade, and institutions. The phenomena of code-switching and code-mixing often arise in cross-ethnic interactions. Various indicators show that the Mandar language (ML) of the Ujunglero coast is now under pressure because of its position as a minority language among Bugis speakers. This pressure can possibly be seen in the decline in intergenerational transmission, especially in young families. There is a preference among the younger generation for Bugis and Indonesian because they are considered more prestigious, modern, and adaptive to social mobility. Imbalance in the domains of use, where ML is concentrated in the informal domains but absent in the public domains.

Coastal areas such as Ujunglero are rarely used as objects for studying language vitality, even though they have high complexity in language dynamics. Therefore, research is needed that systematically measures the level of vitality of the ML and identifies the dominant factors that influence language shift. Based on this description, an intersection between language preservation, social interaction, and cultural identity is depicted in the context of multilingual and multiethnic coastal communities. In the Mandar enclave amidst the dominance of Bugis speakers, the ML faces an existential dilemma that requires research attention and evidence-based policies to save and revive its function in society. Therefore, this research focuses on the problem of the level of vitality of the ML in the enclave of the Bugis community in Ujunglero. In line with this, this research aims to analyze the vitality and linguistic situation of the Mandar enclave in Ujunglero based on the language vitality factors used by UNESCO.

## II. LITERATURE REVIEW

This theoretical basis holistically connects social dynamics and language status to understand and respond to the condition of the ML in Ujunglero. This research uses a sociolinguistic approach to understand linguistic dynamics in bilingual and multilingual situations, with a focus on the relationship between the minority language (ML) and the majority language (Bugis) in the social and historical context on the west coast of South Sulawesi.

Sociolinguistics studies the relationship between language and society. In this context, the Mandar community in Ujunglero is understood as a speech community (Hymes, 1974), namely a group of individuals who share norms and patterns of language use. One of the main implications of globalization is that the majority of the world's languages are vulnerable to decline or extinction. An ambitious attempt was made to document the level of vitality of each of the world's languages as presented in the 17th edition of *The Ethnologue, Languages of the World*. A modified framework for reporting vitality (Expanded Graded Intergenerational Disruption Scale/EGIDS) was used in the report (Anderbeck, 2015).

The concept of language vitality refers to the ability of a language to continue to be used and passed down within its community of speakers. The term vitality was first introduced into the ethnolinguistic area by Giles et al. (1977, as cited in Candrasari, 2017). Furthermore, Trudgill (in Coluzzi et al., 2013) stated, "Language vitality, or ethnolinguistic vitality, refers to the amount of dynamism present in a particular linguistic community. The term is normally used concerning linguistic minorities and the likelihood of their languages surviving or becoming subject to language shift and language death." Meanwhile, Mufwene (2017) stated that terms such as language endangerment, endangered languages, language loss, or language death are related to the subject of language vitality. Because, as a linguist, the other side of the overall linguistic picture must also be understood, namely, the maintenance and sometimes expansion of several language varieties in major languages. The term language vitality was chosen because it is very suitable for discussing the subject under study.

When we discuss language vitality in general, we see it as a series or a cycle. Some languages are developing, some are stagnant, some are at risk of extinction, or have even become extinct. It is interesting to observe how languages survive, how their survival is maintained, and how we can classify their status. To understand these things, we can conduct surveys or research about the vitality of language (Firman et al., 2025). In the context of language development, language vitality research is important because it can be used to determine the possibility that a language will continue (sustainable) in the future, and also because it can be used to see the possibility of sustainable language development efforts (Candrasari & Nurmaida, 2018).

In carrying out the vitality test of the ML, indicators from UNESCO (2003) will be used, which have been modified. Ten indicators will be measured, which will later describe the social index of the ML. The ten indicators are (1) number and proportion of speakers, (2) language contact, (3) bilingualism, (4) intergenerational language transmission, (5) domain of language use, (6) speaker attitudes, (7) government attitudes and regulations, (8) availability of teaching materials and literacy, (9) type and quality of documentation, and (10) response to new domains and media. In general, these 10 indicators can be divided into 3 factors, namely evaluating language vitality, assessing language attitudes, and evaluating the quality and quantity of documentation (see Lauder, 2019).

