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## **Maintain Madura language in Manduro Village, Jombang, East Java**

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### **Abstract**

This study examines the maintenance of Madurese language in Manduro Village. The focus of this research is the use of Madurese (BM) and Javanese (BJ) in the family realm according to the age group of the respondents. All Madurese speakers in Manduro Village became the study population, while the sample was limited to 88 respondents who were randomly selected and divided into four age groups consisting of ages 10 - 13 years, 14 - 24 years, 25 - 50 years, and 50 years old. on. This research is based on the realm theory of Fishman (1972c) and Greenfield (1972), and the preservation of language from Holmes (2013). The method used is quantitative. The data were obtained by applying a survey questionnaire technique. Data were analyzed using compare means analysis to determine the mean score of the use of Madurese (BM) and Javanese (BJ) based on age groups. In general, the results of this study indicate that the use of BM by the Manduro community is still being maintained. This result is based on obtaining an overall mean score of 1.96 ((range of scores between 1 - 5, where 1 = (almost) always BM, 2 = often BM, 3 = balanced BM and BJ, 4 = frequent BJ, and 5 = (almost) always BJ)). (Almost) always using BM occurs in respondents aged 50 years and over and 25 - 50 years, meanwhile those aged 14-24 years tend to use BM more often than BJ, while those aged 10-13 years are balanced in using BM and BJ.

*Keywords: Maintain Language, Village, Family, Community*

### **1. Introduction**

Indonesia is a nation state consisting of various ethnicities, races and cultures — religions, languages and customs which are widespread in parts of the island throughout the archipelago. As a nation that has cultural plurality (multiculturalism) and diversity of languages (multilingual), Indonesia has 719 languages, with 707 languages still in use, while the remaining 12 languages are extinct (<https://www.ethnologue.com/country/ID>). Competition between one language and another only leaves two options: survive or shift. The choice to continue to use (maintain) the mother tongue or instead replace (make a shift) with another language is highly dependent on the behavior of the community's language use which is based on the available situation. This situation or realm causes a person to prefer a certain language (variety of languages) over other languages (types of languages). From several domains of language use, according to Greenfield, it is the realm of family and friendship which is the core domain (Fishman, 1972c: 47). This indicates that the realm of language use in the family is a benchmark for the future fate of the language. In other words, if in the family realm the continuity of the mother tongue does not occur, we can be sure that the language will experience a shift (language shift), and vice versa, if the mother tongue is still connected by the older generation (parents) to the younger generation (children), that language will last.

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Dorian argues that one of the reasons for the shift of Gaelic to English in East Sutherland is the result of the unwillingness, not the inability of parents (parents and grandparents) to connect their mother tongue to the younger generation (children and grandchildren) (Fasold, 1984: 225). Dorian further argues as quoted by Fasold that:

The home is the last bastion of a subordinate language in competition with a dominant official language of a wider currency. An impending shift has in effect arrived, even though a fairly sizeable number of speakers may be left, if those speakers have failed to transmit the language to their children, so that no replacement generation is available when the parent generation dies away (1984: 225).

Thus, if the mother tongue is no longer used by the younger generation (children) in the house which should be the last bastion of language preservation, then in such a situation the language will no longer experience a shift, instead it leads to extinction. However, the case revealed by Dorian cannot be used as a generalization to read linguistic data all over the place. The act of *gebyah uyah* (generalization) against all data will actually bury and drown the uniqueness of the existing data.

As happened in Manduro Village, Kabuh District, Jombang Regency, where the majority of the people are bilingual (Madurese and Javanese) and some are *anekabahasawan* (+ Indonesian). Their mother tongue is Madurese (BM). This language is used as their group's identity as *Oreng Manduro* - their familiar nickname (Permadi, 2013). BM is used as a means of communication in everyday life between Manduro people. Meanwhile, the Javanese language (BJ) is preferred to communicate with people outside Manduro because the majority of the population of Jombang is ethnic and speak Javanese. In this regard, the problem raised in this study is whether BM, which is the mother tongue of the Manduro people, is still connected by the older generation (mother / father and grandmother / grandfather) to the younger generation (children and grandchildren)? Then, does the continuity or discontinuity of BM between generations have an impact on the maintenance of BM?

Thus, this study aims to reveal the extent to which BM is connected by the older generation to the younger generation. Then what impact would occur if the continuity of the language did not occur, would BM still survive or even shift?

## **2. Literature Review**

### **Language and Domain Selection**

In the study of defense and language shifting, the choice of language is something important which in the end can lead to which direction the language is anchored, whether it is more heavily defended or tends to shift. Fishman in *Language in Sociocultural Change* says that Language choices, cumulated over many individuals and many choice instances, become transformed into the processes of language maintenance or language shift (1972: 80).

