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Wolio Language Transmission Among the Coastal Community of Bau-Bau City

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Abstract

*This study explores the ecosystem of Wolio language transmission within the coastal community of Bau-Bau City amidst intense pressures from modernisation. Using a qualitative, phenomenological approach, the study rejects mechanical data extraction in favour of an "asubsistent" academic paradigm, positioning the research process as an ethical endeavour to preserve the community's authentic meanings and voices. The study analysed narrative data gathered in the field structurally and spatially using MAXQDA 24 software. The research reveals four fundamental findings: (1) the internalization of cultural philosophies—such as the *Pobinci-binciki kuli* value—serves as the central axis dictating the ethics and values of the Wolio language; (2) language transmission is not instructional but grows organically through family communication patterns bound by strong social solidarity; (3) coastal ritual practices function as a final bastion of resilience, safeguarding the purity of the language structure against the profane currents of modernity; and (4) consistent language use and adherence to speech ethics in both public and domestic spheres are absolute prerequisites for the continuity of identity. It is concluded that the resilience of the Wolio language extends beyond mere linguistic preservation; it constitutes a multidimensional praxis of cultural resistance, whose success relies heavily on the community's discipline in nurturing collective memory and the dignity of the coastal people.*

Keywords: Language; Cultural; Wolio; Phenomenology; Coastal Community.

Introduction

Coastal communities are positioned as social entities that are simultaneously the most vulnerable and the most dynamic when confronting the currents of modernisation. In Bau-Bau City—historically the epicentre of the Buton Sultanate civilisation—this dynamic is clearly reflected in the sociolinguistic landscape. The Wolio language serves

not merely as a means of communication but as a source of spiritual identity, collective memory, and the community's ontological foundation (Fitrah et al., 2021). Amidst rapid economic transformation and massive urbanisation, the survival of the Wolio language faces an existential challenge. Language shift in secular public spaces raises critical questions about how a maritime community preserves its cultural dignity and identity through language.

Theoretically, the maintenance of minority or regional languages is often analysed through the lens of structural sociolinguistics. The concept of Family Language Policy positions the family as the primary agent of socialisation (Mirvahedi, 2024), while Vygotsky's sociocultural theory asserts that cognition and language are shaped through social interaction. Within the context of Butonese identity, previous studies have attempted to capture this phenomenon (Hanita, 2025). Niampe highlights local languages in the former Buton Sultanate region as pillars of spiritual identity and social cohesion (Jumaidin et al., 2023), whereas Husain emphasises that Butonese communication ethics represent a dignity that must be upheld. However, much of the literature treats language as a mechanical object of study or limits itself to describing linguistic structures, without delving into the web of meanings that holistically connects language practices with cultural resilience (Husain et al., 2021).

The literature has a gap in explaining how philosophical values such as Pobinci-binciki kuli (mutual consideration) organically become a habitus (to borrow Pierre Bourdieu's term) that drives grassroots cultural resilience (Bourdieu, 1990). Research approaches oriented toward competitive metrics often fail to capture this phenomenological reality. Consequently, this study adopts a different stance, embracing an "auto-subsistent" academic spirit an approach that rejects the exploitation of data merely to satisfy publication demands and instead positions the researcher as a guardian of meaning. Through this lens, the narratives, grievances, and pride of coastal residents are not reduced to mere figures but are instead nurtured as authentic voices possessing their own autonomy.

This article aims to comprehensively map the ecosystem of Wolio language transmission within the coastal communities of Bau-bau City. By combining phenomenological analysis with software-based qualitative data modelling, the study seeks to unravel how the internalisation of cultural philosophy, family communication patterns, social solidarity, and ritual practices intertwine to shape cultural resilience. This study aspires to foster a new discourse that views language transmission not as a passive effort to archive the past, but as a praxis of cultural resistance and an affirmation of human existence.

Materials and Methods

This study employs a qualitative, phenomenological approach. The phenomenological approach is grounded in the research objective of exploring and understanding the lived experiences of the coastal community in Bau-bau City regarding the preservation and transmission of the Wolio language (Sundler et al., 2019). Phenomenology enables the researcher to suspend initial assumptions and let the essence of language transmission—whether through rituals, family communication, or philosophical values—emerge directly from the consciousness and perspectives of the subjects experiencing it (Mishra & Batra, 2025).

