# The gorontalo language at workplace:
# Its maintenance and native speakers' attitudes

*This study aims to describe the maintenance of Gorontalo language in workplace that carried out by Gorontalo speakers. Qualitatively, data collection was carried out by interview, observation, field notes. Furthermore, data analysis was performed by Spradley model (ethnography). Based on the research results it can be concluded that (1) in every scope of work it can be found that the use of Gorontalo language in work interaction among all employee, or between the employee and the customers that is able to fluently uses Gorontalo language, have a close relationship, the customers will open the conversation by Gorontalo Language; (2) The attitudes towards Gorontalo Language speakers who are actively used it in workplace include the positive attitudes and negative attitudes which influenced by the backgrounds of speakers; and (3) The factors that influence the retention of Gorontalo language can be classified into the factors from the outside of community which include a changes in the composition of multi-ethnic society, the exposure of global information and factors within the society which include a lack of public awareness due to a miss-understanding of the urgency on maintaining Gorontalo Language as Local pride.*

**Keywords:** *Language preservation; workplace; Gorontalo.*

## Introduction

Gorontalo is a region in archipelago, precisely in western part of North Sulawesi Province, which is inhabited by Gorontalo ethnic. The regional language (Gorontalo language) used in interaction among community members who lives in Gorontalo and part of Gorontalo Regency (in Ethnology publications it listed inside the code of ISO 639-3). Gorontalo language has several dialects, consist of Atinggola, Bune, and Gorontalo itself. The most dominant dialect used by its speakers is Gorontalo dialect which has another name Hulontalo. However, gradually the entry of immigrant ethnic groups or groups of people from other areas who brought various cultures and even their own language become multiethnic and multilingual in certain region.

Until now, Gorontalo people at least understand three languages, Gorontalo language which is used among Gorontalo ethnic groups, Malay language manado dialect, and Indonesian language which often used as lingua franca of several ethnic. Manado Malay and Indonesian have become two language choices that have been generally used by multiethnic communities in Gorontalo. One of the linguistic phenomena occurred through the assimilation of transmigrant community who had come to Gorontalo since 1953.

1     The existence of other languages in among the Gorontalo language-
2 speaking community will make it difficult to maintain the original Gorontalo
3 language. Related to that point, the Ministry of Education and Culture's
4 Language Development classifies Gorontalo language as one of the regional
5 languages that currently in a state of endangerment, Gorontalo language
6 observer and regional government has declared the issues and policies
7 regarding the condition of the language. However, the issues and policies
8 related to the maintenance of Gorontalo language still have not had an effect
9 on strengthening the condition of Gorontalo language in whole sphere of
10 people's lives. One of it happens in the work environment that involves
11 Gorontalo speakers from various social backgrounds. In this research, the
12 observed domain of work is limited to the workplace which allows
13 conversation to occur in the trading environment, transportation services,
14 traditional markets, and offices.
15     The Observations on the language use in workplace aimed at finding
16 information related to the extent of Gorontalo language that maintained in
17 social interactions among the speakers of Gorontalo language. Inside the
18 finding facts in the initial of research observations, the use of Gorontalo
19 language in workplace indicates different characteristics from the use of
20 Gorontalo language in other part of life such as family domain. In working
21 environment, Gorontalo language speaker, has a problem of which language
22 they should uses for interaction, remind that every people has different
23 background. Inside the working environment, especially the places that
24 mentioned above, the use of Gorontalo language by speakers also faces
25 challenges that can come from the attitudes of speakers towards Gorontalo
26 language that appear when the speakers interacting with other. besides the
27 attitudes of speakers, the maintenance of Gorontalo language in workplace
28 also influenced by the factors that come from both inside and outside the
29 Gorontalo language-speaking people.
30     In such situations, language contact becomes an inevitable problem.
31 Thomason (2001) defines the language contact as a dynamic process that
32 occurs in the interactions between speakers of two different languages in
33 order to avoid communication gaps (Bakker, Rendon, & Hekking: 2008).
34 Language contact that occurred for a long time can trigger a language shift if
35 it is not considered as a phenomenon that harms language or what is called as
36 the neglect of language (Pauwels, 2016).
37     Slowly but sure, language shift will be followed by language death as a
38 consequence of language contact that happened before (Riley, 2007). Various
39 research results have found that the causes of language shifts, among others,
40 can be triggered by the choice of language of speaker who actually leaves
41 their language from generation to generation (Fought, 2006) and the impact of
42 acculturation on certain cultures (Ribes & Llanes, 2015).

