

Defense Strategy of Wakatobi Language Sikka Island in the Tourism Destination Area (A Sociolinguistic Study)

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Abstract

Language defense can be realized if the spoken community continues to use that language in the realm of communication, even though there is a realm of using other languages in the interaction of multilingual communities. This study aims to describe the strategy for maintaining the Wakatobi language in the Sikka Archipelago in the Kojadoi Tourism Destination Area. This research method is a qualitative descriptive method. The research data was collected using observation, interview, documentation, and questionnaire methods. The data analysis technique in this research is discourse analysis technique. Based on research data regarding the strategy for maintaining the Wakatobi Language in the Kojadoi Tourism Destination Area, it can be argued that the strategy for maintaining the Wakatobi Language in the Kojadoi Tourism Destination Area includes: 1) Intensification of the function of language as an inter-ethnic communication tool, 2) Integration of Language and Culture, 3) Government Program and Service Policies, 4) Use of language in various domains of communication.

Keywords

sociolinguistics; defense strategy; Wakatobi language



I. Introduction

Each language can shift or survive in the interaction of multilingual society. This depends on the intensity of use of the speakers of the language. According to Sumarsono (2012), language maintenance is correlated with the attitude of the speech community towards the use of a language. In addition, language contact in an area will affect the language use of the speech community. If a language is still used intensely by the majority of its speakers even though there is the influence of other languages in the surrounding area, then this indicates a language maintenance. Conversely, if a language is not used intensely by the majority of its speakers because there is influence from other languages in the surrounding area, then this indicates a shift in language use.

Fishman (in Sumarsono, 1993) states that language maintenance is related to changes or stability in language use and the psychological and socio-cultural processes of speakers in multilingual community interactions. This view can lead to the interesting issue of language maintenance or shifting by minority speakers in multilingual societies.

One of the regional languages that is used intensively by the speech community, even though they are in a multilingual society, is the Wakatobi Language of the Sikka Islands (hereinafter abbreviated as BWKS). BWKS is classified as a minority language in Sikka Regency because the number of speakers is only around 13,000 people. Hamid (2020) states

that the status of the Wakatobi language in the Sikka Islands (BWKS) is no different from the Wakatobi language, even though BWKS is far from the area of origin of the language (Linguistic Homeland).

BWKS is still used intensely by the speech community and has not experienced a shift in language, even though language contact takes place between the Wakatobi language-speaking community and other language-speaking communities in the surrounding area. In addition to the Indonesian language used by the BWKS speech community in communicating, there is also social interaction with speakers of other languages in the Sikka Islands region, namely Bajo, Palue, and Sikka. This linguistic phenomenon shows the maintenance of the BWKS language.

The BWKS said community is in the area of Pemana village, Gunung Sari village, Perumaan village, and Koja Doi village. The distance between regions of BWKS speakers and separated by sea. This research only focuses on maintaining the Wakatobi Islands language in the Kojadoi village area. Apart from having language contact with speakers of other languages in the vicinity, Kojadoi village is also visited by many tourists because it has been designated as a tourist destination by the government. This forms the attitude of the speech community towards the use of language in multilingual interactions, so that it can lead to a maintenance or shift of language.

Studies are still rare on language maintenance in Sikka Regency, especially the minority languages that survive in the speech area of Sikka as the majority language. BWKS is one of the minority languages in Sikka Regency, but it still survives and is used intensely by the speech community.

Thus, the researcher is interested in investigating the BWKS maintenance strategy. In particular, the focus of this research problem is to describe the strategy for maintaining BWKS in the Kojadoi Tourism Destination Area. In general, research on minority languages is oriented as an effort to prevent the shift and extinction of regional languages, and strengthen the attitudes of the speech community in using regional languages in various communication domains. Language is defined as a purely human and non-instinctive method of communicating ideas, emotions, and desires through a system of voluntarily produced symbols, according to (Syahrin, 2018). Regional languages must be maintained for their use in a multilingual society because regional languages have a function and position in preserving culture and ethnic identity.

