THE EXISTENCE OF THE SUWAWA LANGUAGE IN THE ENORMITY OF MODERNIZATION AND MULTICULTURALISM
(Eksistensi Bahasa Suwawa dalam Dahsyatnya Terjangan Modernisasi dan Multikulturalisme)

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Abstrak

Bahasa Suwawa (Bonda) merupakan peninggalan leluhur di Gorontalo. Seiring perkembangan ilmu pengetahuan dan teknologi, bahasa ini mulai terpinggirkan. Tulisan ini bertujuan mendeskripsikan (1) eksistensi masyarakat Suwawa dalam tinjauan modernisasi dan multikulturalisme, (2) tipe modernisasi dan multikulturalisme pada masyarakat Suwawa, (3) faktor-faktor penyebab perubahan eksistensi penggunaan bahasa Suwawa, (4) dampak modernisasi dan multikulturalisme terhadap eksistensi penggunaan bahasa Suwawa, dan (5) upaya mempertahankan eksistensi bahasa Suwawa di tengah terjangan modernisasi dan multikulturalisme. Metode penelitian yang digunakan adalah deskriptif kualitatif dengan pengumpulan data melalui teknik simak/rekam, libat cakap, dan catat. Hasilnya menunjukkan: dalam pandangan modernisasi dan multikulturalisme, masyarakat Suwawa telah masuk pada: (i) modernisasi, (ii) modernitas, dan (iii) multikulturalisme dengan ciri khas tertentu; tipe multikulturalisme dan modernisasi pada masyarakat Suwawa adalah (i) isolasionis, (ii) akomodatif, (iii) otonomis, (iv) kritikal/interaktif, dan (v) kosmopolitan; faktor-faktor penyebab perubahan eksistensi penggunaan bahasa Suwawa adalah (i) kekuasaan bahasa, (2) daya tarik bahasa, dan (3) daya tekan bahasa; dampak modernisasi dan multikulturalisme terhadap eksistensi bahasa Suwawa adalah (i) positif dan (ii) negatif; upaya mempertahankan bahasa Suwawa di tengah modernisasi dan multikulturalisme ditempuh melalui pemberdayaan (1) keluarga, (2) pendidik, (3) organisasi kemasyarakatan, (4) organisasi profesi, (5) pemangku adat, (7) tokoh agama, (8) pengelola media massa, dan (9) pemerintah.

Kata kunci: *bahasa Suwawa; modernisasi; modernitas; multikultural; multikulturalisme*

Abstract

The Suwawa language (Bonda) is an ancestral heritege in Gorontalo. However, as science and technology progressed, the existence of this language became recessive and marginalized. The paper aims to describe (1) Suwawa people's existence in the view of modernization and multiculturalism, (2) the type of modernization and multiculturalism adopted by the Suwawa people, (3) factors that cause changes in the use of the Suwawa language, (4) the impact of modernization and multiculturalism on the use of the Suwawa language, and (5) efforts to maintain the Suwawa language in the enormity of modernization and multiculturalism. The study method employed was qualitative-descriptive. While data were collected using instruments such as observing or recording, participative conversing, and taking notes. The results indicate several points. First, in the view of modernization and multiculturalism, the Suwawa people have been exposed to (i) modernization, (ii) modernity, and (iii) multiculturalism with specific characteristics. Second, the type of multiculturalism

and modernization adopted by the Suwawa people is (i) isolationist, (ii) accommodative, (iii) autonomous, (iv) critical/interactive, and (v) cosmopolitan. Third, factors that cause changes in the existence of the use of the Suwawa language are (i) language power, (2) language attractiveness, and (3) language pressure. Fourth, the impact of modernization and multiculturalism on the existence of the Suwawa language is (i) positive impact dan (ii) negative impact. Fifth, efforts to maintain the Suwawa language's existence in the enormity of modernization and multiculturalism are pursued through empowering (1) families, (2) educators, (3) community organizations, (4) professional organizations, (5) traditional stakeholders, (7) religious leaders, (8) mass media managers, and (9) the government.

