

Positive Attitudes and Language Shift: Dynamics of Tae' Language Usage

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ARTICLE INFO	ABSTRACT
Keywords: language attitude, language shift, language use, Tae' language DOI: http://dx.doi.org/10.21093/ijeltal.v9i1.1676 How to cite: Rusdiansyah, K., Kurniawan, E. & Syihabuddin, S. (2024). Positive Attitudes and Language Shift: Dynamics of Tae' Language Usage. <i>Indonesian Journal of English Language Teaching and Applied Linguistics</i>, 9(1), 163-177	This research discusses the shift of the Tae' language through a case study of language attitudes and language usage in the city of Palopo, South Sulawesi. The Tae' language, as the identity of the Luwu people, in this case, the city of Palopo, is rarely used as the daily communication language of the people of Palopo. The use of the language in the family environment, which should be the closest domain to the regional language, has also been replaced. The method used in this research is a descriptive qualitative method. This study uses the instrument Cohn et al. (2013) in the form of scoring and social factors that can contribute to attitudes. Data analysis of language attitude employing the concepts of Garvin and Mathiot which encompass characteristics such as language loyalty, language pride, and awareness of linguistic norms. Based on the analysis of the data, the researcher found that the Tae' language as the regional language of the people of Palopo or Luwu has experienced a shift. The people in the city of Palopo have a positive attitude towards the Tae' language, but its usage is still minimal, even within the family domain. The Indonesian language dominates the language usage among the people. The positive language attitude does not align with the positive language usage, and it can even be negative in its usage.

1. Introduction

Language shift indicates that speakers are deserting a language (Majerska & Chromik, 2023). Language shift happens when a community (language community) opts for a new language, thereby replacing the previous one. Local languages have more value than just communication tools. The local language is one of the identities and assets of Indonesia, also

part of the unity and nationalism of Indonesian (The Jakarta Post, 2017a). The local language also functions as a language of culture, intra-ethnic unifying language, strengthening intimacy, and knowing the history and evidence of ancestral heritage in narrative devices.

The extinction of the local language also means extinct one of the national identities, the heritage of Indonesia. The disappearance of a language will have a profound impact on Indonesia's cultural heritage and national identity. The decline of indigenous languages is intricately linked to the preservation efforts and societal attitudes towards the languages spoken within their communities. The regional languages in Indonesia need to be learned and preserved to prevent them from extinct in the future (Muhyidin, 2010; The Jakarta Post, 2017c). According to Grimes there are 6,912 languages used by world society (Grimes, 2005). And it is estimated that there will only be 600 languages left on this earth (Bathula & Kuncha, 2004). In various locations, indigenous speakers have either shifted or are shifting away from traditional languages (Bednarek & Meek, 2024). As well as from the UNESCO report stated that every year ten languages die.

The Tae' language serves as a symbol of the Luwu people's self-identity and provides a platform for expressing the civilization of the Tae'-speaking society (Garing, 2016:40). Tae' language is also one of the local languages in Indonesia, so it needs to be fostered and preserved. It is consistent with language politics that national languages are enriched by local, local, and foreign languages (Halim, 2003:21).

Tae' language is a local language that is people's everyday language in the Tana Luwu region. As the center of the United Kingdom or the Kingdom of Luwu, the city of Palopo should be the center where Tae' language is used in daily activities in various spheres of life. However, this is in stark contrast to the current conditions, where Tae' in Palopo can be a rare item because the everyday language has switched to Indonesian.

Tae' language preservation in Palopo concerns people's attitudes towards Tae' language. The society in Palopo has also become a bilingual or multilingual society. There are several languages commonly used by the people of Palopo, such as Indonesian, Tae'/Luwu, Bugis, and Toraja. With the existence of some of these languages, there is an attitude of the language of the society in choosing the language they will use in everyday conversation, especially in the family domain. This family domain has a high level of local language use compared to other domains. In the family domain, it is the domain of pitch, so the interaction between a core member of the family and with other families, the use of language to use the local language for more intimate communication that provides the psychological effect. In addition, the family domain is the smallest society group that can describe the actual portrait of a society in the use of language (Syaifudin, 2006).