This view was then adopted, developed, and adapted as necessary in the language vitality research in this article. These adjustments were made by looking at the linguistic situation and conditions in Indonesia. There are three additional indicators, namely bilingualism, language contact, and regulation. These three indicators are considered important in determining the vitality of a language.

There are several studies on language vitality that have been carried out in Indonesia. Researchers have used these studies as comparisons and guides for this study, including Latupapua and Maspaitela (2015), Maricar and Duwila (2017), Inayatussalihah (2018), and Mukhamdanah (2019). Specifically for research on the vitality of languages in South Sulawesi, several studies have been carried out, including Nuraidar (2019), Musayyedah (2019), Nurhidayah (2020), and Hastianah (2020).

There are still several vitality studies conducted by researchers. However, no one has researched the vitality of the ML on the Ujunglero coast. Regarding research on the social and cultural interactions of the Mandar community in Ujunglero, it has been carried out by several researchers, for example, Yuliani (2020), Hafifah Sh et al. (2021), Aisyah (2023), Fatana (2001), Sahila et al. (2024), and Nuraeni et al. (2024).

This research offers a new perspective by examining the vitality of the ML in Ujunglero, Suppa, in the linguistic situation of the dominant Bugis community. Different from previous research, which focused more on historical aspects and lexical changes, intercultural communication, and honorifics, this research will examine in more depth the social and cultural factors that contribute to the existence or vitality, shift, and maintenance of the ML in Ujunglero. This research can also add to the body of language vitality studies, as well as provide information regarding the map of the condition of regional languages in Indonesia.

### III. METHODOLOGY

#### A. Research Location

This research was carried out in Lero Village and Wiringtasi Village, Suppa District, Pinrang Regency, South Sulawesi. This area is better known as Ujunglero because it was originally part of the Ujunglero area, which was divided into several villages. This location was chosen because it is an enclave of ML speakers among the dominant Bugis speakers. Lero Village was chosen because it can represent other regions as active speakers of ML, while Wiringtasi Village was chosen. It is more susceptible to language contact and language shift because it lives side by side with Bugis speakers.

#### B. Data and Data Collection Technique

The research sample was 150 people divided into three age groups, namely 18—25 years, 25—50 years, and >50 years. The purpose of this age division is to see differences in language use and transmission between generations (Labov, 1994). Apart from that, many selected informants understood the dynamics of the ML and culture in depth (Spradley, 1979). Those selected as informants were active speakers, traditional leaders, teachers, senior fishermen, and local officials. The following presents the distribution of respondents based on their characteristics.

In data collection, a questionnaire was used, consisting of 80 questions divided into 10 indicators. The list of questions is arranged in closed form with 5 answer choices. Questionnaires were distributed to selected respondents. Analysis was carried out with Microsoft Excel to measure frequency, distribution, indexation, and trends in language use. Apart from that, data collection also used interview techniques that aimed to explore the community's perceptions, attitudes, and experiences towards the ML. Through interviews, researchers confirm or clarify the data that has been collected through a list of questions. Interviews were used to add context and explanation to the quantitative findings.

Observations in research are very important because we can see directly the phenomenon of language use in the activities of the Mandar in Lero Village and Wiring Tasi Village, such as in the market, workplace, and home. Linguistic practices can be observed directly in real contexts. This also includes observations of intergenerational interactions and language use in various domains (domestic, public, and religious).

Recordings in the form of conversations, narratives, and oral practices are documented in the form of audio, video, and images. Image/photo-based elicitation techniques were also used to explore narratives from children. Meanwhile, literature study was used to obtain historical background, sociolinguistics, language vitality theory, and migration of the Mandar in Lero Village and Wiring Tasi Village. Also included are research results that provide an overview of the social and cultural situation of the Mandar in the two villages.

