

The Defense of *Inge Ndai* Language Within The Family Context of Lambitu Community

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Abstract. The spoken language variety of Lambitu community, Sambori village, represents the bilinguality and multilinguality of the community. This research aims to analyze the defense realization of *Inge Ndai* language within the family context of Lambitu community. This qualitative research collected the data with listening method. Then, the researcher continued it with non-participant observer. The researcher recorded and noted the conversation. The data analysis used match method. The results showed that the language defense in family of Lambitu community, Sambori village were: (1) single *Inge Ndai* language, (2) code switching, and (3) code mixing

Keywords: the language defense; inge ndai language; family context.

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INTRODUCTION

Indonesia is an archipelago country with many tribal, cultural, language, and social system varieties. The varieties influence the presence of language variety in Indonesia. It causes many Indonesia's community speak bilingually or multilingually. Thus, the community is known as *societal multilingualism*. However, there are tendencies of some languages get assimilated.

The bilingual or multilingual speakers have bilingual patterns that could show the language positions and function. These patters show the repertoires of the community language. Indonesian people are multilingual and multicultural communities. Their lives are full of linguistic phenomena due to language contact. The language contact is the language influence from a language to other language. Thus, it determines the future of the contacted language whether it defends, shifts, or shuts the language (Munandar, 2013). The mother tongue influence determines the survivability of the spoken language of a speaker. The loyalty of mother tongue speakers influence it in communication. The higher intensity of the mother tongue use makes the mother tongue firms in a community. In contrast, if the loyalty of the mother tongue is lower, the language may shift or extinct.

The language defense in a language community still uses the language within the tradition of the community. An interesting phenomenon is the review of shifts and defenses of language. It deals with the incapability of a minor community to defend the language during the domination of major language (Sumarsono,

1993:1). The plurality of the community's cultural background becomes the encouraging factors of an individual to master more than a language. Fasold (1984:213) explains that the language variety allows the presence of digloss situation.

The contacts of minor language with the second language causes the native language, the mother tongue, shifts or even extincts. However, it can be prevented by the continuous uses of the native language. The contact of minor language also occurs in Lambitu community that speaks *Inge Ndai*. The language is a minor language spoken by Lambitu community in Western Nusa Tenggara.

The language is used by six villages. They are Sambori, Kuta, Kaboro, Teta, Londu, and Kaowa. Another village named Tarwali still uses the language even after the 2006 expansion into Wawo district. The language is still used although most people in the district speak Bima vernacular language, *mbojo*.

Rokhman (2003), in his research about the language selection of bilingual community, found that the community experienced a language contact. The language contact created a varied code and selected code. The relevance of Rokhman's (2003) study with the current research dealt with the language contact of bilingual community. This matter was also observable in *Inge Ndai* speakers of Sambori village, Lambitu district, while communicating within the family context.

Mardikantoro (2016), in his research about the Javanese language defense via traditional arts of

Central Java, found the realization of the defenses. They were such as preface, song, prayer, and *pantun*. The relevance of Mardikantoro's (2016) and the current research dealt with the topic. However, the objects are different. Mardikantoro (2016) investigated the language defense in art show while this research analyzed the language defense in the forms of language selections, such as single language, code switching, and code mixing.

Zulaeha (2017), in her research about the defensive strategy of vernacular language within educational context, aimed to prevent the vernacular language extinction for future speakers. Her research also attempted to preserve the language and culture of the nation. The relevance of Zulaeha's (2017) study with current research dealt with the community defensive efforts. However, the differences dealt with the investigated context. Zulaeha (2017) reviewed the vernacular language within educational context while the current research reviewed the *Inge Ndai* language within the family context.

Tamrin (2014), in his investigation about the language defense of Bugis in family context, described the defensive patterns of Bugis language and the supportive factors of the defense in family context. He found that Bugis language in Sulawesi were still defended in family context. Tamrin (2014) had similarities and differences with the current research. The similarities were about the sociolinguistics review in terms of language defenses within family context. The differences were the data sources and the applied research methodologies. The data source of Tamrin's research was the Bugis community speakers in Central Sulawesi while this research took *Inge Ndai* community speakers in Lambitu district, Bima regency, Western Nusa Tenggara.