Participants were selected using purposive sampling and included traditional leaders, religious figures, heads of households, and members of the younger generation in coastal Bau-bau City who actively use the Wolio language. The study collected primary data through semi-structured, in-depth interviews with 65 individuals and participant observation. This approach captured not only what was spoken but also how the language is practised within its spatial and social contexts—such as coastal rituals and daily domestic conversations (Flynn, 2023).

Narrative data, interview transcripts, and field notes were systematically analysed using the qualitative analysis software MAXQDA 24 (Guetterman & James, 2023). This technology helped manage the complexity of qualitative data without diminishing its depth of meaning. The analysis process involved the following stages:

Visual Modelling: Analytical visualisation features were extensively utilised to identify patterns of relationships between themes. Conceptual distance mapping was derived via the Code Map, while the distribution of participant narratives was examined using the Code-Subcodes-Segments Model. The Code Co-occurrence (Intersection and Proximity) and Code Relation tools (De Lerma & de las Mercedes Botija Yagüe, 2022) visualised reciprocal relationships and intersections of meaning between variables.

Results

This section presents the results of the primary data analysis from in-depth interviews with informants. Qualitative narratives and firsthand experiences gathered during fieldwork have been synthesised and categorised into a primary thematic framework to provide a systematic overview. The following analysis outlines how these field findings were mapped and examined to elucidate the intricate relationship between ecological capital and the community's livelihood systems.

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Figure 1. Relationships between Codes
Source: Field Data Processing using MAXQDA 24 Software

Based on Figure 1 regarding the relationships between codes, a qualitative pattern emerges showing that the "Internalisation of Cultural Philosophy" serves as the central axis of the community's value system, exhibiting the highest frequency of connection (7) with "Cultural Value Indicators in Language." This indicates that language is not merely a technical tool for communication but the primary medium through which life philosophies and noble values are internalized by its speakers. The strength of cultural values within the language is also balanced by the aspects of "Consistency of Use" and "Identity and Pride," both of which demonstrate consistent interconnections. Narratively, the data illustrates that when individuals possess a strong sense of identity and use the language consistently, the internalization of cultural values becomes increasingly deeply rooted.

Conversely, this mechanism of value exchange is supported by a specific social foundation represented by the "Language Transmission Intensity Indicator" which is rooted in "Social Solidarity" and "Traditional Learning Methods." These relationships reveal that language transmission relies heavily on the community's tight-knit social bonds and intergenerational learning patterns rather than on modern formal methods. Meanwhile, "Cultural Resilience Indicators" cluster around the dimension of "Language in Coastal Rituals," signalling that ritual spaces, particularly in coastal areas, serve as the final stronghold for the continued existence of the language and culture. Overall, this figure reflects a cultural ecosystem in which family, tradition, and ritual work synergistically to preserve identity through a language imbued with philosophical values.

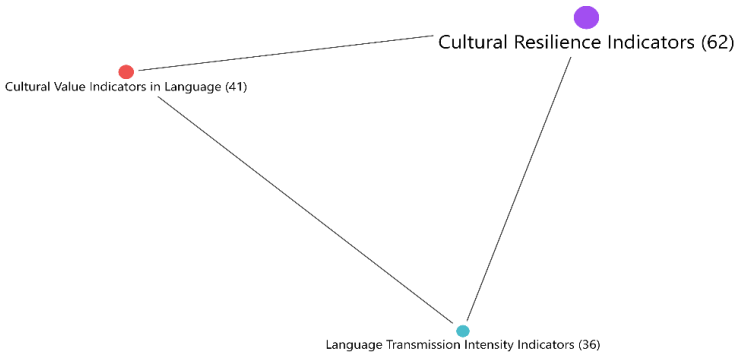


Figure 2. Code Map
Source: Field data processing using MAXQDA 24 software.

The Code Map visualisation in Figure 2 reinforces the conceptual structure by positioning "Cultural Resilience Indicators" (62) as the largest and most dominant node within this network of meaning. Its prominent size indicates that cultural resilience is the central theme appearing most frequently in field narratives, serving as an overarching framework that binds the other themes together. Qualitatively, this position suggests that all efforts regarding language transmission and value preservation ultimately converge on a single primary goal: ensuring the culture's survival amidst the pressures of changing times. The connecting lines forming a closed triangular pattern reveal a strong interdependence among the three variables; resilience cannot be achieved without the transmission of inherited values, and those values cannot endure without intensive transmission.