Keywords: Suwawa language; modernization; modernity; multicultural; multiculturalism

INTRODUCTION

Historically, the Suwawa language (Bonda) has existed since the 14th century under the rule of a husband and wife named Mongoduliya and Longgibila, whose central government is in the highlands (Bangio), which is now known as Pinogu. However, the government began after one of their descendants named Princess Peeda divided their descendants into the Limbuwe people and the Gentuwe people. Along with the growing population and settlements that began to appear around Bangio, Princess Peeda allowed her people to wander to the surrounding area. Residents who settled in Bangio were enshrined as the Pidodotiya tribe using the Suwawa language. In contrast, the wandering residents enshrined as the Witohiya tribe using the Witohiya/Motomboto language (now known as the Gorontalo language). Nevertheless, they are still bound in one family, namely *U tuwawa duluwo limo lo pohalaa*. *Tuwawa*, which means "one body," is used as the name of the region/kingdom and the language. Since Princess Peeda was getting old, the two groups discussed and appointed Princess Ayudugia as the Empress of Suwawa I. She reigned from 500 to 579 AD (Wantogia & Wantogia, 1980); (Usman, 2001); (Daulima, 2006a); (Daulima & Djakaria, 2008: 34-35); (Juwono & Hutagalung, 2005:8); (Hadrawi, 2020); (Gobel, 2007); (Mominasata, 2008); (Syam, 2011).

The Suwawa language essentially has the same characteristics and functions as other local languages. These characteristics are (1) arbitrary, (2) pragmatic, related to segmental sounds, (3) containing specific semantic criteria or functions, (4) having syntactic criteria, in which the words must be arranged according to the agreed sentence pattern, (5) involving sound or audiovisual elements, (6) hierarchical, its use is at a certain level, (7) systematic and simultaneous, (8) complementary in a paradigmatic and syntagmatic manner, (9) transmiting culture, and (10) can be learned (Read Harimurti, Bloch and Trager, Bram, Wardhaugh, and Aminuddin (in Hidayat, 2006: 22, 25-26)). The Suwawa language (Bonda) functions in the realm of (1) culture, (2) community, (3) individual, and (4) education (Nababan (Nababan in Hidayat, 2006: 29-30).

The facts show the Suwawa language characteristics and functions have not been understood in depth by the speakers. Thus, efforts to maintain it need to be taken as soon as possible. Otherwise, this language will likely go extinct. The extinction of the Suwawa language (Bonda) will have an impact on (1) the loss of all knowledge that has been passed down from generation to generation by the Suwawa people, (2) the low dignity and civilization of the Suwawa people, (3) the decline in the cultural values of the Suwawa people in the form of stratification and subtle and polite expressions, (4) the delay in the

progress of the Suwawa-speaking community, (5) the abandonment of the repository of old (traditional) knowledge, (6) the destruction of the self-defense fortress against the changes that occur in the oral transition. On the other hand, written documentation or revitalization of the Suwawa language (Bonda) can ward off the destructive effects of modernization currently afflicting Suwawa society ((Kaelan, 2006: 3); (Gunarwan, 2011: 115); & (Wahab, 2011: 157-163).

THEORETICAL FRAMEWORK

Modernization ecould be interpreted as a process of change from traditional to a modern society caused by the rapid development of science and technology. Hardiman (2007:72-75) explains five characteristics that mark modern human consciousness: individualization, distance, progress, rationalization, and secularization. In this context, modern humans can be understood as beings who are snapped out of their fascination with nature. Thus, the participatory mentality that immerses humans in the process of the cosmos becomes an attitude of distance.

Modern society cannot separate from multiculturalism. Azra (2007:13) explains multiculturalism as a world view embodied in various cultural policies that emphasize the acceptance of diversity and plurality in people's lives. Parekh (2018:183-185) divides multiculturalism into five types, namely (1) isolationist, (2) accommodating, (3) autonomous, (4) creative/interactive, and (5) cosmopolitan.

Regarding the existence of language use, modernization and multiculturalism have both positive and negative impacts. Positively, modernization and multiculturalism can strengthen integrity and facilitate the communication process between individuals in society (Setiawan, 2021:10 & 12). Negatively, modernization and multiculturalism can

present individualistic attitudes, westernized lifestyles, and social inequalities that impact on the marginalization of regional languages. It is especially the case among teenagers who master one language (monolinguist) and several languages (multilinguilist).

Besides being caused by modernization and multiculturalism, changes in the existence of language use are also caused by: (1) language power includes demography, economy, dispersion, geolinguistics, mobility, ideology, and culture; (2) language attractiveness has status, interlingual, and territorial; and (3) the emphasis on language includes behavioral and acculturation characteristics.