Research on the Tae' language is still limited, but there are several studies related to the Tae' language that only focus on discussing the politeness of the Tae' language (Masruddin et al., 2023), vowels and consonants in Tae' language (Suparman, 2023), and also on the vitality of Tae' language (Kurniawan & Malik, 2023).

Considering the concerns, the transition of the Tae' language was investigated through the attitudes towards language and its usage within the familial and communal settings of Palopo city. This study is crucial for understanding the dynamics of Tae' language shift within

Palopo city, historically known as the Kedatuan or Luwu kingdom. Based on the explanation, the research questions below have been formulated:

1. How is the community's language attitude towards the Tae' language?
2. Has the usage of the Tae' language been displaced by other languages?

2. Literature Review

2.1 Language Shift

Language shifts involve languages that either replace other languages or are displaced by them (Grenoble & Osipov, 2023). The languages that are replaced are typically those unable to protect themselves (Sumarsono, 2011). Several linguists suggest that there are two issues connected to the shifting or extinction of a language that is "*language murder and language suicide*. *Language murder* happens when government or institutional regulations render minority languages scarce or obsolete. *Language suicide* takes place when speakers of a language no longer take pride in using it and instead opt for other languages, typically for broader communication or economic and political reasons (Diane Nelson in V Renaud, 2008; Song & Wu, 2024). Language shift happens when a community (linguistic community) chooses a new language to supplant the previous one (Poetri et al., 2023).

2.2 Language Attitude

Language attitude refers to the collective perception or evaluation that a group holds towards their spoken language. It encompasses sentiments of pride, ridicule, rejection, or acceptance towards a particular language or the community using it, both at an individual and communal level (Sukamto et al., 2021). Language attitudes denote the mental stances or emotions individuals harbor towards their own language or others' (Gomashie, 2023; Kridalaksana, 2001).

According to Garvin dan Mathiot (1968) that there are some characteristics of language attitudes as follows:

- (1) *language loyalty* encourages people a language to retain their language and, if necessary, prevent the influence of other languages.
- (2) *language pride* encourages people to develop their language and uses it to symbolize identity and unity in society.
- (3) *awareness of the norm* which encourages people to use their language carefully and politely; and is a factor that significantly influences actions, namely activities using language (*language use*).

Within this theoretical framework, two definitions of language attitudes emerge. The first adopts a behaviourist perspective, suggesting that "attitudes should be investigated through observing responses to a particular language, namely its use in actual interactions" (Appel & P, 1987; M, 2023). The second perspective, known as the mentalist view, regards attitude as an internal psychological state that may influence behaviour. It can be conceptualized as a variable that mediates between the stimulus impacting an individual and their subsequent response (Fasold, 1984: 174). Attitudes towards one's language can be either positive or negative. A positive attitude tends to ensure the continued usage and persistence of a language among its speakers (Rosiak, 2023). Conversely, a negative attitude can lead to the decline and eventual extinction of the language as it gets replaced by others.

3. Research Methodology

3.1 Research Design

A This research is a sociolinguistic study that utilizes a descriptive qualitative approach. The methodology is a key procedure for gathering and evaluating data in a single research endeavor or a series of studies aimed at comprehending the research problem (Creswell, L. & Clark, 2011). A descriptive study aims to systematically portray a situation, issue, phenomenon, service, or program, or offers insights into aspects such as the living conditions of a community or attitudes toward a particular issue. Qualitative data analysis involves engaging with data, structuring it, segmenting it into manageable units, synthesizing findings, discerning patterns, determining significance and lessons learned, and determining what can be communicated to others (Moleong, 2011). Researchers immerse themselves in the field, scrutinize, analyze, interpret, and draw conclusions from the phenomena observed within it.

3.2 Participants

The research subjects that were the focus of this study were individuals residing in the vicinity of the Kedatuan Luwu (Luwu Kingdom) area, located in Palopo city, South Sulawesi Province, Indonesia. In this study, purposive sampling was employed to select participants. This method provides flexibility in determining the characteristics of participants required to acquire pertinent information relevant to the study's focus. The selected participants are divided into 3 levels; parents, children, and adolescents.

