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Between Awareness and Practice: Revitalization of the Tountemboan Language among the Younger Generation in Tompaso Dua Village, Minahasa

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ABSTRACT

This study aims to analyze the revitalization of the Tountemboan language among the younger generation in Tompaso Dua Village, West Tompaso District, Minahasa Regency, by examining language use dynamics, cultural awareness, and intergenerational transmission practices. A qualitative approach was employed, utilizing data collection techniques such as observation, interviews, and documentation. Informants included young people, community leaders, village officials, and teachers. Data analysis involved data reduction, data presentation, and conclusion drawing and verification. The findings indicate that the use of the Tountemboan language in the daily lives of the younger generation is increasingly limited, while Manado Malay is more dominant in social interactions. Language transmission within families is inconsistent, as some parents use Tountemboan only for simple expressions or commands. Nevertheless, the younger generation and the community recognize that the Tountemboan language is an integral part of the cultural heritage and identity of the Minahasa people. Revitalization efforts are supported through local content instruction in schools, the practice of using the language within families, and the involvement of the community and village government. The study concludes that Tountemboan language revitalization faces a gap between cultural awareness and actual language usage. Therefore, synergy among families, schools, the community, and the village government is essential to strengthen intergenerational transmission and expand the scope of language use in daily life.

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INTRODUCTION

Regional languages are a vital part of cultural heritage, playing a role in shaping collective identity, preserving social memory, and transmitting knowledge across generations. The existence of a language is linked not only to an individual's ability to convey messages but also to the continuity of social and cultural practices within a community. Through language, societies pass down local knowledge, values, norms, historical experiences, and ways of understanding their social environment. Consequently, the decline in the use of regional languages cannot be viewed merely as a change in communication tools; it is also an issue concerning cultural sustainability and the reproduction of social identity. UNESCO identifies intergenerational language transmission as a key factor in assessing language vitality (UNESCO Ad Hoc Expert Group on Endangered Languages, 2003). A language faces challenges regarding its sustainability when its use becomes increasingly confined to specific domains and is no longer consistently passed on to the next generation. This perspective underscores that the mere existence of a language in documentation or through symbolic recognition does not necessarily guarantee its survival if it is not employed in everyday communication.

In Indonesia, the issue of regional language sustainability is highly relevant, as linguistic diversity coexists with the use of Indonesian as the national language and the medium of instruction in various formal domains. Indonesian serves a vital function as a means of cross-group communication, education, and social participation. However, shifts in language choice within families, social circles, and educational settings can impact the scope of regional language use. Research by Pramuniati et al. on intergenerational language shift in North Sumatra demonstrates that parents' language choices in daily communication are linked to their children's tendency to use Indonesian (Pramuniati et al., 2025). The findings indicate that language shift is not solely the result of the younger generation's attitudes but is also linked to family communication habits and educational orientations. Consequently, efforts to preserve regional languages need to take into account the interplay between language choice, the social environment, and the process of intergenerational transmission.

Language shift can be understood as a change in language usage patterns where a community increasingly relies on another language within communication domains previously occupied by the local language. Fishman emphasizes the importance of continued language use within families and communities as part of efforts to reverse language shift (Fishman, 1991). From this perspective, revitalization cannot be achieved merely through recognizing a language as a symbol of identity or through fleeting ceremonial activities. Revitalization requires genuine spaces for language use, learning opportunities, the involvement of older speakers, and the integration of the language into intergenerational interactions. Grenoble and Whaley also emphasize the importance of considering social and institutional conditions as well as community needs when designing revitalization programs (Grenoble & Whaley, 2006). Revitalization approaches cannot be standardized, as each community possesses distinct linguistic histories, interaction patterns, resources, and challenges. Therefore, understanding the experiences of the local community is a crucial step before formulating revitalization strategies tailored to their needs.