The extraordinary influence of modernity and multiculturalism on the existence of language use makes language defense efforts essential. These efforts can be taken, among others, through empowerment in the realm of family, educators, community organizations, professional organizations, traditional stakeholders, religious leaders, social media managers, and the government ((Gunarwan, 2011: 124-127): (Yadnya, 2011: 180); (Bawa, 2011: 339); (Rahayu, 2015); (Suhartono, 2007: 153; 7)

METHOD

This study employed a qualitative descriptive method. The data are in the form of language use and information from informants. The data were sourced from documents, the older generation, educators, the younger generation, elementary school-age children, Family Welfare Empowerment (PKK), the government, traditional stakeholders, and religious leaders in the Suwawa and Bone Pantai, Bone Bolango District. The instruments employed in collecting data were (1) documentation, (2) listening method with (i) recording, (ii) involved in conversation observation technique/ integrated observation/ participatory observation/note-taking, (iii)

uninvolved in conversation observation technique/ complete observation, (iv) descriptive and explanatory survey and (v) descriptive and explanatory interviews/ oral and recording, and (3) introspection method (Read: Sudaryanto in Mahsun, 2005:101; Gunarwan in Chaer, 2007:137; Chaer, 2007:136-144; & Mahsun, 2005:90-93 and 101-103.)

RESULTS AND DISCUSSION
The Existence of Suwawa People in the View of Modernization and Multiculturalism

Modernization and multiculturalism in the Suwawa people were caused by (1) the spread of the Suwawa people to the surrounding areas and (2) regional expansion. Previously, Gorontalo, including Suwawa, was included in the province of North Sulawesi. However, it became a de facto province on 23 January 2000, officially became the 32nd province on 5 December 2000, and became a definitive province with the inauguration of Ir. Fadel Mohamad and Ir. Gusnar Ismail was the first Governor and Deputy Governor on 16 February 2001 (Read: Amin, 2012:1; Apriyanto, 2012:141-156).

One of the districts in Gorontalo Province is the Bone Bolango District, which expanded from the Gorontalo District on 6 May 2003. The Bone Bolango District consists of four subdistricts, namely (1) Tapa Subdistrict (the Bulango community base who speak Bulango), (2) Suwawa Subdistrict (the Suwawa community base who speak Suwawa), (3) Bone Pantai Subdistrict (the Suwawa community base who speak Suwawa), and (4) Kabila Subdistrict (the Gorontalo community base who speak Gorontalo). The demands for regional expansion from the community have continued. Two subdistricts in Bone Bolango as the basis of the Suwawa community who speak Suwawa also expanded. In the end, Suwawa Subdistrict was divided into Suwawa Subdistrict, East Suwawa Subdistrict, South

Suwawa Subdistrict, and Central Suwawa Subdistrict. The Bone Pantai Subdistrict had divided into Kabila Bone Subdistrict, Bone Pantai Subdistrict, Bone Raya Subdistrict, Bone Subdistrict, and Bulawa Subdistrict.

This expansion has a definite impact on Suwawa people in various aspects of life. These impacts can be seen in: (1) changes from a closed system to an open system, (2) changes in social action taking that are more based on personal choices and often ignore customs or traditions, (3) changes in cultural aspects, (4) changes in political aspects, (5) changes in economic aspects, and (6) changes in social aspects.

Types of Modernization and Multiculturalism Embraced by the Suwawa People

Suwawa people currently adhere to several types of modernization and multiculturalism, namely isolationist, accommodative, autonomous, critical/interactive, and cosmopolitan (Read Farek in Multikulturalisme (Wikipedia, n.d.)).

The isolationist type can be seen in (1) the activities of the Suwawa people who are autonomously involved in interactions where the participants know each other and (2) the Suwawa people's acceptance of diversity, even though they try to maintain their culture separately from other communities at certain times (Farek in Multikulturalisme (Wikipedia, n.d.)).

Accommodative modernization and multiculturalism appear in (1) the ownership of a dominant culture by the Suwawa people who make certain adjustments and accommodations for the cultural needs of minorities, (2) the formulation and application of sensitive laws and regulations by the Suwawa people, (3) the freedom given by the Suwawa people to minorities to develop and maintain their culture where the minorities do not oppose the dominant culture, and (3) the persistence of the Suwawa people in upholding the customs

and traditions that the ancestors have inherited to this day. In addition, in some instances, the Suwawa people provide freedom for immigrant tribes to develop their culture. (Farek in Multikulturalisme (Wikipedia, n.d.)).

Autonomous modernization and multiculturalism are evident in the efforts of major cultural groups to achieve equality with the dominant culture and desire autonomous life within a collectively acceptable political framework. The main principles of this type of multicultural group are to maintain their way of life in which the minority group has the same rights as the dominant group. They also oppose the privileges of the dominant group and seek to create a society in which all groups can exist as learning partners. (Farek in Multikulturalisme (Wikipedia, n.d.))