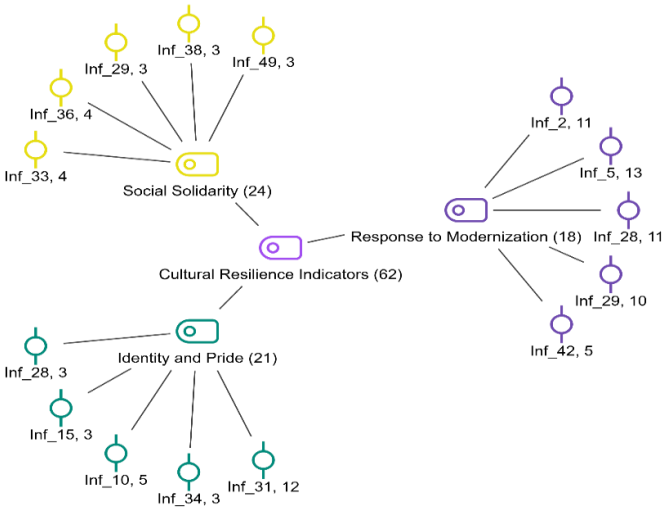


Figure 3. Cultural Resilience Indicators Segment
Source: Field data processing using MAXQDA 24 software

The visualisation in Figure 3 breaks down the structure of "Cultural Resilience Indicators" (62) into three main pillars, supported by narrative contributions from various informants. This model demonstrates that cultural resilience does not stand in isolation but is underpinned by the dimensions of Social Solidarity (24), Identity and Pride (21), and Response to Modernisation (18). Qualitatively, the Social Solidarity pillar shows the most even distribution of responses among informants (such as Inf_36, Inf_29, and Inf_38), indicating that cultural resilience relies heavily on collectivity and social support among community members. This pillar's strength lies in its broad base of social support, which helps keep group values relevant at the grassroots level.

Interestingly, the Response to Modernisation pillar—despite having the lowest cumulative frequency—shows a very high density of segments associated with specific

informants, such as Inf_5 (13 segments) and Inf_2 (11 segments). This suggests that modernisation most strongly stimulates in-depth discourse among informants, prompting them to provide more complex explanations of how culture endures or adapts to the currents of modern progress. Meanwhile, the Identity and Pride pillar is dominated by Inf_31 (12 segments), showing that pride in identity often serves as a powerful personal narrative in upholding cultural dignity.

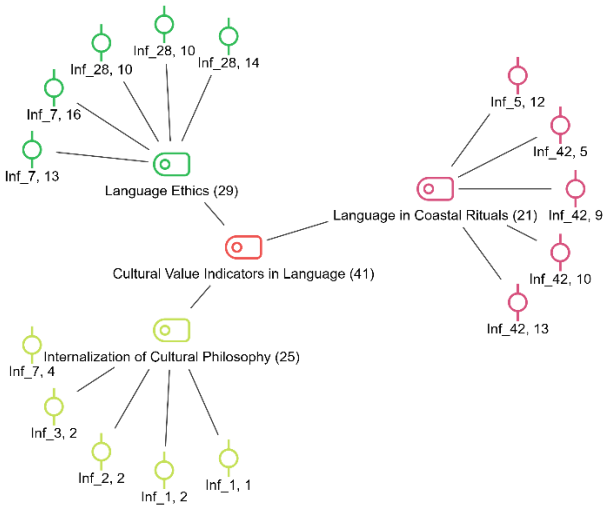


Figure 4. Segments of Cultural Value Indicators in Language
Source: Field data processing using MAXQDA 24 software

The visualization in Figure 4 breaks down the category of "Cultural Value Indicators in Language" (41) into three crucial operational dimensions: Language Ethics (29), Internalization of Cultural Philosophy (25), and Language in Coastal Rituals (21). Qualitatively, the model shows that Language Ethics is the most dominant and concrete manifestation of values in the community's daily life, supported by significant narrative contributions from specific informants such as Inf_7 (29 segments) and Inf_28 (34 segments). The high density of segments within this pillar indicates that, for this community, maintaining politeness and speech norms serves as a primary representation of a cultural integrity that remains strictly upheld.