Candrasari (2014), investigated the language defense of mother tongue in a college dormitory of Simeule Banda Aceh, found that the language of the student community represented themselves as the future generation agent. Therefore, the languages, Devayan and Sigufai, were considered still safe and could survive. However, based on the language attitudes in terms of comfortability, self-confidence, intelligence, education, background, and pride, the results showed lack of motivation. The relevance of Candrasari's (2014) and the current research dealt with the focus, the sociolinguistics review about language defenses. The differences dealt with the data sources. The data sources of Candrasari (2014) were from the students living in dormitory, in Banda Aceh,

while this research took the data from *Inge Ndai* community speakers within family context.

From the previous studies, the language defense of *Inge Ndai* is important to be used by the community within the family context. It is because the language is a minor language. Thus, the community of Sambori village, Lambitu district, Bima regency must use it. *Inge Ndai* language is a minor language of Bima community. The language lives along with *Mbojo*, a major language spoken by Bima people, Western Nusa Tenggara. The realizations of the language defense were single language, code switching, and mixed code. The revealed problems dealt with the realization of *Inge Ndai* language as the minor language of Bima people. Tujuan This research aims to analyze the realizations of the language defenses in family context, Lambitu district.

The language defense in Lambitu community utterances was realized with the use of the language collectively. The language defense was the reality of the language use and selection for certain occasions. Therefore, the language defenses dealt with consistent uses by a community in the midst of the globalization era and the growth of social and culture.

METHOD

There are two applied approaches in this research: theoretical and methodological approaches. The applied theoretical approach was sociolinguistics while the methodological approach was descriptive qualitative. The applied methods were observing techniques. They were basic and advanced observing techniques. The basic observing technique was listening or recording. The researcher listened how the individual used the language. The advanced techniques were non-participant observation, recording technique, and noting technique.

The researchers analyzed the data validity with triangulation technique. They used data reduction analysis technique. The technique is a basic technique of match-method. The advanced techniques were matching, comparing, and equalizing techniques. The data were analyzed informally. The, the informal data display could be done with words. The data displays were in the forms of descriptive displays.

RESULTS AND DISCUSSION

The Realization of *Inge Ndai* Language Defenses in Family Context of Lambitu Community

The use of the language in family context of Lambitu community was realized into the communication among family members. The language defensive realizations were: 1) single language, allowing family members to select one language variety of the same language, 2) code switching, allowing the family members to use one language for one necessity and other language for other necessities, and 3) code mixing, allowing the family members to use one language that the speaker speaks or uses other languages in the utterances. The realization of the defenses is explained below:

Single Language

The language apperas in Lambitu community, Sambori village, with single language of *Inge Ndai* with non-formal variety for family context. The single language with non-formal variety was used by civil servant family (civil servant teachers and non-civil servant teachers), farmers, housewives, and students. They were aged from 12-55 years old, averagely. Here are the analysis of single language of *Inge Ndai*.

(1) Context: Mother (P1) And Father (P2) Discussed An Areca Nut That Would Be Given For A Grandmother Who Promised She Would Buy Cigarettes For The Father

- P1 : Wea te loo ine be wai ne
[wɛa te lo'o ine be wai ne]
"How did she find it?"
- P2 : Wea oro ka sake ka cola rongko rae dodo kombi ne
[wɛa ʔoro ka sakɛ ka cola roŋko rae do do kombi ne]
"She promised to buy me cigarettes yesterday."
- P1 : Wa wea mu nia ne, nia ne ara ka wea mu, wea mu nia ne
[wa wɛam nia ne, nia ne ʔara ka weam, weam nia ne]
"Bring it next time. Yesterday, she did not give anything. Give it to her next time."