1   This is what happened to the Gorontalo language, which is starting to be
2   forgotten because its speakers prefer to adapt their language to the immigrant
3   people language. As happened to regional languages in Indonesia which was
4   mapped by UNESCO (dalam Harimansyah et al., 2017)
5   Basically, a language that has been shifted can still be saved as long as
6   there is still a positive attitude from the speakers towards the language.
7   Language preservation efforts can be the only way to reduce the language
8   shift. According to Crystal (2014) and Batibo (2005) language preservation is
9   an effort to adopt special steps in order to maintain a language in its speaking
10  community even though it is under pressure from another language which is
11  more dominant.
12  By realizing this, language preservation efforts can obtain a great
13  attention from all groups of society. Language maintenance should be the
14  responsibility of every element in society even though language maintenance
15  did not guarantee the language prevention. According to Holmes (2013) a
16  strong determination to defend the language has been shown to revive Welsh
17  and Hebrew when minority groups value their distinct identity and made
18  language as an important symbol of identity. the similar cases happen within
19  the people of Zapotec speaker (Pérez, 2012) and Voro language (Brown, 2010)
20  that has strong desire to defend their original language.
21  Motivation to make efforts to maintain the language is basically
22  inseparable from people perspective of the language (Jagodic, 2011; Odango,
23  2015). Gorontalo Language is one of the languages that have prolonged
24  contact with other languages in society; Language contact is the reason for
25  choosing the language that will be used by a group of people in social
26  interactions of life. Language contact that occurs in the realm of work can be
27  observed in workplaces such as shops, transportation services, markets and
28  offices that allow conversations to occur between people who work at the
29  same place. The various conditions of the Gorontalo people have led to the
30  different attitudes of speakers towards Gorontalo Language.
31  Related to the language attitudes, Vassberg (1993) argued that the
32  attitudes towards language varieties reflect the attitudes of speakers related
33  to the motivation of language choice, and profound the effects on language
34  use. The attitudes shown by speakers towards language can be categorized
35  into positive and negative attitudes. Pateda (2001) explained that the positive
36  attitude of language speakers is reflected in a sense of responsibility and a
37  sense of belonging to the spoken language. Conversely, negative attitudes are
38  reflected through the attitude of speakers that ignore their language. The
39  attitudes of language that will be described in this study are categorized into
40  positive and negative attitudes.
41  This research does not simultaneously describe how Gorontalo Language
42  survives in all aspect of people life, but focuses on the environment of work.

1 The arrangement of notes collected in this study can be formulated in the
2 following order of research problems:
3
4    (1) The process of using Gorontalo Language within the workplace;
5    (2) Language attitudes of speaker inside the certain environment;
6    (3) the factor that influence the maintenance of Gorontalo Languages in
7        workplace;
8
9    The following description will reveal the results of deepening Gorontalo
10 Language defense in the environment of work that the society is engaged in.
11 The results of this linguistic phenomenon can be the first step to solve the
12 problems that threaten the existence of language as the identity of Gorontalo
13 people.
14    Furthermore, the conclusions from the informants' answers to the list of
15 questions that have been prepared, related to the language attitudes and the
16 form of using Gorontalo Language will be a parameter of information
17 regarding the maintenance of Gorontalo Language.
18
19
20                    **Methodology/Materials and Methods**
21
22    This research is an ethnographic research conducted by applying the
23 ethnographic model of Spadley (1979) to obtain a description of Gorontalo
24 Language defense in society. Based on the total area of Gorontalo, the place of
25 this research is limited to the central area of Gorontalo. The observations of
26 this research were carried out in the environment of work which carried out
27 by Gorontalo Language speakers. The scope of work that referred in this
28 study is the environment or workplace that allows the interaction among
29 workers (people who work) and customers of workplace. Those observations
30 are complemented by interviews and tapping of language use that occur in
31 workplace. In this case, the observation focuses more on the language used by
32 permanent and freelance workers (employees) and independent workers. The
33 specific Observation aimed at the situations of workers in a room at the same
34 time that allow the use of independent language.
35    The observation was done inside four workplace include (1) shopping
36 area in the downtown of Gorontalo which involves the shop employees and
37 their customers, (2) transportation services which involves the driver and
38 passengers (3) the environment that involves seller and buyer (4) office
39 environment that involves office employees and the public that being served.
40 For the sake of practical on the data collection technique, the informant was
41 limited within the indicator of : (1) the age range of 12-25 years old for
42 teenager; 26-45 years old for adult; and above 46 years old for the elderly
43 people (based on the general age category of 2009 Indonesian Ministry of

Health Regulation), (2) have no problem in articulation, (3) having a skill of Gorontalo language, (4) represent the groups of secondary education background in workplace or an office environment and uneducated to low education in workplace.