In sociological study, language use occurs through processes of socialization, social interaction, and the formation of habits within various life environments. The family serves as the primary setting where a child is introduced to language through conversations, greetings, instructions, stories, and daily activities. When a regional language is no longer used consistently by parents, a child's opportunity to develop active language proficiency may diminish. Similarly, research on family language policy specifically within multilingual Javanese families highlights the critical role of parental attitudes and language-use practices at home in the maintenance of a language (Fitriati, 2023; Smith-Hefner, 2009). A similar finding was observed by Pramuniati et al., who showed that the language use of parents is related to the language choices of their children (Pramuniati et al., 2025; Sagimin, 2020; Sulistiyono, 2025). Both studies reinforce the view that language sustainability is determined not only by an individual's knowledge of vocabulary but also by communication habits established and maintained within family life.

Beyond the family, schools and social circles play a role in shaping opportunities for the younger generation to use regional languages. Formal education offers a structured learning environment, whereas social activities allow the language to be practiced within more natural communicative contexts. However, the inclusion of regional language instruction in schools does not automatically guarantee its use in daily life. Skills acquired through formal education require support from the family and community to evolve into a communicative habit. Research by Mukhamdanah et al. on language use and the attitudes of young speakers of Skou, Tabla, and Biak in Jayapura highlights the significant link between language usage, the attitudes of the younger generation, and the weakening of intergenerational transmission amidst language change (Mukhamdanah et al., 2025), The same applies to other writings that examine the shift in the use of regional languages among the younger generation (Ulfayanti & Aini, 2026). These findings indicate that revitalization efforts

must consider not only language proficiency but also the attitudes of speakers and the social domains in which the language is used. Consequently, families, schools, peer groups, communities, and local governments should be understood as interconnected elements that shape the sustainability of regional languages.

Shifts in communication patterns in the digital era present both challenges and opportunities for language revitalization. Reduced face-to-face interaction in certain contexts can limit opportunities for the younger generation to practice using regional languages with older speakers. However, digital media can be leveraged to expand language exposure through short videos, oral storytelling, recorded conversations, digital dictionaries, and community-developed creative content. Romaine notes that planning for language sustainability must take into account the social and ideological conditions that influence language use (Romaine, 2006). Meanwhile, the Language Development and Cultivation Agency identifies the family, school, and community as key domains for the revitalization of regional languages in Indonesia (Badan Pengembangan dan Pembinaan Bahasa, 2021; Nasrullah, 2024; Nasrullah et al., 2024). This approach demonstrates that revitalization should not be confined to a single institution but needs to link learning, communication practices, and social support in a sustainable manner. Furthermore, the use of technology should be directed toward expanding language usage, rather than merely producing documentation detached from the community's daily practices.

This situation is relevant to the presence of the Tountemboan language in Minahasa, North Sulawesi. Tountemboan is a regional language spoken by the Minahasan people and forms part of their linguistic heritage and local cultural identity. The thesis upon which this article is based describes Tompaso Dua Village located in the Tompaso Barat District of Minahasa Regency as an area with historical and social ties to the Tountemboan-speaking community. However, the use of the language in the daily lives of the younger generation is reportedly becoming increasingly limited. Manado Malay is the dominant language for everyday interaction, whereas Tountemboan tends to be used only in specific contexts, such as when communicating with elders or within the family circle. While some young people still recognize certain vocabulary or understand specific utterances, their ability to respond and actively use the language has not always developed sufficiently. These findings highlight the distinction between passive language recognition and the use of the language as a medium for daily communication.

This issue becomes more complex when considered in the family environment. Based on the research results in the thesis, the use of the Tountemboan language by parents is still found, but it does not occur consistently. In some situations, parents adapt the language used to the child's abilities so that communication takes place more often in Manadonese Malay. This adjustment can be understood as a practical choice to maintain smooth communication, but at the same time has the potential to reduce the opportunity for the younger generation to learn and actively use the Tountemboan language. This situation shows that the weakening of language transmission is not always caused by open rejection of regional languages. Rather, shifts can occur through repeated communication decisions, family habits, and changes in interaction patterns. In this case, the main issue is not just whether the younger generation considers the Tountemboan language important, but whether this recognition has the space and opportunity to be realized in practice.