#### C. Data Processing and Data Analysis

In this research, quantitative data processing was carried out in stages. The first stage is editing and coding the questionnaire answers to ensure the data is clean and ready to be processed. Next, the data was tabulated using Microsoft Excel to make organizing and presenting the data easier. After that, descriptive statistical analysis was carried out so that the distribution and trends of the data could be described quantitatively. To obtain the vitality index value, the following formula is used:

$$\frac{(SS_1 + SS_2 + SS_3 + SS_n): 5}{JS}$$

JS

Description: SS1 = question score 1

SS2 = question score 2  
 SS3 = question score 3  
 SSn = score of next question  
 5 = highest score  
 JS = number of questions

These studies generally use UNESCO's (2003) language vitality indicators, which have been modified by Badan Pengembangan dan Pembinaan Bahasa. Each indicator is made up of questions with different numbers for each indicator. The vitality criteria used as a reference in these studies adopt the opinions of Grimes (2001) and UNESCO (2003) with a range of 0.0—0.20 (very critical and threatened); 0.21—0.40 (threatened); 0.41—0.60 (experiencing setbacks); 0.61—0.80 (stable and stable but threatened with extinction); 0.81—1 (safe).

For qualitative data, analysis was carried out using the Miles and Huberman (1984) interactive analysis model which includes three main steps, namely data reduction, namely the process of selecting and simplifying field data that is relevant to the research focus; data presentation, namely organizing data in the form of narratives, matrices or tables to make it easier to conclude; and drawing conclusions and verification, namely the interpretation of data that has been analyzed, then verified to ensure the validity of the findings. In addition, triangulation is carried out by comparing data from various sources, namely observations, interviews, and questionnaires, to increase the validity of the data and research findings.

In analyzing language vitality, researchers use modified UNESCO indicators including: transmission; number of active speakers and proportion of speakers; domain of language use; availability of teaching and literacy materials; the language attitude of the speaker; support for regulations or government policies; existing language documentation; language contact that occurs in society; dominant position of language among other languages; and bilingualism. Compare this with the Ryukyuan language vitality research method, which purely adopts ideas from UNESCO (Ishihara, 2014).

#### IV. RESULTS

##### A. Language Vitality of the Mandar in Ujunglero

This language vitality study aims to obtain a comprehensive picture of the actual conditions of use and sustainability of the ML enclave among Bugis speakers in Ujunglero, Suppa District, Pinrang Regency. Through a series of assessment factors that have been analyzed, this research not only captures how widely and intensively ML is used but also examines other supporting dimensions such as intergenerational transmission, speakers' attitudes, government attitudes, and the availability of teaching materials and documentation.

##### Intergenerational Language Transmission

Strong transmission ensures the continuity of the language, while weak transmission is an early sign of language shift or even loss in the next generation.

TABLE 1  
 INTERGENERATIONAL LANGUAGE TRANSMISSION

Gender	Respondents (%)	Index
Male	40,7	0.72
Female	59,3	0.70
<b>Age</b>		
18-25 years old	27,3	0.69
25-50 years old	54,7	0.73
>51 years old	18,0	0.68
<b>Education</b>		
No School	2,0	0.57
Primary Education	30,0	0.70
Secondary/Junior Education	38,0	0.71
Higher Education	30,0	0.73
<b>Profession</b>		
Teacher	10,0	0.73
Employee	2,0	0.80
Civil Servants	10,7	0.72
Fisherman	15,3	0.70
Farmer	0,7	0.86
Trader	7,3	0.69
Laborer	4,0	0.73
Domestic workers	21,3	0.71
Others	28,7	0.71

The data show that both males and females play equal roles in passing ML to the next generation, with the highest transmission rates found among those aged 25–50, reflecting their active use of the language with their children. Surprisingly, people over 51 have the lowest rates, suggesting a shift towards Indonesian due to changing family communication patterns. Interestingly, transmission increases with higher education, as graduates maintain ML use out of linguistic awareness and pride in their identity, challenging the assumption that education reduces regional language use. Those without formal education have the lowest index, likely because, despite their fluency, they have fewer

opportunities or authority to transmit the language. Professionally, teachers show similar transmission levels to other occupations, using ML actively in daily life and the community, making them key agents of transmission. However, this role is not reflected in schools, where ML remains absent from the curriculum, resulting in a 'split domain use' where teachers speak ML outside but use Indonesian in classrooms to meet national standards.

