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Regional variation and social context in Limola society

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ABSTRACT

Limola language in Sassa Village, Baebunta District, North Luwu Regency, South Sulawesi Province, Indonesia is included in the minority language with a critical language status. The dominance of other languages makes this language have an alternative name, namely Lemolang language. This name was given by Tae language speakers who are more dominant in North Luwu Regency. This dominance makes the name Lemolang better known than Limola. This is because the people in Sassa Village prefer to use Tae language in everyday communication. In connection with this, this study examines language variations in Sassa Village. This aims to empirically correct the name of the Lemolang language to Limola. In addition, this study also aims to identify the language situation in Sassa Village. The research method uses a mixed method, both quantitative and qualitative. Data collection techniques include interviews and direct observation. Data analysis of this study was carried out using a dialectological and sociolinguistic approach. The results of the study show that Sassa Village has five languages, namely Limola, Tae, Rampi, Javanese, and Sasak. The many language variations in Sassa Village are due to the presence of immigrants through the transmigration program in the past.

KEYWORDS: dialectology, language variation, Limola language, minority languages, sociolinguistics

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Introduction

Limola language in Sassa Village, Baebunta District, North Luwu Regency, South Sulawesi Povince, Indonesia is included in the minority languages. This makes Limola language less well known in South Sulawesi Province. According to South Sulawesi Provincial Government (2018), Bugis, Makassar, and Toraja are the three major languages that dominate in South Sulawesi Province. This condition makes minority languages certainly influenced by one of the dominant languages. This is in line with Gorter et al. (2014), which states that minority languages face dominant local languages and global challenges at this time, so that minority local languages are starting to be abandoned by their speakers. The dominance of other local languages means the Limola language has an alternative name, namely the Lemolang language (Eberhard et al., 2023). The name of the language was given by the Tae language speakers who are more dominant in North Luwu Regency. This dominance makes the name Lemolang better known than Limola.

On the other hand, to Limola society itself, it calls its language the Limola language. This condition contrasts with the language map in South Sulawesi Province, which is called the Lemolang language (National Agency for Language Development and Cultivation, 2019). The difference in language naming between the National Agency for Language Development and Cultivation and SIL International is evidence that the Limola language is no longer used by its speakers, so there is a difference in information from the name of the language. The Two Limola community in Sassa Village prefers to use the Tae language in daily communication (BPS-Statistics Indonesia, 2018). This is because the Tae language has a wider scope of language use compared to the Limola language, which is only spoken in Sassa Village. This is reinforced by Budiono & Jaya (2024) which explains that the Limola language has a critical status in terms of its language vitality. This critical status raises its own concerns because the Limola language as a minority language is truly on the verge of extinction if its existence is not immediately preserved.

In this case, awareness to preserve the Limola language already exists, both from the government and the speakers of the language themselves. The Indonesian Government through the National Agency for Language Development and Cultivation under the authority of the Ministry of Primary and Secondary Education has carried out a Limola language revitalization program (Musayyedah et al., 2021). However, Budiono & Jaya (2024b) explained that the implementation of Limola culture and language learning in the Limola revitalization program has not had a real impact in increasing the interest of the younger generation in using Limola language in daily communication. Several factors that make the Limola language revitalization program are the lack of language learning materials, programs that are oriented towards performance rather than the process of learning culture and language, and the lack of Limola vocabulary. These conditions do not change the state of Limola as a minority language with critical status. According to Sallabank & Austin (2022), language preservation efforts can be done in two ways, namely language documentation and language revitalization. This makes the Limola language can only be preserved by conducting language documentation that focuses on increasing information and materials from the Limola language itself. One of the studies that is still related to Limola language documentation is research on language variation. This is because language variation can only be captured by empirically analysing the distribution of linguistic patterns in real data (Inglese & Ballarè, 2023).
In relation to this, this study examines language variations in Sassa Village. This aims to empirically correct the name of the Lemolang language to Limola language. Research on this language variation can be the basis for changing the name to the National Agency for Language Development and Cultivation. In addition, this study also aims to identify the language situation in Sassa Village. This can certainly add information and material from the Limola language. This condition is because the Limola language is only mentioned in Sassa Village (National Agency for Language Development and Cultivation, 2019; Eberhard et al., 2023). In fact, Sassa Village has eleven hamlets, not all of which are To Limola communities (Sassa Village Government, 2021). Thus, the Limola language use will be seen more specifically, thus further clarifying and strengthening the position of Limola language as a minority language with critical status.

Previous Study

Research on Limola language related to regional variations has never existed. Previous research is more related to the language description of the Limola language. Some studies on the Limola language related to the language description, including the phonological system (Garing et al., 2021), verbalization affixes (Agus et al., 2024),

as well as syntactic structure (Yulianti et al., 2024). In addition, research on the Limola language is also related to the language vitality (Agus, 2019), mathematical model of language vitality analysis (Aswad A et al., 2024), to the language assessment (Budiono & Jaya, 2024a). Not only that, existing research on the Limola language is more related to history and culture, such as the meaning of the To Limola traditional food (Jaya et al., 2023) as well as evaluation of language and culture learning (Budiono & Jaya, 2024b). Several previous studies have used the Limola language as the main data source, but the Limola language has never been connected to regional variations or language maps. This condition makes this study new in addition to increasing the number of publications on the Limola language.

