

THE MUNA LANGUAGE SUSTAINABILITY IN SOUTH-EAST SULAWESI

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Abstract

The expert find that the widest traditional language distribution on South East Sulawesi is Muna language. Another expert find the threat of extinction in the Muna language due to not being used by the Muna tribe. Through this study researcher reveals why Muna people do not speak Muna language and also how the indicative of Muna language sustainability. The theory use to read this research data is Hobbes thinking about Leviathan and Bourdieu, and Pierre theory regarding to the practice. As the results, Muna people do not speak Muna language in order to hide their Muna identity which is identical to rude workers and poor people. While Indications of Muna language sustainability are by cultural arts curriculum and skills, traditional life cycle ceremonies, folk games, and traditional arts. Meanwhile, Muna people in Kendari City who claim to be Bugisnese and speak Bugis language in their everyday life, make people create the aphorism "bugis alolama" to them, which is mean a laughingstock to these Muna people. Recommendations, it is necessary to immediately establish a Muna cultural studio.

Key words: Muna language, sustainability, hiding identity

Introduction

Law of the Republic of Indonesia (UU-RI) No. 24 of 2009 in article 1 point 6 states that regional language (Nasution and Wa Ode Sifatu, 2014: 106) is a language used by generations of Indonesian citizens in the territory of the Republic of Indonesia (NKRI). Indonesia has 560 regional languages, one of which is Muna language in Southeast Sulawesi (Southeast Sulawesi). Muna language is a regional language that has the most dialects in Sulawesi, as follows.

Standard Muna (Northern Muna), Tiworo (Eastern Muna), Gu, Lakudo, Mawasangka, Kadatua, Siompu, Katobengke, Burukene, Laompo, Kapontori. Subvarieties of standard Muna are: Tungkuno, Kabawo, Lawa, Katobu, Tobea Besar; of Gulamas are: Gu, Mawasangka, Lakudo, Wale-Ale, Lawama, Kadatua, Lowu-Lowu, Kalia-Lia, Katobengke, Topa, Salaa, Lawela, Laompo, and Burukene. Lexical similarity: 71% with Pancana [pnp], 62% with Cia-Cia [cia], 52% with Wolio [wlo], 50% with Lasalimu [llm], 47% with Tukang Besi [khe] or [bhq], 45% with Kamaru [kgx] [Eberhard, David M., et al., (ed.) (2019)].

The distribution of the Muna language is quite extensive in Sulawesi, but in the current era its sustainability increasingly threat to extinction because of the Muna tribe on Muna Island itself (see Ceylon, Zalili 2014: 191-200). The conditions experienced by Muna language are also experienced by other various local languages throughout the world (Matsuura, Koiciro (2007). Likewise Sugono's statement, Dendy (2009) entitled "World Language Extinction Threats" Republika, Thursday March 05, 2009. Shanshangka, Damar (2011) with the title "Darmagandhul The Story of the Destruction of Java and Rahasiswa Thought". Language as a culture (Hymes, Dell. (Ed.), 1964) must be persistent as the survival of its supporting community.

Preliminary evidence of the threat of extinction of the Muna language occurred in Kendari, the capital city of the Province of Southeast Sulawesi, precisely in Alolama. The Muna people have lived in Kendari since the Dutch colonial era (see Wa Ode Sifatu, 2014). The Muna tribe in Alolama replaced the Muna regional language with the Bugis language. Alolama is the center of the first Muna tribal village in Kendari City. Furthermore, since Southeast Sulawesi became a province in 1964 as the implementation of Orde Baru policy, Muna settlement centers in Kendari City now has grown to 11 out of 64 kelurahan. These area is: Gunung Jati, Jati Mekar, Abeli, Benua Nirae, Tobimeita, Tobuuha, Lalodati, Wawombalata, and Labibia. The growth of Muna settlement centers in Kendari City was indeed designed since the enactment of Kendari as the capital of the Southeast Sulawesi Province, as (ibid: 98-99), as follows.

