



# The Degradation of The Kaili Edo Dialect Among the Younger Generation in Sibalaya Village, Tanambulava District

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## ABSTRACT

This study aims to explore and analyze the various factors contributing to the decline in the use of the Kaili language among the younger generation in Sibalaya Village, Tanambulava District. The focus is on its diminishing role as both a daily social language and a medium for conveying the cultural values of the Kaili tribe. A qualitative approach is employed, as the data collected consists primarily of oral and written narratives. Data collection methods include observation, in-depth interviews, and document analysis, with the findings analyzed using qualitative descriptive techniques. The results indicate that several factors contribute to the decline of the Kaili language in Sibalaya Village, particularly among the younger generation. These include social changes and the influence of modernization. Nonetheless, the Regional Government of Sigi Regency is actively working to address this issue by incorporating the Kaili language into the curriculum of all schools in the regency.

## KEYWORDS

Degradation;  
Edo Dialect;  
Younger Generation.

## ABSTRAK

Studi ini bermaksud mengeksplorasi dan menganalisis berbagai faktor penyebab terjadinya degradasi penggunaan Bahasa kaili di kalangan generasi muda di Desa Sibalaya Kecamatan Tanambulava, baik sebagai bahasa pergaulan sehari-hari maupun sebagai media komunikasi nilai-nilai Kebudayaan suku kaili, khususnya di kalangan generasi Muda. Studi ini menggunakan pendekatan kualitatif, sebab data yang dikumpulkan dalam penelitian ini lebih banyak berupa data lisan dan tulis dalam bentuk narasi. Pengumpulan data dilakukan dengan teknik observasi, wawancara mendalam dan studi dokumen, kemudian dianalisis dengan cara deskriptif kualitatif. Hasil penelitian ini menunjukkan bahwa ada beberapa faktor penyebab terjadinya degradasi penggunaan Bahasa Kaili di Desa Sibalaya Kecamatan Tanambulava, khususnya di kalangan Generasi Muda antara lain karena Perubahan sosial dan dipengaruhi oleh budaya modernisasi. Namun, di sisi lain pemerintah Daerah Kabupaten Sigi terus berupaya dalam mengatasi degradasi penggunaan Bahasa Kaili pada generasi muda melalui kurikulum Bahasa kaili di semua sekolah di kabupaten Sigi.

## KATAKUNCI

Degradasi;  
dialek Edo;  
Generasi Muda.

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## 1. Introduction

The Kaili language, specifically the Edo dialect spoken in Sibalaya Village, Tanambulava District, is nearing extinction due to its declining use among younger generations as an everyday language. The Kaili language comprises 22 dialects, including Ledo, Rai, Tara, Doi, Unde Gia, Unde Hiya, Inde, Tajio, Moma, Ado, Kori, Pendau, Da'a, Ija, Taa, Sedoa, Bada, Togian, Bare'e, Pamona, Saluan, Tado, and the Edo dialect (Ilyas et al., 2023). Additionally, language use is influenced by an individual's social status. Social status can shape language preference, as individuals often choose languages that reflect or represent their social position. This phenomenon is evident in various contexts, including daily interactions, formal communication, and even social media.

This study examines the use of the Edo dialect, which is undergoing significant decline among the younger generation. A key finding of the study is that many young people feel a lack of pride or dignity when using their local language, often expressing embarrassment in everyday interactions. Another contributing factor to the decline of the Kaili language, specifically the Edo dialect, is inter-ethnic marriage, which often results in the next generation not being seen as native to the region and thus less likely to inherit the language.

Although the Edo dialect is nearing extinction in Sibalaya Village, Tanambulava District, with most speakers being elderly, this decline is largely due to inadequate efforts to preserve the language. The dialect is often perceived as outdated and overshadowed by globalization, which favors international languages. Additionally, migration patterns among the younger generation, driven by urbanization and mobility, exacerbate this decline.

The local government and education system have also failed to adequately support local language preservation. There is a lack of teaching materials for the Edo dialect in schools, and insufficient documentation makes it challenging to preserve or teach the dialect to younger generations.