#### Number and Proportion of Speakers

The number and proportion of speakers are the main indicators in measuring the vitality of a language. This factor shows the extent to which the language is still used by the Mandar speech community and how it is distributed among various social groups.

TABLE 2  
NUMBERS AND PROPORTIONS OF SPEAKERS

Gender	Respondents (%)	Index
Male	40,7	0.64
Female	59,3	0.63
<b>Age</b>		
18-25 years old	27,3	0.66
25-50 years old	54,7	0.64
>51 years old	18,0	0.59
<b>Education</b>		
No School	2,0	0.47
Primary Education	30,0	0.58
Secondary/Junior Education	38,0	0.64
Higher Education	30,0	0.71
<b>Profession</b>		
Teacher	10,0	0.71
Employee	2,0	0.73
Civil Servants	10,7	0.73
Fisherman	15,3	0.56
Farmer	0,7	0.33
Trader/entrepreneur	7,3	0.67
Laborer	4,0	0.68
Domestic workers	21,3	0.53
Others	28,7	0.68

The data reveal that the >51 age group, despite generally comprising the largest number of speakers, has the lowest index, possibly because their communication now extends beyond the home, reducing interactions with other ML speakers. A positive trend is seen in education, where higher education graduates have the highest index, reflecting strong language awareness and broader social networks for using ML, while no-school and primary education groups have the lowest index, indicating vulnerability to language decline due to limited communication domains increasingly dominated by Indonesian and Bugis. Professionally, teachers show the highest index, actively using ML at home and in the community, though not in teaching, as Indonesian remains the dominant educational language. Civil servants and employees also have high indexes, suggesting that ML use is maintained in certain formal environments or due to their social status. Conversely, fishermen, farmers, and domestic workers have low indexes, possibly due to workplaces dominated by Indonesians or Bugis, while entrepreneurs and laborers maintain relatively good proportions of ML speakers, reflecting their continued role in business, markets, and as an identity marker in local interactions.

#### Domain of Language Use

In the context of a multilingual society such as in Ujunglero, the domain of use of the ML interacts with the domain of use of the Bugis language and Indonesian.

TABLE 3  
DOMAIN OF LANGUAGE USE

Gender	Respondents (%)	Index
Male	40,7	0.71
Female	59,3	0.63
<b>Age</b>		
18-25 years old	27,3	0.63
25-50 years old	54,7	0.68
>51 years old	18,0	0.65
<b>Education</b>		
No School	2,0	0.51
Primary Education	30,0	0.66
Secondary/Junior Education	38,0	0.65
Higher Education	30,0	0.69
<b>Profession</b>		
Teacher	10,0	0.65
Employee	2,0	0.89
Civil Servants	10,7	0.70
Fisherman	15,3	0.67
Farmer	0,7	0.48
Trader	7,3	0.66
Laborer	4,0	0.72
Domestic workers	21,3	0.62
Others	28,7	0.66

The data show that males use ML more widely than females, likely because of their broader social and community activities, while women tend to use ML mainly in domestic domains and often shift to the dominant language when educating their children. The highest use is among those aged 25–50, who are socially and professionally active, whereas the lowest is in the 18–25 age group, indicating a decline in use among youth, particularly in higher education and social media. Those >51 maintain stable use, keeping ML alive in traditional and household contexts. Language use also increases with education level, with higher education graduates showing the highest index, suggesting they feel confident using ML publicly, while those with no formal education have the lowest due to limited activities outside the home. Professionally, employees use ML the most, followed by labourers and workers, reflecting broad use in workplaces and communities. Teachers show moderate use, mainly outside school, while housewives are limited to domestic contexts, fishermen use ML within their communities, and traders remain active in markets and business domains.

#### Responses to New Domains and Media

Response factors to new domains and media demonstrate how this language is prevalent in contemporary communication spaces, including social media, digital applications, the internet, and other digital technologies. The index values, which tend to be low in all categories, indicate that the adaptation of this language to the modern domain is still limited.