"The process of determining the provincial capital of Southeast Sulawesi, the ethnic Buton representative proposed the city of Bau-Bau, a representative of the ethnic Tolaki proposing Kendari. Muna ethnic representatives who became the determinant voter chose the Kendari region, thus disappointing the Buton ethnic representatives. Buton ethnic representatives were disappointed that they were not responsible for overcoming the limitations of the population in Kendari. Yacob

Silondae and La Ode Rasyid consulted by mobilizing farmers from Muna and from Tolaki to farm in Kendari. Yacob Silondae establishes areas of farming, namely: Anduonohu, Abeli, Tobimeita, Nanga-Nanga, Lepo-Lepo, and Poasia. The Muna tribe arrived in Kendari without carrying any food supplies so they became laborers in the Kendari Bay Port instead of farmers. The Tolaki tribe managed to become farmers in Kendari but then sold their farms and then returned to their origin. Muna people then buy the farms from Tolaki people. However, if you buy a garden alone, you will experience a big loss because a garden can be claimed by some Tolaki people as owners. For this reason, Muna people buy gardens in groups as a strategy together - against the Tolaki people who dare to claim the gardens that have been sold. "

The information above shows that the occurrence of Muna settlement centers in Kendari City should be able to maintain the existence of Muna language. But in reality Muna language is endangered. The reason is that Muna people are ashamed to interact using Muna language because the people in Kendari City think Muna people are identical with port workers, sweat odors, unskilled workers, inferior people, slave descendants, poor people, sweepers, dirty clothes, domestic helpers, and various other low label. To avoid that label, the Muna people hide their identities. One simple way is not to speak Muna language.

The extinction threat of the Muna language has not been a concern of the government even though regional languages are very important for a nation. School teachers are encouraged that the Cultural Arts and Skills Curriculum can teach Muna language to students at school. Muna language is not new in science because many experts have conducted research on Muna language, including: the semantic role of the subject in the Muna language clause by Setyawati Made Sri et al (2016). Construction of passive sentences in Muna by Oktafianikoling, Dewi Retno (2016). Socioecological preparation of Langkat and Muna Malay Language and its empowerment efforts by Mbete, A. M. et al. (2018). Generative phonology of Muna by Marafat, La Ode Sidu (1996: 19-48). Verba telics and atelics in Muna by Mirlan, Ira (2014). Complementary grammatical verb markers in Muna Gu dialect by Rahma (2014). Single Muna Standard Muna dialect pattern by Murni Habaru (2013). Maksim Tiworo Islands dialect language manners (Tikep) by Suayadi (2012). The means of hands activity in Muna by Harfin, Syarawati (2013). Ilocutionary speech acts in the traditional ceremony of the marriage of the Muna community of Southeast Sulawesi (Ethnographic Research Communication Study) by Meiarni, Ita (2017: 28-39). Gambusu Kabhanti and Muna Language: a inheritance review by La Sudu (2012). Pearls of Muna Language by Marafat, La Ode Sidu and Nirmala Sari (2011). Polysemi in Muna by Sarnia (2016: 1-16). Generative Phonology of Muna Language by Marafat, La Ode Sidu (1996).

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Leviathan or The Matter, Forme, and Power of Common-Wealth Ecclesiasticall and Civil- commonly called Leviathan. The work concerns legitimate community structures and governance, and considered to be one of the earliest and most influential examples of social contract theory. Leviathan ranks as a classic Western work on governance which is comparable to Machiavelli's The Prince. Leviathan put forward a social contract and government by absolute authority. Hobbes wrote that civil war and cruel situations were natural (war all against one another) can only be avoided by a