II Review of Literature

Research has never been conducted on the maintenance of the Wakatobi language in the Sikka Archipelago in the Kojadoi Tourism Destination Area. However, there is relevant research to be used as a reference in this study. The research was conducted by Hamid (2021) entitled "Status of Isolect Language of the Wakatobi Language of the Sikka Islands (A Study of Dialectology)". The results of this study stated that the linguistic status of BWKS is that there are no differences between regions of BWKS speakers, even though they are far apart from the area of origin of the language in Wakatobi Regency, Southeast Sulawesi. This indicates that there is maintenance of the BWKS language in the Sikka Islands.

Although Hamid's research (2021) has the same object and research locus as this study, there are differences related to the focus of the problem and theory. The problem of previous research regarding the language status of BWKS in Sikka Regency, while this research relates to the strategy of maintaining BWKS language in the Kojadoi Tourism Destination Area, Sikka Regency. The theory of previous research used the theory of dialectology, while this study used the theory of sociolinguistics.

Jannah et al's research (2016) entitled "Maintenance of Using Language in Biting Village, Arjasa District, Jember Regency (Sociolinguistic Study). The results of his research stated that the level of maintenance of using language was relatively low. Factors inhibiting the maintenance of Using language in Biting Village, namely: (1) bilingualism, (2) inter-ethnic marriage, and (3) education. The Strategy for Maintaining the Using language is carried out by using the Using language in the family domain and loyalty to the mother tongue.

Jannah et al (2016) research in common with this study is the use of sociolinguistic theory, methods of collecting and analyzing research data. Meanwhile, the difference between this research and this research is the locus and research subjects. Although there are differences with this study, the theory and research methods can be used as a research reference.

2.1 Sociolinguistics

Wardhaugh (in Malabar, 2015:2) suggests that sociolinguistics is an interdisciplinary science that examines the relationship between language and society, then links two things that are studied separately, namely the formal structure of language by linguistics and the structure of society by sociology.

The use of language as a form of social phenomena. That is, language is seen as a social and communication system that is an integral part of a social and cultural group (Sumarsono and Partana, 2004:1). Sociolinguistic studies are based on data on language use, then it is examined in other sciences related to people's lives. On the other hand, data based on social phenomena are then examined in linguistics.

As a social phenomenon, language and its use in society are not only seen from linguistic aspects, but this is also observed from non-linguistic aspects, including social aspects. Language use is influenced by gender, age, social strata, educational level, economic level and so on. This is as stated by Nababan (1984) that sociolinguistics does not only study language, but discusses social aspects, especially language variations related to social factors.

2.2 Language Defense

According to Kridalaksana (2001: 159) language maintenance is an effort to maintain language so that a language is still used and valued as a manifestation of group identity in a language community. Language maintenance shows a condition of the attitude of the language community to continue to use their language in a certain area.

Meanwhile, Sofiana and Rahayu (2013:1) state that language maintenance is an individual or group effort in using language intensely, especially as a social group identity. Maintenance of language leads to the attitude of a community towards language use. This is intended to deal with and prevent shifts in the use of language to other languages. Sumarsono (1993:7) argues that the maintenance of a language is influenced by attitudes and language choices.

According to Sumarsono (1993) there are six internal factors to support the maintenance of a language, namely: (1) concentration of speakers, (2) continuity of transfer of mother tongue, (3) loyalty of speakers to mother tongue, (4) language repertoire of young people, language attitudes of young people, and (5) the intensity of language use by the speech community.

Nuhayati et al (2013) put forward a form of language maintenance strategy as follows: namely: (1) as a means of communication, (2) unification of language and culture, (3) local wisdom, (4) local government policies, (5) activities in the world of education, and (6) activities of Non-Governmental Organizations (NGOs). In addition, Mascita et al (2021) state

that language retention strategies can be carried out in religious activities, village government services, education, Family Welfare Empowerment (PKK), and youth.