The following lists are the workplace indicators that were observed on this research.

1) Shop: crowded (50 buyers a day), minimum 25 buyer, have a standard educational background of the employees, and 50 percent of the employees are native speakers of Gorontalo.
2) Transportation Service: motorized *becak* (bentor) type of transportation, the driver joins another group of drivers at bentor station which possible to allow the conversation among drivers, the driver represents teenager to the elderly group, the driver is the original people of Gorontalo.
3) Traditional Market: the sellers that visited by many buyers, sellers that represent the teenager to elderly group, the seller is the original person of Gorontalo.
4) Office work: the offices that serve general public (urban village offices, state electricity company offices, telecommunications offices, health service offices).

Analyze the research data based on the opinion of Spradley and Saville-Troike. Practically, the stages of data analysis in this study can be described in the following table:

*Table 1.* General Stages of Research Data Analysis

| Sources | Activity | Purposes | Results |
|---|---|---|---|
| Raw Data | Early Classification | Sorting out usable data | The Transcription of recorded data |
| Transcription of initial classification results | Further Classification | Grouping data per research focus | Recording data transcriptions per research focus |
| Data transcription per research focus | Early analysis | Describe the research findings | Description of research findings |
| Description of research findings | The Analysis of Research Finding | Compile a discussion of research findings | Description of the result and discussion |
| Description of | Formulation of | Compile research | The |

| Sources | Activity | Purposes | Results |
|---|---|---|---|
| the discussion of research results | research results synthesis | conclusions | Formulation of research conclusions |

1
2
3 **Results and Discussion**
4
5      The environment of work is one of the life aspects that have a big
6 supports for the survival of society. Differences in social, educational, and
7 economic backgrounds create diversity in the use of language by employee in
8 their work fields. The workplace referred to the section of work environment
9 that allows conversations to take places among people.
10      Based on the similarity of social backgrounds that has been found, work
11 environment divided into two main groups. First, work environment in the
12 room includes the area of shops and offices. Second, the outdoor work
13 includes the market and public transportation services.
14      Observations were made in several areas of work, store (refer to
15 conversations between store employees and fellow employees and
16 customers), transportation (the conversation of the driver and customer),
17 conversations in public market and office.
18      For information, the use of the next description, the term worker refers to
19 the store employees, drivers at transportation services, and markets seller.
20
21
22 **The use of Gorontalo Language in workplace**
23
24      The background of educational, social, economic and cultural of language
25 speaker is indirectly reflected in the language uses of a person. The use of
26 language is influenced by the conditions of work environment, the situation
27 and interaction between workers in a workplace. In order to support the
28 condition of a good relationship in workplace, the business owner applies
29 language proficiency standards to its workers.
30      It can be found in the environment of store seller and buyer, also office
31 workers. Several place of work, demand their employee to use Indonesian
32 language for customer, while other conditions do not stipulate the use of any
33 language and serve customers in daily language.
34      This condition raises three kinds of forms of language use. First, the
35 employees will automatically use Indonesian during the interaction with
36 customers. Second, the employees used Malay Manado language combined
37 with Gorontalo Language. Third, for the interaction with fellow employees, it
38 can be found that they use Gorontalo Language and the opponent can
39 respond them by either Gorontalo language or Malay Manado language.