strong and centralized government. Besides, Leviathan, combined with Bourdieu, Perre (1976) According to Bourdieu, act is a dialectical product between structure and agent. Agents are actors of act whereby everything inherent in them is formed by habitus, while the structure is an arena, then the relationship between habitus and arena is inseparable from what he mentioned capital. This happens because in the arena there are stakes and battles of forces, domination and conflict involving capital to seize certain positions. More or less and its variations, the capital owned by someone Muna is enough to determine the positions of agents in the arena. This happened because the arena was also a market where agents exchanged different types of capital, where agents dominated each other for positions. Capital distribution is a parameter that determines whether an agent is in a dominant position or not. The agent that accumulates the most capital will enter the dominant class. While those in the lower classes are agents who have little capital, because ownership of capital is the basis to dominate. Through this research, it has been found that the defense of Muna Language and its urgency at this time through Law No. 5 of 2017 concerning the object of the promotion of Indonesian culture. A number of ceremonies in life of Muna tradition, folk games, traditional sports, traditional culinary, traditional clothing, traditional medicines, traditional technology and a number of vocabulary words in the Muna language needed in everyday life in the form of metaphors, pantuns, and allusions cannot be translated into Indonesian. Realizing Law No. 5 of 2017 by itself can maintain Muna language.

The Muna people who have lived in the independence of the Republic of Indonesia, the historical effects are based on paternalistic culture, loyalty and compliance are given to the elite of group leaders, and traditional leaders. The elite are the most important (political) reference source and the first to understand Indonesian and other languages so that Muna people who are fluent in Indonesian are considered to be great people and the upper group is a reference for cultural, ideological and political values. The thoughts, methods, forms, and models formulated by Hobbes and Geertz in the field, led researchers to look for data on the motivations and advantages and disadvantages of Muna people leaving Muna language. The Muna people did not teach Muna to children and enriched Hobbes's thoughts on Leviathan and Geertz's thinking about cockfighting. Shendy, Riham (2019: 123-130) with the title "The Limitations of Reading to Young Children in Literary Arabic: The Unspoken Struggle with Arabic Diglossia".

Research Methods

Ethnographic research activities refer to Bourdieu in Algeria and Geertz, Clifford (1973) about Chicken Fucking in Bali.

2.1 Research sites

The location of this study was in Muna Regency and in Kendari City. Considering the vastness of the area determined by sub-districts in rural areas which are at least ethnic migrants and one of the most ethnic sub-districts, the Kabangka District, and in Kendari, the capital city of the Province of Southeast Sulawesi.

2.2 Selection of Informants

Informants in Muna Regency were chosen as Village Heads and their citizens who acted as traditional leaders, community leaders and religious leaders. While the informants in Kendari City were the first occupants in each center of the Muna tribal village.

2.3 Data Collection Techniques

In collecting data, the author uses two techniques: (1) in-depth interviews, (2) participant observation (Bogdan, Robert C. 1972 about Participant Observation in Organizational Settings).

2.3.1 In-depth Interviews

In-depth interviews are directed and in-depth conversations whose purpose is to gather ethnographic information. In this case the question can shift from one subject matter to another, so that the data collected can be diverse (see Spradley, 1997 concerning the Ethnographic Method). In an interview conducted by researchers asking about how the process of inculturation of Muna language to children.

2.3.2 Participating Observations

Data obtained in the form of qualitative, factual, accurate and detailed descriptions of inculturation of Muna language must be proven through participant observation. This technique is used to see and observe directly the activities relating to inculturation, actively engaging and blending while observing the activities they do.

2.3.3 Triangulation

The intended triangulation includes method triangulation, theory triangulation, data source triangulation, and informant triangulation referring to Olsen, Wendy (2004).

2.4 Data Analysis

Data that has been collected is then analyzed descriptively qualitatively and directed to answer research problems.

3. RESULTS AND DISCUSSION

The data displayed in this paper include: an overview conditions of Muna Language in Muna District and in Kendari City, the presence of Muna Tribal centers in Kendari City, indications of Muna Language retention.