Language selection itself can be said as an act of using language or varieties of languages by speakers based on the available situations. In other words, it is this situation or realm that causes a person to prefer a certain language or variety of languages over other languages or languages. The domain or 'domain' is defined by Fishman as an abstract socio-cultural description of the topic of communication, the relationship between communicators, and the place where communication events occur according to the strata of the social structure of society (1972: 442). The concept of realm according to Fishman is to explain language use behavior in a stable bilingual society. Compared to social situations, the realm is abstract from the cross between a certain status (role-relationship) and a certain subject (Siregar, et al, 1998: 51). So, according to Fishman there are three important points in the realm, namely; the relationship between communicators (participants), the place of communication (settings), and topics of discussion (topics) (Holmes, 2013: 21).

Regarding the number of realms, there is no absolute agreement between experts. Fishman in *The Sociology of Language: An Interdisciplinary Social Science Approach to Language in Society*

(1972c: 47) in his research uses four domains, namely the domains of family, neighborhood, work, and religion. Parasher (1980) as cited by Fasold (1984) mentions seven domains, namely family, friendship, neighborliness, transactions, education, government and work. Meanwhile Greenfield as quoted by Fishman (1972c: 47) uses five domains; the realms of family, friendship, religion, education, and work in a study of Puerto Rican society in New York City.

In this study, researchers only limited the use of language to the family domain. Because the family domain is considered the most important domain in the continuation of mother tongue between generations. Apart from that, the family domain is also considered the core domain of language maintenance.

## **Language Maintenance**

Language preservation is defined as an effort to continue to use a language in competition with other languages (languages) that are socially and regionally stronger. The terms "retention" and "shift" were revealed in an article written by Fishman in 1964 (Mesthrie, 2009: 245). Fishman in *Language Loyalty, Continuity and Change* (2006: 23) argues that:

The study of language maintenance and language shift is concerned with the relationship between change (or stability) in language usage patterns, on the one hand, and ongoing psychological, social, or cultural processes, on the other hand, in populations that utilize more than one speech variety for intra-group or for inter-group purposes.

Apart from the factors of language use (domain relations and diglossia), psychological and social factors also greatly influence whether the language is able to survive or even tends to shift. Here, Fishman also emphasizes that the maintenance and shift of language is related to the choice of language used in both intra-group and inter-group interactions. In maintaining language, apart from the identity factor (Dorian, 1981; Fasold, 1984; Sumarsono, 1990), minimal contact with the majority community (Sumarsono, 1990), support from institutions or institutions such as education, law and administration, media, and religion is also very important. determine (Holmes, 2013, Dorian, 1981, and Kamwangamalu in Omoniyi and Fishman, 2006).

Fasold in his book entitled *The Sociolinguistics of Society* (1984) argues that language maintenance and language shifting are like two sides of a coin (1984: 213). This means that language shifts other languages or languages that are not displaced by other languages; language that is shifted is a language that is not able to defend itself (Sumarsono, 2012: 231). Furthermore, Fasold defines language retention and shifting as:

"Language shift simply means that a community gives up a language completely in favor of another one. The members of the community, when the shift has taken place, have collectively chosen a new language where an old one used to be used. In language maintenance, the community collectively decides to continue using the language or languages it has traditionally used (1984: 213). Based on this description, language shift can occur when people choose a new language to replace the old language that has been used previously, while language maintenance is the opposite situation of language shift, where the language community continues to use the old language collectively. In this case, a society can shift or maintain its language, apart from being collective, it also takes a relatively long time and all of that is the result of the choice of the language of that society.

One indicator to determine the patterns of language shift and maintenance can be observed from the domains of language use. Furthermore, Fasold revealed: When a speech community begins to choose a new language in domains formerly reserved for the old one, it may be a sign that language shift is in progress. If the members of a speech community are monolingual and are not collectively acquiring another language, then they are obviously maintaining their language-use pattern (1984: 213).

From this it can be said that the use of language in domains can be a measure of whether the language can still be said to have survived or has begun to shift. If we refer to Fishman's opinion, it is the realms of family and kinship that are considered more important than the realms of education and work. Holmes (2013) in the book *An Introduction to Sociolinguistics* states that the factors of language retention can be seen from internal and external factors. External factors can be seen from the opinion of Holmes:

Resistance to language shift tends to last longer in rural than in urban areas. This is partly because rural groups tend to be isolated from the centers of political power for longer, and they can meet most of their social needs in the ethnic or minority language ... To maintain a language you must have people you can use it with on a regular basis (2013: 61-62).

From the description above, it can be seen that demographic factors can affect the maintenance of a language. Due to the high mobility of urban communities, urban areas can be said to be very vulnerable to conditions of language shift. On the other hand, rural communities are more able to maintain their mother tongue because apart from being located far from the center of government (geographic factor: being isolated from ethical and linguistic pluralism), they no longer need a language other than their mother tongue for communication purposes (Fahlevi, 2020).