3.3 Instruments

This study uses the instrument Cohn *et al.* (2013) in the form of scoring and social factors that can contribute to attitudes. The instrument utilizes the Indonesian language as it is a language familiar to and used by all respondents. In the questionnaire, language use is divided into three categories: parental language use within the family domain, child language use within the family domain, and language use within the neighborhood domain. In addition, the questionnaire also contains questions about people's language attitudes. The language attitude is divided into three parts of the question based on Garvin and Mathiot theory, namely language loyalty, language pride, and awareness of the norms.

Table 1: sample questions about language usage

<i>The language used when communicating in the family and surrounding environment</i>			
<i>a. as parents</i>	<i>The language used</i>	<i>b. Generally</i>	<i>The language used</i>
Talking to your partner (if married)		Talk to cousins, uncles, aunts, etc.	
When calling a child		Talk to neighbors	
When telling a child to do something		Greet neighbors who pass by in front of the house	
When asking something from your husband/wife		When discussing with family	
When you are angry with your husband/wife		When playing with neighbors	
When you are angry with your child		When playing with siblings	
		when joking with siblings	
		When talking to friends the same age	

The table of language use explains Tae's language in the family and neighbor domain. Tae' language is divided into three parts: parents, children, and general (neighbor). Sample questions in the instrument are what language they use when to talk with their wife/husband, child, or when to ask their children to do something.

Table 2: sample questions about language attitude

	Do you agree with the following statement?				
	Put a correct mark (√) in the column that you think is most appropriate				
	Strongly Agree	Agree	Just Normal	Less Agree	Disagree
Mastering your parents' language is important					
Luwu/Palopo people must master Tae' language					
Tae' language must be used at home when gathering with family					
Your children must master Tae'					
Mastering Indonesian is important for you					
Bugis language is important for use in everyday life					
Using the Tae' language among your community is a way to maintain the language					
You would be proud if a non-Luwu person greeted you using Tae'					
You will feel proud when you use Tae' language					
It is impolite to use Tae' in front of people who do not understand the language					

The question about language attitude is arranged in three parts: *language loyalty*, *language pride*, and *awareness of the norm*.

3.4 Data Analysis Procedures

The analysis of the data regarding language shift is examined through the lens of language attitude, employing the concepts of Garvin and Mathiot which encompass characteristics such as *language loyalty*, *language pride*, and *awareness of linguistic norms*. The language analysis also incorporates Fishman's concepts of domain analysis or the domains of language usage. This study primarily concentrates on the domains of family and neighbors.

4. Results

4.1. Language Use

The use of Tae' has shifted to Indonesian. This is because the family domain, which is closest to the use of the mother tongue, has been overtaken by the dominance of Indonesian. The utilization of Tae' within the family and its surroundings is categorized into three: parental use, child use, and general use within the family and neighboring environment. In general, the use of language within the family setting is predominantly characterized using Indonesian. Following is a diagram about the use of language by the people of Palopo city, which has presented in the findings section:

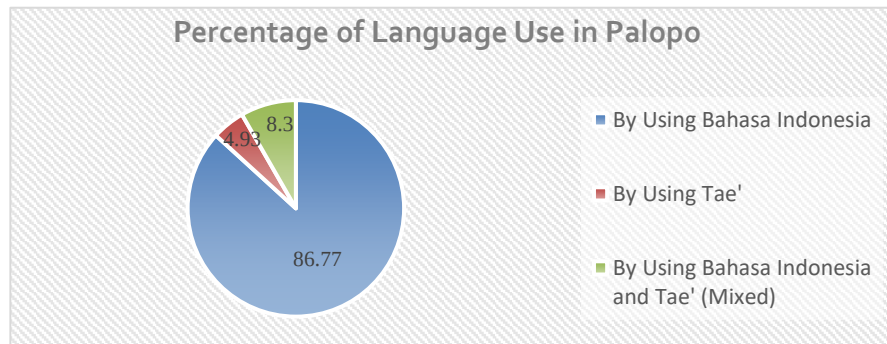


Figure 1. the use of language in the society of Palopo city

The language usage depicted in the provided data pertains to the immediate surroundings where the mother tongue is typically spoken, specifically within the family and neighboring settings. The diagram data illustrates the overall language usage in households and neighborhoods among the residents of Palopo, where Indonesian prevails. The utilization of the Tae' language by the community is notably minimal. Within the family context, the use of Tae' is slightly more prevalent compared to its usage in the neighboring environment. In the language usage data in the neighbor environment, only 4.93% of respondents used Tae' language in communication. 86.77% of respondents used Bahasa Indonesia and 8.3% respondents used mixed between Bahasa Indonesia and Tae'.