3.1 General Description of the Condition of Muna Language in Muna District and in Kendari City

According to BPS 2019 data, Muna Regency has 22 sub-districts. The author chose only two sub-districts in Muna Regency that are Tongkuno District and Kabangka District and in Kendari City, the capital of Southeast Sulawesi. The Wakuru sub-district of Tongkuno has 9 villages and 3 sub-districts and is the least ethnic sub-district of the migrants because the Tongkuno residents have a good strategy in maintaining the resources they have from invaders from outside their area. For example, in Wakuru market, few ethnic migrants can have a kiosk to sell their merchandise when compared to other sub-districts in Muna Regency. In other sub-districts all markets are dominated by ethnic migrants from Gu, Lakudo, and Mawasangka which are usually abbreviated as Gulamas. While Kabangka District was chosen because it was the purpose of transmigration. The problem in Tongkuno Subdistrict regard to the Muna language is that since the 2000s the young age of students no longer understood Muna language anymore.

Through the results of this study, both in Muna District and in Kendari City, all Muna tribe leaders always use Muna language in conducting lifecycle ceremonies and farming ceremonies. According to the informants as follows.

"There are many vocabulary words in Muna that cannot be translated into Indonesian. As a result, the children who are undergoing the traditional lifecycle ceremony today, we as leaders of the ceremony require that both of their parents must accompany their children and become translators of Muna language into Indonesian. Even so, his parents, if invited to interact use Muna language, they answer the opponent's question of interaction with Indonesian. "

For Kabangka Subdistrict with its capital city Oensuli, it has 10 villages, the Javanese are spread in two villages, the Wakobhalu Agung Village and Sari Mulyo Village. Wakobhalu Agung Village has a population of 1,712 people, with 356 heads of households (KK), the majority of transmigrants with Javanese ethnicity are 332 families. While the Muna ethnicity only numbered 24 families. Sari Mulyo village with 1,516 people, with 349 (KK), the majority of transmigrants with ethnic Javanese were 282 families. Whereas Muna ethnicity only has 67 families. Bugis ethnics are pond farmers on the coast of Oensuli Village who buy land from Chinese people who are sold by the village head. Ethnic Javanese also learn Muna to interact and conversely the Muna tribe also tries to be able to interact using Javanese, as the following statement.

"Today's society is not isolated, all understand the development of our country because the average community here has TV and mobile phones. The language that I use when communicating usually uses Muna, Javanese and Indonesian depending on who I speak to, as well as Javanese people in this Wakobalu Agung Village. "

The Chief of the Wakobalu Agung Village, when communicating with the Javanese, used the Javanese language even though sometimes he was not very fluent, even if he communicated with Javanese whose Indonesian language was not fluent. If communicating with the Muna people, of course, using the Muna language and also Indonesian language depends on the situation and conditions in which he is located. So far, the communication relations with the Javanese have been effective without any obstacles. Everything is in accordance with what is desired, whether individual or group. Katoba ceremony (transition from childhood to adolescence), Karia (pingitan), kakawi (marriage), death, all this traditional lifecycle ceremony still using Muna language. An example is the Katoba ceremony (ibid. 59-60).

Tongkuno District has a population of 16,019 people with details of men totaling 7683 and women totaling 8336. Whereas the number of families is 3,510. Among the 3,510 families, there is only one family programming Muna as the language of instruction in interacting with all family members. My children are currently scattered, one person is studying in Medan, one person is studying at UIN Jakarta, the reason is as follows.

"In homes and outdoors, children interact with us (their parents) use Muna language. They study Indonesian outside the home and at school. We as teachers at the school are worried that our children are not good at Muna language. We are sure that children must be good at speaking Indonesian because no family member interacts with family members in Muna language. My child can adapt at school or on campus. The campus is also in Jakarta and in Yogyakarta and they also can complete their study on time and now work in the company. "

The information above shows that regional languages are not a barrier for children to achieve progress. His opinion about other families who do not interact with regional languages to family members for the following reasons.