Creative or interactive modernization and multiculturalism can be seen in the nature of the Suwawa people, who do not demand autonomous life but rather create a collective culture that emphasizes their distinctive perspectives. In this case, the dominant group refuses and even tries to forcefully apply their dominant culture at the expense of minority cultures (Farek in Multikulturalisme (Wikipedia, n.d.))

Modernization and cosmopolitan multiculturalism are evident in breaking down all kinds of traditional boundaries of the ancestors, especially by elementary school, middle school, and high school-aged youth. These breakthroughs included (1) dyeing hair in different colors, (2) wearing pants that were stripped at the knees and thighs, (3) wandering around without parents' permission, (4) coming home late at night or rarely returning home, (5) driving recklessly without a driver's license and wearing a safety helmet, and (6) talking to parents in a loud voice. This kind of attitude is called by Hardiman (2007: 109-110) a crazy attitude/crazy era.

Factors Caused Changes in the Existence of the Use of the Suwawa Language

Changes in the existence of the use of the Suwawa language are broadly caused by: (1) language power, (2) language attractiveness, and (3) language pressure. The power of language includes (1) demographics, (2) economics, (3) dispersion, (4) geolinguistics, (5) mobility, (6) ideology, and (7) culture. Language attractiveness includes (1) status attractiveness, (2) interlingual attractiveness, and (3) territorial attractiveness. Language pressure comprises (1) behavioural characteristics and (2) concept acculturation.

Language Power

Changes in population development owing to birth (fertility), death (mortality), migration, and population ageing are all indicators of language power of demography. In this context, the Suwawa language decrease is mainly due to mortality (death). Many ancestors have died, while the Suwawa language has not been adequately documented (Read Hawthorn, 1970).

Language power from an economic perspective is evident in the increasing urgency of the demand to master foreign languages, particularly English and Arabic. Therefore, people who want to study formally certainly need a lot of economic supplies. However, those who are economically disadvantaged can do so through the interaction of friendship with immigrants.

The language power of dispersion is visible in the Suwawa language distribution, which corresponds the community's distribution. Historically, the Suwawa people have spread to Poso, Buol, Toli-toli, Palu, and Gowa in the south, to Bolaang Mongondow, Mobagu City, Minahasa, and Manado in the north, and Ternate in the east. However, they are still in one family bond known as *U tuwawa duluwo limo lo pohalaa. Tuwawa*, which means

one body, is used as the region/kingdom and the language. These kingdoms have now changed their names and functions to become customary areas ((Wantogia & Wantogia, 1980); (Usman, 2001); (Juwono & Hutagalung, 2005:8); (Daulima, 2006a:9-11); (Daulima & Djakaria, 2008:34-35); & (Kaluku in Daulima, 2006b). On the other hand, since the regional expansion described earlier, people from the surrounding area have come to Suwawa for various reasons.

Language power in terms of geolinguistics can be measured by how many Suwawa people currently occupy positions in an organization or government/private institution (Mackey in Gunarwan, 2011:119). Suwawa people who have occupied important positions are still minimal, among others (1) Drs. H. Suleman Tongkonoo, M. Hi as Head of the Bone Bolango Religious Office, Head of Gorontalo City Religion Office, and Head of Boalemo District Religion Office, (2) Kris Wartabone as deputy Regent of Bone Bolango, (3) Roem Kono as Minister in the Indonesia Maju Cabinet, and (4) Ryan Kono as deputy mayor of Gorontalo.

Language power in terms of mobility is evident in the unstoppable mobility of people to and from Suwawa. This phenomenon is the impact of regional expansion. The mobility of the population from several villages in Suwawa (Bube to Duwano) is high because it is geographically easy to reach and not far from the city centre. In addition, these villages have facilities for the people's economy, including traditional markets, shops, and minimarkets. Likewise, the Suwawa community in Bone Pantai has very high mobility in and out because it is located on a trans-roadway or causeway to and from areas around Gorontalo (land transportation from Palu and Makassar to Bolaang Mongondow, Amurang, Manado, and Bitung).

Ideology's language power is represented in cognitive and social ideologies. Cognitive ideology is evident in the involvement of mental objects, such as ideas, thoughts, beliefs, opinions, and values. Social ideology appears in linkages with groups, positions, interests, and group conflicts, such as gender struggles against social power and legitimacy (Van Dijk, 1995:3-7). This phenomenon can be found in several *tujai* strands spoken by *utoliya* in traditional weddings, coronation, welcoming, or funeral processions. The vocabulary used has ideologies such as experiential, relational, and expressive values. Experiential value concerns content, knowledge, and belief; relational value concerns various relationships or linkages and social relationships embodied in the text, while expressive value concerns subjects and social identity.