On the other hand, the novelty of the research can also be seen from the research aspects related to language variation. This is because language variation can be related to dialectology and comparative history (Gobel, 2018). However, previous research here focuses more on language variations associated with dialectology, which includes dialectometric calculations and language maps. Some previous research related to language variations in Indonesia is the Lasalimu-Kamaru language (Firman, 2019), Madurese language (Astuti, Laksono & Sodiq, 2021), Minangkabau language (Ariesty, Nadra, and Noviatri, 2022), Wakatobi language (Putra & Taembo, 2023), and Duano language (Rozelin, Zurnelli, and Fauzan, 2024). Several previous studies only conducted dialectometric calculations without making a language map. This makes the results of the dialectometric calculations less clearly described. This is different if the study also displays language boundaries in the form of isogloss lines in the language map, so that the geographical conditions of the area being studied can be clear. Several studies that include language boundaries in their language maps, such as research on language variations in Depok City (Munawarah & Datang, 2019), Mentawai Island Regency (Budiono, Novita & Syarfina, 2023), Asmat Regency (Budiono, 2021), and Yahukimo Regency (Harimansyah, Syarfina & Budiono, 2023). From several previous studies, it can also be seen that this study has novelty in increasing the number of language maps in Indonesia.

Method

This research method uses a mixed sequential explanatory method. This is because this study first conducts quantitative dialectometric calculations to identify how big the regional variation differences. After that, the study continued by analyzing the results of the dialectometric calculations and developing them into a language map, which then explains them in more detail qualitatively. This is in accordance with Creswell & Creswell (2018), which explains that the explanatory sequential mixed method is a method that conducts quantitative research, analyses the results, and then develops the results to explain them in more detail using qualitative methods.

Informants

This study uses research instruments that refer to NORMs introduced by Chambers & Trudgill (2004). NORMs itself is an acronym for nonmobile, older, rural, and male. This refers to the criteria for informants in the selected dialectology, namely, informants who rarely far travel, are old, live in villages, and are male. Informants who rarely travel far are expected not to have language contact with other languages, so that their language use can still be said to be original. These old informants are around >50 years old because that age is considered to have a level of language maturity and have more mastery of even complex vocabulary. Informants who live in villages mean that the informant does not move from place to place, so that their language use is identical to the village. The criteria for informants selected in this study are also male. This is because men have a wider range of language use than women, so their language mastery is considered better.

Instruments

This study used a questionnaire in the form of 400 vocabulary words, consisting of 200 basic Swadesh vocabulary words and 200 cultural vocabulary words. In the cultural vocabulary, there are body part vocabulary, kinship vocabulary, movement and work vocabulary, and task vocabulary (Lauder, 2007). This questionnaire is also equated with the language mapping instrument of the National Agency for Language Development and Cultivation (2019). This is because this study has one of the objectives to empirically correct the name of the Lemolang language to Limola so that it requires a common instrument with the National Agency for Language

Development and Cultivation under the authority of the Ministry of Primary and Secondary Education. This is in accordance with Macaulay (2018) which states that research instruments are adjusted between objectives and methods so that research boundaries become clearer and more focused.

Data collection

According to Nerbonne (2018), data collection techniques in the field of dialectology can be in the form of interviews and written surveys. The difference between the two is that language speakers do not need to have reading and writing skills in interviews, while written surveys require language speakers to be able to read and write to fill out the survey. In this case, this study chose to use data collection techniques in the form of interviews rather than written surveys. This is based on interviews that guarantee more face-to-face interaction between the interviewer and the informant (Lauder, 2007). This allows the interviewer to observe details of pronunciation that are difficult to notice in audio recordings alone. In addition, face-to-face interviews can also pick up subtle signals that may indicate how comfortable the informants are with a particular formulation.

Data analysis

Data analysis in this study uses dialectometric calculations and dialect map making. These dialectometric calculations are based on Gobel (2018) in the process of dialectometric calculations and Lauder (2007) in the category of dialectometric calculation results. Meanwhile, the creation of a language map refers to Rabanus (2018) in the type of language map display that will be generated and Ayatrohaedi (2002) in the steps of making a language map. In this case, the dialectometric calculation adopts the calculation from Seguy. The formula proposed by Seguy is as follows.

$$\frac{(S \times 100)}{n} = d\%$$

Information:

s = number of differences with other observation points
n = number of maps compared
d = vocabulary distance in percentage

From the formula, the results of dialectometric calculations are divided into several categories. Percentage results below 20% indicate a category of no language differences. Percentage results of 21—30% indicate a category of speech differences. Percentage results of 31—50% indicate a category of subdialect differences. Percentage results of 51—80% indicate a category of dialect differences. Percentage results above 80% indicate language differences. Several categories of dialectometric calculation results can represent languages in the world. However, Lauder proposed a category of dialectometric calculation results that is different from Seguy (Ayatrohaedi, 2002). This is because the value of the results of the dialectometric calculations from Seguy is less appropriate to the complex linguistic conditions in Indonesia. This condition indicates that the results of the dialectometric calculation from Seguy can used for languages in the world in general. In contrast, the results of the Lauder calculations are used for languages in Indonesia.