On the other hand, research findings indicate that an awareness of the importance of preserving the Tountemboan language persists among the younger generation and the broader community. The local language is understood as a component of cultural identity that must be passed on to future generations. Various initiatives have been identified, including the introduction of the local language through the "local content" curriculum in elementary schools. Furthermore, informants have proposed strengthening the role of the family, implementing language-learning activities,

organizing cultural events, and securing support from the village government. Nevertheless, these efforts have yet to coalesce into a fully structured and sustainable revitalization system. Language learning within the family remains largely informal, while the programs proposed at the village level cannot yet be considered established or proven effective. Consequently, the situation in Tompaso Dua Village points to a more fundamental issue than a mere lack of cultural awareness: the absence of a robust connection between awareness, communication habits, learning opportunities, and institutional support.

Several previous studies have addressed the maintenance of the Tountemboan language, particularly through family communication. Research by Muaja, Tangkudung, and Harilama on the role of family communication in preserving the Tountemboan language in Touure Village highlights language use within the family environment, as well as the community's tendency to use Manado Malay or Indonesian (Muaja et al., 2021). The research by Rincap, Kawengian, and Boham on parent-child communication involving the use of the Tountemboan language in Kanonang I Village also identifies the family as a crucial space in the process of language transmission (Rincap et al., 2017). Both studies provide a contextual basis indicating that language use in parent-child relationships is a crucial factor in the sustainability of the Tountemboan language. However, research in Tompaso Dua Village needs to focus on a more specific issue: the relationship between the younger generation's awareness of the importance of the regional language and their actual usage of it in daily life, while taking into account the roles of family, school, social circles, and village government support.

The gap this article seeks to address lies in the need to understand language revitalization as a social process that does not always align with cultural awareness. Younger generations may acknowledge the Tountemboan language as part of their identity, yet they continue to use Manado Malay more frequently due to established communication habits and their social environment. Families may express support for language preservation, but they do not always ensure its consistent use in daily life. Schools may offer instruction in the regional language, but practices outside the classroom still require support from the broader social environment. Consequently, this article frames the decline in language use not merely as a linguistic issue, but as a matter concerning the relationship between acknowledged values and actual behavior. This perspective allows for the analysis of revitalization as a process involving habits, social interactions, the transmission of culture, and institutional support.

Based on the foregoing, this study aims to analyze the gap between awareness and actual usage of the Tountemboan language among the younger generation in Tompaso Dua Village, Minahasa, and to identify the roles of family, schools, the social environment, and the village government in supporting language revitalization. The article contributes by highlighting the relationship between cultural identity awareness and daily communication practices as a sociological issue within regional language revitalization. By taking local experiences as its analytical starting point, this study seeks to enrich the discourse on intergenerational language transmission and provide an empirical basis for developing revitalization efforts that are more contextual, participatory, and sustainable

METHOD

This study employs a qualitative approach (Creswell & Clark, 2011) this study aims to understand the use of the Tountemboan language, the awareness among the younger generation regarding the importance of the regional language, and efforts toward its revitalization within the community's social life. The research was conducted in Tompaso Dua Village, Tompaso Barat District, Minahasa Regency. The research subjects include the younger generation, the local community, and village government officials all of whom are involved in the use and preservation of the

Tountemboan language. The research data consist of both primary and secondary sources. Primary data were gathered through observations of language use in daily activities, as well as interviews with the younger generation, community members, and village officials to explore their experiences, perspectives, and efforts toward preserving the Tountemboan language. Secondary data were obtained from documentation, books, articles, reports, and other relevant written sources. Field documentation including photographs, audio recordings, and videos—served as supporting data. Data analysis was performed qualitatively using the interactive model developed by Miles and Huberman, which encompasses data reduction, data display, and the drawing and verification of conclusions (Miles & Huberman, 2009). The collected data were categorized according to the research focus specifically language usage patterns, the awareness of the younger generation, the roles of family and the educational and social environment, and village government support for language revitalization. Subsequently, the data were presented systematically to identify patterns and discrepancies between the awareness of the Tountemboan language's importance and its actual use in daily life. Conclusions were drawn based on an interpretation of field data relevant to the research objectives.