2.3 The Wakatobi language of the Sikka Islands

The Wakatobi language of the Sikka Islands is a dialect of the Wakatobi language in Southeast Sulawesi. Esser (in Susiati, 2020) categorizes the Wakatobi language into the Malayu Polynesian language family in the Muna-Buton group. The Wakatobi language is used by the Butonese both inside and outside the province of Southeast Sulawesi. Hamid (2021) states that the linguistic status of BWKS between speaking regions in the Sikka Islands is no different from the Wakatobi language, even though BWKS is far from the area of origin of the language (Linguistic Homeland).

The Wakatobi language of the Sikka Islands (BWKS) is one of the minority regional languages in Sikka Regency. The number of BWKS speakers is around 10,000 people. The BWKS speaker area is in the archipelago area of Sikka Regency, namely the Pemana island area includes Pemana Village and Gunung Sari Village, the Besar island area includes Kojadoi, Pasir Putih, Dambila and Pengabatang islands. Geographically, the distance between regions of BWKS speakers is around 10-50 KM and separated by oceans. The ancestors of the said BWKS people came from the Buton ethnic group who migrated to the Archipelago area of Sikka Regency.

One of the BWKS speaking areas is the Tourist Destination Area in Kojadoi Village. Kojadoi Village is located in the East Alok District Area, Sikka Regency. Kojadoi Village is a tourist village in the 2019 Indonesia Sustainable Tourism Award category from the Ministry of Tourism. This tourist village is located in a group of islands, the Maumere Bay Marine Natural Tourism Park.

The area of Kojadoi Village includes the hamlets of Kojadoi, Kojagete and Margajong. The total population is 1,693 people with 458 male heads of households. The number of men is 914 people, while women are 778 people. The languages spoken by the Kojadoi people are the Wakatobi and Sikka languages. The majority of the population are fishermen.

The area of Kojadoi Village is 1,731.90 Km². Its territorial boundaries include the eastern part bordering Perumaaan Village which is inhabited by the majority of Bajo-speaking people. The western part is bordered by Gunung Sari Village which is inhabited by people who speak the Wakatobi language. The northern part is bordered by Kojagete Village, which is inhabited by the majority of Sikka-speaking people. The southern part is bordered by Maumere waters. The condition of this region gave rise to a multilingual linguistic phenomenon. The Wakatobi language community interacts with other language communities around it, thus enabling a shift in the Wakatobi language as a minority language in Sikka Regency. However, the Wakatobi language is still used in Kojadoi Village as a means of communication between speakers in social interactions.

III. Research Method

This study uses a qualitative approach. According to Herdiansyah (2012: 9), a qualitative approach is an approach that intends to examine natural social phenomena. The qualitative approach refers to research assessment procedures to obtain descriptive data in the form of written, spoken words and the behavior of individuals or social groups. The qualitative approach used in this study aims to display information and data from observations and interviews, so as to gain a holistic understanding of the BWKS defense strategy.

The research method used in this study is a qualitative descriptive method. Sugiyono (2009) said that a qualitative descriptive method is a research method used to describe the value of an independent or independent variable, either one or more variables. One of the

advantages of the qualitative descriptive method is that linguistic phenomena can be obtained naturally as the subject feels them, so that the description of the subject can be described as a whole and not forcing causality correlations between variables and drawing conclusions (Bogdan and Taylor in Moleong, 2005). The use of qualitative descriptive methods in this study is oriented towards explaining and describing various variables related to the BWKS language maintenance strategy.

The research data is in the form of primary and secondary data. The primary data is in the form of speech by BWKS speakers from recordings and direct observation, as well as respondents' answers to questions via questionnaires. Meanwhile, secondary data is in the form of statistical information and documents. The data source for this research is the BWKS speech community in Kojadoi, including villagers, village government officials, administrators of formal and non-formal institutions, education providers, religious leaders, youth leaders, and traditional leaders. Criteria for informants or respondents, i.e. information has comprehensive information regarding the use of BWKS language in Kojadoi and informants represent elements of the BWKS speech community in Kojadoi. The research instruments were tape recorders, field note sheets, interview guides, and questionnaires.