The difference lies only in the category of dialectometric calculation results. Meanwhile, the formula and method of calculating dialectometric are still the same. According to Lauder, the percentage results of below 30% indicate a category of no language differences. Percentage results of 31—40% indicate a category of speech differences. Percentage results 41—50% indicates a category of subdialect differences. The percentage result of 51—70% indicates a category of dialect differences. The percentage result of above 70% indicates a category of different languages (Ayatrohaedi, 2002). From the results of the dialectometric calculations proposed by Lauder, there is a 10% difference in each category of the results of the dialectometric calculations. This is based in the level of mobility in Indonesia which has started to be high and the access to transportation which is also more abundant and easier so that the categories of the results of the dialectometric calculations from Seguy are considered no longer suitable for the situation and linguistic conditions in Indonesia. These conditions make this study choose the strategy of the results of the dialectometric calculations from Lauder for data analysis.

Dialectometric Calculations

Before displaying the results of the dialectometric calculations, the observation areas in this study need to be known first. According to Sassa Village Government (2021), Sassa Village has eleven hamlets consisting of (1) Sassa Hamlet, (2) Makumpa Hamlet, (3) Kumbari Hamlet, (4) Tanah Merah Hamlet, (5) Pulao Hamlet, (6) Sabbang Loang Hamlet, (7) Waringin Sari Hamlet, (8) Salu Langgara Hamlet, (9) Sedayu Hamlet, (10) Benteng To Barani Hamlet, and (11) Selaparang Hamlet. Due to regional variations at the village level, the observation points are within the hamlet scope. The hamlets in Sassa Village have experienced development because of the many immigrants from the transmigration program in the past. The people in Sassa and Makumpa Hamlets claim to use the Limola languages. The people in Kumbari and Selaparang Hamlets claim to use the Rampi language. The people in Waringin Sari Hamlet claim to use Javanese. The people in Sedayu, Benteng to Barani, and Selaparang Hamlets claim to use the Lombok language or known as Sasak language. The people in Salu Langgara, Sabbang Loang, and Tanah Merah hamlets claim to use the Tae language. However, the recognition of the use of these languages has never been compared linguistically. This makes this study compare the recognition of these languages by comparing vocabulary lexically. This is because community recognition with linguistic evidence often has different results (Budiono & Munawarah, 2015). The language recognition of the community in this study is called isolex. When comparing isolex's in dialectometric calculations, only adjacent observation points are compared with the assumption that they have had language contact. Meanwhile, distant observation points are not compared because they may not have had language contact. The following are the results of dialectometric calculations in Sassa Village.

Table 1. Dialectometric calculations in Sassa Village

Comparison	Area 1	Isolex	Area 2	Isolex	Percentage	Category
1/2	Sassa	Limola	Makumpa	Limola	2.75%	No Different Language
1/3	Sassa	Limola	Kumbari	Rampi	82.25%	Different Language
1/5	Sassa	Limola	Pulao	Rampi	79%	Different Language
2/3	Makumpa	Limola	Kumbari	Rampi	81.75%	Different Language
2/4	Makumpa	Limola	Tanah Merah	Tae	71.50%	Different Language
2/7	Makumpa	Limola	Waringin Sari	Jawa	93.25%	Different Language
3/4	Kumbari	Rampi	Tanah Merah	Tae	88.50%	Different Language
3/6	Kumbari	Rampi	Sabbang Loang	Tae	88.25%	Different Language
4/6	Tanah Merah	Tae	Sabbang Loang	Tae	2.25%	No Different Language
4/8	Tanah Merah	Tae	Salu Langgara	Tae	1.25%	No Different Language
5/7	Pulao	Rampi	Waringin Sari	Jawa	96.50%	Different Language
5/9	Pulao	Rampi	Sedayu	Sasak	94.75%	Different Language
5/10	Pulao	Rampi	Benteng To Barani	Sasak	94.50%	Different Language
6/8	Sabbang Loang	Tae	Salu Langgara	Tae	1%	No Different Language
7/9	Waringin Sari	Jawa	Sedayu	Sasak	82.75%	Different Language
7/11	Waringin Sari	Jawa	Salaparang	Sasak	81.50%	Different Language
9/10	Sedayu	Sasak	Benteng To Barani	Sasak	25.25%	No Different Language
9/11	Sedayu	Sasak	Salaparang	Sasak	10%	No Different Language
10/11	Benteng To Barani	Sasak	Salaparang	Sasak	20.50%	No Different Language

