

## **PERCEPTION OF THE MILLENNIAL GENERATION TOWARDS THE USE OF TONTEMBOAN LANGUAGE (the study conducted at Pinamorongan village)**

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**Abstract:** This research aims at revealing the perception of the millennial generation in Pinamorongan village towards the use of Tontemboan language. This type of research is descriptive research with a qualitative approach. Data collection techniques in this research used a questionnaire. For data analysis technique used in this research is from Miles and Huberman (1984) in Sugiyono (2015: 330), namely: Data Reduction, Data Display, Conclusion / Verification. Based on the results of the research that has been done, it can be seen that the people in Pinamorongan village, especially the millennial generation, rarely use the Tontemboan language because of the times and it has not been preserved until now. therefore there must be awareness from all people, both young and old, to be able to love culture and in particular to continue to preserve the Tontemboan language in Pinamorongan village.

**Keywords:** *Perception, Culture, Language, Tontemboan, millennial generation.*

### **INTRODUCTION**

Language is a tool of communication and the most effective form of cooperation in communication (Liando et al., 2023). Someone is communicating with each other using language, either spoken or written. Language is not just a means of communication. Language is also a tool of human thought and expression (Liando et al., 2022; Liando & Tatipang, 2022).

Therefore, speaking is not just communicating as long as you understand it; speaking must also comply with good and correct language rules. Likewise with the use of the largest language in the world, which is widely used by many people, namely English, as the unifying language of nations and as the world's international language.

English is an international language that is spoken in many countries both as a native language and as a second or foreign language (Liando et al., 2018). English and Manado Malay are two languages that have different origins (Liando et al., 2022). Genetically, English is grouped with Indo-European languages, and Manado Malay is included in the Austronesian language group. Each language has its own characteristics. There are also those in the Sulawesi tribe who have a variety of languages, and one of them is the Tontemboan language, which is the mother tongue used by the people there.

Someone will experience the process of language acquisition at the age of under 10 years. It is in this process that the child will be able to master his first language, namely "mother tongue". The use of the mother's language is not limited to the mother but can be used by anyone (Liando et al., 2023). Be it a father, uncle, grandfather, or any other adult. And even in this increasingly modern era, some people still use their mother tongue, even though cultural values are often forgotten or many people can no longer master them. Different from the young people, especially the current millennial generation, who are in the Minahasa tribe, where they can still use their mother tongue, namely Tontemboan, in their daily lives.

The millennial generation is part of the development and growth that are influenced by environmental conditions, causing changes that run very quickly. The millennial generation, also known as Generation Y, was born between 1981-1996. Many give the perception or argue that this generation uses a lot of instant communication technologies such as email, SMS, instant messaging, and social media such as Facebook and Twitter. In other words, the millennial generation is also called the generation that grew up in the booming internet era.

Perception is a person's point of view regarding an assumption based on experience or knowledge that sometimes differs from one person to another or sometimes also differs from the actual conditions that occur. Various experts have provided various definitions of perception, although in principle they contain the same meaning.

At this time, too many people are giving their perceptions of what is happening right now. That is, where a view or their thoughts regarding a cultural value contained in the language have begun to disappear or are rarely used by

many people, especially the mother tongue in the village of Pinamorongan, which they call the Tontemboan language.

We also know that in this modern era, there are many things that make the millennial generation more interested in learning things that interest them; for example, they prefer to watch anime films originating from Japan, so they often follow the language of the film.

And another example is the world of K-pop, originating from South Korea, which has entered Indonesia and spread widely throughout the region. And there are many more that have caused a major influence on the millennial generation, which allows them to forget their culture, specifically the culture contained in the language they use, namely the use of Tontemboan as their mother tongue.

This is why many of them give the perception that the mother tongue in many areas, especially the Tontemboan language, is often forgotten and is rarely used anymore by the current millennial generation, especially those in Pinamorongan village.

Nowadays, the millennial generation in Pinamorongan village provides their perceptions of culture, especially in the Tontemboan language. They argue that according to young people in Pinamorongan village, their perspective on language is different from the perspective of their parents before, where their parents used to maintain and preserve culture through language, but it is different from what is happening nowadays, where young children in this era, especially in Pinamorongan village, have started to be forgotten and also have not preserved existing cultural values, especially cultural values contained in their mother tongue, namely Tontemboan.