4.2. Language Attitude

The family domain is one of the main domains in determining whether a local language can survive. In this family domain, the language attitude of each family member influences the use of language. An individual's language attitude can be either positive or negative. A positive attitude fosters the continued usage and survival of a language among its speakers. Conversely, a negative attitude can lead to the decline and eventual extinction of the language as it is supplanted by others.

Analysis of the shift in language seen in terms of this language attitude using the concepts of Garvin dan Mathiot (1968) related characteristics of that *language loyalty*, *language pride*, and *awareness of the norm*. The following is a language attitude figure of Palopo city towards Tae' language:

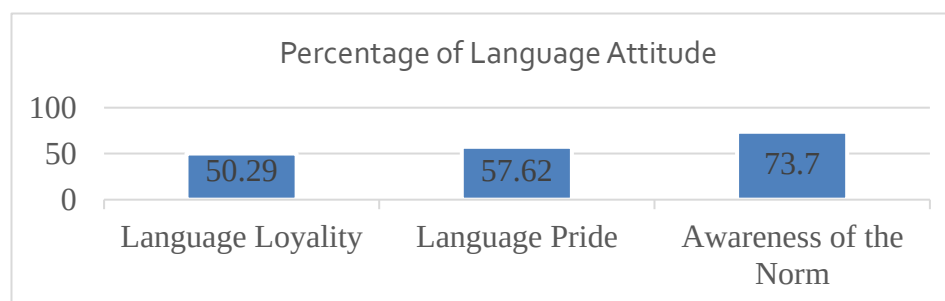


Figure 2. people's attitudes towards Tae' language

The diagram above shows the percentage of people's attitudes towards Tae' language. The research results related to the language loyalty of the society towards Tae' language show a high or positive attitude. They are positive because they consider Tae's language their identity as Luwu/Palopo people. This positive attitude is not only in Tae' in Indonesia, even a

positive attitude towards the Indonesian language than Tae'. Positive attitudes towards Indonesia by society cannot be separated from Indonesia as a national language. The Indonesian language must be used as a form of loyalty to identity as a citizen. The attitude of loyalty to the Indonesian language arises when the Indonesian language becomes a language that must be used in various vital domains, such as education, companies, and other public services, so that Indonesian is considered essential to be known and used in multiple aspects of life.

5. Discussion

The utilization of Tae' within the family, which is considered the most proximate domain to the mother tongue, is significantly minimal. The Tae' language has been replaced by Indonesian. Within the family sphere, parents play a crucial role in preserving the mother tongue. Parents, therefore, should consistently set an example by using Tae' with their children, thereby encouraging them to also adopt and use Tae'. Parents who explicitly display a positive attitude towards their heritage language significantly impact the language attitudes adopted by their children (Cherciov, 2013; Mills, 2001; Zhou, 2020). The dominance of the use of Indonesian by the people of Palopo city is caused by various factors. The city of Palopo is a city that has a population of various tribes in various languages. With the many languages that exist, the people of Palopo choose to use the unifying language, namely Indonesian, so that communication between the people can be well established. And this resulted in Tae' language being shifted. The above phenomenon also occurs in the Sámi language. The number of speakers and the user domain of Sámi language has decreased. It is because of the strengthening of the position of Finland Language (Finnish) as the national language has become the majority language (Pietikäinen, 2008). Multilingualism that occurs makes the native language has been a shift (Chimbutane & Gonçalves, 2023; Grenoble & Osipov, 2023).