This study aims to identify the factors contributing to the degradation of the Kaili language, particularly the Edo dialect, in Sibalaya Village, Tanambulava District. It also analyzes the impact of this decline on the younger generation and proposes recommendations for the preservation and revitalization of the Kaili language and its Edo dialect in the region.

### 1.1. Degradation of Kaili Language Use Among the Younger Generation

The Kaili people are one of the ethnic groups residing in Sigi Regency, Central Sulawesi, and they also inhabit significant portions of Central Sulawesi, including Donggala Regency and Palu City. The Kaili ethnic group has several dialects, such as Ledo, Rai,

Tara, Ija, Unde, and Edo/Ado (Purnama et al., 2019). The Edo dialect is predominantly spoken in the Tanambulava District by the indigenous people of the area. While the Edo dialect shares similarities with other Kaili dialects, it is distinguished by its unique intonation and the word “Edo,” which means “No.”

Studies indicate that younger generations are increasingly abandoning their local language in favor of Indonesian or foreign languages like English Tsunoda (2006). This trend can be attributed to several factors:

- 1) Globalization and Urbanization: These processes expose young people to national and global languages, which are often viewed as essential for educational and economic success.
- 2) Education System: The use of Indonesian as the primary language of instruction in schools diminishes the role of local languages in formal settings.
- 3) Media and Technology: The prevalence of Indonesian and English in digital and broadcast content reinforces their dominance over local languages.
- 4) Cultural Perception: Local languages are sometimes associated with lower social status, while national and global languages are perceived as more modern and prestigious.

As young people migrate to urban areas for better opportunities, they increasingly prioritize languages that offer social and economic mobility, leading to the gradual erosion of local language use.

The degradation of the Kaili language is also influenced by social and economic shifts, including urbanization, globalization, and changing economic structures (Silverstein, 2022). These factors affect language use in the following ways:

- 1) Urbanization: Movement from rural to urban areas reduces the prevalence of local languages, as urban centers emphasize the national language and global languages.
- 2) Globalization: Exposure to global communication and cultural exchange encourages the adoption of international languages like English, often seen as gateways to economic opportunities.
- 3) Economic Changes: The transition from agricultural to industrial or service-based economies reduces the communal reliance on local languages, as workplaces and education systems favor widely spoken languages.

These interconnected social and economic dynamics create an environment where local languages are increasingly marginalized. Younger generations, attuned to the practical advantages of using dominant languages, gradually abandon their native tongues, resulting in the loss of cultural and linguistic diversity.

## 1.2. Morphology

Essentially, morphology is the study of morphemes and how they combine to form words and break words into morphemes. Thus, the smallest unit in morphology is the morpheme, while the largest unit is the word. The formation of words through free morphemes combined with bound morphemes can be found in the process of affixation, which is the formation of words by adding a bound morpheme (an affix) to a base form. The resulting words from this combination are called affixed words, which are commonly known as complex words (Simpson, 2021). In linguistics, morphology refers to the mental system involved in word formation or the branch of linguistics that discusses words, their internal structure, and how these words are formed (Aronoff & Fudeman, 2011).

In morphology studies, affixation is a crucial process in creating new words and enriching the language. According to McCarthy (2018), affixation involves the addition of prefixes, infixes, or suffixes to base words to create different meanings. The types of affixations are:

- 1) Prefix: An affix added to the beginning of a base word. This process often changes the word from one grammatical category to another.
- 2) Infix: Although less commonly used, infixes play an important role in word formation.
- 3) Suffix: Added to the end of a word, suffixes are used to indicate grammatical relationships.

Affixation in morphology not only creates new words but also adds depth and nuance to communication. By utilizing prefixes, infixes, and suffixes, one can explore various possibilities in language, creating expressions that are rich and diverse.

## 1.3. Education and Media

The role of education and media is critical in preserving local languages, as both significantly shape language habits and attitudes among younger generations (Olaare, 2024). When local languages are not included in school curricula, they risk becoming less familiar and less practiced by youth (Pamungkas et al., 2024). Education systems that prioritize national or global languages, such as Indonesian or English, often neglect local languages, leaving limited opportunities for younger generations to learn and use their mother tongues in formal settings. Without structured language instruction, children may struggle to gain proficiency in their local language, reducing their ability to communicate with older generations and diminishing its cultural significance.