The excerpt (1) shows a conversation between a mother and a father within family context in Lengge, Sambori village, Lambitu district. The utterances were spoken by a mother (P1) aged 43 years old. She was a housewife. Then, the father, P2, aged 48 years old, worked as a farmer. The educational background of P1 was a Junior High

School graduate while P2 was a Senior High School graduate. The speech event happened in the midday when the mother and father were in the house. The topic was when the mother asked about the areca nut given by the father for the grandmother. Both of speakers spoke with *Inge Ndai*. They were actually not from the same ethnic while married but they lived together after that in Lengge, Sambori village, Lambitu district. The speech event exists in P1's utterances: 'Wea te loo ine be Wai ne', 'Wa weam nia ne, nia ne araka weam. Weam nia ne'. Then, P2 kept up with the same language 'Wea oro ka sake kacola rongko rae dodo kombi ne'. Both of them selected the single language to communicate because they were habituated to communicate with the language in a family context. The speech shows a relaxing and intimate situation because P1 and P2 were spouses. The excerpt shows the single language of *Inge Ndai* with non-formal variety in Lambitu community's utterance, Sambori village, family context.

(2) Context: A Boy (P1) Told His Mother (P2) That He Wanted To Take A Bath

- P1 : Ina o
[ʔina o]
"Mom."
- P2 : Ae
[aɛ]
"Ya."
- P1 : Rae ka diu ka
[rae ka diu ka]
"I want to take a bath."
- P2 : Diu lalo ki ne
[diu lalo ki ne]
"Go ahead."

The excerpt of the utterance (2) occurred between a son and a mother within the family context in Lengge, Sambori village, Lambitu district. The excerpt shows son's utterances (P1), aged 16 years old, a student of a Vocational High School, and the utterances of the mother, 43 years old, a housewife. P1 completed his latest education in JHS and so did P2. The speech occurred in the midday during a school holiday due to COVID-19 pandemic in Indonesia. The speech shows that P1 tells P2 that he wants to take a bath because P2 prepares the water for the domestic needs. The water availability in Lengge and its surrounding was held gradually. Thus, the local people had to queue to get water. Both of speakers spoke with *Inge Ndai*. The speech event

is observable from the expert of P1: *na o*, '*Rae ka diu ka*'. Then, P2 responded by '*Ae*', '*Diu lalo ki ne*'. The utterance showed the language defensive realization in the form of single language of *Inge Ndai* in the family context. Both of them selected the single language to communicate because they were habituated to communicate with the language in a family context.

The speech shows a relaxing situation because P1 and P2 were a mother and son. The aspect of age did not influence both speakers to speak other language within the family context. The younger P1 used more polite speech level while speaking to the older speaker, P2. It is observable in the utterance of P1 '*Ina o*' while calling P2. It is equal with a pronoun 'mom' in English. Usually, younger persons while calling their female parents, mother, they will call the mothers with 'mama' or 'mom'. However, P1 remained calling the mother '*ina*' with *Inge Ndai* language. Then, P1 also used more polite language code on the following utterance: '*Rae ka diu ka*' telling P2 that he wants to take a bath. '*Rae*' means '*I*' to identify a younger person while calling older people. This word does not have speech act level in *Inge Ndai* language. Thus, it could be used by younger people when they want to speak with older people and vice versa. It has the function to respect each other while communicating. P2 also did the same thing to P1 although she was older than P1. It is observable when P2 responded '*ae*.' The word '*ae*' is '*yup*' in English indicates a more polite speech code to respond someone. In this case, the mother did not use the word '*oe*' that is a bit polite to answer or respond younger people. P2 kept the use of *Inge Ndai* with polite speech codes while speaking with P1, the younger person. It was the realization to create civilized and polite generation while speaking to older people or younger people.