From the dialectometric calculation results above, Sassa Village has five language variations from 11 observation points that have been compared lexically. The five languages are Limola, Tae, Rampi, Javanese, and Sasak. In this case, the Limola isolex is identified as a language that is different from other isolex's because it has a dialectometric calculation result of above 70% with the Rampi, Tae, and Javanese isolex's. The Limola isolex in Sassa Hamlet has dialectometric calculation results of 82.25% with the Rampi isolex in Kumbari Hamlet, 79% with Pulao Hamlet, and 81.75% with Kumbari Hamlet. In addition, the Limola isolex in Makumpa Hamlet has a dialectometric calculation result of 81.75% with the Rampi isolex in Kumbari Hamlet, 71.50% with the Tae isolex in Tanah Merah Hamlet, and 93.25% with the Javanese isolex in Waringin Sari Hamlet. Meanwhile,

the Limola isolex in Sassa Hamlet has a dialectometric calculation result of 2.75% with fellow Limola isolex's in Makumpa Hamlet. These results indicate that the Limola isolex identified as a different language does not have a dialect. This is because the language use in Sassa and Makumpa Hamlets does not differ based on the dialectometric calculations results.

Besides that, the Rampi isolex is identified as a language that is different from other isolex's because it has a dialectometric calculation result of above 70% with Limola, Tae, Javanese, and Sasak isolex's. The Limola isolex in Sassa Hamlet has a dialectometric calculation result of 82.25% with the Rampi isolex in Kumbari Hamlet, and 79% in Pulao Hamlet. A similar condition is also seen in the Limola isolex in Makumpa Hamlet which has a dialectometric calculation result of 81.75% with the Rampi isolex in Kumbari Hamlet. On the other hand, the Rampi isolex in Kumbari Hamlet has a dialectometric calculation result of 88.50% with the Tae isolex in Tanah Merah Hamlet and 88.25% in Sabbang Loang Hamlet. In fact, a higher percentage difference is seen in the comparison of the Rampi isolex with the Javanese and Sasak isolex's. The Rampi isolex in Pulao Hamlet has a dialectometric calculation result of 96.50% with the Javanese isolex in Waringin Sari Hamlet, 94.75% with the Sasak isolex in Sedayu Hamlet, and 94.50% with the Sasak isolex in Benteng to Barani Hamlet. In this case, the Rampi isolex is not compared with other Rampi isolex's like other isolex's. This makes the number of variations of the Rampi isolex unknown.

Furthermore, the Tae isolex is identified as a language that is different from other isolex's because it has a dialectometric calculation result of >70% with the Limola and Rampi isolex's. The Tae isolex in Tanah Merah Hamlet has a dialectometric calculation result of 71.50% with the Limola isolex in Makumpa Hamlet and 88.50% with the Rampi isolex in Kumbari Hamlet. The Tae isolex in Sabbang Loang has a dialectometric calculation result of 88.25% with the Rampi isolex in Kumbari Hamlet. On the other hand, Tae isolex, which is identified as a language that is different from other isolex's, also has no differences from other Tae isolex's. This can be seen from the Tae isolex in Sabbang Loang Hamlet which has a dialectometric calculation result of 2.25% with fellow Tae isolex's in Tanah Merah Hamlet and 1% with Salu Langgara Hamlet. The same thing is also seen with the Tae isolex in Tanah Merah which has a dialectometric calculation result of 1.25% with the Tae isolex in Salu Langgara Hamlet. This condition indicates that the Tae isolex in Tanah Merah, Sabbang Loang, and Salu Langgara Hamlets does not have a language difference. This is because the dialectometric calculation result is <30% so it is categorized as the same language or there is no language difference.

Additionally, the Javanese isolex is identified as a language that is different from other isolex's because it has a dialectometric calculation result of >80% with the Limola, Rampi, and Sasak isolex's. The Javanese isolex in Waringin Sari Hamlet has a dialectometric calculation result of 93.25% with the Limola isolex in Makumpa Hamlet, 96.50% with the Rampi isolex in Pulao Hamlet, 82.75% with the Sasak isolex in Sedayu Hamlet, and 81.50% with the Sasak isolex in Salaparang Hamlet. From the results of the dialectometric calculations, the Javanese isolex in Waringin Sari Hamlet is not compared with the Tae isolex. This is because this study only compares isolex's with adjacent observation points so that there are no Javanese isolex's that are close to the Tae isolex in Sassa Village. In addition, the results of the dialectometric calculations of the Javanese isolex with other isolex's also show that the Javanese isolex has a higher percentage of differences of >90% with the Limola and Rampi isolex's as native isolex's of Sulawesi. The condition is different from the percentage between the Javanese isolex and the Sasak isolex which is only >80% as fellow immigrant isolex's in Sassa Village.