TABLE 4  
RESPONSES TO NEW DOMAINS AND MEDIA

Gender	Respondents (%)	Index
Male	40,7	0.42
Female	59,3	0.35
<b>Age</b>		
18-25 years old	27,3	0.43
25-50 years old	54,7	0.37
>51 years old	18,0	0.31
<b>Education</b>		
No School	2,0	0.25
Primary Education	30,0	0.35
Secondary/Junior Education	38,0	0.38
Higher Education	30,0	0.42
<b>Profession</b>		
Teacher	10,0	0.39
Employee	2,0	0.37
Civil Servants	10,7	0.43
Fisherman	15,3	0.37
Farmer	0,7	0.24
Trader	7,3	0.34
Laborer	4,0	0.43
Domestic workers	21,3	0.31
Others	28,7	0.41

Males are slightly more active than females in using ML on new media, likely because they engage in community networking and organisational activities, while women prefer Indonesian for wider communication, such as children's education. Although the 18–25 age group shows the highest use, it remains low, suggesting that ML is only beginning to enter youth digital spaces, whereas older groups (25–50 and over 51) use it even less, reflecting minimal adaptation to digital platforms or a stronger preference for Indonesian. Higher education correlates with greater use of ML in new media due to better access, digital literacy, and content creation skills, but overall online use is still low, with little effort to promote the language digitally. Teachers also show minimal use of ML in social media or school communication groups. In contrast, employees and labourers use ML the most in digital contexts, indicating its relevance in work-related and community media, while fishermen, traders, and domestic workers use it only minimally, often confined to family or local WhatsApp groups.

#### Speakers' Attitude and Government Attitude

The speakers' attitude index in all categories is relatively high compared to other vitality factors, which shows speakers have pride and emotional attachment to their language. Indicators of government attitudes and regulations reflect public perceptions regarding formal government support for this language, such as preservation policies, local content in schools, and revitalization programs.

TABLE 5  
SPEAKERS' ATTITUDE AND GOVERNMENT ATTITUDE

Characteristics	Respondents (%)	Factor/Indicator	
		Speakers' Attitude	Government Attitude
		Index	Index
<b>Gender</b>			
Male	40,7	0.79	0.47
Female	59,3	0.75	0.44
<b>Age</b>			
18-25 years old	27,3	0.77	0.52
25-50 years old	54,7	0.78	0.45
>51 years old	18,0	0.70	0.37
<b>Education</b>			
No School	2,0	0.60	0.32
Primary Education	30,0	0.75	0.41
Secondary/Junior Education	38,0	0.77	0.46
Higher Education	30,0	0.79	0.49
<b>Profession</b>			
Teacher	10,0	0.74	0.47
Employee	2,0	0.80	0.63
Civil Servants	10,7	0.80	0.44
Fisherman	15,3	0.75	0.43
Farmer	0,7	0.73	0.45
Trader/entrepreneur	7,3	0.78	0.46
Laborer	4,0	0.80	0.42
Domestics workers	21,3	0.73	0.38
Others	28,7	0.78	0.51

The data show that males generally hold slightly more positive attitudes towards ML than females, reflecting their roles as cultural custodians. In contrast, women's positive attitudes towards ML stem from its integration into domestic life and childcare. The 25–50 age group shows the highest attitudes, bridging generations, and youth (18–25) also hold strong positive views, suggesting revitalisation potential via social media, although those >51 are slightly less optimistic, possibly due to awareness of endangerment. Positive attitudes increase with education, with higher-educated groups valuing ML as an identity marker, while educated groups show the lowest attitudes due to limited information. Professionally, teachers, officials, employees, and workers show very positive attitudes, while entrepreneurs, fishermen, and domestic workers also maintain high support, indicating ML's strong presence in daily life. Awareness of government preservation policies, however, remains uneven: men, youth, higher-educated individuals, employees, and traditional leaders show higher awareness due to public involvement, social media, or institutional access, whereas women, older groups, and unschooled individuals are less aware, and teachers note policy discourse without implementation in schools. Overall, while community pride in ML remains strong, effective revitalisation requires practical, widely disseminated policies reaching all social groups.

#### Teaching/Literacy Materials and Types of Documentation

The availability of teaching materials and literacy factors measures the availability of formal and informal learning materials, as well as the level of language literacy in the community. The documentation type and quality index represent speakers' perceptions of the availability and quality of language documentation, such as dictionaries, grammars, folklore corpora, or audio-video recordings.