Data collection methods in this study are observation, interviews, and documentation. The data collection technique is a speaking technique free of involvement (SBLC). The advanced techniques are recording techniques and note-taking techniques (Mahsun, 2017). The steps for collecting data are as follows.

- 1) Observation/observation. Researchers made direct observations. Researchers made observations including: the use of language by the BWKS speech community, policy documents and activities of village government officials, activities of administrators of formal and non-formal institutions, educational activities, and activities of religious leaders.
- 2) Interview or direct conversation; the conversation was carried out with the informant directly according to the list of questions prepared by the researcher.
- 3) Research data recording; All informants' answers were recorded by the researcher. Recording starts from the beginning to the end of the interview activity, so that every question and answer can be recorded systematically.
- 4) Recording of research data; after recording the informant's answers, the data was transcribed. In addition to recording the informants' answers in detail and completely, the researcher recorded them based on the questionnaire data.

Analysis of the research data using discourse analysis techniques (discourse). The research data analysis procedures include:

- 1) data identification; the researcher registers all research data in the identification step. The data from the research results are in the form of speech and answers from the community, said BWKS in the village of Kojadoi.
- 2) data reduction; all data is reduced according to the data and information needed in the research.
- 3) data classification; after data reduction, the researcher classifies the data according to the research problem. The data is sorted according to the use of language by the BWKS speech community in various communication domains.
- 4) data analysis; This step is carried out by researchers by processing and analyzing data based on language maintenance theories and strategies.
- 5) presentation and discussion; after the data analysis was carried out, the researcher presented, discussed and described it based on the theory and strategies of language maintenance
- 6) conclusion; the researcher makes conclusions based on the formulation of the research problem.

IV. Discussion

Language maintenance has implications for the intensity of language use in a multilingual society. A language can survive if the language community still uses that language in various communication domains. Language maintenance is a form of manifestation of the behavior of certain speech communities to continue to use and respect their language, especially as a group identity in a multilingual society.

The phenomenon of language preservation is found in the Wakatobi language of the Sikka Islands in the Kojadoi Tourism Destination Area. Even though there is language contact and the influence of other languages in the area where they are used, BWKS survives and is always used by the speech community as a means of inter-ethnic Buton interaction. The BWKS speech community in Kojadoi is indeed actively involved in social interaction and masters and understands other languages such as Indonesian, Sikka, and Bajau. However, the BWKS speech community in Kojadoi has an understanding of the selection and use of BWKS in various communication domains. In addition, BWKS inheritance takes place hierarchically. The children and youth of Kojadoi Village obtain and learn BWKS directly from their parents because they always use BWKS in the family and community realms.

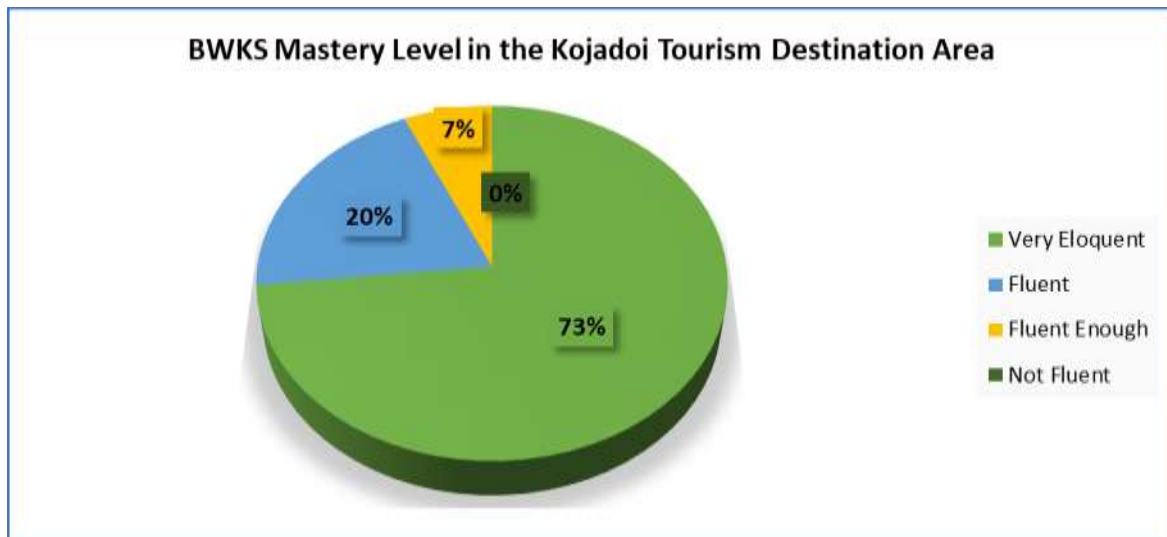
4.1 Defense Strategy Wakatobi Language Sikka Islands (Bwks) in the Kojadoi Tourism Destination Area