1       The use of language in the two kinds of work environment (mostly inside
2   the narrow space of work: store and offices, and the outdoor work: markets
3   and bentors (transportations)) has similarities in the choice of language used.
4   Furthermore, considering the diversity of Gorontalo people, observations on
5   language use are limited to the employees from Gorontalo ethnic.
6       The following below are the examples of conversations from two groups
7   of work environment that occurred around Gorontalo City. The *italic* is
8   Gorontalo Language and the underlined is Malay Manado language. (Table
9   1).
10
11  **Table 1.** The Conversation of Store Keeper

| | | Conversation | | | | | | Ref. |
|---|---|---|---|---|---|---|---|---|
| A | | Ey, ada orang di lantai tiga? | | Eh, is there any people on third floor | | | | 20.45 |
| B | *Dia'a* | Nothing | 20.46 | | | Minggu? | Sunday? | |
| | *Lati teeto boito* | Maybe that's a ghost | 20.47 | | C | Iyo. | Yes. | 20.56 |
| A | Ampa dua | Four and two | 20.49 | | B | Napa barang grosir, baru tidak ada yang mo ba ini. | This is a wholesale item, then who else to take care of it. | 20.57 |
| C | Wey, lantai tiga, tidak ada orang lantai tiga? | Hei, is there any person on third floor? | 20.50 | | | | | |
| A | Mana *te* Yaya? | Where is Yaya? | 20.51 | | | | | |
| B | Bakase kaluar barang di sablah dia. | He is taking out a thing in the other (room) | 20.52 | | | | | |
| C | Ey, *te* Aki ini tidak bole mo tolong? | Hei, don't you want to help Aki? | 20.53 | | | | | |
| | *Aati* tolong ka sana dia. | He need a help | 20.54 | | | | | |
| A | Hari | On | 20.55 | | | | | |

The conversation in the table above showed the mixing language used of Gorontalo, Malay Manado and Gorontalo-Malay Manado. However, they used more Malay Manado language than Gorontalo Language. Out of the four informants above, the use of Gorontalo Language more likely used by B as can be seen in data 20.46 to 20.48. While other employee tend to used Malay Manado language during the conversation. Based on the observed conversations, it can be concluded that the elements of language that stand out in their conversation are the elements of personal pronouns because the pronouns of both languages are very easy to find the use in daily conversation.

Based on the results of the interview it was found that when they were in their respective family domains, employees can still interact by using Gorontalo Language especially when talking to the elder people (parents). The language used in family can be different from the language used at work.

Involvement of speakers and customers from various circles of society who mostly use Malay Manado in work, urges them to adapt the language used with their customer. Besides, from the interview result, the employees admit that the long duration of their work develop their language habit. The fourth analyzed work of place indicated the same situation, thus happen for the language use of office employee.

**Table 2 The conversation among office employee**

| | Conversation | | Ref. | | Conversation | | Ref. |
|---|---|---|---|---|---|---|---|
| A | Mari, Tante Ece. | Please come in. | 31.10 | C | Berkas *wolo po'olo oli Ta Ece?* Ah, *olo* kartu *ye*? | What's file, Ta Ece? Oh for the registration? | 31.23 |
| | <u>Mo</u> <u>pigi</u> <u>pa</u> *ti Aya*? | Do you want to meet the headman | 31.11 | | | | |
| | | | | B | *Saya* | Yes | 31.24 |
| B | *Saya*. Ada <u>dorang</u>? | Yes. Is he in his place? | 31.12 | A | <u>Bole</u> <u>mo</u> <u>se</u> tinggal *Ta Monu* ye? Kan *ti* Tante Ece <u>so</u> tidak <u>mo batanda</u> tangan <u>to</u>? | Am I just left it here? Or there is another file I need to signed up? | 31.25 |
| A | Ada <u>stau</u>, tadi <u>dapa</u> dengar ada <u>ba</u> telpon. | Yes, I hear he is still on his phone | 31.13 | | | | |
| | Tunggu *wa*, <u>mo</u> <u>lia</u> kamari. Dudu dulu. | Wait a minute, I will check it | 31.14 | B | *Saya*, *bolo* kartu keluarga yang <u>mo</u> antar. | Yes, this is just a family registration. | 31.26 |
| B | *Saya* | yes | 31.15 | | | | |
| C | Sapa? *Ti Aya*? | Who? The headman? | 31.16 | | <u>So</u> <u>ba</u> tanda tangan kalamarin. | I have signed it yesterday. | 31.27 |
| A | <u>Iyo</u> | Yes | 31.17 | | | | |
| C | <u>Baru</u> <u>kaluar</u> kasana, <u>depe</u> anak <u>somo</u> melahirkan. | He has just left, his daughter will soon give birth | 31.18 | C | Oh <u>kase</u> tinggal <u>jo</u>, *de ma teleponuo lami mola ti Ta Ece wanu woluo u duhengalo.* | Oh just leave it, we'll call you later if there is any data needed. | 31.28 |
| B | Oh | Oh | 31.19 | | | | |
| A | Ah <u>iyo</u>, *ti* Susi *aati* | That's right | 31.20 | | | | |
| B | *Pata'o*? | So? | 31.21 | | | | |
| | <u>Bole</u> <u>mo</u> saya <u>kase</u> tinggal <u>kasana</u> ini berkas? Atau nanti besok? *Bo* ini *walingolio bolo* ini hari. | Can I leave this file? Or will I deliver it back tomorrow? But it is stated that the time is only for today. | 31.22 | | | | |