In this case, the educational background levels did not influence both speakers while communicating. Both speakers were from Lengge, Sambori village, Lambitu district. They were not from different ethnic marriage. However, they were nomads from outside of Lambitu district. P1 ever went to Wawo district, Bima regency, in which most people spoke *Mbojo*. P2 ever went oversease that made her spoke other language. However, these matters were not observable. They remained speaking *Inge Ndai* language. The job aspects also did not influence P1, the student of VHS; and P2, the housewife, to speak the language for their daily

life. P1 completed his JHS education outside of Lambitu district in which most people spoke *Mbojo* and Indonesian language. Then, he continued his education in VHS outside of Lambitu village, in Central Bima. Thus, P1 could also speak other languages but he did not do it in the excerpt. Usually, an individual that went outside of Lambitu would be influenced to speak *mbojo* and Indonesian language. However, this case did not appear on P1. P1 spoke *Inge Ndai* because the language was the daily life language while communicating with his family. P2, a housewife, also used the language because her job was under the same area. She was seldom to go outside so she mostly spoke *Inge Ndai*. Both of them kept *Inge Ndai* although they ever went outside of the district event went overseas for a long time. The excerpt shows the language defense in the form of single language *Inge Ndai* in family context.

Code Switching

Code switching refers to switching the language to other languages. It appears in *Inge Ndai* community speakers in Sambori, Lambitu district. It happened because the speakers were bilingual or multilingual speakers. The defensive realizations of code switching were: (1) code switching from *Inge Ndai* to Indonesian language, (2) code switching from *Inge Ndai* to *Mbojo*, (3) code switching from *Mbojo* to *Inge Ndai*, and (4) code switching from Indonesian language to *Inge Ndai*. The defensive realization were seen in these excerpts:

(3) Context: An Aunt (P1) And A Mother (P2) Discussed Meals For The Visiting Guests To Conduct Research In Sambori Village

P1: Pala nae na ndipo ne
[pala na'e na ndipo ne]
'I grew up there'

P2: Nga mi ne kou te ana dou doho ne
[ŋa mi ne kou te ana dou doho ne]
'They were just eating noodles.'

P1: Mana ada sehat makan mi sama telur terus
[mana ada sehat makan mi sama telur terus]
'How could they keep healthy if only eat noodles and eggs'

The excerpt of third utterance (3) has code switching from *Inge Ndai* to Indonesian language. The utterance between the aunt (P1) and a mother (P2) occurred in a family context,

Lengge, Sambori village, Lambitu district. The utterance discussed about meals for the visiting guest to conduct research for several days. The utterances showed the code switching from *Inge Ndai* to Indonesian language. It could be seen when P1 says “*Pala nae na ndipo ne*” with *Inge Ndai* language. Then, she switched to Indonesian language while talking to P2: ‘Mana ada sehat makan mi sama telur terus’. The utterance is equal to *Inge Ndai*, yaitu ‘*be ka taho na manga mi inge tolu manu kou*’ in *Inge Ndai*. It tells that consuming noodles and eggs for a long time are not good for healthy. The Indonesian code switching of P1 occurred due to her background knowledge of the guest, a researcher. This researcher wanted to stay for several days in the house. She knew that the guest would speak Indonesian language in communicating and did not speak *Inge Ndai* although the guest understood the language.

(4) Context: A Son (P1), A Father (P2), And An Aunt (P3) Discussed About The Little Younger Sister Who Was Afraid Of Her Older Brother

- P1: Mai be rae ma wa
 [mai **b**e rae ma wa]
 ‘Come here, let me handle it.’
- P2: Nde Fai
 [nde fa’i]
 ‘Here you go Fai’
- P3: Dahu labo Fai sia?
 [dahu labo fa’i sia?]
 ‘She is afraid Fai?’
- P1: Iyo
 [iyo]
 ‘She is’

The excerpt of utterance (4) is code switching from *Inge Ndai* into *Mbojo*. The utterances were among a son (P1), a father (P2), and an aunt (P3) in a family context of Lengge, Sambori village, Lambitu community. The appearing languages in the excerpt are *Inge Ndai* and *Mbojo*. The excerpt consist of code switching from *Inge Ndai* into *Mbojo* language. The speech event is seen in P2’s utterance ‘*Nde Fai*’. At the beginning of *Inge Ndai* language. Then, P2 switched the code into *Mbojo* while communicating with P3. It is seen on ‘*Iyo*’. P2 communicated by adjusting the language with the speech partner. Thus, P2 is a bilingual speaker. P2 communicated with P1 with *Inge Ndai* because they were habituated to speak the language in family context. However, when P2

communicated with P3, P2 adjusted the language into *Mbojo* language. The code switching to *Mbojo* was done by P2 to adjust with the P3 spoken language, *Mbojo* language. It was the dominant language spoken by Bima community. The code switching to *Mbojo* occurred because P3 was not habituated to speak *Inge Ndai* while communicating although P3 understood it. From the excerpt, the realization of the code switching occurred in a family context of Lambitu community, Sambori village.