Not only that, but Sasak also isolex is also identified as a language that is different from other isolex's because it has a dialectometric calculation result of >80% with the Rampi and Javanese isolex's. The Sasak isolex in Sedayu Hamlet has a dialectometric calculation result of 94.75% with the Rampi isolex in Pulao Hamlet and 82.75% with the Javanese isolex in Waringin Sari Hamlet. The Sasak isolex in Benteng to Barani Hamlet has a dialectometric calculation result of 94.50% compared to the Rampi isolex in Pulao Hamlet. The Sasak isolex in Salaparang Hamlet has a dialectometric calculation result of 81.50% with the Javanese isolex in Waringin Sari Hamlet. However, the Sasak isolex has three observation points in hamlets, namely Sedayu Hamlet, Benteng to Barani, and Selaparang. From three hamlets, the Sasak isolex has no variation in Sassa Village. This is because all three have dialectometric calculation results of <30%. The Sasak isolex in Sedayu Hamlet has a dialectometric calculation result of 25.25% with the Sasak isolex in Benteng Tobarani Hamlet and 10% with the Sasak isolex in Salaparang Hamlet. The Sasak isolex in Benteng Tobarani Hamlet has a dialectometric calculation result of 20.50% compared to the Sasak isolex in Selaparang Hamlet. This condition

is not surprising because the speakers of the Sasak isolex in Sedayu Hamlet, Benteng to Barani, and Selaparang came from the same area before participating in the transmigration program so that the speakers of the Sasak isolex in the three hamlets do not have differences in language or dialect.

Language map in Sassa Village

After the dialectometric calculations were carried out, the next stage in this study was to make a language map. This is important because not everyone can read and understand the results of the dialectometric calculations based on the percentage of lexical differences. In addition, a language map was also created to show language boundaries so that regional variations in Sassa Village could be more easily understood by many people, especially the people in Sassa Village itself. According to Lauder (2007), the creation of a language map must pay attention to its basic criteria. Some basic criteria for making a map consist of simple, clear, including geographical features, and including scale and compass points. The creation of this language map is based on the results of dialectometric calculations so that the language boundaries are clear, marked by the presence of isogloss lines. National Agency for Language Development and Cultivation (2018), making a language map has steps consisting of making (1) a display map, (2) a numbered map, (3) a triangle map of observation points, and (4) bundles of isogloss maps based on dialectometric calculations.

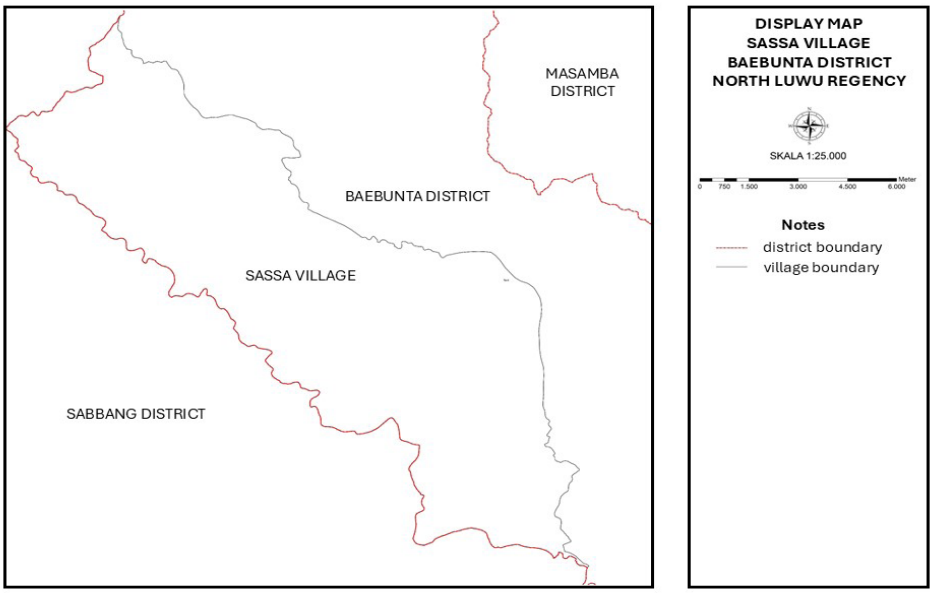

Figure 3. Display Map of Sassa Village

The creation of the display map in this study required assistance from the Geospatial Information Agency so that the map has a scale size, wind direction, and legend. This is intended to make it easier for researchers to perform geographic visualization. In addition, the display map created by the Geospatial Information Agency also complies with the basic criteria of maps in general, so that it is easier to understand. The display map can be seen in Figure 3. After that, this study provides numbers for observation points. This numbering is based on Ayatrohaedi (2002) which explains that map numbering patterns can be divided into six types. The numbering patterns are (1) from left to right or west to east and vice versa, (2) from top to bottom or north to south and vice versa, (3) zigzag from left to right and vice versa, (4) zigzag from top to bottom and vice versa, (5) circular from the outside to the inside, and (6) circular from the inside to the outside. In this case, the determination of the map numbering pattern is based on the first observation point which is the old area in the observation area. In this study, the first numbering at the observation point is in Dusun Sassa. This makes the numbering pattern use a circular type from the inside to the outside or circular clockwise. The numbered map can be seen in Figure 4.