Conversation data from the office environments indicated the use of malay manado language mixed with Gorontalo Languages.

Based on the Table 2 above, it can be seen that the conversation of A and C tend to uses more Malay Manado language. However, when B (a person that visits the office) speaks by Gorontalo Language.

There is a change in language used by office staff (C), they used Gorontalo language to respond the visitor. Similar characteristics of Gorontalo Language uses also observed in the interactions between sellers and buyers of traditional markets.

**Table 3.** The conversation between fishmongers and buyer of traditional market

| | Conversation | | Ref. |
|---|---|---|---|
| A | <u>Barapa</u> itu, Om? | How much is that? | 11.45 |
| | Yang tiga pulima itu? | Thirty five? | 11.46 |
| B | <u>Iyo</u> | Yes | 11.47 |
| | Boleh <u>mo</u> kupas itu ibu, ye | Can you peel the skin? | 11.48 |
| | <u>Basar depe</u> ikan, Ibu | It's a big fish. | 11.49 |
| | Potongan | Cut it | 11.50 |
| C | Om, <u>depe</u> tambah tadi mana? | Where is the bonus? | 11.51 |
| B | <u>Depe</u> tambahan situ mana ye? | What bonus? | 11.52 |
| | Ada, Bu | Oh, here it is | 11.53 |
| D | Yiii | Ih | 11.56 |
| B | Yii <u>kiapa ngana</u>? | Ih, whats wrong? | 11.57 |
| | Comburu <u>ngana</u>? | You want bonus too? | 11.58 |
| D | *Bangganga* | Nope | 11.59 |
| B | Yiiiha | Alah (ah) | 11.60 |
| D | *Polelema'o li nenemu* | Tell that grandmother | 11.61 |
| B | *Ti nene yito bo tiyombumu, nunu* | Grandma is a parent of your parent, dear | 11.62 |
| | *Tanu ta toonu li baapumu* | I don't know who your grandpa is | 11.63 |
| | *Ti nene yito mantan li baapumu* | That grandma is the ex of your | 11.64 |

| | Conversation | | Ref. |
|---|---|---|---|
| | | grandpa | |
| | *Ti baapumu lonika to Amurang* | Your Grandpa was married in Amurang | 11.65 |
| | *Lo nika to Jakarta yilali te Ahok* | Yes, if they was married in Jakarta, they will be like Ahok | 11.66 |
| | *Pata'o ma le ulungo* | And then they will get into prison | 11.67 |

In this case, it needs to be underlined that people in traditional market has a high diversity of backgrounds. Seller and buyer is not always the original people of Gorontalo. It's easy to find newcomers that mingle up with indigenous people in traditional market. Generally, the sellers in traditional markets sell their wares by Malay Manado language but occasionally used Gorontalo Language.

Buyers can also be found making an interaction by Gorontalo Language and other languages. The use of Gorontalo Languae tends to appear when buyers make transactions within the language. The seller will respond to the buyer as can be seen on table 3 above.

The situation of using language related to the language used by the opponents can create a good communication relationship between the two sides. That's why buyer and seller often use Gorontalo language to facilitate the achievement of transaction.

Generally, Gorontalo language is used by adult to elder people, while younger generation both as sellers and buyers tend to use more Malay Manado Language. The certain condition can also be found in the interaction between traditional transportation driver and it customers. As what is explained in the Table 4 below.