"I am afraid that if my child is overseas, they are considered to be port workers, dirty, poor, low, slaves, domestic servants, and all degrading labels. If you play a role in an adat party, you must learn Muna. If it is wrong to carry out the role in the traditional ceremony, it is usually reprimanded in the middle of the public and it is very embarrassing"

At a wedding in Wakuru, at around 8:00 a.m., the people came to the bride's house. There are guests who wear Muna traditional clothes and also those who wear ordinary clothes. Guests wearing ordinary party clothes and Muslim attire are directed to take place inside the prepared tent. While guests wearing traditional Muna clothes are welcome to enter a special room that is adjacent to the bride's room. All guests are welcome to taste the prepared cuisine. While tasting their chosen culinary, they joked. Around 8:30 a.m., a woman (ara nandoo soni waa-waangi called a traditional female figure with the initials Wa Abe) asked the host with a dialogue in Muna between Wa Abe and the host initials Wa Ngkooode and other guests as follows.

Wa Abe: Is this Bhara Tamondomo insaidi or naandoo soni wawaangi? (Are all invitations acting as adat actors complete or we still waiting for another?)

Wa Ngkooode: Tamondomo (they all Complete).

Wa Abe asked the wife of the head Tongkuno Sub-district to accept certain assignments in the traditional procession and at the same time be shown with their partners at least 2 people. Determination of partners is not only based on their respective positions in government offices but also in pairs between the Kaomu and Walaka categories. Next adat actors gather with their partners. Position is important based on adat, but it would be better if they pair up with their fellow who have positions in government offices. The process of determining a sitting partner according to custom also applies to the bridegroom. The process of selecting a traditional sitting partner is also valid from the bridegroom because the couples in custom always accept traditional guests from the bridegroom who are also in pairs. Indigenous practitioners who are actually different from adat immediately get reprimand and correction from others.

Cases like the one in Wakuru also occurred in Kendari, even though the party was held at the hotel or in other modern place. The traditional wedding procession for women from the Muna tribe with men outside the Muna tribe has been carried out according to the Muna traditional procession and all indigenous Muna actors. Customary agents from the other tribal groom were brought all from the Muna people.

3.2 Presence of Muna Settlement Centers in Kendari City

There are a number of areas in Kendari City as centers of settlement for Muna people. The area in question is the kelurahan: Alolama, Gunung Jati, Jati Mekar, Abeli, Benua Nirae, Tobimeita, Tobuuha, Lalodati, Wawombalata, and Labibia. This happened because of two main factors, that are (1) the holding of Parintha Bone during the Dutch occupation of the Buton Sultanate and the village reset program in Muna District at the beginning of the Orde Baru government. When parinta bone, as explained (Wa Ode Sifatu, 2014: 83) as follows.

"... the Muna people who were kidnapped and then traded in Buton became slaves in various regions in Indonesia. The Muna vocabulary regarding parintha bone means the Bone government which is Dutch government was acted by Buton. But the Muna people avoided calling the Buton Sultanate in collaboration with the Netherlands. "

That was the reason for the Muna people in Alolama, Kendari City, hiding their identity. The events of the Muna people hiding their identity in Kendari, also occurred in South Sulawesi, as the experience happen to a Munanese named La Ode Badia (82 years) (ibid: 216) as follows.

"... a pretty memorable personal story about Parinta Bhone, which is ahead of my wedding in Bulukumba, I shuddered, embarrassed, and regretted what happened in our family in past Buton. I am a Muna person who was forced to claim to be a Butonese, because my fiancée family, Daeng Sakke's family was descended from Gowa nobleman, his family will feel ashamed if their children married Muna people. The Muna people are in the understanding of the Goa people as "tao i'bhalukange (people who are trafficked into slaves in sharing areas)." In Bulukumba, the present is Kajang. I regretted not having the chance to meet the Kajang people because I had to leave immediately for Jakarta to join Masruri as a music player at the Presidential Palace, Soekarno's era. "

3.3 Indications for Sustainability in Muna Language

The author argues that Muna language is still exists. This opinion is supported by the existence of a number indications including all traditional lifecycle ceremony leaders and agricultural ceremonies both in Muna and in Kendari City. During the ceremony, all perpetrators must speak Muna language. The reason is that many Muna languages are difficult to translate into Indonesian. Examples of the intended indications can be shown as the following example.