Similarly, the representation of local languages in media—such as television, radio, print, and online platforms—plays a crucial role in maintaining their visibility and relevance. When local languages are underrepresented or absent in mainstream media,

younger people encounter them less frequently, contributing to their marginalization. Media content in dominant languages like Indonesian or English often becomes the default, further diminishing the status of local languages. The lack of media representation can also affect the perceived prestige of a local language, leading people to associate it with a lack of modernization or progress and view it as less important or useful (Ugwu, 2024).

In contrast, integrating local languages into school curricula and representing them in media can significantly enhance their survival. Teaching local languages in schools helps preserve linguistic skills and fosters cultural pride and identity. Media outlets that use local languages—whether for news, entertainment, or social media—offer platforms for younger generations to engage with their heritage language. As Fishman (1991) suggests, languages actively taught and represented are more likely to be maintained and passed down to future generations, keeping them vital to community life and cultural expression.

#### **1.4. Cultural Awareness and Identity**

The preservation of local languages often hinges on the younger generation's awareness of their language's cultural significance. Understanding a language as an integral part of cultural identity fosters pride and motivation to keep it alive. Conversely, a lack of awareness can lead to the gradual erosion of a language. When young people fail to recognize that their language carries unique cultural knowledge, traditions, and ways of thinking, they may perceive it as less important or relevant in a world dominated by global languages (Ngulube, 2012).

This lack of awareness often results from limited exposure to the historical and cultural significance of the language, particularly when education systems and media focus predominantly on national or global languages. Without education about the role their local language plays in shaping identity, values, and community history, younger generations may see it as outdated or irrelevant (Heinrich, 2005). Instead, they may associate it with the past and favor more widely spoken languages that promise greater social and economic opportunities.

Additionally, the growing influence of globalized culture through media, entertainment, and social networks encourages young people to prioritize languages like English or Indonesian, which are often seen as modern and prestigious. In this context, local languages may be regarded as symbols of cultural isolation or backwardness rather than assets to be preserved and celebrated.

To counter this trend, fostering cultural awareness among younger generations is essential. Initiatives such as language education programs, cultural events, and community engagement projects that emphasize the connection between language and

identity can instill a sense of ownership and pride in one's linguistic heritage. As Olko & Sallabank (2021) note, without this awareness, the cultural connection to a language weakens, accelerating its decline. Strengthening the understanding of local languages as valuable cultural resources is essential to ensuring their survival for future generations.

### **1.5. Preservation Efforts**

Efforts to preserve and revitalize endangered languages, including the Kaili language, often require a multifaceted approach that combines formal education, cultural activities, and modern technology. These strategies are essential for reversing the trend of language degradation, particularly among younger generations who may feel disconnected from their linguistic heritage.

A primary strategy is the implementation of language learning programs, designed to teach local languages in schools and community centers. These programs focus on building grammar, vocabulary, and conversational skills to ensure that young people gain fluency in their native language. For the Kaili language, such programs could be introduced at various educational levels, from elementary schools to higher education institutions. By incorporating lessons on the cultural and historical significance of the language, these programs aim to instill both proficiency and pride in its use.

Cultural activities also play a vital role in language preservation. Events like traditional storytelling, music, dance, and ceremonies reinforce the connection between language and culture, providing immersive learning experiences that extend beyond the classroom. Participation in these activities allows younger generations to engage with the language in a context rich with meaning and tradition. Cultural practices foster a sense of community, making language use a shared and celebrated experience across generations. For the Kaili language, incorporating traditional festivals and community gatherings where the language is spoken and highlighted can create vibrant spaces for its ongoing use and appreciation.

Technology has emerged as a powerful tool in language preservation. Digital platforms, such as mobile apps, websites, and social media, offer innovative ways to promote the Kaili language to a wider audience, including native speakers and language learners worldwide. Tools like digital storytelling, language learning apps, and online dictionaries provide engaging, interactive resources for learning and practicing the language. Social media platforms, in particular, enable communities to create and share content in their native language, increasing its visibility and fostering pride in its use. These technological solutions are especially effective in reaching younger generations, who are more accustomed to using digital tools and may find them appealing for language learning.