**Table 4.** The conversation between driver and customer

| | Conversation | | Ref. | | Conversation | | Ref. |
|---|---|---|---|---|---|---|---|
| A | So kamana *poli* kita pe helem ini? | Where is my helmet? | 11.45 | | ta pe helem | | |
| B | So pi pa *ti* mama janda *Nunu*. | Have gone | 22.31 | E | Ey *huangangamu, tingga harapumu wa'u mota'owa delo tiyombumu* | Ey shut up, do you think I'm a thief like your grandfather?! | 22.39 |
| A | Yih *tinggolopumu* | Damn. (cursing) | 22.32 | C | Astagfirullah | Astagfirullah | 22.40 |
| B | *Wolo*? | What did you said? | 22.33 | A | Juga Oma. Usah dengar dorang Oma | Lets go oma. Don't hear them up! | 22.41 |
| A | Eh tida mo baku sedu kita, napa *ti* oma mo nae. Co mana *uti* ambe kamari! Tunggu Oma *wa*? | I am not joking. I have a passenger to be delivered. please bring my helmet back! | 22.34 | B | Wey *ti* Oma somo kase tinggal ngana ini | looks like Oma will leave you. | 22.42 |
| C | Capat sadiki sayang | Quick quick | 22.35 | | | | |
| D | Sabar Oma, memang dia ini *ja mo'o tame* | Be patient Oma, he really can't be expected. | 22.36 | | | | |
| C | *Alihe'o Nune, madi patu lo dulahu* | Quick please, the sun is burning. | 22.37 | | | | |
| A | Iya Oma. Wey co ambe kamari *uti*. Ka'I nga yang jaga bapancuri | okay, Oma. Hey, bring my helmet back. Your brother often stole it | 22.38 | | | | |

3

When bentor passengers use Gorontalo Language (22.37), the drivers can still understand and respond to Malay Manado Language (22.38). In the other words, younger generation who are active in the environment of work can still passively interact by Gorontalo language. The use of Gorontalo Language that collides with high diversity of society can also be seen in the environment of public transportation work such as bentor (transpotation) drivers.

Basically, store employees, office employees, salespeople, and drivers found in this research showed the use of Gorontalo language happen during their closed relationship. According to the workers' opinion, the use of Gorontalo language is considered as a "barrier" between the purpose of conversation in workplace and the conversation aimed at several parties who are considered as non-working society. It will create an *image* in wider society that the conversations of workers in traditional market and the conversations of public transportation drivers tend to be vulgar. Thus, it is commonly referred to a bad or abusive language. A characteristic of the outdoor worker mostly use the elements of insults which for them it is considered as normal. That kind of insulting word could not be found in the environment of office workers and store keeper.

Basically, the facts that were revealed during this research are the finding of Gorontalo Language use in workplace. It cannot be denied that the use of Gorontalo language that can be found in this aspect consists as the use that is related to every elements of sentence that combined with other languages. Besides, the use Gorontalo Language is limited to certain situations and conditions include: (1) during the interaction with fellow workers who are understand Gorontalo Language and have close relationships in workplace and (2) during the interaction between the worker and customer or client, they open the conversation with Gorontalo language. Outside those two conditions, workers who understand Gorontalo language showed a tendency to ignore it and choose to speak another language. For example, a customer who interacts with worker starts a conversation with Malay Manado or Indonesian. The reason of this language choice is because they have to build a good relationship with customers. The workers' confession regarding the use of Gorontalo language in workplace also reflected their language attitudes.

## The attitudes of Gorontalo Language speaker

Language defense cannot be separated from the speaker's attitude towards his original language. Generally, language attitude strongly influenced by the social structure that currently applies in society (Saville-Troike, 2003). The attitude of language is not something that is only simply formed; however it has been going through a long process. Language attitude

potentially experience a change because it is a form of the accumulation of interrelated causes. The existence of various languages in society is alleged to contribute on the change of speakers' attitudes towards language. The same case happens in Gorontalo language which competes with other languages in speakers' life. The development of positive attitude towards BG is a challenge in the effort to preserve the language as an ethnic identity.

Meanwhile, the community of speakers found on the field of employment is rarely able to determine their attitude of language. Furthermore, in an in-depth research through interviews and observations, it can be ascertained that the attitudes shown by speakers in workplace can be categorized as positive and negative attitudes. A positive attitude is characterized by respect and loyalty to Gorontalo language while negative attitude is characterized by disrespect and disloyalty. Both kinds of attitudes toward Gorontalo languages can be seen for every range of age. A positive attitude towards adult workers encourages them to use Gorontalo language during their interactions in workplace and voluntarily providing direction to other workers who have difficulty use a proper Gorontalo language. They are aware on the urgency of Gorontalo language in current society. Under the awareness in various social activities, adult and elderly speakers showed the existence of using Gorontalo Language in their interactions with everyone.