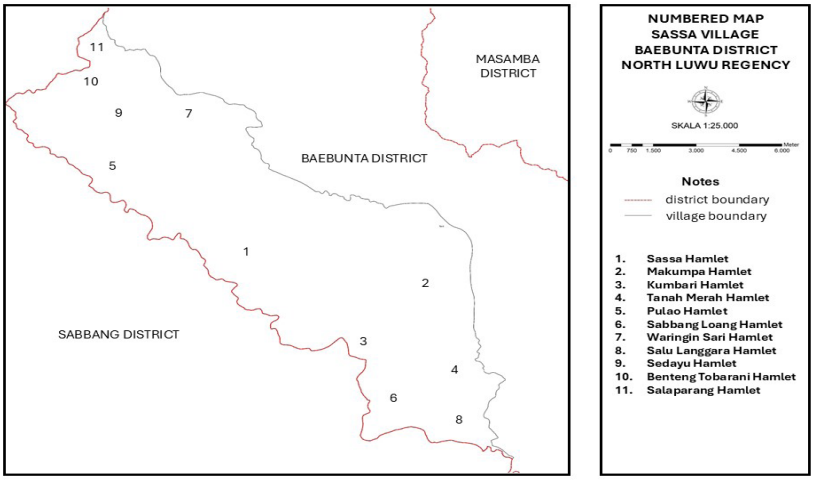

Figure 4. Numbered Map of Sassa Village

Next, the triangle map of observation points is made by drawing lines between adjacent observation points only. This is intended to display a visualization of the comparison of observation points in dialectometric calculations. Only observation points that are adjacent and form a triangle will be compared in the lexical dialectometric calculation. This has an impact on not all observation points being compared, especially if the distance is far because it is certain that there is no language contact so there is no need to compare them. The triangle map of observation points can be seen in Figure 5. From this triangle map of observation points, isogloss and isophone lines are drawn according to the results of the lexical dialectometric calculation. Isogloss and isophone lines in the triangle map of observation points can be seen in Figure 6 and isogloss and isophone lines without the triangle map of observation points can be seen in Figure 7. Only bundles of isogloss are ultimately displayed on the map as language boundaries, while isophone lines are not displayed on the map. Isogloss lines are taken from a comparison of dialectometric calculation results >70% because these results indicate language differences. Bundles of isogloss map based on dialectometric calculation can be seen in Figure 8.