(5) Context: A Mother (P1) Tells An Aunt (P2) That Has Just Arrived That She Is Cooking Vegetable

- P1: Nami doho wunga kabua hanu e, nee lowi uta mbeca
 [nami **d**oho wuŋa kab**u**a hanu e ne’e lowi uta mbeca]
 ‘We are cooking, cooking vegetables’
- P2: Kabua apa mu?
 [kab**u**a apa mu?]
 ‘What are you gonna cook?’
- P1: Wunga sui ka nasu uta moro
 [wuŋa sui ka nasu uta moro]
 ‘We are gonna cook vegetables.’

The excerpt of utterance (5) has code switching from *Mbojo* into *Inge Ndai*. The utterances were between a mother (P1) and an aunt (P2) in a family context. It happened when P1 told P2 she was cooking vegetables in a kitchen. P1 spoke *Mbojo* at the beginning but at that time P1 was with a guest who would do a research. Then, she switched the code into *Inge Ndai* to adjust the spoken language of P2. The appearing languages in the excerpt are *Mbojo* and *Inge Ndai*. The excerpt of the utterances has code switching from *Mbojo* into *Inge Ndai*. The speech event is seen from the initiated utterance by P1 ‘*Nami doho wunga kabua hanu e, nee lowi uta mbeca*’ in *Mbojo*. Then, P1 switched the code into *Inge Ndai*. It is seen in ‘*Wunga sui ka nasu uta moro*’. P1 adjusted the language spoken by P2, *Inge Ndai*. The code switching occurred because they were habituated to speak *Inge Ndai* while communicating daily. P1 switched the language from *Inge Ndai* because P1 and P2 were habituated to speak *Inge Ndai* while communicating. They were so close while greeting one to another. From the excerpt, the realization of the code switching occurred in a family context of Lambitu community, Sambori village.

(6) Context: A Nephew (P1), An Aunt (P2), And A Mother (P3) Discussed The Covid-19 Examination For The New Arriving Nomads

- P1: Fat bawa langsung obat sama ini nanti, dia periksa Emi di terminal itu
[fat bawa langsung obat sama ini nanti, dia periksa emi di terminal itu]
'Fat brings the medicine and this thing with you, she will check your health in the station'
- P2: Ne nau tipo Wawo ince lao ka dei loi nce la ne, peresa ince mba ne eli na ne ina
[ne nau tipo wawo ince lao ka dei lo'i nce ne parEsa ince mba ne 'eli na ne 'ina]
'You can go to Wawo, take the medicine, do the check there mom'
- P3: Ne lao ka dei
[ne lao ka dEi]
'There you go, take it'

The excerpt of the utterance (6) has code switching from Indonesian language into *Inge Ndai*. The utterance occurred among a nephew (P1), an aunt (P2), and a mother (P3) in a family context, Lambitu district, Sambori village. The speech event of P1, P2, and P3 discussed about the COVID-19 examination by the medical teams for those new arriving nomads. At the beginning, P1 spoke Indonesian language. Then, the next utterance, P2 and P3 spoke *Inge Ndai* while talking about COVID-19. The appeared languages in the excerpt are Indonesian language and *Inge Ndai*. The excerpt of the utterances involves P1, P2, and P3 with code switching from Indonesian language into *Inge Ndai*. The speech event occurred when P1 says 'Fat bawa langsung obat sama ini nanti, dia periksa Emi di terminal itu', in Indonesian language. Then, P2 and P3 spoke *Inge Ndai*. P1 informed that there were medical team that would check any new arriving nomads in the station. Then, P2 explained P1's intention with *Inge Ndai* toward the other family member in the house. The code switching facilitated the other speech partners to understand P1 while communicating with Indonesian language. P2 says Ne nau tipo Wawo ince lao ka dei loi nce la ne, peresa ince mba ne eli na ne ina'. She tried to explain to other speech partner with *Inge Ndai* so that she would understand better what P1 wanted. From the excerpt, the realization of the code switching occurred in a family context of Lambitu community, Sambori village.