Based on the background of the problems described above, the researcher was interested in conducting deeper research on the perception of the millennial generation in Pinamorongan village towards the use of Tontemboan language. Based on the researcher's experience, it was found that some of the millennial generation who had perceptions about young children in this era, especially in Pinamorongan village, had started to forget and also no longer preserved existing cultural values, especially cultural values contained in their mother's tongue, the Tontemboan.

They think that the Totemboan language is outdated because many foreign cultures, such as Korean, English, Japanese, and so on, have influenced their cultural changes, especially the Totemboan language. The questions that have guided this research is: What is the perception of the millennial generation regarding the use of Tontemboan language in Pinamorongan village. Based on the background of the study that has been described above, the purpose of the study is to describe the perception of the millennial generation in Pinamorongan village towards the use of Tontemboan language researchers.

## RESEARCH METHOD

***Table 1. Millennial Generation Population in Pinamorongan Village***

No	Millennial generation in Pinamorongan village	
1.	Man	66 People
2.	Woman	80 People
Total 146 People		

Note:

The number of millennials in Pinamorongan village is 146 people, with the following details:

Men aged 24 - 30 years = 20 people	Women aged 24 - 30 years = 37 people
31 - 35 years = 18 people	31 - 35 years = 29 people
36 - 39 years = 22 people	36 - 39 years = 14 people

Data collection that has been carried out in the following ways: (1) determining the scope of the study; (2) collecting data or information through Questionnaire. The descriptions below of the data collection techniques will be use by researchers to collect data from informants.

***Table 2. Questionnaire***

No	Questions	SA	A	N	D	DS
1	The culture that developed in the village of Pinamorongan is the Totemboan culture.					
2	Currently, the millennial generation in Pinamorongan village prefers foreign culture to local culture.					

- 3 Tontemboan is the mother tongue in Pinamorongan village.
  - 4 The millennial generation in Pinamorongan village has not preserved culture, especially the Totemboan language.
  - 5 Advances in technology and information have made the millennial generation in Pinamorongan village start to forget the Tontemboan culture.
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### *Data Analysis*

Bogdan and Biklen in Moleong (2012: 280) state data analysis is an effort made by working with data, organizing data, sorting it into one manageable unit, synthesizing it, looking for and finding patterns, finding what is important and what is learned, and decide what to tell others. The data analysis technique that has been in this study is from Miles and Huberman (1984) in Sugiyono (2015: 330), namely:

1. Data Reduction, is summarizing the data by choosing the main things and focusing on the important things.
2. Data Display, is organizing and compiling patterns of relationships so that they are easy to understand. Data can be in the form of charts, diagrams, tables or brief descriptions.
3. Conclusion / Verification, is the initial drawing of conclusions that are temporary and will change if no supporting evidence is found.

## **FINDINGS AND DISCUSSION**

### ***Overview of Research Locations***

#### *A Brief History of the Village*

Pinamorongan Village is one of the villages in South Minahasa Regency, Tareran District, located on the Manado-Amurang highway as the middle transportation route for South Minahasa-Minahasa Regency. The distance from the provincial capital, namely Manado, to Pinamorongan, is around 65 km, and the distance from the district capital, namely Amurang, to Pinamorongan is around 14

km and takes about 15 minutes. Pinamorongan village is a border village between Tareran sub-district and Tumpaan sub-district. Pinamorongan Village is an old village that has existed since the XVth century and was started by the ancestors at that time with an area of • 38 Ha and a police area of • 2400 Ha.

The first person to come to Pinamorongan Village was Mowokto (DOTU) and several other colleagues. The arrival of Dotu Mowokto • in 1464, and they settled in the area east of the village and named the place Rumbia. Rumbia comes from the Tountemboan language, which means uneven or sloping land. They call it Rumbia because the land they live on is uneven or sloping, and because they feel that the land from that location is not good to live on or abandon, they are looking for a new location on the south side of the village, and they found a new place and named it Mawale. But when they lived in Mawale, many of them were affected by pestilence, so they finally decided to return to their original place, namely Rumbia.

It was named Pinamorongan because, during the war between Minahasa and Bolaang Mongondow, Dotu and his colleagues who lived in this rumbia paralyzed the Bolaang Mongondow troops so that the Bolaang Mongondow troops admitted defeat and fled. And in war, Dotu and his colleagues used a red cloth headband to mark where friends and foes were, so that the mark became the forerunner of the name Pinorongan village. Later, a Dutch evangelist named Valden Cappelen, in 1852, proposed changing it to Pinamorongan due to population growth, increasing and changing beliefs from alifuru to Christianity, and at that time the head of government in the village of Pinamorongan was called Tonaas.