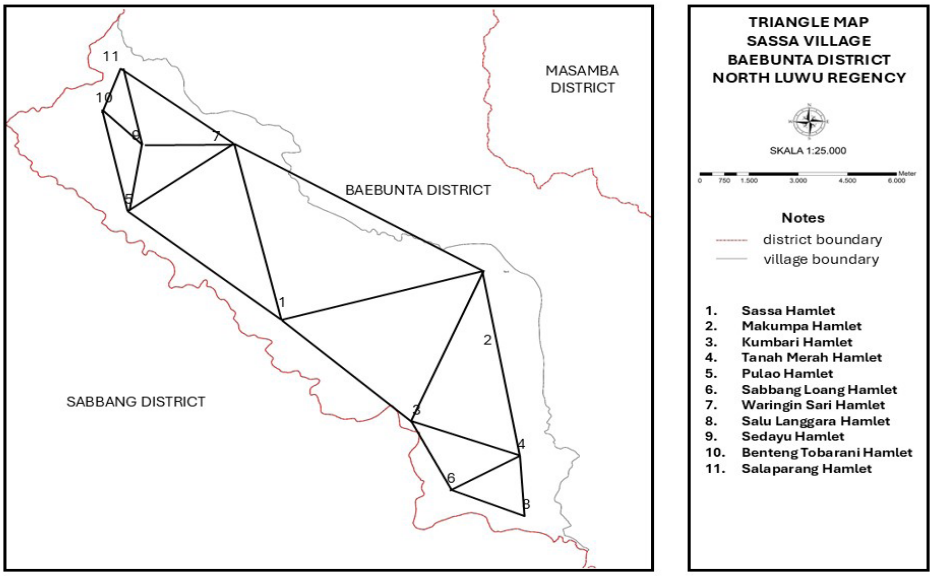

Figure 5. Triangle map of observation points in Sassa Village

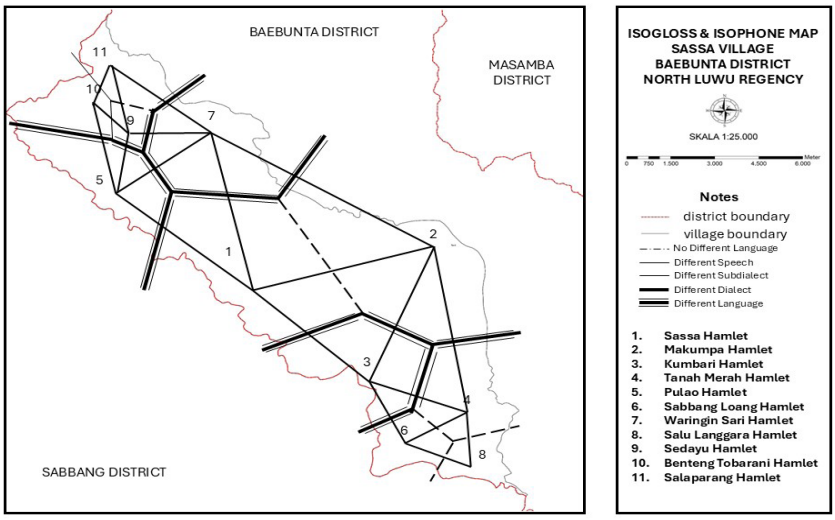

Figure 6. Isogloss and isophone lines in the triangle map of observation points

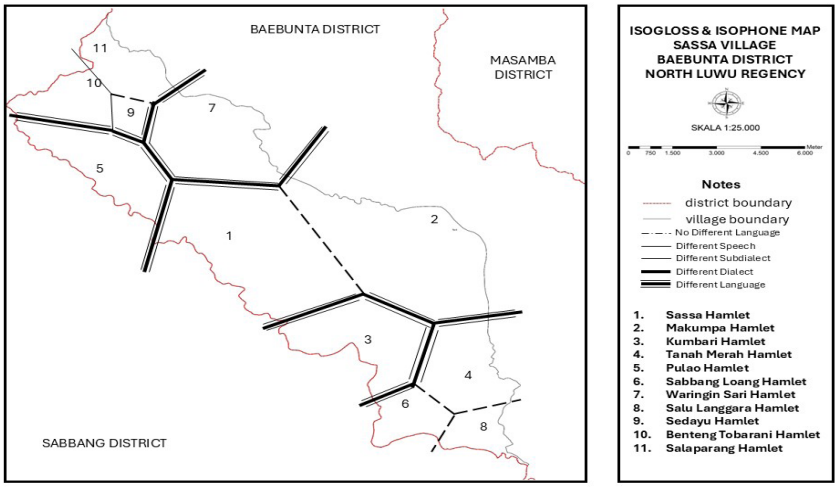

Figure 7. Isogloss and isophone lines without triangle map of observation points

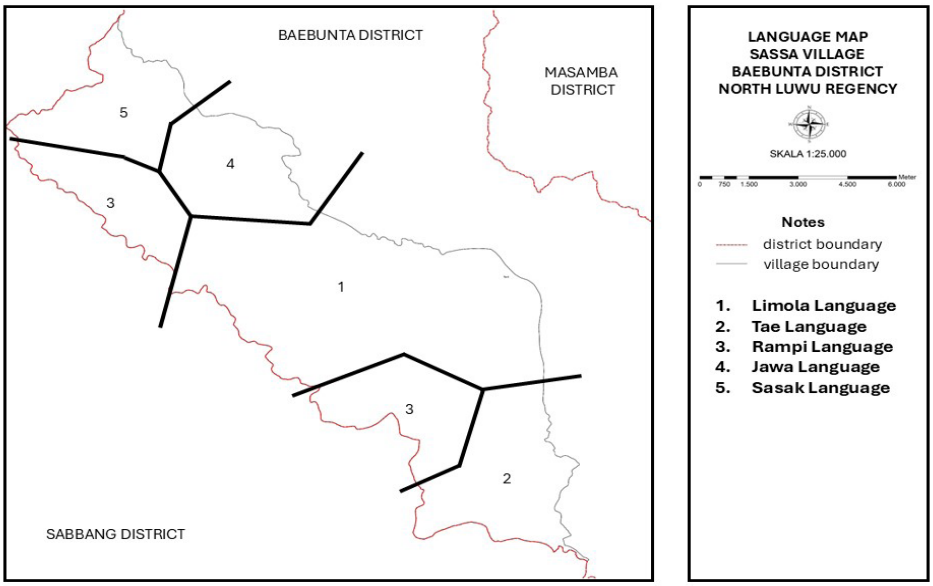

Figure 8. Language map based on dialectometric calculation

Naming of languages in Sassa Village

The names of isolex's that have been calculated by dialectometric with different language categories can be called identified languages. However, the name of this language should not be arbitrary. This is because the naming of a language has several criteria so that the naming of the language can be accepted. According to the National Agency for Language Development and Cultivation (2018), naming languages can be done by adjusting several criteria. First, language naming follows the conventions used in linguistic literature. Second, the naming of the language is adjusted to the suggestions of the speakers of the language. Third, language naming is adjusted to the distinguishing sounds that appear. Fourth, language naming is adjusted to ethnic names. Fifth, the name of the language is adjusted to the name of the place where the language is spoken. Naming a language must conform to several of these criteria, although in practice naming can also be mutually agreed upon between linguists and language speakers. This is so that the naming of the language by linguists can be the same as the naming of the language by speakers of that language.

From the results of dialectometric calculations and language maps in this study, Sassa Village has five languages, namely Limola, Tae, Rampi, Javanese, and Sasak. Some of the names of these languages have several differences, both differences in naming from linguistic literature and from the speakers of the language themselves. Some languages that have different names are Limola, Tae, and Sasak. In this case, the National Agency for Language Development and Cultivation (2019) mentions the Lemolang language in its language map. This naming is different from Eberhard et al. (2023) who mentions the Limola language and not the Lemolang language. In his explanation, the name Lemolang is mentioned as an alternative name for the Limola language. This makes this study try to find out the origin of the alternative name. Based on the confession of the To Limola community, the name Lemolang is the name of the language given by Tae language speakers for the Limola language. Meanwhile, the To Limola community itself still calls its language the Limola language. This makes the name of the Lemolang language by the National Agency for Language Development and Cultivation (2019) unacceptable and needs to be changed. The correct name for the language is the Limola language according to the criteria of the prevalence of linguistic literature from Eberhard et al. (2023), the suggestions of the speakers of their own language, and according to the ethnic name.