TABLE 6  
 AVAILABILITY OF TEACHING AND LITERACY MATERIALS

Characteristics	Respondents (%)	Factor/Indicator	
		Availability of Teaching Materials	Types of Documentation
Gender		Index	Index
Male	40,7	0.34	0.41
Female	59,3	0.28	0.31
Age			
18-25 years old	27,3	0.38	0.42
25-50 years old	54,7	0.29	0.34
>51 years old	18,0	0.24	0.28
Education			
No School	2,0	0.22	0.20
Primary Education	30,0	0.26	0.30
Secondary/Junior Education	38,0	0.31	0.35
Higher Education	30,0	0.35	0.41
Profession			
Teacher	10,0	0.35	0.32
Employee	2,0	0.58	0.62
Civil Servants	10,7	0.31	0.40
Fisherman	15,3	0.28	0.38
Farmer	0,7	0.20	0.20
Trader/entrepreneur	7,3	0.32	0.33
Laborer	4,0	0.32	0.35
Domestic workers	21,3	0.24	0.31
Others	28,7	0.34	0.36

The data show that male generally have slightly better access to and perceptions of ML teaching materials and language documentation than female, likely because they participate more in public gatherings and community activities where such resources, though limited, are available, while female, whose roles are centred on domestic tasks and childcare, encounter them less, especially when they are not used in schools. Among age groups, the 18–25 group has the highest, though still low, index for both access and documentation awareness, reflecting their greater exposure to digital content and theoretical knowledge despite limited practical use. The 25–50 group shows relatively low access and awareness despite their role as parents and teachers, while those >51 have the lowest, indicating minimal literacy and no prior exposure to documentation in their learning experiences. Access and perception both increase with education level, with higher education graduates having greater familiarity, while unschooled groups remain almost entirely unaware due to limited literacy activities. Professionally, employees show the highest index, likely because their work environments support general literacy and documentation access, whereas teachers surprisingly have low indices, highlighting the critical lack of ML materials integrated into school curricula. Other professions, such as fishermen, entrepreneurs, domestic workers, and labourers, fall in the middle to low range, suggesting that teaching materials and documentation have yet to become part of community literacy practices or a meaningful source of collective pride.

#### Language Contact and Bilingualism

Language contact and bilingualism are important factors in assessing the vitality of a language because the degree of interaction with other languages can influence its stability, structure, and domain of use. In the context of this research, language contact is measured based on speakers' perceptions of the intensity of their language interactions with other languages in various domains, such as family, school, work, and social media. Bilingualism is measured based on the extent to which speakers can use ML and Indonesian or Bugis in everyday life.

TABLE 7  
LANGUAGE CONTACT AND BILINGUALISM

Characteristics	Respondents (%)	Factor/Indicator	
		Language Contact	Bilingualism
<b>Gender</b>		<b>Index</b>	<b>Index</b>
Male	40,7	0.42	0.61
Female	59,3	0.43	0.62
<b>Age</b>			
18-25 years old	27,3	0.42	0.52
25-50 years old	54,7	0.43	0.59
>51 years old	18,0	0.43	0.86
<b>Education</b>			
No School	2,0	0.28	0.54
Primary Education	30,0	0.41	0.64
Secondary/Junior Education	38,0	0.44	0.60
Higher Education	30,0	0.44	0.62
<b>Profession</b>			
Teacher	10,0	0.48	0.53
Employee	2,0	0.26	0.38
Civil Servants	10,7	0.44	0.78
Fisherman	15,3	0.41	0.58
Farmer	0,7	0.40	0.50
Trader/entrepreneur	7,3	0.29	0.82
Laborer	4,0	0.43	1.14
Domestics workers	21,3	0.42	0.56
Others	28,7	0.46	0.56

Language contact in the Mandar community is generally even across gender, age, and profession, but remains asymmetrical as Indonesian and Bugis dominate formal and economic domains. Younger people tend to use Indonesian more in daily life, while older generations maintain ML despite incorporating many borrowed words. Education influences contact, with those having higher education interacting more with Indonesians, while the uneducated mainly use ML. Professionally, teachers have the highest contact index due to their multilingual environments, while self-employed individuals show the lowest. Bilingual competence is moderate overall; people >51 have the highest due to strong ML skills complemented by Indonesian or Bugis, the 25–50 age group shows moderate bilingualism, and the 18–25 group has the lowest, indicating a shift towards Indonesian. Laborers have the highest bilingual competence from varied worksite interactions, while teachers surprisingly show low bilingualism due to exclusive use of Indonesian in schools. Overall, older generations maintain stable bilingualism, younger groups shift towards Indonesian, and teachers' bilingual skills remain underused in education.