***Table 3. Names of Pinamorongan Village Governments***

<b>No</b>	<b>Name</b>	<b>Mention of Title</b>	<b>Length of Service</b>
1	Mowokto	Tonaas	
2	La'Dow	Tonaas	
3	Rumoyor	Tonaas	
4	Sumewur	Tonaas	
5	Salom	Tonaas	
6	Kuntui	Tonaas	

7	Kaleb	Tonaas	
8	Beleng	Tonaas	
9	Mokorimban	Tonaas	
10	Makaraung	Tonaas	
11	Mononimbar	Pamatuang	
12	Engkol	Pamatuang	
13	Michael Mirah	Pamatuang	
14	Andries Lelet	Pamatuang	
15	Simon Karwur	Pamatuang	
16	Jehezkiel Lelet	Pamatuang	
17	Lukas Pinatik	Pamatuang	
18	Enos Rantung	Perewis	
19	Theopilus Siwa	Pamatuang/Hukum tua	
20	Eferpoditus Runtunuwu	Pamatuang/Sonce	
21	Ajub Pinatik	Hukum Tua	
22	Josias Lelet	Hukum Tua	
23	Erastus Raranta	Hukum Tua	
24	Josias Lelet	Hukum Tua	
25	Erastus Raranta	Hukum Tua	
26	Elisa Kawatu	Hukum Tua	1976-1983
27	U.E.I. Kawatu BA	Pj.Hukum Tua	1983-1984
28	Salmon Siwu	Hukum Tua	1984-1991
29	Jeles A. Lapod	Pj.Hukum Tua	1991-1994
30	Eddy F. Tumober	Hukum Tua	1994-2002
31	Max Londa	Hukum Tua	2002-2007
32	Max A. Lelet	Hukum Tua	2007-2013
33	James G. Kawatu S.Pd	Pj.Hukum Tua	2013
34	Semuel H.M Lapod	Hukum Tua	2013-2019
35	Maikel Tandaju SE, M.AP	Pj. Hukum Tua	2020-2021

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*Geographic Attachment*

**Table 4. Geographical Location of Pinamorongan Village**

<b>NO</b>	<b>DESCRIPTION</b>	<b>INFORMATION</b>
1	Village area	2400Ha
2	Total Jaga	6 Jaga
3	Total population	1598 Souls
4	Main Village Boundaries	
	North	Kapoya
	South	Kaneyan dan Ritey
	East	Wuwuk
	West	Tumpaan

*Total Population*

**Table 5. Population Conditions**

<b>NO</b>	<b>JAGA</b>	<b>NUMBER OF FAMILIES</b>	<b>NUMBER OF SOULS</b>
1	I	71	262
2	II	48	157
3	III	52	160
4	IV	56	190
5	V	55	189
6	VI	42	154
Total	6	324	1.112

Information:

Number of Male: 584

Number of Woman: 528

Number of Houses: 272



## *Village Infrastructure*

**Table 6. Pinamorongan Village Infrastructure**

No	Facilities and infrastructure	Total
1	Village Office	1 Unit
2	General Assembly Hall	1 Unit
3	BPD Office	1 Unit
4	LPMD Office	1 Unit
5	Auxiliary Health Center	1 Unit
6	PDAM	1 Unit
7	Church	2 Units
8	Senior High School	1 Unit
9	Roadside stall	25 Units
1.	Restaurant/canteen	6 Units
11	KUD/Cooperative	1 Unit
12	Gapoktan	1 Groups
13	Farmers	4 Groups
14	PT / CV	2

## **Research Results and Data Analysis**

### *Questionnaire*

Based on research activities in order to find out the perceptions of the millennial generation towards the Tontemboan language, the research informants have collected data in the form of a questionnaire for the community, especially the millennial generation in Pinamorongan Village, Tareran District, South Minahasa Regency. Following are the identities of informants who have provided information in this study:

1. Kezia Pinatik, Teacher, Female, 25 years old.
2. Angel Lelet, Teacher, Woman, Age 26 years.
3. Norma Leleh, trader, Female, Age 37 years.
4. Luis Hendri, private employee, Male, 34 years old.