Conversely, the "Internalisation of Cultural Philosophy" dimension displays a smaller yet evenly distributed pattern of segments (Inf_1, Inf_2, Inf_3); this reflects that cultural philosophy is a fundamental value collectively embraced across various strata of society, even if it is perhaps more difficult to articulate verbally than the ethical aspect. Meanwhile, the "Language in Coastal Rituals" dimension shows a heavy reliance on narratives from specific informants (Inf_42 with 37 segments and Inf_5 with 12 segments). This suggests that knowledge regarding language use in coastal rituals is

specialized, preserved by specific individuals who hold particular social roles or possess deep traditional knowledge. Overall, the model shows that cultural values within this community's language endure through three layers: speech ethics in social interaction, philosophical internalisation at the cognitive level, and the crystallisation of values within sacred ritual practices.

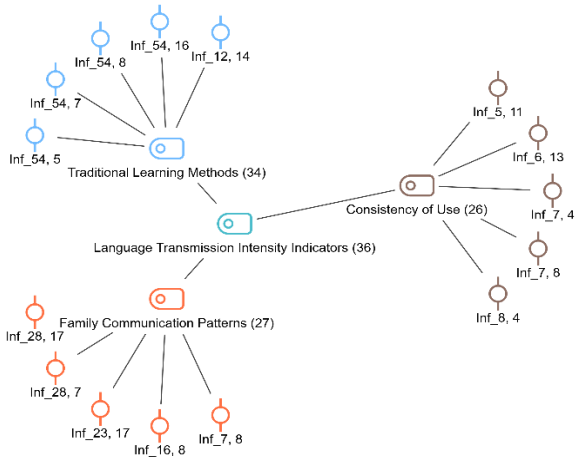


Figure 5. Language Transmission Intensity Indicator Segments
Source: Field data processing using MAXQDA 24 software

The visualisation in Figure 5 breaks down the "Language Transmission Intensity Indicators" category (36 segments) into three primary operational pillars: Traditional Learning Methods (34), Family Communication Patterns (27), and Consistency of Use (26). Qualitatively, this model confirms that traditional learning methods constitute the most dominant transmission pathway within the studied community. This dominance is particularly evident in the contributions of informants Inf_54 (totaling 36 segments) and Inf_12 (14 segments), indicating that the process of language transmission remains heavily reliant on local pedagogical mechanisms or conventional practices rooted in community customs.

Furthermore, the "Family Communication Patterns" dimension shows that the family remains the fundamental basis for transmitting values and language, with significant narrative contributions from Inf_28 (24 segments) and Inf_23 (17 segments). This signifies that conversations within the domestic sphere serve as the primary "laboratory" where the intensity of language use is shaped. Meanwhile, the "Consistency of Use" dimension shows a more varied pattern of segment distribution across several informants (Inf_5, Inf_6, Inf_7, Inf_8); qualitatively, this reflects that language continuity largely depends on how consistently the community practices the language in daily social interactions.

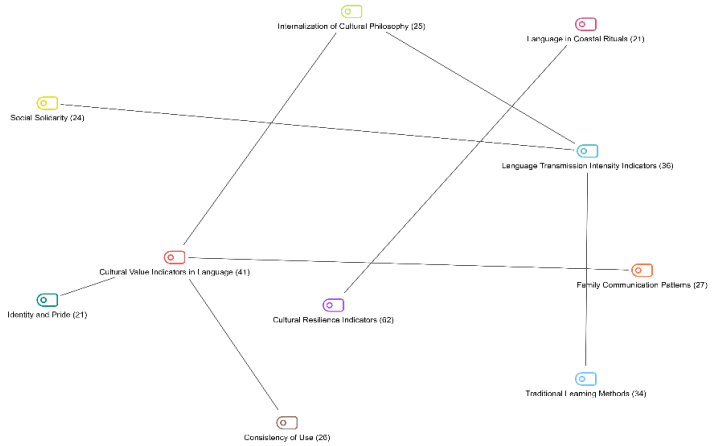


Figure 6. Maps code intersections (co-occurrences
Source: Field data processing using MAXQDA 24 software

The visualisation in Figure 6 maps code intersections (co-occurrences), revealing the complex web of relationships within the community's cultural system. Qualitatively, the model demonstrates that Internalisation of Cultural Philosophy (25) serves as a crucial connecting node (bridge), as it directly intersects with two major categories: *Cultural Value Indicators in Language (41) and Language Transmission Intensity Indicators (36). This provides sociological confirmation that cultural philosophy is not merely passive knowledge but a driving force behind the emergence of values within language and the strength of intergenerational language transmission.