#### B. Degree of Mandar Language Endangerment in Ujunglero

Assessing language vitality is crucial to understanding the real condition of a language within the social, cultural, and political dynamics of its speakers. This study presents ML vitality data based on ten factors adapted from UNESCO's nine factors to suit regional contexts, covering aspects such as intergenerational transmission, number of speakers, and responses to new media and government policy support. Each factor plays a strategic role in determining the sustainability of ML in daily life and broader domains, with varying index values highlighting its strengths and weaknesses in facing modern challenges. The analysis illustrates how speaker attitudes, structural support, public use, and technological adaptation shape ML's position within today's multilingual ecosystem and identifies concrete efforts needed for its maintenance and revitalization in line with community conditions and needs.

The following is an index and analysis of the data on the vitality of the ML that has been collected.

TABLE 8  
INDEX VALUE OF EACH FACTOR AND AVERAGE

No.	Factors/Indicator	Index
1.	Intergenerational Transmission	0,71
2.	Number and Proportion of Speakers	0,64
3.	Domain of Language Use	0,66
4.	Responses to New Domains and Media	0,38
5.	Availability of Teaching and Literacy Materials	0,31
6.	Government Attitude and Regulation	0,45
7.	Speaker's Attitude	0,76
8.	Type and Quality of Documentation	0,35
9.	Language Contact	0,43
10.	Bilingualism	0,62
	<b>Average</b>	<b>0,53</b>

Intergenerational transmission of ML remains relatively well maintained, as it is still spoken at home and used in family interactions, although parents rarely teach it directly to their children, preferring Indonesian for perceived educational

benefits. Children generally acquire ML from playmates rather than from their parents, gradually becoming fluent and bringing it into household use. Despite a sufficient speaker base, there is a risk of decline if not strengthened, as the addition of young speakers does not balance the loss from older generations. ML continues to be used in household and community domains, but is limited in formal, governmental, and educational settings due to Indonesian dominance. Its presence in new media is minimal, indicating the younger generation rarely uses ML online, which could accelerate language shift as the language loses relevance in modern digital life.

Furthermore, the availability of teaching materials and literacy in ML is very low, meaning children acquire only oral skills without literacy development, hindering academic exposure and documentation of cultural knowledge. Government policies recognize the importance of ML preservation but remain declarative without concrete implementation in schools or funding for documentation and revitalization. Language contact is moderate to low but asymmetric, with Indonesian and Bugis dominating and posing a shift threat if not managed with additive bilingualism. Most speakers are bilingual in ML, Bugis, and Indonesian, which can be an asset if both local languages and Indonesian are maintained, but a threat if ML is replaced. Overall, while transmission and attitudes remain strengths, low indices in teaching materials, literacy, new media, and documentation pose serious challenges, placing ML in the declining category with an average vitality index of 0.53, risking rapid decline without planned intervention efforts.

## V. DISCUSSION

Based on the data presentation, it can be stated that the ML, which lives and develops in the Bugis language area in Ujunglero, still has strong internal sociolinguistic capital, for example, in terms of transmission and speaker attitudes.

However, the vulnerability is high because generally ML speakers in the region are less aware of the existence of literacy infrastructure and teaching materials, and less adaptive to new media, which is the key to the existence of minority languages in the digital era. After all, they generally rarely access videos in ML, and government support is weak, so language strengthening only relies on community initiatives.