Code Mixing

Code mixing is an insertion of a code into other codes. The codes appeared in Lambitu community, Sambori village, while communicating in family context. The code mixing realizations were (1) word insertion, and (2) phrase insertion.

(7) Context: A Young Sister (P1), An Older Sister (P2), And Mother (P3) Discussed About The Old Brother's Clothes That Were Same With His Friend's

- P1: O *couple* la Daya inge la Kama di
[o kapEi la daya inge la kama di']
'I see, that is identical, Daya and Kama'
- P2: Oo *kembar*
[o'o kEmbar]
'It is'
- P3: Apa?
[apa?]
'What?'
- P1: *Kembar* kababu ma a ne
[kEmbar kaba'bu ma a ne]
'Clothes like that are identical'

The excerpt of utterance (7) has a code mixing in the forms of words found in Lambitu community, Sambori village, within family context. The utterances occurred among a younger sister (P1), an older sister (P2), and a mother (P3) in a family context of Lengge, Sambori village, Lambitu district. The spoken languages in the utterance are *Inge Ndai*, *English*, and *Indonesian* languages. The phrase insertions are seen on P1 and P2. P1 says 'O *couple* la Daya inge la Kama di' by inserting the word '*couple*', the *English* language. P1 also says '*Kembar kababu ma a ne*' by inserting the word of Indonesian language '*kembar*'. The same action is also seen on P2's utterance. P2 says 'Oo *kembar*' by inserting the word '*kembar*', the Indonesian language into *Inge Ndai* language. The code mixing of P1 and P2 is on the use of the words by them. It made them feeling comfortable while communicating. The code mixing represents the word insertions of P1, P2, and P3's utterances. P1 and P2 are *Inge Ndai* speakers. They preferred the words of *English* and Indonesian languages to insert in *Inge Ndai* language. Based on the utterances of P1, P2, and P3, the code mixing realization is word insertion.

(8) Context: A Boy (P1) Tells His Mother (P2) If The Laptop Bought By His Uncle Is A Toy

P1: Cola ba Dua *laptop mainan* nia ne
[cola ba dua laptop mainan nia ne]
'The laptop bought by the uncle was a toy.'

P2: O *laptop mainan*
[o mainan]
'I see, a toy laptop.'

The excerpt of utterance (8) shows the code mixing in the form of a phrase in Lambitu community, Sambori village, within family context. The utterance between a boy (P1) or a son and his mother (P2) in Lenge, Sambori village, Lambitu district. The excerpt of P1 'Cola ba Dua *laptop mainan* nia ne' has an Indonesian phrase put in the utterance '*laptop mainan*' in *Inge Ndai* language. Besides that, the utterance '*O laptop mainan*' also has an Indonesian phrase, '*laptop mainan*'. From the utterance, the code mixing realization is an Indonesian phrase insertion into *Inge Ndai* language between P1 and P2.

CONCLUSION

The realization of the language defenses in family context of Lambitu community, Sambori village were single code, code switching, and code mixing. (1) the single code refers to the use of *Inge Ndai*, (2) code switching refers to the use of language switches from Indonesian language to *Inge Ndai*, *Mbojo* to *Inge Ndai*, *Inge Ndai* to Indonesian language, and *Inge Ndai* to *Mbojo*; and (3) code mixing in the forms of word and phrasal. The community speakers of Sambori village tended to use the single code and code switching. It was because the use of *Inge Ndai* was still preserved in family context. The code switching was used when the family members or participants did not understand *Inge Ndai* language. Thus, speech partners could understand. It was also to show respect for the speech partners. Therefore, the *Inge Ndai*

language defenses in family context, Lambitu district, Sambori village, were still realized while communicating in family context.

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