Language power in terms of culture is present in the relationship between language and culture like two sides of a coin that cannot be separated. Language is an element of culture. On the other hand, culture will not develop without language. The *tujai* narrative in traditional processions is one example of the relationship between language and culture. The customs and processes may change, but the language used does not need to change. In this case, Damono (in Satoto & Fananie, 2000) states that culture will continue to live and develop naturally if it experiences collisions, shifts, and changes, but this is not the case with language as an element of culture. A language is a tool and way of thinking to express the results of thoughts through words. The Suwawa people accept other languages, but they do not forget or marginalize the Suwawa language, especially in *tujai* strands or other traditional processions.

Language Attractiveness

The Suwawa language is vernacular, indicating that it is only spoken in the Sumawa and Bone Pantai areas, demonstrating the language's attractiveness of status. Therefore, this language has a lower status than Indonesian

and Gorontalo (Gunarwan, 2011:120). However, since this language is a *Tiyombu* language, the Suwawa people are obliged to maintain it as described earlier. The Suwawa language in several subdistricts and villages in Suwawa and Bone Pantai still ranks second after Indonesian and Gorontalo. In general, of the four main regional languages in Gorontalo, the Suwawa language still ranks second after the Gorontalo language. In this context, there is still hope for the Suwawa language to survive.

The appeal of the Sumawa Language to the Gorontalo tribe, the Bulango tribe, the Bolaang Mongondow tribe, the Gorontalo tribe in Atinggola, and even the people in the vicinity of Gorontalo demonstrates its interlingual appeal. This phenomenon occurs because, as previously said, the Suwawa language is undoubtedly conducted along by the Suwawa people who wander to the surrounding areas. Thus, it is inevitable that there is a kinship among these languages in terms of intonation, phoneme, diction, and meaning. The following table shows such kinship, as well as others.

Tabel 1 Examples of Suwawa's kinship with other Languages in Gorontalo

Suwawa	Gorontalo	Bulango	Atinggola	Indonesia
Talugo	taluhu	sarlugo	salrugo	water
Dagato	deheto	dagato	dagato	sea
Buido	huidu	buido	buido	mountain
Monga	monga	monga	monga	eat
Monginu	mongilu	nginumo	moninumo	drink
motiwugo	motuluhu	tiugo	motiwugo	sleep
Mohigila	moyitohu	hogia	mohogia	play
Mooti	moii	mosingo	umosingo	laugh
mogahudo	humoyongo	monggombaal	sumangito	cry
Mollao	monnao	morlao	molrao	walk
Mobui	mohualingo	bui	mobui	go home
Newuma	ledungga	adonolumo mai	wuma	come
Motuguto	motuhuto	mokonag	sugu-suguto	down the mountain
Mowololo	mowololo	pongibuon	sumansorlo	longing
monoduwo	moloduwo	sangaga	sonsoma	invite
Tomita	tuwewa	hobatu	hobatu	one
Dewuwa	duluwo	doia	doiya	two
Tolu	totolu	tolru	tolru	three
Wopato	wopato	wopato	wopato	four
Lima	limo	lima	lima	five
Wono	wolomo	wonomo	wono	Six
Pitu	pitu	pitu	pitu	seven
Walu	walu	warlu	walru	eight
Tio	tio	sio	tio	nine
Mopulu	mopulu	mopuluh	mopulu	ten

Language attractiveness from a territorial point of view is evident in the locations of Suwawa and Bone Pantai, which, as previously described in the demographics section, are very close to the city centre and inter-regional traffic (from Central Sulawesi – Gorontalo -

Bolaang Mongondow -Amurang - Minahasa - Manado - Bitung).