Gazali et al. (2023) underscores that successful language revitalization efforts require both grassroots initiatives and institutional support. Combining language learning programs, cultural activities, and technological innovations creates a comprehensive approach to preserving the Kaili language. This approach engages multiple generations and addresses the challenges of language loss from various angles. Beyond maintaining the language itself, these efforts ensure the survival of the cultural values and traditions it embodies, allowing them to thrive in an increasingly globalized world.

## **2. Method**

This research was conducted in Sibalaya Village, Tanambulava District, using a descriptive method to present data through observations, interviews, and documentation. A qualitative approach was employed, allowing the data to be analyzed and presented in rich, descriptive narratives based on fieldwork and supporting materials. Observations in Sibalaya Village were supplemented with interviews involving community leaders, cultural figures, educators, and local residents. Questionnaires were also distributed to gather insights into the factors contributing to the decline in the use of the Kaili Edo dialect among younger generations. Additionally, the research examined efforts by the community and local government to preserve the Kaili Edo dialect as part of the region's cultural identity. The statistical population consisted of individuals selected through purposive sampling.

Purposive sampling, a non-random sampling method based on specific criteria, was used to select participants who met the research objectives. The selection process considered individuals who use the Kaili language as their first language and reside in Sibalaya Village. This approach ensures that the sample provides meaningful insights relevant to the study. According to Anggito & Setiawan (2018), purposive sampling is particularly effective in selecting a representative sample for achieving the research goals. The study also involved interviews with the village head, academics, cultural leaders, community members, and the younger generation to explore the development and preservation of the Kaili language. Relevant documents, including policies and historical records, were collected to complement the primary data.

The data collected for this research comprised both primary and secondary sources; obtained through field observations, interviews, and questionnaires, and supporting materials such as academic journals, books, local government policies, and previous studies related to the Kaili language. The research utilized descriptive analysis to identify phenomena, trends, and variations that had not been previously explored. The data analysis process included the following steps: sorting and arranging data for systematic analysis, filtering out irrelevant information to focus on significant findings, as outlined by Mamik (2015), using tables, graphs, and diagrams to present the data clearly

and comprehensibly, and drawing meaningful insights from the analyzed data to address the research objectives. The qualitative analysis emphasized creating coherent narratives from the data, which were verified for accuracy. Data validation involved reviewing and refining the information to ensure its reliability and validity.

### **3. Results and Discussion**

#### **3.1. The Development of the Kaili Edo Dialect in Sibalaya Village**

The Kaili Edo dialect holds an essential place in the cultural identity of the people in Sibalaya Village, located in Tanambulava District. The inhabitants of this village belong to the Kaili to Po Edo ethnic group, a subgroup of the Kaili people, one of the prominent ethnic groups in Central Sulawesi. The Kaili people have long been rooted in regions such as Sigi Regency, Donggala, and Palu City, each area contributing to the diversity of dialects within the Kaili language. Despite its significance, the exact historical beginnings of the Kaili Edo dialect in Sibalaya remain unclear. Respondents in this study mentioned that the origins of the dialect trace back to the indigenous people of Sibalaya, evolving naturally through generations and further influenced by marital relations within the community.

The Kaili Edo dialect is one of several sub-dialects of the broader Kaili language, with its unique characteristics and expressions. A defining feature of this dialect is the word “Edo,” which translates to “No” in English. This simple yet profound term embodies cultural values that resonate deeply within the community. For the people of Sibalaya, “Edo” is more than just a linguistic expression; it symbolizes an acknowledgment of life’s blessings and a rejection of negativity or ungratefulness. It reflects the community's spiritual and cultural beliefs, serving as a reminder of their commitment to embracing the Creator’s gifts, advancing in knowledge, and upholding social traditions.