There is a negative attitudes towards workers of various ages that identified by their assumption which stated that Gorontalo Language is no longer suitable for it use by people in the city. The demand of interaction with wider society from various social backgrounds is the reason for leaving Gorontalo language which is considered as the interruption on the assimilation of diverse society. Both attitudes are motivated by various aspects of life that each speaker has. The similarity of background is not an indicator of a person's attitude similarity.

Every job consist a group of workers with different backgrounds. Shop keeper and office workers are found at various levels of education, economy, and social background. The educational background of workers in social service offices that was observed through this research includes general secondary school education to undergraduate level. It is different from traditional market seller and bentor drivers, who generally have background of primary to junior secondary education. A high level of educations does not guarantee positive attitude outcomes of Gorontalo language, and vice versa. The language attitudes that were shown by workers in shopping areas, offices, markets and transportation services indicated the complexion of a problem and the desire to support and preserve Gorontalo language.

The workers are dealing with their partners who are not only Gorontalo speakers but also other languages are existed to establish a good communication. Besides, the rules for using language that applied in workplace (the standard language that should be used in customer service)

also become an obstacle for workers to regularly use Gorontalo Language. Regarding this situation, several workers who were met admitted that, before being the informants of this study they were completely unaware on the problems of Gorontalo Language. Furthermore, the informants actually got motivation to take part in the effort of further language preservation.

Several informants actually realized the language shift of Gorontalo language in their lives; however they choose to be ignorant. In this condition, language preservation will need hard effort. Speakers who are ignorant to their language make it difficult for BG to regain their vitality and dignity. This condition of speaker's attitude is easy to be found not only in workplace, but also in other aspect of life. In a situation that has Gorontalo Language speaker, it can be found other speakers who discourage the use of Gorontalo Language for various reasons. One of it is the assumption that Gorontalo Language is not suitable for the current time, especially in urban areas. Another assumption that can cause an ignorant attitude is that Gorontalo is a language that only used by elder generation.

Another situation that was found is the awareness they had regarding the position of Gorontalo Language as an ethnic identity was a separate motivation to intensify the use of Gorontalo Language even though it was limited range to their family environment. Within the simple efforts, the employees admit that their children have no difficulty on understanding Gorontalo Language even though they only have the ability to understand the meaning and still not fluent on using Gorontalo Language. A positive attitude toward Gorontalo Language can be built through the effort to the devolution of younger generation. This is related to the research result of Nuryani (2019) that the use of language in family relationships also has an impact on a person's language attitudes.

In the end, the attitudes towards Gorontalo Language for people who are actively used it in workplace that was observed in this study have two categories included positive attitudes and negative attitudes. Both categories depend on the background of thinking and the interpretation of employees toward Gorontalo language as local pride that should be preserved. If being traced further, a language attitude that was found in workplace cannot be separated from the influenced various factors. In this case, to obtain more accurate data regarding the quantity and quality of the attitudes assessment of Gorontalo Language speaker, further quantitative research can be carried out within supporting instruments.

**The Factors that Affecting the Maintenance of Gorontalo Language in Workplace**

Social developments and changes that occur in society have an indirect impact on language retention. Social changes that observed in this study focused on changes in people's behavior or attitudes towards Gorontalo language. In multi-ethnic of Gorontalo, several languages are used by the people. Apart from Gorontalo Language as local language, other languages can also be found, especially the use of Malay-Manado language and Indonesian Language that increasingly widespread in various part of life. The use of languages other than Gorontalo Language by society is not done without reason; it was done within the aim of facilitating communication with the other ethnic groups from outside Gorontalo. The purpose of communication can be achieved, however it will gradually decrease Gorontalo Language and put it into a position of being shifted by other languages.

A different reality was put forward by Aliakbari & Khosravian (Aliakbari & Khosravian, 2014) in research on the phenomenon of language choice. The wide area of using Persian as the state language in multi-ethnic Iran does not completely obstruct the maintenance of mother tongues in various local ethnicities. As what happen on the Turkic ethnical society in Iran still maintains the use of Turkish language in communication among group members, especially in informal situations (Nouri, 2015).