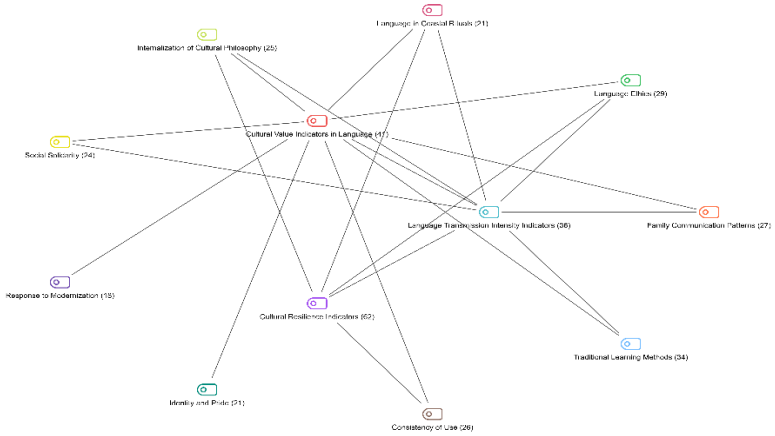


Figure 7. Proximity Between Codes
Source: Field data processing using MAXQDA 24 software

The visualisation in Figure 7 reveals more complex proximity among codes, with the categories Language Transmission Intensity Indicators (36) and Cultural Value Indicators in Language (41) emerging as two primary "gravitational points." Qualitatively,

the model demonstrates that language transmission and cultural values are not separate entities but are closely intertwined within a very narrow conceptual distance. This is evidenced by the numerous connection lines radiating from these two nodes toward other sub-codes, such as Internalisation of Cultural Philosophy, Social Solidarity, and Language Ethics. This pattern of proximity indicates that the stronger the internalisation of cultural philosophy within an individual, the more intensely language transmission and the application of language ethics will emerge simultaneously in social practice.

Furthermore, this proximity model illustrates the position of Cultural Resilience Indicators (62), which remain strongly connected via triangulation to Language in Coastal Rituals and Consistency of Use. From a sociological perspective, this suggests that the cultural resilience of this coastal community relies heavily on the "closeness" between sacred ritual practices and the consistent use of language in daily life. Another interesting phenomenon is the position of Response to Modernisation, which links directly to the core of cultural values; this implies that any response to changing times is constantly recalibrated against existing cultural value indicators.

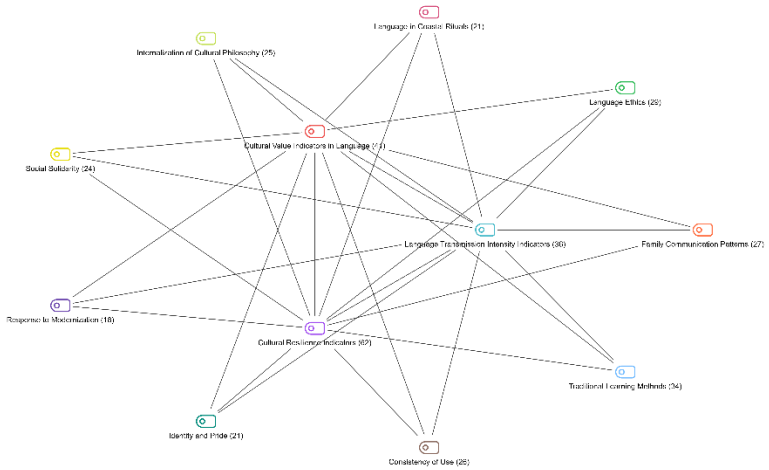


Figure 8. Code Co-occurrence
Source: Field data processing using MAXQDA 24 software

The visualisation in Figure 8 provides the most comprehensive overview of code co-occurrence frequency within the research data ecosystem. Qualitatively, the model identifies Cultural Resilience Indicators (62) as the node with the highest connection density, underscoring its role as the primary dependent variable within the studied socio-cultural structure. The density of lines radiating from this resilience node to almost all other sub-codes shows that every dimension, from Language Ethics (29) to Traditional Learning Methods (34), contributes to the formation of cultural resilience. This indicates a strong sociological correlation: communities that maintain a preserved system of

speech ethics and active traditional transmission methods tend to exhibit higher levels of cultural resilience.