RESULT AND DISCUSSION

Decline in the Use of the Tountemboan Language in Daily Life

Research conducted in Tompaso Dua Village, West Tompaso District, Minahasa Regency, indicates a decline in the use of the Tountemboan language in daily life, particularly among the younger generation. Manado Malay is more predominantly used in social interactions, whether among friends or in certain family communications. Meanwhile, Tountemboan is still spoken by some adults, though its use tends to depend on the situation and the person being addressed. This situation demonstrates that shifts in language use cannot be understood merely as a matter of individual proficiency, but rather as part of changes in the community's habits and social practices. This trend is evident from the statement of Leon Watung, a young informant, who noted:

> "Kita nda pernah pakai bahasa daerah, apalagi kalo bakudapa deng tamang-tamang cuman jaga pake bahasa manado, karena kwa torang sekarang so kadang dengar-dengar orang jaga pakai bahasa daerah, cuman kebanyakan depe logat yang torang tahu".
>
> (I never use a regional language; besides, when meeting up with friends these days, I rarely hear anyone else using one—we mostly just recognize the various tones of voice).

Leon's statement reveals that the use of Manado Malay has become a habit in his interactions with peers. The Tountemboan language is no longer a routine part of communication within his circle of friends; in fact, the informant's knowledge of the language is largely limited to its accent or intonation. From a sociological perspective, these findings demonstrate that language choice is closely linked to one's environment of interaction and group habits. When a particular language is used more frequently in social circles, it assumes a dominant position as a medium for daily communication. Conversely, a language that is rarely used loses the space required for it to be practiced and passed on through social interaction.

This situation is also reflected in the experience of Syallom Wowor, who explains that the use of the Tountemboan language did not continue once she moved on to the next stage of her education. She states:

> "nda pernah, karena torang sebagai gen z so nda pernah dengar jaga pakai bahasa Tountemboan cuman depe logat, dengan kwa torang kebanyakan so nda di kampung, banyak yang sekolah di luar tompaso".
>
> (never, because we as generation Z have never heard the Tountemboan language, only the tone of voice, and moreover we are not in the village, many of us go to school outside Tompaso Village).

This experience demonstrates that language exposure during primary school does not guarantee its continued use in daily life. Once formal learning activities cease, peer interaction becomes a primary setting for shaping the informants' communication habits. These findings do not imply that social circles are the sole cause of the decline in Tountemboan language usage; however, the data indicate that social habits developing within friendship groups play a role in determining which languages are used consistently.

As E. B. Tylor noted, culture encompasses the knowledge, beliefs, customs, and capabilities acquired by humans as members of society. Within this framework, language is a component of culture learned through social life. Consequently, the continuity of the Tountemboan language is linked to the community's learning processes and collective experiences. As the younger generation engages less frequently in interactions using the language, opportunities for learning it through daily life become limited. Thus, the decline in language usage can be understood as a weakening of one of the mechanisms for cultural transmission within the community. A similar pattern is observed within family settings. Gresje Rorimpadey, the Village Head of Tompaso Dua, stated:

> "Kadang-kadang jaga ba bahasa, cuman kalo ibu mau bacarita so kaku, mar kalo mau dengar tahu depe arti kong kalo mo balas cuman pakai bahasa manado".
>
> (Sometimes the language is used—specifically when she speaks haltingly; she understands the meaning when listening, but when she wants to reply, she uses Manado Malay).

This statement shows that the Tountemboan language is still used in family communication, but is limited to certain situations, such as calling children, inviting them to eat, or giving short orders. Regional languages are still present in family interactions, but have not yet become consistent communication habits. In this case, the family is an important environment for the socialization of values, norms, habits and cultural identity. If regional languages are only used in certain expressions, children's opportunities to learn and practice them in wider interactions are limited. Nevertheless, research data shows that attempts at language inheritance have not completely disappeared. Pingkan Rorimpadey stated that he still uses the Tountemboan language and teaches it to children:

> "jaga pake, mar cuman pakai kata kuman, melep. Deng kalo bacarita atau mau cumu nintau, mar kalo mau dengar tau no depe arti. Dengan kalo opa-opa mau bacarita tahu ya depe arti".
>
> (I use them—though I struggle to actually say words like "eat" or "drink" but I understand the meaning when I hear them, such as when elderly people are telling stories).