Language Pressure

Language pressure can measure depending on factors such as the region, age, and acculturation, as shown in Table 2:

Tabel 2 Language Attitude by Region and Age

Region	Perilaku		
	Loyal (%)	Proud (%)	Norm Awareness (%)
East Suwawa	90	90	30
South Suwawa	75	75	30
Suwawa	25	25	30
Central Suwawa	65	65	30
Bone Pantai	11	11	11
Bone Raya	90	90	80
Bone	90	90	80
Bulawa	90	90	80
Pohuwato (East Wonggarasi)	5	5	80
Age (years)	Loyal (%)	Proud (%)	Norm Awareness (%)
2-5	0	0	0
6-10	5	5	0
11-20	35	35	5
21-40	75	75	80
41 and above	90	90	95

The Suwawa language pressure of concept acculturation is manifested in the limited knowledge of (1) the origin, position, and function of the Suwawa language and (2) the complexity and uniqueness of the Suwawa language. The results showed that 99% of the informants did not know (1), and 2% thought that (2) was complicated. The complexity and uniqueness of the Suwawa language are the same as other regional languages, which include phonology, morphology, syntax, semantics, and intonation. The difference lies in the suprasegmental phonemes: pause pressure (puncture), tone (pitch), and length (Compare to Umar, 2017:41). Furthermore, the concept of the Suwawa language (origin, complexity, and attractiveness) had-been documented by Tome, Pateda, Wahidji, & Kartin (1988), Umar, 2017 & 2018), & Pateda & Pulubuhu (1985).

The Impact of Modernization and Multiculturalism on the Existence of the Use of the Suwawa Language

Modernization and multiculturalism have positive and negative impacts on the existence of the use of the Suwawa language. The positive impact, in general, strengthens the integrity and facilitates the communication process of interaction between individuals in society. In particular, communication and interaction have an impact on (1) the smoothness and closeness of the relationship (integration) between citizens, (2) the collection of discoveries from foreign cultures and assimilation between foreign cultures and their own culture, (3) the growth and development of culture, which is getting faster and more prosperous, (4) the development of science and technology; (5) the development of political and democratic awareness, and (6) developments in the transportation sector that prioritizes convenience, price affordability, and punctuality (Read Farek in Multikulturalisme (Wikipedia, n.d.) & Setiawan (2021:10 & 12)).

In general, the negative impact of rapid industrial development comes from the abundant supply of goods the community needs, which encourages people to consume goods with many available choices. In particular, this has an impact on the emergence of (1) individualistic attitudes, (2) western lifestyles, and (3) social inequality. Regarding the existence of the Suwawa language, the negative impact is that the Suwawa language is increasingly marginalized. This phenomenon mainly occurs among people in their teens. They

not only master one language (monolinguals) but can master several languages (multilingual).

Efforts to Maintain the Existence of the Use of Suwawa Language in the Enormity of Modernization and Multiculturalism

Efforts to maintain the use of the Suwawa language in the enormity of modernization and multiculturalism, among others, are through empowerment in the realm of families, educators, community organizations, professional organizations, traditional stakeholders, religious leaders, social media managers, and the government (Gunarwan, 2011: 124-127; Yadnya (2011: 180); Bawa (2011: 339); Rahayu (2015); & Suhartono (2007: 153).

These entire efforts have a solid juridical and conceptual foundation. The first is contained in the 1945 Constitution and its amendments to Chapter IV Article 36 (Focus Editorial Team, 2004: 50). There did not appear to have been any changes since the 1945 Constitution (Secretary General, 2012: 46). The second is in the Decree of the 7th Indonesian Language Congress 1988 (National Agency for Language Development and Cultivation Ministry of Education and Culture, 2011a: 86-87). The third is stated in the National Education System Law no. 20 of 2003 Chapter VII Article 33 paragraph (2) (Depdiknas, 2003: 23). The fourth is found in the Republic of Indonesia Law No. 24 of 2009 concerning Flags, Languages, State Emblems, and National Anthems, Chapter III, third part, article 42 paragraph (1) and paragraph (2) (National Agency for Language Development and Cultivation Ministry of Education and Culture, 2011b:17). The fifth is contained in the Presidential Regulation of the Republic of Indonesia No. 63 of 2019 (Menhumkam RI, 2019).

Family Empowerment

The family (parents) is the first school that builds the child's personality. Initially,

personality formation is heredity or the inheritance of traits from parents to their offspring (children). The science that studies the inheritance of these traits is called genetics. In this case, the educational process is carried out through (1) the inheritance of instinctive knowledge by parents to their children such as affection, protection, and care, (2) the inheritance of empirical knowledge, such as examples, guidance, and direction, and (3) the inheritance of rational knowledge based on problem-solving, such as making choices, organizing planned activities, and building self-confidence. In the family, educational activities occurred with the aim of spiritual intelligence, such as moral gratitude, moral patience, and moral sincerity (Suhartono, 2007:153-154).