The maintenance of BWKS is actualized by the speech community with various language maintenance strategies to prevent shifts in the BWKS language and the influence of other languages or language contact around the areas where it is used. Based on the results of the research data, several strategies for maintaining BWKS in the Kojadoi Tourism Destination Area were found, including 1) Intensification of the function of language as an inter-ethnic communication tool, 2) Integration of language and culture, 3) Government policy, 4) Use of language in various domains of communication. The following is a description of the BWKS maintenance strategy in the Kojadoi Tourism Destination Area.

a. Intensification of the Function of Language as an Interethnic Communication Tool

Language is a means of conveying thoughts and feelings of individuals and groups of people. BWKS is used as a communication tool to establish social and economic relations, so that cooperation and common perceptions are formed between individuals and ethnic Butonese groups. As an inter-ethnic communication tool for Buton in the Sikka Islands, BWKS also functions to unite and integrate the Butonese ethnic community in the Sikka Islands Region, including the Kojadoi tourist destination. The Kojadoi village speech community interacts to strengthen kinship relations through intensification of the use of BWKS. When the BWKS speech community meets on various occasions, they always communicate using the BWKS dialect. Even though they met each other outside the area, said BWKS.

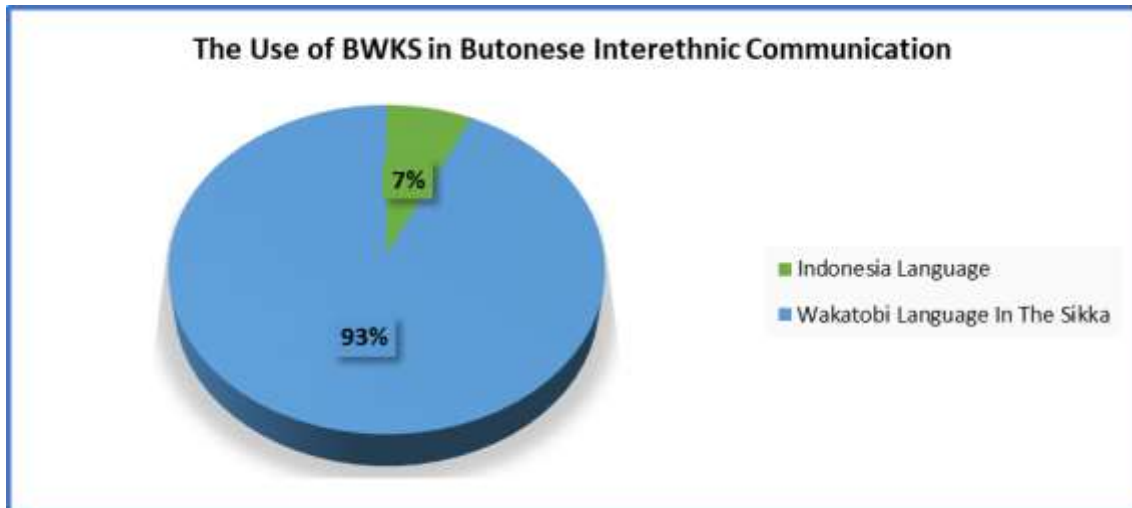
The intensification of the use of BWKS is supported by the level of mastery, attitude, choice and loyalty of the speakers. The community said BWKS mastered BWKS well. In general, children and adolescents speak relatively fluently when using BWKS in communication. These language skills are obtained and learned from parents and relatives. The mastery level of BWKS can be seen in the following diagram.