Over time, the development of the Kaili Edo dialect has intertwined with the village's social and cultural practices. Language in Sibalaya serves as a medium to preserve traditional values, foster community unity, and bridge generational knowledge. The use of the Edo dialect in daily life—whether in conversations, ceremonies, or storytelling—provides a unique lens through which the community expresses its identity. However, as younger generations become more exposed to external influences such as Indonesian and global languages, the use of the dialect has begun to decline, raising concerns about its survival and cultural relevance in the modern era.

Despite these challenges, the people of Sibalaya continue to celebrate the Kaili Edo dialect as an integral part of their heritage. Local leaders and cultural figures often emphasize the dialect’s role in shaping the village’s identity and the importance of its preservation for future generations. Traditional practices, such as festivals and rituals

conducted in the dialect, reinforce its significance and keep its use alive within the community. By integrating the dialect into cultural events and daily interactions, the people of Sibalaya aim to ensure that their linguistic heritage remains a vital part of their lives.

The Kaili Edo dialect stands as a testament to the resilience of local cultures amidst changing times. Its development, rooted in the indigenous history of Sibalaya, represents the interplay between language and cultural identity. Preserving this dialect requires a collective effort involving education, community engagement, and proactive measures by local and regional authorities. By fostering a deeper appreciation for the dialect's cultural and historical value, the people of Sibalaya can continue to uphold their linguistic traditions while navigating the evolving dynamics of the modern world.

### **3.2. Involvement of the Younger Generation in the Use of the Kaili Edo Dialect in Sibalaya Village**

Local languages in Indonesia are invaluable cultural assets that reflect the nation's rich diversity and heritage. These languages are not only communication tools but also repositories of traditional knowledge, customs, and social practices passed down through generations. The preservation of local languages like the Kaili Edo dialect is vital for safeguarding Indonesia's intangible cultural heritage. When a language disappears, it takes with it a wealth of cultural knowledge, oral traditions, and unique worldviews, leaving an irreplaceable void in the cultural fabric of the community. This reality underscores the importance of active efforts to revitalize and maintain local languages, particularly among younger generations who are critical to ensuring their survival.

Respondent "F," a young person from Sibalaya Village, noted a significant decline in the use of the Kaili Edo dialect among the youth, attributing this trend to the increasing influence of external cultures within the community. This phenomenon mirrors broader trends in indigenous and local language communities, where globalization, urbanization, and technological advancements often introduce dominant languages and cultural norms. In Sibalaya, the prevalence of Indonesian and English as languages of education and media, combined with the appeal of external cultural products, has shifted the language preferences of the younger generation. These languages are often viewed as more modern, prestigious, and conducive to social mobility, leading young people to distance themselves from their native Kaili Edo dialect.

The influence of external cultures also permeates social relationships, further diminishing the use of the Kaili Edo dialect. Respondent "R" highlighted that many young people in Sibalaya have formed friendships with individuals from diverse ethnic and linguistic backgrounds. These interactions frequently encourage an exploration of other languages and cultures, resulting in a diminished connection to their own linguistic

heritage. The growing multicultural networks among youth reflect the broader sociolinguistic reality in which local languages are increasingly perceived as less relevant or prestigious compared to national or global languages. This dynamic poses a significant challenge to the intergenerational transmission of the Kaili Edo dialect.

Additionally, the rapid advancement of time and the global dominance of certain languages in education, technology, and media contribute to the marginalization of local languages. Indonesian and English, as the primary languages of instruction, business, and digital communication, dominate the linguistic landscape, further reducing the space for local languages like Kaili Edo. Social media platforms and digital content often prioritize these dominant languages, making it harder for younger generations in Sibalaya to engage with their native dialect. This modernizing force, coupled with the cultural allure of non-local languages, creates a significant obstacle to language preservation efforts.

Addressing the decline of the Kaili Edo dialect among the younger generation requires a multi-faceted approach. It involves raising awareness about the cultural and historical significance of the dialect, fostering pride in its use, and integrating it into educational and cultural activities. By creating opportunities for young people to engage with the language in meaningful and relevant contexts, the community can strengthen their connection to their linguistic heritage. Efforts must also extend to leveraging modern technology and media to make the Kaili Edo dialect accessible and appealing to the youth. Only through such comprehensive and collaborative measures can the Kaili Edo dialect retain its place as a vital part of Sibalaya's cultural identity and heritage.