The inheritance of such traits is carried out through the mother tongue (Suwawa language) verbally and non-verbally. However, the reality shows that the communication between parents and their children uses Indonesian more than the Suwawa language. The use of the Suwawa language is only for certain words. For example, when a mother sees her toddler holding a knife, she immediately screams, "*Jangan! Palia, uti.*" (Don't! You'll get hurt). The word *jangan* should be replaced with the word *liege* (Suwawa language). The mother should approach the child and caress her child while saying, "*luana ni mama pito wa, ti uti jamowali mehigila no pito, palia, duguwa lima",* which means "Let me borrow the knife. *Ti uti* (an affectionate greeting for a boy) is not allowed to play with knives; it will hurt your hand until it bleeds." Apart from teaching the Suwawa language to children, using this language is also an effort to instill the concept of knife function and the character values of a mother's love for her child. The problem arises when both parents come from different tribes and languages.

Educators Empowerment

As educators in schools, teachers are obliged to fix the language spoken by their students. If the language children learn in the family realm is an acquisition, then the language learned at school is through a learning process. For example, a mother asks her child to close the door by saying, "*Gautipa monto bitu, wa*" (Close the door). This kind of utterance certainly cannot be used by students at school. Therefore, it is the role of the teacher to straighten it out. The problem lies in the education system as an instrument and formal channel of transmission of traditions and cultures, especially in learning regional languages, which are still inadequate. Our national education caused this phenomenon, which was still trapped in formalism (Mbete, 2011: 135).

In addition, the facts show that (1) the Suwawa language has not been taught in schools, especially at the elementary level in the areas of Suwawa and Bone Pantai; (2) educators, especially in elementary schools in the Suwawa and Bone Pantai areas, cannot speak Suwawa; (3) the curriculum on the Suwawa language is not yet available; (4) Suwawa language teaching materials/books are not available; and (5) other facilities and infrastructure that support the teaching of the Suwawa language are not yet available. Point (1) was identical to the problem raised by Supradi (2015:12). The situation in (2) is coordinated with the policymakers (Department of Education and Culture). The author was currently solving the problem at (3) by referring to the policy on (2) (Compare to Suhartono, 2007: 27, 154, & 168; Wahab, 2011: 167; Yadnya, 2011: 180); (Bawa, 2011: 337).

Community Organization Empowerment

Community organization empowerment to maintain the Suwawa language can be carried out individually and in groups. Community organizations can be Rema Muda, Youth Mosque, Youth Organization, Art Studio, and Family Welfare Empowerment. It can realize the effort in training and competitions. Therefore, language and literature studios (art studios) need to be built. Activities can take the form of (1) training on *tujai* speech in traditional processions, (2) speeches in the Suwawa language, (3) quiz competitions in the Suwawa language with religion, economy, science, and technology, or development, (4) *wungguli/* story writing and reading competitions, poetry creation and reading competitions, short story creation and reading competitions, and novel writing competitions. These entire activities use the Suwawa language (Read Suhartono, 2007: 168, 171, & 177-168; Wahab, 2011: 167; Yadnya, 2011: 181; & Bawa, 2011: 337-338).

Professional Organization Empowerment

Professional organizations that are specifically engaged in the development and cultivation of language and literature are MLI (Linguistic Society of Indonesia), HISKI (Association of Indonesian Literature Scholars), ATL (Association of Oral Traditions), APBL (Local Languages Researcher Association), IKAPROBSI (Association of Indonesian Language and Literature Education Study Programs), and ADOBSI (Association of Indonesian Language and Literature Lecturers). This organization organizes scientific activities such as seminars, workshops, and conferences at least once every year. The activities of scientific forums at the local, regional, national, and international levels in Indonesia are legally regulated in the Presidential Regulation of the Republic of Indonesia No. 63 of 2019. Chapter II Part Eleven regarding Scientific Papers and Scientific Publications in Indonesia Article 31 paragraph (4) states, "If it is required for a special purpose or a special field of study which supports the enhancement of language in the institution and/or education unit, scientific

papers and scientific publications may use Local Language or Foreign Language and enclose with the Indonesian Language as inseparable part, either the language or the letters." In the same chapter, Part Eight Article 27 paragraph (1) states, "Indonesian Language must be used in the national forum or international forum held in Indonesia." Paragraph (4) states, "In the international forum as referred to in paragraph (3), a foreign citizen may use Foreign Language and organizer shall provide the translation in the Indonesian Language." Furthermore, paragraph (5) states, "In the international forum as referred to in paragraph (3), the organizer shall provide translation of Indonesian Language into Foreign Language."