5. Jeviandy Marentek, breeder, Male, 39 years old.
6. Christania Londa, Student, Female, 31 years old
7. Fredy Astika, student, male, 24 years old
8. Franklin Rewur, public figure employee, male, 32 years old

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Herewith, I ask for your willingness to fill out the questionnaire provided. The information that you have provided has been of great help to me in completing this research. For the help and attention of brothers / sisters, I thank you.

#### I. Respondent Identity

1. Name:
2. Age: (choose one alternative answer)
  - a. 24 - 30 years
  - b. 31 - 35 years
  - c. 36 - 39 years
3. Occupation:
4. Gender:
  - a. Man
  - b. Woman

#### II. Questionnaire Filling Instructions

1. Please put a mark (√) in the column for the answer you think is the most appropriate

SA = Strongly Agree

A = Agree

N = Neutral

D = Disagree

DS = Strongly Disagree

2. Each question requires only one answer.
3. Please give a real answer because it will not affect your work.

4. After filling out the questionnaire, please give it to those who submitted the questionnaire

5. Thank you for your attention.

The following questions relate to the millennial generation's perception of the Tontemboan language in Pinamorongan village.

***Tabel 7. First, informant from Kezia Pinatik***

<b>No.</b>	<b>QUESTIONS</b>	<b>SA</b>	<b>A</b>	<b>N</b>	<b>D</b>	<b>DS</b>
1.	The culture that developed in the village of Pinamorongan is the Totemboan culture		√			
2.	Currently, the millennial generation in Pinamorongan village prefers foreign culture to local culture			√		
3.	Tontemboan language is the mother tongue in Pinamorongan village	√				
4.	The millennial generation in Pinamorongan village has not preserved culture, especially the Tontemboan language	√				
5.	Cultural values in the Tontemboan language can be lost because the Tontemboan language is less in demand				√	
6.	Advances in technology and information have made the millennial generation in Pinamorongan village start to forget the Tontemboan culture			√		
7.	Currently the Tontemboan culture & language can still be preserved among the millennial generation	√				
8.	Local cultural traditions are an important part of instilling a sense of community and helping provide a sense of identity to millennials		√			

9. The people in Pinamorongan village adhere to the Tontemboan customs which are used in everyday life ✓
10. The tottemboan language must be preserved not only among the millennial generation but also for everyone ✓

***Tabel 8. Second, informant from Angel Lelet***

No.	QUESTIONS	SA	A	N	D	DS
1.	The culture that developed in the village of Pinamorongan is the Totemboan culture		✓			
2.	Currently, the millennial generation in Pinamorongan village prefers foreign culture to local culture				✓	
3.	Tontemboan language is the mother tongue in Pinamorongan village	✓				
4.	The millennial generation in Pinamorongan village has not preserved culture, especially the Tontemboan language			✓		
5.	Cultural values in the Tontemboan language can be lost because the Tontemboan language is less in demand		✓			
6.	Advances in technology and information have made the millennial generation in Pinamorongan village start to forget the Tontemboan culture	✓				
7.	Currently the Tontemboan culture & language can still be preserved among the millennial generation			✓		
8.	Local cultural traditions are an important part of instilling a sense of community and helping provide a sense of identity to millennials			✓		
9.	The people in Pinamorongan village adhere to the Tontemboan customs which are used in everyday life	✓				
10.	The Tontemboan language must be preserved not only among the millennial generation but also for everyone	✓				

***Tabel 9. Third, informant from Norma Leleh***

<b>No.</b>	<b>QUESTIONS</b>	<b>SA</b>	<b>A</b>	<b>N</b>	<b>D</b>	<b>DS</b>
1.	The culture that developed in the village of Pinamorongan is the Totemboan culture		√			
2.	Currently, the millennial generation in Pinamorongan village prefers foreign culture to local culture			√		
3.	Tontemboan language is the mother tongue in Pinamorongan village		√			
4.	The millennial generation in Pinamorongan village has not preserved culture, especially the Tontemboan language		√			
5.	Cultural values in the Tontemboan language can be lost because the Tontemboan language is less in demand	√				
6.	Advances in technology and information have made the millennial generation in Pinamorongan village start to forget the Tontemboan culture	√				
7.	Currently the Tontemboan culture & language can still be preserved among the millennial generation				√	
8.	Local cultural traditions are an important part of instilling a sense of community and helping provide a sense of identity to millennials		√			
9.	The people in Pinamorongan village adhere to the totemboan customs which are used in everyday life				√	
10.	The totemboan language must be preserved not only among the millennial generation but also for everyone		√			