1) Curriculum for Cultural Arts Education and Skills in Schools

Through the Curriculum for Cultural Arts Education and Skills at school, the name of the subject is left to the teacher. Subject instructor teachers can choose Muna regional language subjects, traditional skills, farming skills, and so on.

2) Life Cycle Ceremony

The life cycle ceremony that is shown as an example is the "Katoba Ceremony", which is a transitional ceremony from childhood to adolescence (see Wa Ode Sifatu, 2014; 2018). The leader of the ceremony begins the ritual by reading Arabic prayers, followed by bhatata (meaning words like spells in Muna), as follows.

Mina atumoba kamanusiamu, atoba sikadhi humala, atoba kadawimu.

Motehie amamu lansaringino Kakawasano / Allah / Lahataala,

Motehie Inamu lansaringino Nabi Muhammadhi,

Angkafie Isamu lansaringino malaikati,

Masiane Aimu lansaringino mukmini.

Seomuru amamu lansaringino amamu

Seomuru Inamu lansaringino Inamu

Seomuru Isamu lansaringino Isamu

Seomuru Aimu lansaringino Aimu.

Dososo, means to regret wrongdoing,

Fekakodoho haku was responsible, komefopesua haku naasi sekatampuno deu, Komefindahi gholeno labu we kangkaha, komeawu kapakatu fotudoe kaowili

Bbhotuki,

Fokomiina

Nimotehi nimorakundo noodle bhari

Nimokado nimasighoondo noodle bhari

Do not take people's rights even if the value is as small as a broken needle

Convey deposits and orders

Do not step on the top of a pumpkin plant that crosses the road density.

The Literal Meaning:

I (the ceremonial leader humbly pleading with the divine), do not give you the utterance of toba as a human being who is one with God, but your mind which contains wrong / wrong intentions, your behavior that contains animal behavior, from now on, leave , You become a secret human who always unites with God the creator of the universe.

Honor your father like God

Honor your mother like the Prophet Muhammad

Obey your brother like angels

Love your sister like believers

coeval your father thinks of you as your father

coeval your mother thinks of you as your mother

coeval your sister, consider your brother

coeval Your sister is your sister

3) Farming Ceremony.

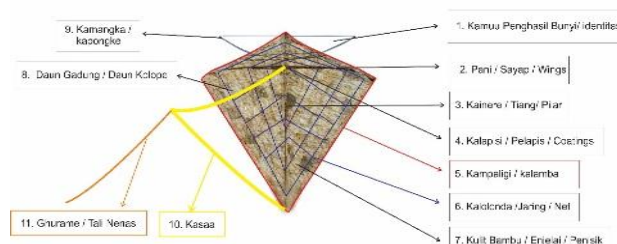
The ceremony which is presented is an example of farming ceremony to welcome what is called the west and east seasons each year. The farming ceremony is an annual ceremony which is held twice a year in an effort to welcome the West and East seasons. The ceremony is believed to be an effort to cleanse the village from disruption of evil spirits from humans, plants and pets. Bhatata (the spell in this ritual) speaks in Muna language.

4) Folk Games

The most famous folk game is Kaghati roo kolo. The following picture will show.

The kite is made from kolo leaves are shown in Fig. 1.

Figure 1: Kaghati And Its Material



Source: Doc. Wa Ode Sifatu, 2018

5) Traditional Sports

The example of Traditional sports we provide here is Kalego games. Kalego is a game that must be performed by two groups. One group contains at least two people. The game tool is a coconut shell that is clamped with heels to be kicked and directed towards the opponent's shell that has been installed properly, in accordance with the agreed distance. Another example is gymnastics, in Muna language it called poandu.