Different conditions exist in the differences in the names of the Tae languages. The difference here is not a difference in name but a difference in language category. What is meant is Eberhard et al. (2023) classifies Tae into a different language category from Toraja. In his explanation, the Tae language referred to here is the language used in North Luwu and East Luwu Regencies. The Tae language has Rongkong, Bone-Bone, and Bua dialects. However, the lexical similarity between Tae and Toraja Sa'dan is 82%. The large number of lexical similarities should make the two still be categorized as not different languages. However, Eberhard et al. still distinguishes the two as Tae and Toraja Sa'dan. This classification is different from the National Agency for Language Development and Cultivation (2019) which classifies Tae as a dialect of the Toraja language. In his explanation, the Tae dialect is spoken in Luwu and North Luwu Regencies. The differences between these two categories make it necessary to conduct a mapping study of the Toraja and Tae languages to be able to determine whether they are classified as two different languages or two different dialects. This is because Eberhard et al. (2023) and National Agency for Language Development and Cultivation (2019) have not compared the Toraja or Tae language with the Limola language. This condition makes the results of the dialectometric calculations in this study categorize Tae as a language that is different from other languages in Sassa Village.

On the other hand, there are also differences in naming in the Sasak language. The differences here lead to the recognition of the language speakers themselves with linguistic literature. Language speakers in Dusun Sedayu, Benteng to Barani, and Selaparang claim to use the Lombok language. There is no Lombok language in linguistic literature. In this case, Lombok refers to Lombok Island or administratively known as the Province of West Nusa Tenggara. This is because the language speakers who are informants in this study are the second or third descendants of transmigrants from Lombok Island. This condition means that they have never returned to their hometowns so that they do not know for sure the name of the language or its area of origin. With this reality, this study tries to find out the name of the language based on data from the answers from informants which are compared lexically with other data. Based on the lexical data provided by informants in Dusun Sedayu, Benteng to Barani, and Selaparang, the language used is more directed towards the Sasak language. This is because the language speakers explain that the language they use is included in the majority language

in Lombok. This makes the researcher assume that the language in question is Sasak because Sasak dominates Lombok Island. In addition, the name of Sasak is also based on the uniqueness of the name of one of the informants who has the title, Lalu. The title is identical to the title of the Sasak society. Thus, in this study it is more appropriate to call it Sasak than Lombok according to the speaker's confession.

Conclusion

Based on the explanation in the previous section, it can be concluded that Sassa Village has five language variations, namely Limola, Tae, Rampi, Javanese, and Sasak. These language variations are based on dialectometric calculations of <70% inter-isolect lexically. With these results, the Limola language, which is the local language, is only found in the Sassa and Makumpa Hamlets out of a total of eleven hamlets in Sassa Village. This confirms that the Limola language can be said to be a minority language in Sassa Village. On the other hand, Sassa Village is dominated by immigrant languages such as Tae, Rampi, Javanese, and Sasak. In this case, Tae speakers come from Rongkong District in North Luwu Regency. Rampi speakers come from Rampi District in North Luwu Regency. Javanese speakers come from East Java Province and Sasak speakers come from West Nusa Tenggara Province. The many language variations in Sassa Village are due to the presence of immigrants through the transmigration program.

Not only that, some of the names of these languages have several differences, both differences in naming from linguistic literature and the speakers of the language themselves. Some languages that have different names are Limola, Tae, and Sasak. In this case, the Limola language has a different name from the term Lemolang. Based on the recognition of the To Limola community, the name Lemolang is the name given by Tae speakers for the Limola language. Meanwhile, the To Limola community itself still calls its language Limola. In addition, the Tae language has a different status category between different languages or dialects of the Toraja language. The difference between these two categories makes it necessary to conduct a study on mapping the Toraja and Tae languages. However, this study still categorizes them as different languages based on the recognition of the speakers. Furthermore, the Sasak language has a different name from the term Lombok. In fact, the Lombok language never existed so that the Sasak language is more suitable as the name of the language in Dusun Sedayu, Benteng to Barani, and Selaparang

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Conflicts of Interest
The authors declare no conflict of interest.

Disclaimer Statement
The research presented in this article is original work and is not part of a thesis submitted for any academic degree.

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All authors declare that they have contributed to the manuscripts as follows: Satwiko Budiono is the main contributor in the discussion section, Restu Sukesti is the main contributor in literature review, Selly Rizki Yanita is the co-contributor in method section, Taufan Jaya is the co-contributor in introduction sections, and Dewi Khairiah is the co-contributor in result section. All authors agree and approve the final version of the manuscript.

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