Moreover, the model reveals a tight "golden triangle" of interconnections between Language Transmission Intensity Indicators (36), Cultural Value Indicators in Language (41), and Internalisation of Cultural Philosophy (25). Narratively, these three elements serve as the internal "driving force" that sustains the group's identity. The emergence of "Social Solidarity" (24) and "Identity and Pride" (21) as nodes—also radially connected—reinforces the argument that psychosocial factors and communal bonds are prerequisites for effective language transmission. The positioning of "Response to Modernisation" (18) at the periphery, while remaining systemically connected, implies that the external influence of modernity does not operate in isolation; rather, it is invariably "filtered" through the philosophical values and the consistency of language use within the local community.

Discussion

Internalising Cultural Philosophy as the Pivot of Wolio Language Values

Before delving further into the philosophical dimensions, Figure 2 clearly maps the macro-structure of this language preservation ecosystem. This visualization positions "Cultural Resilience Indicators" (62) as the central node, linking "Cultural Value Indicators in Language" (41) and "Language Transmission Intensity Indicators" (36) within a closed triangle of interdependence. This triangular configuration establishes an ontological foundation: cultural resilience in coastal Bau-bau is not a passive entity; rather, it is continuously reproduced through the interplay between "content" and "method."

Within the "content" dimension, the internalisation of cultural philosophy is not merely an abstract concept but a primary foundation. Based on the code-mapping analysis in Figure 1, the "Internalisation of Cultural Philosophy" dimension shows the strongest convergence (frequency of 7) with language value indicators. Phenomenologically, this confirms that for the coastal community of Bau-bau, the Wolio language is experienced and lived as an existential vessel preserving collective memory. Figure 4 reinforces this, showing that the internalisation of philosophy is supported by an even distribution of narratives from informants (Inf_1, Inf_2, Inf_3). These voices from the field demonstrate that cultural philosophy has become a *habitus*—to borrow Pierre Bourdieu's term—representing a cognitive structure collectively internalized by the coastal residents (Bourdieu, 1991).

This depth of meaning in the Wolio language aligns with the Sapir-Whorf hypothesis of linguistic relativity, which posits that language structure influences how

speakers perceive the world (Kay & Kempton, 1984). Noble values held by the Buton people, such as *Pobinci-binciki kuli*, serve as a moral compass that dictates linguistic norms and speech ethics. Figures 6 and 7 clearly visualise this structural interconnectedness, where the internalisation of philosophy acts as a bridge—conceptually closely linked to the intensity of language transmission. Revisiting the triangulation shown in Figure 2, the data demonstrate that the intensity of Wolio language transmission would lose its essence if reduced merely to the transfer of technical vocabulary, omitting the transmission of its underlying philosophical values.

Furthermore, the synthesis in Figure 8 shows that internalising cultural philosophy serves as the "driving force" that draws the elements of Social Solidarity and Identity and Pride into a unified ecosystem of resilience. These findings affirm earlier research by Niampe (2011) and Suhardiman (2021), which highlighted that local languages in the former Buton Sultanate region endure because they function as markers of spiritual identity. This qualitative modelling offers a novel insight, precisely mapping how the resilience of the Wolio language depends fundamentally on the depth of ethical commitment to upholding its philosophy; this transforms every utterance into an act of cultural resistance that preserves the authentic voice of the coastal community.

Family Communication Patterns and Social Solidarity in Organic Transmission

The transmission of the Wolio language in the coastal areas of Bau-bau City does not occur through rigid instructional schemes; rather, it develops organically within a social ecosystem centred on the family and community life. Figure 5 empirically confirms this, identifying Family Communication Patterns (27) and Traditional Learning Methods (34) as the most crucial pillars shaping the intensity of language transmission. The density of narrative segments from informants such as Inf_28 and Inf_23 regarding family communication patterns indicates that the domestic sphere serves as the primary "sociolinguistic laboratory." Within the family, Wolio is not merely taught as vocabulary but brought to life through intimate, everyday interactions. This aligns with Vygotsky's Sociocultural Theory and the concept of Family Language Policy (Crain, 2021), both of which position the family as the primary agent of socialisation and the most decisive domain for minority language maintenance.