***Tabel 10. Fourth, informant from Luis Hendri***

<b>No.</b>	<b>QUESTIONS</b>	<b>SA</b>	<b>A</b>	<b>N</b>	<b>D</b>	<b>DS</b>
1.	The culture that developed in the village of Pinamorongan is the Totemboan culture		√			
2.	Currently, the millennial generation in Pinamorongan village prefers foreign culture to local culture			√		
3.	Tontemboan language is the mother tongue in Pinamorongan village		√			
4.	The millennial generation in Pinamorongan village has not preserved culture, especially the Tontemboan language	√				
5.	Cultural values in the Tontemboan language can be lost because the Tontemboan language is less in demand	√				
6.	Advances in technology and information have made the millennial generation in Pinamorongan village start to forget the Tontemboan culture			√		
7.	Currently the Tontemboan culture & language can still be preserved among the millennial generation			√		
8.	Local cultural traditions are an important part of instilling a sense of community and helping provide a sense of identity to millennials		√			
9.	The people in Pinamorongan village adhere to the totemboan customs which are used in everyday life				√	
10.	The totemboan language must be preserved not only among the millennial generation but also for everyone		√			

***Tabel 11. Fifth, informant from Jeviandy Marentek***

No.	QUESTIONS	SA	A	N	D	DS
1.	The culture that developed in the village of Pinamorongan is the Totemboan culture	√				
2.	Currently, the millennial generation in Pinamorongan village prefers foreign culture to local culture	√				
3.	Tontemboan language is the mother tongue in Pinamorongan village	√				
4.	The millennial generation in Pinamorongan village has not preserved culture, especially the Tontemboan language	√				
5.	Cultural values in the Tontemboan language can be lost because the Tontemboan language is less in demand	√				
6.	Advances in technology and information have made the millennial generation in Pinamorongan village start to forget the Tontemboan culture	√				
7.	Currently the Tontemboan culture & language can still be preserved among the millennial generation			√		
8.	Local cultural traditions are an important part of instilling a sense of community and helping provide a sense of identity to millennials	√				
9.	The people in Pinamorongan village adhere to the totemboan customs which are used in everyday life				√	
10.	The Totemboan language must be preserved not only among the millennial generation but also for everyone	√				

***Tabel 12. Sixth, informant from Christania Londa***

No.	QUESTIONS	SA	A	N	D	DS
1.	The culture that developed in the village of Pinamorongan is the Totemboan culture		√			
2.	Currently, the millennial generation in Pinamorongan village prefers foreign culture to local culture			√		
3.	Tontemboan language is the mother tongue in Pinamorongan village		√			
4.	The millennial generation in Pinamorongan village has not preserved culture, especially the Tontemboan language		√			
5.	Cultural values in the Tontemboan language can be lost because the Tontemboan language is less in demand	√				
6.	Advances in technology and information have made the millennial generation in Pinamorongan village start to forget the Tontemboan culture			√		
7.	Currently the Tontemboan culture & language can still be preserved among the millennial generation			√		
8.	Local cultural traditions are an important part of instilling a sense of community and helping provide a sense of identity to millennials	√				
9.	The people in Pinamorongan village adhere to the totemboan customs which are used in everyday life					√
10.	The totemboan language must be preserved not only among the millennial generation but also for everyone		√			



***Tabel 13. Seventh, informant from Fredy Astika***

No.	QUESTIONS	SA	A	N	D	DS
1.	The culture that developed in the village of Pinamorongan is the Totemboan culture		√			
2.	Currently, the millennial generation in Pinamorongan village prefers foreign culture to local culture			√		
3.	Tontemboan language is the mother tongue in Pinamorongan village	√				
4.	The millennial generation in Pinamorongan village has not preserved culture, especially the Tontemboan language	√				
5.	Cultural values in the Tontemboan language can be lost because the Tontemboan language is less in demand		√			
6.	Advances in technology and information have made the millennial generation in Pinamorongan village start to forget the Tontemboan culture		√			
7.	Currently the Tontemboan culture & language can still be preserved among the millennial generation			√		
8.	Local cultural traditions are an important part of instilling a sense of community and helping provide a sense of identity to millennials	√				
9.	The people in Pinamorongan village adhere to the totemboan customs which are used in everyday life			√		
10.	The Tontemboan language must be preserved not only among the millennial generation but also for everyone		√			