These accounts reveal parental awareness regarding the importance of introducing the local language to the next generation; however, the actual instruction provided remains limited. This

highlights a discrepancy between normative awareness—the belief that the local language should be known and preserved—and routine social practice. Parents may consider the Tountemboan language important for their children, yet this awareness does not necessarily translate into a sustained habit of using the language at home. A tendency toward language adjustment is also evident in the statement made by Hendrik Wowor, Head of *Jaga* I in Tompaso Dua Village:

> "so jarang, ya tu perkembangan zaman so bekeng ilang ni bahasa, mar kalo kita masih jaga pake mar kadang ya, kecuali jaga bakudapa deng sudarah kong bacarita pake bahasa, baru no pakai bahasa. Deng kwa setiap hari so tabiasa jaga pakai bahasa manado".
>
> (It has become rare modern times are causing the Tountemboan language to fade away though I do still use it occasionally, such as when meeting relatives and speaking with them in Tountemboan. Otherwise, I am accustomed to using Manado Malay in my daily life).

This statement indicates that the use of the Tountemboan language by adults is adjusted to the perceived limited proficiency of children. While such adjustments facilitate easier communication, they also impose constraints on the process of language transmission. When adults opt to use Manado Malay or limit themselves to simple Tountemboan expressions children have fewer opportunities to learn the regional language through family interaction. This situation creates a reciprocal relationship: a child's limited proficiency prompts parents to reduce their use of the regional language, while this reduced usage, in turn, restricts the child's opportunities to develop their language skills and habits.

Koentjaraningrat explains culture as ideas, activities, and the products of human creation (Koentjaraningrat, 2004), the decline in the use of the Tountemboan language primarily reflects a shift in the dimension of social practices or activities. While the community still acknowledges Tountemboan as part of its cultural heritage, this recognition is not fully reflected in daily communication. In other words, cultural values and the practices that sustain them do not always evolve in tandem; a language may remain symbolically valued even as the scope of its use in everyday life diminishes. Remarks by Rivel Kalengkongan, the Secretary of Tompaso Dua Village, shed light on the situational nature of the language's usage. He explains:

> "ya stengah-stengah lengkali pake bahasa manado bisa begini, lengkali pake bahasa daerah Tountemboan. Nanti kalo jaga bakudapa deng orang tua atau baku dapa deng anak muda yang tau pake bahasa Tountemboan baru pake".
>
> (Iya Sebagian menggunakan, lainkali menggunakan Bahasa Manado seperti biasa lainkali menggunakan bahasa daerah. Nanti bertemu dengan orang tua atau bertemu dengan anak muda yang tahu menggunakan bahasa daerah saya juga menggunakan bahasa daerah).

This statement indicates that the use of the Tountemboan language depends on the presence of an interlocutor who understands or speaks it. While the regional language may still appear in specific interactions, it is not automatically used in every social relationship. From a sociological perspective, this situation demonstrates that cultural practices are contingent upon the context of interaction and the involvement of those who sustain them. As fewer young people use Tountemboan, opportunities to employ the language in peer interactions become increasingly limited. Overall, the interview findings reveal three primary trends: the dominance of Manado

Malay in the social interactions of the younger generation, the limited use of Tountemboan in family communication, and the inconsistency of intergenerational language transmission. These trends indicate that the decline in Tountemboan usage is not solely attributable to a lack of language proficiency but is also linked to interaction habits and social practices within both the family and peer environments.

Thus, the issue facing the community of Tompaso Dua Village is the gap between the existence of the Tountemboan language as a cultural heritage and its actual use in daily social practice. While the language is still recognized and valued by some members of the community, the scope of its usage is not yet robust enough to ensure its sustainable transmission. From the perspective of the sociology of culture, language sustainability relies on processes of learning, habituation, and intergenerational social engagement. Therefore, revitalization efforts should focus not merely on promoting the language as a symbol of identity, but also on strengthening the spaces of interaction where Tountemboan can be actively used in family life, social circles, and community activities.