The graph above shows that the level of mastery of BWKS is relatively good, thus supporting the maintenance of BWKS in the Kojadoi Tourism Destination Area. This indicates the existence of language transmission between generations. BWKS is passed on in a sustainable manner from generation to generation. Based on the results of interviews with 15 respondents, it is known that as many as 73% of respondents have a very fluent level of mastery of BWKS. The very fluent level is dominated by adults. As many as 20% of respondents have fluent BWKS mastery level. The fluent level is dominated by youth and teenagers. As many as 7% of respondents have a fairly fluent level of mastery of BWKS. The fairly fluent level is dominated by children aged 7-15 years.

In addition, the intensification of the use of BWKS is also driven by the attitude of speakers. Even though the BWKS speech community interacts with other speakers, there is language contact with Indonesian, Sikka, Palue, and Bajo. However, the BWKS speech community tends to have a positive attitude towards the use of BWKS. The Kojadoi people still use BWKS intensely to communicate with other ethnic Butonese. Meanwhile, the Indonesian language is used by the BWKS speech community when communicating with other ethnicities. Indonesian is used intensely in schools and official village government meetings. Indonesian functions as an intermediary language (*lingua franca*) with other ethnicities and the language of instruction for education for the Kojadoi speech community.

The intensity of the use of BWKS is measured by the attitudes and language choices of speakers when communicating with other ethnic groups. The following is a graph of the use of BWKS in Butonese inter-ethnic communication.



The graph above shows that the intensification of the use of BWKS in Butonese inter-ethnic communication in the Kojadoi tourist destination area. This is driven by attitudes and narrative choices towards BWKS. The speech community of Kojadoi village tends to have a positive perception of the use of BWKS, thus indicating the existence of community speech loyalty towards the use of BWKS.

Based on the results of interviews with 15 respondents, it is known that the level of use of BWKS in Butonese inter-ethnic communication in the Kojadoi tourist destination area. As many as 93% of respondents use BWKS intensively in inter-ethnic communication. As many as 7% of respondents use Indonesian in inter-ethnic communication. The use of Indonesian takes place in school lessons and official government meetings.

Thus, the maintenance of BWKS in the Kojadoi Tourism Destination Area is driven by the level of mastery and attitude, the speech community's choice of using BWKS in inter-ethnic communication. The understanding and awareness of the speech community of BWKS is internalized within themselves and forms the loyalty of the speech community. BWKS functions as a communication tool for unifying ethnic Butonese in the Sikka Archipelago, including in the Kojadoi tourist destination area.

b. Integration of Language and Culture

Language is a reflection of the cultural identity of an ethnic group. Language and culture are integrated into the social life of an ethnic group. Cultural values are actualized by using the language of the speech community. The use of language takes place in customary speech. Thus, the language maintenance strategy can be carried out by integrating language and culture.

Integrating language and culture is a form of strategy for maintaining the BWKS language in the Kojadoi tourist destination area. The use of BWKS takes place in the customary speech of ethnic Butonese marriages in the Sikka Islands, so that it is positioned as a traditional language for the speech community. BWKS is considered as a storage language for Butonese oral culture and literature. Therefore, the maintenance of the BWKS language is included in the manifestation of preserving Buton ethnic culture in the Sikka Islands.

c. Village Government Program and Service Policies

The maintenance of BWKS is supported by Village Government policies and programs. The form of the Kojadoi village government program in supporting the maintenance of BWKS is the naming of village roads and ports using the Wakatobi language. For example, the Lamalino port and Saompu road. In the Wakatobi language, saompu means one ancestor.