### **3.3. Government Involvement in the Preservation of the Kaili Edo Dialect in Sibalaya Village**

The government of Sigi Regency, particularly through its Education and Culture Office, plays a pivotal role in efforts to preserve and revitalize the Kaili Edo dialect. Recognizing the importance of safeguarding local languages as part of the region's cultural heritage, the office has partnered with the Sulawesi Tengah Language Center to promote the Kaili language among students. This collaboration aims to ensure that the younger generation remains connected to their linguistic roots while fostering an appreciation for the cultural values embedded within the Kaili language. In addition to advocacy efforts, the Sigi Education and Culture Office has taken concrete steps toward integrating the Kaili language into the education system, demonstrating a commitment to its revitalization.

One of the office's significant initiatives is the development of a Kaili language curriculum for schools at the elementary, middle, and high school levels across the region. This process began in March 2023 and has made substantial progress, with approximately 80% of the curriculum now complete. The curriculum is designed to serve

as a comprehensive framework for teaching the Kaili language, emphasizing its linguistic and cultural components. To ensure its successful implementation, the office has conducted socialization efforts, including seminars and school activities, aimed at familiarizing educators and students with the curriculum's objectives and content. Despite these advancements, the Head of the Cultural Division has acknowledged that further work is required to refine the curriculum, ensuring that it meets educational standards and effectively addresses the needs of students.

A key focus of the curriculum is the integration of Kaili language instruction into local content, aligning it with the cultural values and traditions of the Kaili people. This approach not only teaches the language but also immerses students in the cultural heritage that underpins it. The curriculum provides teachers with structured guidelines and resources to make language learning engaging and meaningful for students. By emphasizing the cultural significance of the Kaili language, the curriculum seeks to instill a sense of pride and identity among young learners, encouraging them to embrace their linguistic heritage. The government's efforts aim to create a generation of students who are not only proficient in the Kaili language but also deeply connected to its cultural context.

In preparation for its implementation, the curriculum is undergoing an extensive review process to ensure its effectiveness and adaptability to different educational settings. This review involves collaboration with educators, linguists, and cultural experts who provide input on teaching methods, materials, and assessment strategies. The goal is to produce a curriculum that is both practical and impactful, capable of fostering a lasting interest in the Kaili language among students. By mid-2024, the Sigi Education and Culture Office aims to roll out this curriculum across all schools in the regency, marking a significant milestone in the region's language preservation efforts.

The active involvement of the Sigi Regency government highlights the critical role that institutional support plays in revitalizing endangered languages. Through its initiatives, the government is not only addressing the decline of the Kaili Edo dialect but also laying a foundation for its sustainable use in the future. These efforts underscore the importance of collaboration between government bodies, educational institutions, and cultural organizations in preserving linguistic and cultural diversity. By investing in language education and fostering community engagement, the Sigi Regency government is setting an example for how local governments can champion the preservation of their cultural heritage. Such measures are essential not only for the survival of the Kaili Edo dialect but also for enriching the cultural identity of the region as a whole.

### **3.4. Degradation of the Kaili Edo Dialect in Sibalaya Village**

The decline of the Kaili Edo dialect among the younger generation in Sibalaya Village can primarily be attributed to broader social changes. These changes often involve the blending of cultural innovation, diffusion, and development, which inevitably leads to shifts in social structures and behaviors. As external influences—such as modernization, globalization, and urbanization—continue to shape the village, traditional practices, including language use, are gradually being displaced. The younger generation, in particular, finds themselves navigating between traditional values and the pressures of contemporary societal norms, which contributes to the gradual erosion of the dialect. This ongoing transformation has led to a subtle, yet significant, degradation of the language over time, with the younger members of the community becoming increasingly distanced from their cultural heritage.