Regulations regarding the utilization of Bahasa Indonesia within the educational realm contribute to the prevalence of its usage among the residents of Palopo. Parents opt to instruct and interact with their children using Bahasa Indonesia. Consequently, their children become proficient in the language, enabling them to effectively utilize it within educational settings. Furthermore, students accustomed to employing Bahasa Indonesia in school will find themselves comfortable with its usage. As a result, Bahasa Indonesia becomes ingrained within the family environment. This predominance of Bahasa Indonesia constitutes a facet of language politics. In the Sámi language, just like Jaffe expressed, in the context of language politics, to revitalize the Sámi language, the government made decisions and policies related to the Sámi language (Jaffe, 2007). Its policy is to restore the language hierarchy by strengthening its use in the public domain, such as in education and the media (Hamied & Musthafa, 2019; Poudel & Choi, 2022). The use of student language in a school environment that is dominated by the Indonesian language. In contrast, the use of Tae' language is very low. The Indonesian language is applied in schools as the language of instruction because it is guided by the laws and regulations for using Indonesian in education (Rusdiansyah, 2017). The language policy impacts what language are spoken and influenced the shift of regional languages (Chimbutane & Gonçalves, 2023; Tlepbergen et al., 2023).

Employing Bahasa Indonesia within the school setting discourages its use within the family context. Education mandates the utilization of Bahasa Indonesia throughout the teaching

and learning procedures. At the introductory stages of learning, the mother tongue should be utilized. In addition, according to Li, the natural use of language in public schools, how or whether policymakers at the school effectively apply the first issues of language and culture students. It is because the school's policy toward language students often results in negative attitudes of students towards their first language and culture as well as their rapid language changes to English and shifts the first language of the students (Li, 2006). In addition, the factors of school and society also play an important role in influencing language choices and patterns of use of children at home (Dağdeviren-Kırmızı, 2023; Li, 2006). Factors such as their attitude towards the language, role of their inheritance, and proficiency in dominant languages and some school and society factors, such as language policy in schools and the media, play an important role in shaping children's language and patterns of use. Educational resources for the Tae' language are currently unavailable, resulting in a lack of teaching materials used in education within Tana Luwu, particularly in Palopo city (Kurniawan & Malik, 2023)

The presence of Indonesian as the national language influences the utilization and choice of everyday language. According to Cohn and Maya, there is a direction of symptoms and changes in the use of Javanese by young speakers who are influenced by the increasing use of Indonesian (A. C. Cohn & Maya, 2014). The role of Indonesian is very large in various communication domains and results in the interruption of intergenerational transmission of Javanese. The research conducted by Cohn has similarities with the state of Tae' language that exists in the people of Palopo. Tae' language has many speakers, but Tae' language usage is very small, even in the family domain.

The usage of Tae' within the family and its surroundings should be prioritized. This is because the family environment represents the closest sphere to the mother tongue's usage. It is within the family domain that speakers share a strong bond with their mother tongue (Alhadijah, 2023). It also expressed by Angle said that maintaining the use of minority languages at home is very important for the transmission of the language to the next generation (Angle, 1981; Huang & Liao, 2023). The family domain is the domain that has the greatest influence on the transmission of language from one generation to the next generation. In the case of the use of Tae' in the society of Palopo, in the family domain, Tae' language is very low in use. The use of the language is more dominant, namely Indonesian.

In terms of language pride, people have a high positive attitude towards Tae' language. For Luwu/Palopo society, Tae' language is part of the culture, so they are proud of the language. This pride also arises when other people can use, greet, and even learn Tae'. Furthermore, language attitudes are related to awareness of language norms. Society shows a high positive attitude toward an understanding of Tae' language norms. However, behind the high positive attitude of the society, there is one aspect in the awareness of the norms of language in which the society is negative. The ability to speak Tae' must include the ability to speak, read and write. This negative attitude also occurs in Balinese speakers. According to Sudarsana, there is a negative attitude toward the ability to use Balinese because of the level of the language in Balinese, which is often referred to *sor-singih basa* Bali, which causes teenagers to feel afraid to learn about it; both in the form of reading, writing, and speaking by using Balinese (Sudarsana, 2017). People feel worried because they cannot speak Balinese properly and correctly. At the same time, they may also want to learn

Balinese or want to master Balinese (especially the *sor-singgih*), so they only use the Balinese language for practical purposes.