In the other words, the pressure from other languages toward the mother language can be overcome by the consistency of speakers in maintaining the language. If Gorontalo language speakers can overcome external factors that affect the existence of their language, then the survival of Gorontalo language can be more easily realized. Society leaders who clarify this matter admitted that the reason for choosing another language as the connecting language was to respect guests or newcomers who did not understand Gorontalo Language (A.W. Yunus Wawancara Pribadi. 2018, Mei 26). In fact, in different situations, when communicating with fellow Gorontalo speakers, these other languages have also been used to be applied.

It is undeniable that social situations change urged people to choose a language that can connect them with newcomers as a very strong factor in language preservation. Apart from social changes, the factor that influences language retention from the outside of society is the influx of global information flows. Through the various media, every levels of society can have easier access to gain information from the outside of world. That information access does not only occur in people of the downtown. Nowadays, within the latest technology, people on the outskirts of town can easily access global information both people who live in downtown and in the edge of town.

The Exposure of information in various languages used is another factor that affecting the use of language in Gorontalo. This is implied in the use of language in adult group of Gorontalo speakers, especially those younger generations. Younger generation speakers are a group that is prone to experience language changes which they get through media. It is because younger speakers are very prone to experience language shift, both through interaction with their social environment and through the use of language that is displayed in the obtained mass media. Meanwhile, adult speakers admit that they are trying to adapt their language to the language used by younger generation in modern era. Meanwhile, Yuliati in her research found that young speakers inherited the language of adult speakers from both family and other environment (2013). Based on the acknowledgment of informants, basically it is the society response to external factors that indirectly impact the conditions of language retention.

Gorontalo Language speakers who are active in field of work that was observed admit that their lack of knowledge about the urgency of language maintenance also causes in low awareness of Gorontalo Language. This is the reason for the importance of implementing Gorontalo Language defense socialization which penetrates various layers of society. Nowadays, the socialization that was carried out by Gorontalo Language Office is still included as limited language observation. As for the widesociety, especially the object of this study, they have not experience the socialization of Gorontalo Language preservation. However, the local government has begun to intensify the use of Gorontalo Language in various public spaces that are accessible to various groups. Regarding this matter, the informants of this study realized that Gorontalo Language in public space encountered indirectly aroused their desire to return to using more wise Gorontalo Language.

Most of the young informants thought that wise use of Gorontalo Language by adults should be sufficient as an example the younger generation should follow. However, in workplace interaction, there are many adult speakers who use Gorontalo Language only in certain situations, such as during the interaction with adult partners and when adult workers make a joke with fellow workers.

The problem that arises is that Gorontalo Language element that being spoken when workers make fun of each other tends to contain any swear words. (Halim Dukei in private interview. 2018, Agustus 20) revealed that a joke with abuse was a common matter to workers (in this case, the bentor driver and the traditional market seller) without any age limit. In relation to preserve Gorontalo Language, the condition of language used become a part of positive reflection of workers toward Gorontalo Language.

## Conclusions

Gorontalo is the mother language of Gorontalo people. Nowadays, Gorontalo speakers were dominated by adult to elder people. Based on the explanation above, there are several conclusions. *First*, The use of Gorontalo language in various workplace can be found in the interaction of several employees who fluently uses Gorontalo Language and have a close relationship in work also the interactions between workers and customers who make conversations by Gorontalo Language.

On the other hand, employees with Gorontalo Language skills indicated a tendency to ignore and choose to use another language. They argue that it used to facilitate the interaction in work environments that involve language speakers who have difficulty understanding of Gorontalo Language. *Second*, the attitudes of Gorontalo Language speakers who are active used the language at workplace divided into positive attitudes and negative attitudes.

A positive attitude was shown by appreciating Gorontalo Language either by using it properly or through a person motivation to maintain Gorontalo Language. Negative attitude is shown by disrespecting the position of Gorontalo Language and tends to ignore the use of proper Gorontalo Language. *Third*, the factors that influence the retention of Gorontalo language can be classified into (a) factors from outside society which include a change in the composition of a multi-ethnic society, exposure to global information; and (b) factors within the society which include a lack of community awareness caused by low understanding regarding the urgency of maintaining Gorontalo Language for the life Gorontalo people.

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