A significant factor in the difficulty younger people experience when using the Kaili Edo dialect is not the inherent complexity of the language, but rather a lack of interest and practice. Over time, the younger generation has shifted towards using Indonesian, which has become the dominant language in the region due to its widespread use in education, business, and media. This shift is compounded by the fact that the Kaili Edo dialect is not actively promoted in daily interactions within households and schools. As a result, the younger people of Sibalaya are less exposed to the language in their daily lives, leading to a gradual weakening of their proficiency. The absence of regular practice, combined with the growing appeal of the Indonesian language, has resulted in a growing disconnection from the Kaili Edo dialect, causing many to view it as less important or useful in the modern world.

This lack of engagement with the Kaili Edo dialect is further exacerbated by the broader trend of language preference in the community. During formal meetings and community gatherings, which traditionally would have been conducted entirely in Kaili, a noticeable shift is occurring. Many community leaders and participants now mix Kaili with Indonesian or even English during discussions. While this might be seen as an attempt to appear more modern or inclusive, it unintentionally undermines the role of Kaili as the primary medium for communication. The use of mixed languages during formal meetings signals a deeper erosion of the dialect's significance in public life, as it becomes increasingly diluted by the dominance of Indonesian and English. This blending of languages not only weakens the use of Kaili in formal contexts but also contributes to the perception that it is no longer a relevant or prestigious language for conveying important ideas or engaging in civic discourse.

The growing prevalence of mixed language use in Sibalaya has become a visible indicator of the language's degradation. By adopting Indonesian or English in official settings, community leaders and educators may inadvertently be contributing to the loss of cultural pride associated with the Kaili Edo dialect. This trend reflects a broader

societal shift, where younger people, influenced by external forces such as the media and the global job market, begin to view their native language as something to be set aside in favor of more globally recognized languages. As a result, the generational gap in language use continues to widen, with older generations holding on to the dialect while the younger generation increasingly defaults to Indonesian or English. This intergenerational disconnect highlights the growing challenge of preserving the Kaili Edo dialect for future generations.

The degradation of the Kaili Edo dialect in Sibalaya Village underscores the broader issue of language shift and loss that many indigenous communities face in the face of modernization. The decreasing use of the dialect is not only a loss of words but also the gradual erosion of the cultural practices, values, and identities that are intrinsically tied to language. Without active intervention and support, the Kaili Edo dialect risks becoming obsolete, leaving behind a generation that may no longer connect with its cultural roots. Therefore, the community must take deliberate steps to preserve and revitalize the language, ensuring that it remains a vibrant part of their identity for generations to come. Efforts to reinstate the dialect in everyday conversations, community events, and formal settings are essential in reversing the current trend of language degradation.

### **3. Conclusion**

The Kaili Edo dialect is a unique and important language that originates from Sibalaya Village, located in the Tanambulava District. This dialect is an essential part of the local identity, deeply embedded in the culture and traditions of the community. The term "Edo," which translates to "No," holds a profound symbolic meaning, representing openness to new ideas, knowledge, and social progress. It reflects the willingness of the Kaili Edo-speaking people to adapt, evolve, and embrace change while maintaining their strong cultural roots. This blend of tradition and openness makes the Kaili Edo dialect not only a language but a symbol of cultural resilience.

However, despite its historical significance, the Kaili Edo dialect is currently facing a decline in usage, particularly among the younger generation. One of the key factors contributing to this degradation is the increasing influence of outside cultures, customs, and languages. The younger generation is heavily impacted by the global flow of information, technology, and cultural exchanges. As friendships form across ethnic lines and access to modern technology continues to grow, the traditional ways of speaking and thinking are being overshadowed. The younger people, influenced by media, social networks, and the ease of communicating in dominant global languages, are slowly drifting away from their native tongue, putting the future of the Kaili Edo dialect at risk.

Despite these challenges, there is hope for the revival and preservation of the Kaili Edo dialect, thanks to the efforts of the local government and the community. Through the incorporation of the dialect into educational curricula and the promotion of local wisdom, there are ongoing initiatives to ensure that the language is passed down to future generations. These efforts aim to bridge the gap between modern influences and traditional values, offering a pathway for the younger generation to reconnect with their cultural heritage. By fostering a greater understanding of the importance of preserving local languages, the Kaili Edo dialect can continue to thrive and contribute to the cultural richness of the region.

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