People are negative because the Tae' language they have used so far is only used orally or when speaking. In reading and writing, they do not care about it. The absence of books related to Tae' language and not being used as the material in schools is also one of the causes of these negative attitudes.

Overall, society has a high positive attitude towards Tae' language of these three attitudes. From the high positive attitude of society, it should also influence the use of the Tae' language of society. According to Grenoble (2013: 797) that:

"More positive attitudes toward the language strengthen its usage, and more negative attitudes weaken it."

A heightened positive attitude towards a language typically reinforces its usage, while a negative attitude tends to diminish the use of that language. When society has all three positive attitudes to the language, society's level of language use will be high. Language attitude plays a pivotal role in determining whether a language can endure or be supplanted by another language (Alcón, 2022; Fasold, 1984; Huwari, 2021). The unproud of language, in turn, will accelerate a shift in the language. In other words, the prouder a nation or ethnicity is in using its language, the longer it can maintain the existence of its language (Dubiner, 2023; Nettle & Romaine, 2000).

The utilization of Tae' stands in stark contrast to the language attitude exhibited by the residents of Palopo city. The data from the questionnaire related to society's attitude towards Tae'; as many as 63.46% of the people are positive about Tae' language. The language attitude of society should also affect the use of that language. Positive language attitudes lead to high language use, and vice versa; negative language attitudes will affect low language use. It contrasted with the use of Tae' in the people of Palopo. Society has a positive attitude towards Tae', but the use of Tae' in communicating is very low. A positive attitude is an attitude of enthusiasm for the use of the language (the language used by the group/speech society where he is). A positive attitude in society occurs when society has a sense of loyalty to the language, pride in the language, and awareness of the norms (Garvin & M, 1968; Nur Khofifah Harahap & Rahmah Fithriani, 2023).

Based on the theory related to the attitudes and use of language above, a high positive attitude should result in the high use of language, as well as vice versa, and negative attitudes result in low language use. But this is not under the phenomenon in Palopo city's people related to Tae' language. Language attitudes and the use of language are not correlated based on existing theories. The positive language attitude towards Tae' language shown by the people of Palopo city is not accompanied by the high use of Tae' language. Their use of Tae' is very low; they are more dominant in using Indonesian as their communication language with their family and neighbors.

The language attitude phenomenon in Palopo city above also occurs in Scandinavian heritage languages. Scandinavian speakers still have a positive attitude towards their heritage, language, and culture. English has also shifted the use of their language. Although speakers of these languages label themselves with the Norwegian language, they do not pass on the

language to their children (Johannessen, 2018). A negative personal attitude towards a language cannot cause it but because of Americanization efforts at schools. This study says that they (Scandinavian speakers) generally positively towards their inherited language and culture, even though English has displaced their language. It shows that attitudes in individuals do not determine language fluency or even maintain language at all. In addition, some studies support this. Language shift depends on external factors, not on internal factors such as the language attitude of society (Lucht et al., 2011; Wang & Hatoss, 2023). Factors that, particularly when a strong vertical tie, such as the education field, are centralized or national religious institutions, replace the horizontal ties among the local institutions, such as schools and churches. The existence of religious communities that have maintained their heritage language, such as Pennsylvania Netherlands, shows that a general tendency to shift can be opposed if horizontal ties are strong. There must be a very strong group attitude towards language preservation in such cases. Besides that, in his research, Karahan showed that the use of English was high by students in schools in Turkey. Still, based on the questionnaire results on language attitudes, the students had a negative attitude towards the English language (Karahan, 2007). Students had a negative attitude towards English because they did not feel the need for English in their daily lives. Even they are not tolerant of their fellow students who use English outside of school.