Between Cultural Awareness and Revitalization Practices for the Tountemboan Language

The findings prove that the people of Tompaso Dua Village in principle have an awareness of the importance of maintaining the Tountemboan language as part of their cultural identity. This awareness emerged among parents, the younger generation, teachers and village officials. The informants viewed the Tountemboan language as an ancestral heritage that needed to be learned and passed on to the next generation. However, this awareness has not been fully realized in the active use of language in everyday life. This condition shows that there is a gap between recognition of cultural values and social practices that support their sustainability. This awareness can be seen in Pingkan Rorimpandey's statement which emphasizes the importance of learning regional languages for children:

> "Harus dipelajari dan memang wajib, karena rupa torang pe anak-anak so nintau ba bahasa somo ilang jati diri sebenarnya [...] jadi memang wajib mo se blajar apalagi pa anak-anak".
>
> (It must be learned, and it is indeed essential, because our children no longer know how to speak the language, and as a result, they may lose their true cultural identity [...] Therefore, learning the language is a necessity, especially for children).

This statement indicates that the Tountemboan language is understood not merely as a tool for communication, but also as an integral part of cultural identity. A similar perspective was offered by Syallom Wowor, representing the younger generation, who stated:

> "Menurut kita perlu karena itu budaya to, kalo so nda mo pelajari tu bahasa daerah somo nd mau ada tu bahasa daerah, kurang tu logat yang ada".
>
> (I think it is necessary because it is part of our culture. If we no longer learn the regional language, it may eventually disappear, leaving only its accent or intonation).

Both statements demonstrate that the importance of the Tountemboan language is recognized by social groups occupying different social positions. The older generation emphasizes the obligation to pass the language on to their children, while the younger generation acknowledges its connection to the survival of their culture. However, such recognition does not automatically lead to the regular use of the language. Consequently, the primary challenge for revitalization lies not merely in fostering awareness, but in transforming that awareness into habits and collective action.

From a cultural perspective, this situation demonstrates that cultural identity is maintained not merely through symbolic recognition but also through continuously repeated social practices. While the Tountemboan language may still be regarded as important by the community, its social function risks becoming increasingly limited if it is not utilized in daily communication. In this context, Stuart Hall's ideas on cultural identity help explain that identity is not static; rather, it is shaped and sustained through representation and cultural practices. The Tountemboan language serves as a means for the community to recognize and express its identity; consequently, its continuity requires tangible spaces for usage, rather than just declarations regarding the importance of preservation.

The family serves as a space for the transmission of language. Interview results indicate that the family is viewed as the most immediate environment in which to begin revitalization efforts. Although some parents still introduce the Tountemboan language, this practice is not yet carried out consistently. Leon Watung, an informant from the younger generation, expressed a desire to learn the regional language but noted that he faces time constraints that limit his ability to study with his grandparents. He explained that learning opportunities often arise when family members gather by listening to conversations and subsequently asking about the meanings of words he does not yet understand (Interview, February 17, 2026).

This experience demonstrates that the process of language transmission still relies on informal opportunities within the family. Sociologically, the family serves as an agent of socialization, introducing values, customs, and identity to the next generation. However, when language learning occurs solely on a spontaneous basis, there is insufficient scope to ensure that this exposure evolves into active communicative competence. Therefore, fostering the habit of using the Tountemboan language through greetings, casual conversation, and routine interactions can serve as an initial step toward strengthening intergenerational transmission. This also indicates that revitalization efforts need not always begin with formal programs; instead, they can be built upon changes in daily family habits. Schools and the social environment serve as spaces for reinforcement. Beyond the family, formal education plays a role by providing more structured learning. Frenki Koyong, a teacher in Tompaso Dua Village, explains that regional language instruction has been implemented through routine school activities such as songs and cheers as well as through local curriculum content and the presence of a dedicated Tountemboan language instructor at one of the local elementary schools.

These findings reveal practices that could serve as a foundation for education-based revitalization. However, a distinction must be made between classroom learning and language mastery in daily life. Formal instruction becomes more meaningful when it offers students opportunities to use the language through interactive activities, local stories, cultural performances, and simple conversations. Continuity between school and home is also essential to ensure that the language learned does not remain merely academic subject matter. Social environments present both a challenge and an opportunity. Rivel Kalengkongan, the Village Secretary of Tompaso Dua, explained that shifting social habits have led young people to use mobile phones more frequently when gathering, thereby reducing opportunities for face-to-face conversation and the learning of the local language (Interview, February 17, 2026). These findings do not imply that technology always hinders language preservation. On the contrary, technology can be leveraged to document vocabulary, create conversational videos, or disseminate stories in the Tountemboan language. The most important factor is creating social spaces that enable young people to participate actively, rather than simply acting as passive recipients of learning materials.