***Tabel 14. Eighth, informant from Franklin Rewur***

<b>No.</b>	<b>QUESTIONS</b>	<b>SA</b>	<b>A</b>	<b>N</b>	<b>D</b>	<b>DS</b>
1.	The culture that developed in the village of Pinamorongan is the Totemboan culture		√			
2.	Currently, the millennial generation in Pinamorongan village prefers foreign culture to local culture	√				
3.	Tontemboan language is the mother tongue in Pinamorongan village		√			
4.	The millennial generation in Pinamorongan village has not preserved culture, especially the Tontemboan language			√		
5.	Cultural values in the Tontemboan language can be lost because the Tontemboan language is less in demand	√				
6.	Advances in technology and information have made the millennial generation in Pinamorongan village start to forget the Tontemboan culture					√
7.	Currently the Tontemboan culture & language can still be preserved among the millennial generation			√		
8.	Local cultural traditions are an important part of instilling a sense of community and helping provide a sense of identity to millennials		√			
9.	The people in Pinamorongan village adhere to the totemboan customs which are used in everyday life			√		
10.	The totemboan language must be preserved not only among the millennial generation but also for everyone	√				

## ***Discussion***

In this discussion, researchers will discuss the research findings presented as follows. 1). To describe the perception of the millennial generation in Pinamorongan village towards the use of Tontemboan language. From the results of the study, it was stated that the perception of the current millennial generation in Pinamorongan Village is that they think that the Tontemboan language or mother tongue in Pinamorongan Village is a language that is no longer suitable for the current generation. Because in today's increasingly modern era they are more focused on the language used today, namely Indo-Malay.

Along with the times, the mindset of the millennial generation has also developed to continue experimenting and creating new innovations to help their life activities. The result of the human mindset that is very popular today is science and technology. Advances in science and technology certainly have a major influence on various aspects of life in the Pinamorongan community, one of which is the Tontemboan social and cultural aspect. Advances in science and technology are currently affecting the social and cultural aspects of Tontemboan society, especially in Pinamorongan village, because science and technology cannot be separated from people's daily lives.

This is what makes the community, especially the millennial generation in Pinamorongan village, currently focus more on things that are increasingly modern, which gives them the perception that the Tontemboan language is out of date. Many of them have also focused on foreign cultures that have entered Indonesia, for example, Korean, Japanese, and especially the international language, namely English, which has become a requirement for use by the current millennial generation. This is what makes the community, especially the millennial generation in Pinamorongan village, currently focus more on things that are increasingly modern, which gives them the perception that the Tontemboan language is out of date. Many of them have also focused on foreign cultures that have entered Indonesia, for example, Korean, Japanese, and especially the international

language, namely English, which has become a requirement for use by the current millennial generation.

Many of them also gave the perception that the use of the Tontemboan language in the village of Pinamorongan had begun to disappear due to the lack of preservation of the Tontemboan language from generation to generation, especially in the current millennial generation. It is also what makes them rarely get teachers (parents) who are willing to teach them Tontemboan to use in everyday life. In this section, they also provide the perception that the Tontemboan language and culture in Pinamorongan village should continue to be preserved so that the cultural values and Tontemboan language will always be known and used not only by the old elders but also by the current millennial generation and the next generation that is coming.

## **CONCLUSION**

Based on the discussion of the research results above, it can be concluded as follows: Understanding to raise awareness is in the form of basic socialization and coaching for all people, both government and society, both young and old people. However, based on the results of research in the field of Tontemboan culture and language, it is no longer neglected and has begun to be rarely used in everyday life, meaning that there is no socialization and coaching that is carried out continuously so that efforts to preserve Tontemboan culture and language continue to exist.

Collective planning is intended so that in Pinamorongan village, both the young and the old cooperate with other parties, such as traditional institutions and the community, to preserve the Tontemboan culture and language. And also, the community can generate cultural creativity; this is intended so that people, especially the millennial generation, are stimulated by their desire to continue to practice cultural habits and the Tontemboan language in everyday life through cultural festivals and cultural competitions.

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