Children or young individuals serve as the successors to native language speakers. Young people's low use of Tae' language is a serious problem for the continuity of Tae' language in the future. The younger generation prefers to use Indonesian when communicating with their neighbors, even in the domain of their families. Children or young people, regardless of background or age, quickly see that language is a social barrier, and the only way to gain access to school is to learn English (Kustati et al., 2023; Pečenović & Delić, 2023; Wong Fillmore, 2000). The problem is they also believe that the language they already know, the language is spoken at home by their families, is the cause of barriers to participation, inclusion, and social acceptance. If they want to be fully accepted, children believe that they must deny the low-status language spoken at home. The children's attitude showed a negative attitude towards their mother tongue. However, in the case of Tae' language, the children still showed a high positive attitude, an attitude that is proud of Tae' language, but their level of Tae' language usage is very low.

Many factors related to use and language attitudes can influence family beliefs in choosing and using language, choice of language to communicate with children at home, and choice of language with neighbors or with friends. Associating language attitudes with ethnolinguistic vitality, namely the status and prestige of language as perceived by speakers of that language (Benu et al., 2023; Tse, 2001). Tse found that various factors helped shape members' perceptions of the vitality of their language and then their motivation for language learning.

The number of speakers is one factor in the extinction of Tae' language. Speakers of Tae' are still in a safe condition, where the number of Tae speakers is 250,000 speakers. It is in line with the opinion of Krauss, who says that a language with many speakers of less than 100,000 is in the category of threatened (Krauss, 1992). But this cannot be a reference to the threat or persistence of a language; the number of speakers does not guarantee the survival of a language (Kaur et al., 2023; Montsion et al., 2023). But, Ravindranath dan Cohn said that the number of large speakers also risks language shift (A. C. Cohn & Maya, 2014). There is a

tendency to shift a language even though the number of speakers is very large (Abtahian et al., 2016; Grenoble & Osipov, 2023). The Javanese language has around 80 million speakers, but there is a tendency for the Javanese language to shift. Furthermore, according to Cohn, many speakers do not guarantee the transmission of good language. So, to see accurately related to language shift, it is necessary to study complex patterns and factors that contribute to the language's vitality.

Tae' language used by the people of Palopo is classified as having a lot of speakers; it has indicated that there is a risk of being threatened, as stated by Cohn above. It is because, despite many speakers, intergenerational language transmission does not work well. So that in the future, the successors of Tae' speakers will not know Tae' anymore.

The preceding explanation regarding language usage and attitudes towards the Tae' language illustrates a phenomenon known as language shift within the Tae' community. Tae' language condition is the same as the research conducted by Ewing. It is argued that the two most significant indicators of language shift and vitality are primarily associated with the extent and nature of language usage and transmission within specific domains, with both being equally crucial (Ewing, 2014). This includes the decline in the transmission process from one generation to the next. The domain of family as the closest domain to the use of Tae' has been dominated by Indonesian and other domains. Indonesian domination of Tae' in the people of Palopo caused Tae' language to be removed from public communication. If this happens continually, the people of Luwu or Palopo will lose one of their cultural identities, Tae'. The extinction of each language results in a loss of cultural knowledge, history, and ecology are irreversible. People who lose their language have lost their identity (Bernard, 1992; Rahman et al., 2023).

6. Conclusion

Based on the discussion, the researcher observed that the residents of Palopo city hold a favorable outlook towards the Tae' language. This is evident from the significant percentages associated with various aspects of language attitudes, including loyalty, pride, and awareness of language norms towards Tae' among the people of Palopo. Despite the positive attitude towards Tae', there exists a discrepancy in its actual usage among the populace. The utilization of Tae' language remains minimal, with a noticeable shift towards Indonesian. Indonesian has emerged as the predominant language across various domains, including the family and neighborhood contexts. Despite the positive societal attitude towards Tae', it has not translated into substantial usage. The positive language attitude does not align with the positive language usage, and it can even be negative in its usage.

The researchers concluded that the attitude toward society's languages is not always in line with the behavior in using or choosing a language. In this case, Tae', as the mother tongue in the Luwu/Palopo city, has experienced a shift. Indonesian has shifted the use of Tae' language. The shift of Tae' language will eventually cause the extinction of Tae' language.

This study aims to raise awareness among both society and the government regarding the importance of preserving the Tae' language, encompassing both its usage within the community and the formulation of language policies by the government. For the next research, the researcher will research the effort to maintain Tae' language in Palopo city or Tana Luwu.

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