However, transmission within this domestic space must be supported by a broader social structure to avoid isolation. Social solidarity plays an essential role here. Referring to the mapping in Figure 3, social solidarity is a key pillar supporting Cultural Resilience Indicators (62), as shown by the wide distribution of informant responses (Inf_36, Inf_29, Inf_38, etc.). The presence of this element—the connection of which is

also highlighted in Figure 1—demonstrates that language continuity is driven by strong social bonds within the coastal community. Drawing on Émile Durkheim's classical sociological perspective on social solidarity, the Wolio language functions as a collective consciousness that binds individuals along the Bau-bau coast into a cohesive cultural entity (Crossman Ashley, 2019). Using the local language in coastal public spaces serves as a symbol of familiarity and a shared sense of belonging that is continuously reproduced.

The organic nature of this transmission becomes strikingly evident when observing the code-switching shown in Figure 6 and the spatial proximity depicted in Figure 7. No clear boundaries separate traditional learning methods, communal solidarity, and the intensity of language use; instead, they are inextricably intertwined. Within a sociological paradigm where the researcher positions themselves as a guardian of meaning and the community's authentic voice, these data foster a critical awareness: the transmission of the Wolio language represents a form of cultural resistance that emerges organically from the grassroots level. Formal institutional metrics do not drive it; the cultural dedication of coastal residents sustains it as they consciously preserve kinship ties. Any weakening of communicative practices within families or a fracturing of social solidarity among coastal residents would directly sever this chain of organic transmission, ultimately threatening the overall resilience of Wolio culture.

Coastal Rituals as a Bulwark of Language Resilience in the Era of Modernity

Amid the tide of modernisation rapidly eroding traditional spaces in Bau-bau City, coastal rituals emerge as a crucial bulwark for the survival of the Wolio language. Figure 1 illustrates a specific and exclusive link between "Cultural Resilience Indicators" and the dimension of "Language in Coastal Rituals." Figure 4 further clarifies this finding, showing that language use in coastal rituals relies heavily on the narratives of specific key informants such as Inf_42 and Inf_5. From a phenomenological perspective, the concentration of data around these figures suggests that ritual knowledge and the mastery of the archaic language embedded within it are not haphazardly distributed; rather, expert speakers or customary elders meticulously preserve them as the community's spiritual "gatekeepers."

Within the landscape of linguistic anthropology—drawing on Dell Hymes's concept of "speech events"—coastal rituals constitute a sacred realm governed by strict rules (Elimanafe et al., 2023). Within this ritual space, the high-register Wolio language variety is used with precision and purity, free from code-mixing with Indonesian or foreign languages. This practice effectively safeguards the language's syntactic structure

and indigenous vocabulary from extinction. Furthermore, this cultural resilience represents not a blind rejection of modernity, but rather a dynamic process of identity negotiation. As Figure 3 shows, the "Response to Modernisation" pillar sparks profound discourse among informants (such as Inf_5 and Inf_2). This indicates a high level of critical awareness within the coastal community; they remain adaptive in the profane public sphere while adopting a fiercely protective and purist stance within the sacred ritual space.

The conceptual proximity of ritual, resilience, and the response to modernity—clearly visualised in Figure 7 and their intersecting relationships in Figure 6—affirms that the pressures of modernisation often serve to catalyse the revitalisation of cultural identity. Aligning with Émile Durkheim's classical sociological views on religious and communal rites, these coastal ceremonies function to periodically renew the group's moral commitment (Moore, 2026). Drawing upon the spirit of an "assubsistent" scholarly paradigm—one that moves beyond mere data extraction to ethically honour the voices and deepest meanings of the subjects—it becomes evident that ritual practices on the Bau-bau coast represent a dignified form of quiet resistance. Through the chanting of prayers and mantras in Wolio—voices that cut through the waves of modernisation—the coastal community ensures that the ontological legacy of their ancestors will never be submerged.