Village government support and revitalization as collective action. Informants also emphasized the need for support from the village government. Gresje Rorimpandey, the Village Head (*Hukum Tua*), suggested that language instruction continue in schools and that the use of the local language become a habit in daily social interactions. She also highlighted the importance of the younger generation having the confidence to ask questions of elders who are fluent in Tountemboan, and proposed the provision of specialized training or local language courses (Interview, February 16, 2026). These proposals demonstrate that the community not only recognizes the issue but is also capable of identifying the necessary forms of action. However, initiatives such as courses, festivals, language documentation, and other village programs should be viewed as proposals requiring further planning and implementation, rather than as programs that are already fully operational. Government support can serve to connect families, schools, community leaders, and the younger generation through sustainable activities. In this way, revitalization is not shouldered solely by individuals or families but is instead established as a shared social responsibility.

This situation can be analyzed using Talcott Parsons' theory of structural functionalism, specifically through his AGIL framework (Parsons, 2005). Regarding the Adaptation aspect, the community must align its language preservation efforts with shifting communication patterns and technological advancements. In terms of Goal Attainment, interview findings reveal a shared objective to maintain the Tountemboan language as a cultural identity; however, this goal has yet to be fully translated into structured programs. As for the Integration aspect, the success of revitalization hinges on the relationships and cooperation among families, schools, the younger generation, the broader community, and the village government. Meanwhile, the Latency aspect concerns the preservation of cultural values and motivation through the transmission of the language to the next generation.

AGIL analysis indicates that community awareness can be viewed as initial social and cultural capital, yet it is insufficient to guarantee language sustainability. Functions of adaptation and integration must be strengthened so that preservation goals do not remain merely at the level of normative agreement. In this context, revitalization efforts need to link family-based habituation, school-based learning, language use in social interactions, and support from village programs. This framework helps clarify that language sustainability is not solely a matter of individuals willing to learn; it also depends on the availability of a social environment that supports language use. Thus, research findings reveal that the community of Tompaso Dua Village possesses the awareness to preserve the Tountemboan language but still faces a gap between awareness and practice. Revitalization efforts should focus on establishing tangible, consistent language habits that involve diverse social groups. The Tountemboan language stands a better chance of survival if it is not only valued as ancestral heritage but also actively used in the social interactions of the younger generation. Such efforts simultaneously contribute to preserving cultural identity and sustaining the social life of the Minahasa community.

CONCLUSION

Research indicates that the revitalization of the Tountemboan language among the youth of Tompaso Dua Village (West Tompaso District, Minahasa Regency) faces a gap between cultural awareness and actual language usage in daily life. While Tountemboan is still viewed as an ancestral heritage and a marker of cultural identity, its use is increasingly limited, particularly in social interactions among young people. Manado Malay dominates daily interactions, whereas Tountemboan tends to be used situationally—specifically within the family and in interactions

with older speakers. The findings also reveal a growing awareness regarding the importance of language preservation among youth, parents, teachers, and village officials; however, this awareness has not yet fully translated into the consistent habit of using the language. The family remains a crucial space for language transmission, while schools offer learning opportunities through local content curricula and educational activities. Social circles and village government support also play a potential role in expanding the scope of Tountemboan language usage. From a sociological perspective, this situation demonstrates that language sustainability is linked to processes of socialization, intergenerational transmission, and the involvement of various elements within the social system. Therefore, revitalization cannot rely solely on recognizing the language as a cultural identity; it must be realized through sustainable social practices driven by the synergy of families, schools, the community, and the village government. Strengthening language habits and creating usage spaces relevant to the lives of young people are vital steps to ensure that Tountemboan does not merely survive as a symbol of identity but remains a living part of communication and culture within the Minahasa community.

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