In addition, the use of BWKS can be used by village apparatus when carrying out public services and socializing the program for the Kojadoi village community. The use of BWKS is permitted in village administration services. there is a village government policy regarding the use of BWKS in communicating in order to increase the understanding of the Kojadoi village community about the village government service program. BWKS can be used in hamlet meetings, while Indonesian is used in official village government meetings. So, Indonesian and BWKS are used as a means of communication in the implementation of the Kojadoi village government.

Thus, the use of local languages in program socialization and the effectiveness of government services is a form of Kojadoi Village government policy in an effort to maintain BWKS in the Kojadoi Tourism Destination Area.

d. Use of Language in Various Communication Domains

A language is used by the speech community in various domains of communication. The use of language takes place situationally and based on context, giving rise to a variety or variation of language. If a language can be used in various fields of communication, then the level of language maintenance is very good. Conversely, if a language is only used in one area of communication, then the level of language maintenance is not good. This involves various social groups in a speech community.

The BWKS speech community has a collective awareness to preserve and maintain the use of BWKS in various communication domains. The use of BWKS in Kojadoi took place in the realm of family, neighbors, social relations, trade, government, education and religion. This is based on the community's response, said Kojadoi as a research respondent that the use of BWKS was taking place intensively in the realm of family and neighbours. Meanwhile, the use of BWKS was less intensive in the realm of social interaction, trade, government and religion.

When domestic tourists visit Kojadoi tourist destinations, the Kojadoi speech community communicates using Indonesian. The Kojadoi speech community also sometimes greets and speaks in Sikka and Bajo languages when they meet and interact with ethnic Sikka and Bajo in tourist destination areas. Even if they don't speak the language. The use of other languages in interactions with tourists is a form of language selection so that tourists feel acceptance from the Kojadoi residents and feel comfortable while visiting the Kojadoi Tourist Destination Area.

The following is a table of the domains of using BWKS in the Kojadoi Tourism Destination Area based on the responses of research respondents.

Number	Communication Realm	Language Spoken In the Kojadoi Tourism Destination Area	Language usage intensity
1.	Family Realm	Wakatobi language	Often used
2.	Family Realm	Wakatobi language	Often used
3.	The Realm of Social Association	Wakatobi language	Often for speakers of fellow ethnic Butonese
		Indonesia language	Often for speakers of different ethnicities.
		Sikka language	Rarely used for ethnic Sikka speakers
		Bajo language	Rarely used for ethnic Bajo speakers

4.	Commerce Realm	Wakatobi language	Often for speakers of fellow ethnic Butonese
		Indonesia language	Often for speakers of different ethnicities.
		Sikka language	Rarely used for ethnic Sikka speakers
		Bajo language	Rarely used for ethnic Bajo speakers
5.	Government Realm	Wakatobi language	Sometimes used in outreach meetings in RT and government services
		Indonesia language	Always used in official village government meetings
6.	Religious Realm	Wakatobi language	Sometimes used in deliberations at the mosque
		Indonesia language	Always used when lecturing in the mosque

The table above shows that the use of BWKS takes place in the Kojadoi Tourism Destination Area. BWKS is used by the Kojadoi speech community in various communication domains. Thus, this phenomenon indicates that the use of BWKS is intensive and dominant when compared to other languages in several areas of communication.

V. Conclusion

Based on the results of research on the strategy for maintaining the Wakatobi Language in the Kojadoi Tourism Destination Area, it can be argued that the strategy for maintaining the Wakatobi Language in the Kojadoi Tourism Destination Area, includes: 1) Intensification of the function of language as an inter-ethnic communication tool, 2) Integration of Language and Culture, 3) Policy Government Programs and Services, 4) Use of language in various domains of communication.

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