Usage Consistency and Ethics: Challenges for the Sustainability of Wolio Identity

The sustainability of the Wolio language along the coast of Bau-bau ultimately hinges on two interlocking practical foundations: linguistic ethics and consistency of usage. Based on the visual analysis in Figure 4, linguistic ethics emerges as the most dominant and concrete manifestation of cultural values, underscored by the density of segments from key informants such as Inf_7 and Inf_28. From a phenomenological perspective, this data reveals that for the people of Buton, speaking is not merely the act of articulating words, but a performance of decorum and etiquette that is carefully upheld. Drawing on Erving Goffman's concept of the "interaction order," Wolio linguistic ethics serves as a "front stage" where integrity, intergenerational respect, and harmonious social stratification are reproduced daily (Goffman, 2016).

However, this noble ethical framework faces an existential challenge: a test of consistency. The visualisation in Figure 5 shows that "Consistency of Use" is an essential pillar in determining the intensity of language transmission. The data distribution pattern across this dimension suggests that cultural values will erode if they are not persistently practised in both public and domestic spheres. This leads to the sociological realisation

that regional languages are highly vulnerable to erosion driven by pragmatism in the era of modernisation. If coastal residents begin to compromise this consistency, for instance, for the sake of efficient market communication or upward social mobility that demands the use of the national language, then the ethical pillar of Wolio speech will gradually collapse from within.

This dialectical challenge between ethics and consistency is holistically illustrated through the spatial proximity shown in Figure 7 and the frequency of co-occurrence shown in Figure 8. Both models conclusively demonstrate that "Identity and Pride" represent the convergence point or the ultimate outcome of consistency lived out through ethics. Within an existential paradigm, this phenomenon reveals that nurturing a language is not merely a matter of preserving static linguistic archives; rather, it is a struggle to uphold the dignity and pride of the coastal people themselves (Umanailo, 2025). The researcher's role here is not to measure metrics of extinction, but to articulate that behind these statistical figures lies the living breath of a community striving to maintain its Wolio identity through the daily discipline and consistency of upholding ancestral speech ethics.

Conclusion

This study affirms that the resilience of the Wolio language among the coastal community of Bau-bau City is not merely a linguistic phenomenon, but a manifestation of existential defence and cultural identity operating across multiple dimensions. Structural and spatial modelling of the qualitative data reveals that the continuity of this language's transmission is driven by a central axis: the internalisation of cultural philosophy. Noble ancestral values such as Pobinci-binciki kuli guide the community's linguistic ethics, ensuring that every utterance reflects the speaker's dignity and identity-based pride.

This mechanism for upholding values is sustained through two complementary social arenas. First, transmission occurs organically from the grassroots level, fostered by the intimate communication patterns within families and underpinned by strong social solidarity among coastal residents. These communal spaces serve as everyday laboratories where people consistently practise the language. Second, in response to the mounting pressures of modernisation, the coastal community astutely positions sacred ritual practices as a "final bastion."

Furthermore, this study transcends mere metrics or software-generated visualisations. Driven by a spirit of self-sustaining academic inquiry, the findings highlight that the resilience of the Wolio language represents a dignified form of agency and

cultural resistance by the Bau-bau coastal community itself. Preserving the Wolio language is not simply a matter of archiving the past; it is an ethical act of nurturing communal bonds and honouring the community's authentic voice. Looking ahead, the greatest challenge to language maintenance lies not in modernisation itself, but in the community's ability to uphold consistent linguistic ethics in daily life without losing touch with their philosophical roots.

Research Limitations

Outline the limitations acknowledged by the researcher during the preparation of this study, covering methodological aspects, participant availability, and data scope.

Research Recommendations

Provide concrete and targeted recommendations for future research relevant to the topic or locus of the study, based on the findings and limitations of this research.

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Author's Contribution

AYT: Methodology, Writing - Review & Editing, Supervision. NA: Data curation, resources writing – review & editing

Conflict of Interest

The authors declare that this research was conducted in the absence of any commercial or financial relationships that could be construed as a potential conflict of interest.

Data Availability Statement

The authors emphasise that raw data is not freely distributed online in order to safeguard privacy and protect the confidentiality of the data providers. External researchers wishing to access the data must contact the authors directly, provide a compelling justification, and adhere to ethical guidelines.

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