Traditional Stakeholders Empowerment

Some of the culture, customs, or traditions of the Suwawa people are manifested in (1) a wedding procession, (2) a welcoming procession, (3) a coronation procession, and (4) a funeral procession. In addition, there are also *aqiqah*, lemon bath, allegiance, and *mogongga*. Traditions related to customs are *payo bagu, tujai*, and *tindilo*; traditions associated with the way of life are *leningo, taleningo*, and t*ayiuta*; tradition related to belief is *bagi*; traditions related to entertainment are *wondongo, legedo, pantungi*, and *paiya no bunga nopoli*; traditions related to history or actual events is *tanggomo*; traditions related to impossible events is *pilu*; while traditions associated with the story of past or present events was *wungguli* (Kasim, Junus, Hasan, Malabar, & Soleman, 1989:150; Komendangi, 2006; Tuloli et al., 1997: 16-151; & K et al., 1985: 3-179).

Furthermore, like Gorontalo and Atinggola, the Suwawa people also have their folk song entitled "*Toguwata U Kawasa.*" This song happened to be sung by the author in an elementary school choir (circa 1972). Since the expansion of Bone Bolango, the song has been modified by Kris Wartabone with the same title but with lyrics that have undergone several changes (additions/subtractions).

Religious Leaders Empowerment

The Suwawa people are predominantly Muslim. Therefore, Islamic values accompany almost all of its activities, such as Friday sermons, Eid sermons, Eid al-Adha sermons, religious lectures, and traditional processions. In addition, it can also find Islamic nuances in the *tumbilo toga*, which is held every 27th night until the 29th night of Ramadan. In this activity, Islamic religious leaders such as imams and preachers and traditional leaders are obliged to use the Suwawa language in interacting with each other. This phenomenon follows the Presidential Regulation of the Republic of Indonesia No. 63 of 2019 Part Fourteen regarding Public Sign, Street Sign, Public Facility, Banner, and Other Information Tool. Article 40 paragraph (3) states, "Writing, picture, and/or voice as referred to in paragraph (2) may be enclosed with Local Language and/or Foreign Language as translation." The same Article paragraph (4) states, "In the event necessary for religious activity, customary, or art, Local Language or Foreign Language may be used for public service information along with the Indonesian Language as inseparable part" (Menhumkam RI, 2019:25-26) (Compare to Mbete, 2011:143 & Yadnya, 2011:181).

Mass Media Managers Empowerment

The empowerment of mass media in developing regional languages has been regulated in the Presidential Regulation of the Republic of Indonesia No. 63 of 2019 in Part Fifteen regarding Information through Mass Media. Article 41 paragraph (3) of the regulation states, "In the event necessary to convey information which has a specific purpose or specific target for the characteristics of regional traditions, mass media may inform the information in Local Language."

This communication can be realized through WhatsApp groups (Yadnya, 2011:182)

Government Empowerment

The government's efforts through the National Agency for Language Development and Cultivation Ministry of Education and Culture and the Gorontalo Language Office are conducting studies through community service research. In this case, the author is also directly involved as a resource person and as a participant. In addition, the author also plays a role in translating texts related to Covid-19, such as the 3M message (washing hands, keeping distance, and wearing masks) into the Suwawa language (2021). Furthermore, other efforts that the local government can take in Gorontalo are curriculum formulation and preparation of teaching materials for elementary schools students in lower grade, especially in the Suwawa and Bone Pantai areas (Compare to Gunarwan, 2011:124-127; Yadnya, 2011:180; Bawa, 2011:339; & Rahayu, 2015).

CONCLUSION

Based on the overall explanation, several conclusions can be drawn. First, revitalization or documentation of the Suwawa language orally and in writing is necessary to counteract the adverse effects of modernization or westernization and hit the Suwawa community. Second, in the view of modernization and multiculturalism, the Suwawa people have been exposed to modernization, modernity, and multiculturalism at the threshold of reasonableness. Third, the Suwawa people have embraced the isolationist, accommodative, autonomous, critical, and cosmopolitan types of modernization and multiculturalism, but they still adhere to certain limits and the traditions of their ancestors. Fourth, changes in the use of the Suwawa language are unavoidable due to language power, language attractiveness, and language pressure. Fifth, the positive and negative impact of modernization and multiculturalism on the existence of the Suwawa language is a developmental dynamic that cannot be avoided. Sixth, the Suwawa language preservation in the enormity of modernization and multiculturalism is primarily determined by the commitment and consistency of all parties. In this case, the most responsible parties are the government as policymakers, professional organizations as developers and coaches, families, educators, community organizations, traditional stakeholders, and religious leaders as operational implementers.

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