6) Traditional Cuisine

Here the author presents a traditional culinary example called parende made from kampong chicken. Kampong chicken means the chicken raised naturally without any drugs or injection like common chicken sell in the market or in industries. The process of cooking kampong chickens into vegetables, and a number of philosophies contained in parende and their values, which are usually presented to show the hospitality of the host to guests, are usually served at a traditional life cycle ceremony. Parende has been forgotten by the present generation, especially in the cooking process because it has unique standard operating procedures (SOP). However, the current young generation of Muna tribe, both in the village and in the city, still enjoys eating parende, so there is an opportunity to be reintroduced.

7) Traditional Fashion / Clothing.

The Muna community which is tiered according to the traditional category of the Muna community, can be exemplified as the traditional sarong worn by the woman coated with two sarongs in traditional Muna event. The lining of the sarong worn by the kaomu group differ from walaka, fitu bhengkauno, and wawono wite. Examples of its use can be seen in Cantola players. The standard is on the wearer's knee. The outer layer of the sarong is above the knee indicating the Kaomu category. If the Cover of outer layer below the knee, a sign of the walaka category. The sheath of the outer sheath is as high as a calf, a sign of the category of anangkolaki / fitubhengkauno. Cover the outer layer at ankle height as a sign of the Wawono wite category.

8) Traditional medicines

The traditional medicine that is exemplified is a fracture. In Muna traditional medicine, massage doing to cure fracture. This massage called furui in Muna language. After that it is powdered with black powder made from rice or fried corn. Dobhadae if it is coated with dried areca nut or board or cardboard. If at a place that has a broken bone after the sequence is tied with dried palm leaves called dobhokee.

9) Traditional Technology

Traditional technology is exemplified by the process of processing cotton into a cloth. Debhibhini, debhebhe, decampuloli, dekangia, depuale, de wante, degholeo, deekumbu, dee soro, demooru, dekusoli.

10) Traditional Arts

The traditional art shown here is Kantola which is a song with a rhyme reply. This Symbolic expression commonly referred as oral literature. Kantola is oral literature that functions as a medium of expression. Kantola's lyrics not only contain personal feelings, but also contain social dimensions. Kantola's lyrics consist of irregular number of lines. As part of traditional art, Kantola performances in the past not only contained entertainment but also as social criticism. The present of Kantola in Muna is no longer found in society. For West Muna Regency, Kantola began to be contested between the Regional Government Work Unit (SKPD) and the Kelurahan / Village Office, as shown below.

Picture: 2. Male Group of Cantola Participants



Sumber: dokumen Nurdin Anton dan Wa Ode Sifatu, 2018.

Picture: 3. Female Group of Cantola Participants



Sumber: dokumen Nurdin Anton dan Wa Ode Sifatu, 2018.

11) Muna Vocabulary

Sound vocabulary in Muna has many categories, for example word of “sound”. Sound of lightning in Muna is called nokoguntu, while sound of falling coconuts is called noko bhundu, noko ndii, noko dhepa, noko pasika, noko nasa, noko rasa, noko niti, noko rumba, noko raa, noko rhe, noko lebhe, noko radha, noko karu, noko sapa.

CONCLUSION

Muna people hide their identity as a consequence of past political situation. The situation continued in the community since the Dutch occupation, the Orde Lama, the Orde Baru and the Reformation Order. There is an indication of the continuity of the Muna language in the next generation also through culture, such as through informal education, various traditional life cycle ceremonies, farming ceremonies, traditional games and so on. In addition to the above efforts, there are also individual efforts to make Muna dictionaries. The effects of political policy since the Dutch occupation up to now has result indications of the extinction of the Muna language because Muna people conceal their identity in self-actualization. Recommendations, all parties need to review the sustainability of Muna Language in order to realize the mandat of Law No. 5 of 2017.

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