The existence of inequality in vitality factors, for example, if we compare the transmission factor, the number of speakers, domain of use, and speakers' attitudes is quite high (0.64–0.76) and the factors of new media, teaching materials, documentation, and government support are low (0.31–0.45), indicating that language vitality is more supported by the internal strength of the community rather than external support structures. A situation like this is not sustainable in the long term, because when the heir generation begins to be dominated by modern media in other languages, vitality can decrease drastically.

The results of research on the vitality of the ML in Ujunglero show an average vitality index of 0.53, placing it in the category of being in decline. This finding is relevant within the framework of language vitality theory from various experts, especially Fishman (1991), Krauss (1992), and Grenoble and Whaley (2006), who emphasize intergenerational transmission factors as the main foundation for language continuity.

Fishman (1991) in the GIDS (Graded Intergenerational Disruption Scale) framework and Ethnologue (2019) in the EGIDS (Expanded Graded Intergenerational Disruption Scale) place intergenerational transmission as the core of vitality. He emphasized that language is in danger when intergenerational transmission weakens. ML data shows that transmission is still maintained, but is not carried out consciously by parents, but rather through peer interaction. Children acquire more ML from social interactions and peer interactions, not from their parents. This confirms that Fishman's (1991) model remains relevant, but needs to be contextualized with language acquisition patterns in Indonesian multilingual communities, where peer learning plays a significant role.

According to Edwards (1992), the number of speakers and their social distribution are indicators of language strength. The results showed an index of 0.64, relatively stable, but distribution findings indicated that the < 51-year-old group had a low proportion. If we refer to Krauss's (1992) prediction that languages that lose old speakers or fail to gain young speakers will be threatened with extinction within one or two generations.

The vitality of a language depends on the scope of its use (UNESCO, 2003). ML data shows limited use in the domestic and traditional community spheres, while the domains of education and government are dominated by Indonesian. Cases of Indonesian language dominance in all domains can also be seen in the Totoli language, including in the domain of family and neighbors (Tamrin et al., 2025). This is consistent with Grenoble and Whaley's (2006) argument that loss of formal domains is an early marker of language shift. The low index of some teachers in several factors also confirms the absence of ML in Ujunglero in formal education, especially in terms of learning and teaching materials.

Regarding responses to new media and digital literacy, Grenoble and Whaley (2006) underline the importance of the presence of language in modern media and technology for sustainability. The response index for new media (0.38) and the availability of teaching materials (0.31) are very low, indicating that the ML in Ujunglero has not been integrated into the digital ecosystem. This has the potential to accelerate the shift because language is irrelevant in the digital lives of the younger generation.

Speakers' attitudes towards ML are quite high (0.76), indicating that ethnolinguistic pride is still strong, according to the concept of subjective vitality by Giles et al. (1977). However, structural support from the government (0.45) and low integration of language policies in schools are obstacles to revitalization. Fishman (1991) emphasized that effective revitalization requires institutional intervention, not just positive attitudes of speakers. However, it needs to be stated that the vitality of language is not only determined by the speaker's attitude, but also by the external supporting structure.

Himmelman (1998) stated that high-quality documentation is the foundation of revitalization. The ML documentation index value in Ujunglero (0.35) is still low, indicating the lack of dictionaries, grammar, and teaching materials available in the community. In addition, the intermediate level of bilingualism (0.62) creates ambiguity: whether bilingualism is additive (strengthening two languages) or subtractive (replacing ML with Indonesian or Bugis). If it is not directed towards additive bilingualism, the risk of language shift will become increasingly real (Fishman, 1991; Grenoble & Whaley, 2006).

## VI. CONCLUSION

This research shows that the ML in Ujunglero has medium vitality with an average index of 0.53, placing it in the category of experiencing decline. Intergenerational transmission factors and speaker attitudes are relatively high, indicating the existence of strong ethnolinguistic pride and attachment among speakers. However, low scores on indicators of availability of teaching materials, literacy, response to new media, and documentation indicate weak structural support and language resources. The ML in the research area survives mainly through internal community forces, such as use in the domestic domain, traditional communities, and peer interactions. However, the ML has not been integrated into formal education, digital media, or local government policies, so it does not have legitimacy and broad functions in modern social life. The transmission that occurs is more passive through horizontal (peer) interactions than vertical (parent-child) transmission, which indicates a potential decline in language competence in future generations.

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