Apart from demographics, several other factors, such as education, law and administration, government, media, and even religion are no less significant in the effort to defend regional (minority) languages. Institutional support generally makes the difference between success and failure in maintaining a minority group language. Education, law and administration, religion and the media are crucial domains from this point of view. The minority group which can mobilize these institutions to support language maintenance has some chance of succeeding. When the government of a country is committed to maintaining or reviving a language, it is possible to legislate for its use in all these domains (2013: 66).

There are many external factors that can be used to prevent a shift in a language, especially minority languages where the number of speakers is minimal. Meanwhile, from internal factors, Holmes argues ... Where language is considered an important symbol of a minority group's identity, ... the language is likely to be maintained longer (2013: 64). If the speech community still feels that identity is necessary, while one of the markers of identity is language, then the preservation of a language, especially regional languages will be maintained.

### **3. Methods**

The method applied in this research is quantitative method. Quantitative methods prioritize the use of quantitative measurements and analyzes using statistical analysis (Djojotubroto and Sumaryati: 2000). The main data in this study is a survey questionnaire. In the questionnaire there are several lists of statements. The list of statements used in this study refers to Wilian's (2006: 251-257) list of statements in his research entitled "Language Retention and Ethnic Identity Shift: A Study on the Sumbawa-Sasak Dwibahasawan in Lombok."

In data collection, researchers used a questionnaire (questionnaire) distribution technique. The type of questionnaire used in this study is a closed questionnaire. This questionnaire has several parts, including instructions on how to answer the questionnaire, the questions to ask, and the possible answers (Meyerhoff, et al. 2015: 75). For the use of the questionnaire, researchers used the method by asking respondents to fill out their own questionnaires. Meanwhile, researchers only distributed questionnaires to respondents without having to submit any questions or statements. However, within certain limits, researchers sometimes have to explain the meaning of certain questions or statements that are relatively difficult to understand (Effendi and Tukiran, 2014: 183).

The location of this research is in Manduro Village. Manduro Village is located in Kabuh District, Jombang Regency, East Java Province. The determination of Manduro Village as a research

location is based on facts in the field where the community is still actively using the Madurese language as their main communication tool. The population of this research is all residents who live in all hamlets in Manduro Village who use the Madurese language and have lived in the village from generation to generation.

In linguistic research, large sampling is not necessary. According to Milroy (2003: 28), the sample for linguistic studies tends to be much smaller than the sample for other types of research surveys. Anshen (1978) agrees with Milroy by saying that sociolinguistic studies whose results are feasible to be published actually use small examples (Gunarwan, 2002: 46). Because according to Labov (1966) as quoted by Milroy, language usage behavior tends to be more homogeneous (2003: 28). It is important to note that the sample size (sample) must be well chosen and can represent the social parts in accordance with the variables to be generalized (Sankoff, 1980a: 52). In this study, the researcher used 88 respondents as the sample.

The 88 respondents were divided based on four age groups, namely ages up to 13 years, 14-24 years, 25-50 years, and 50 years and over. From a total of 88 respondents, the highest percentage and frequency distribution appeared in the teenage age group 14-24 years and adults 25-50 years, namely 35.2% (31 people), then the children age group up to 13 years. as much as 15.9% (14 people), and the last group is the old age group 50 years and over 13.6% (12 people).

#### **4. Results and Discussion**

In the study of language retention and shifting, the use and choice of language are decisive points that can ultimately lead to where the language is anchored. In this case there are only two choices, whether the language is still able to survive or even tends to shift because it cannot compete in its use with other languages. This study looks at how people use and choose their language in their communication actions both to interlocutors among their groups and to interlocutors outside their group.

In this study, researchers focused on analyzing language use and choice that occurred only in the family domain. Because it is in this realm that the fate of language will be determined, whether it will survive or shift. Greenfield as quoted by Fishman argues that family and friendship constituting the intimacy value cluster (1972: 22; 1972c: 47).

Greenfield's opinion above is very reasonable, because it is in the family (and friendship) that the continuity of the mother tongue occurs. If the mother tongue is connected by the older generation (mother / father and grandmother / grandfather) to the younger generation (children and grandchildren) in the family realm, then it can be ascertained that the language still survives. In line with Greenfield, Ostler argues that A language is maintained if speakers effectively pass it on to the next generation (2011: 315).

In line with this, this study will analyze which language has the most dominant use in the family domain for interlocutors of mother, father, grandmother / grandfather, younger siblings, and other aunts / uncles / siblings, whether Madurese (BM) or language. Java (BJ). In table 1, it is noted that the total number of respondents (N) for the age group up to 13 years is 14 people, 31 people for the age group 14-24 years and 25-50 years, and only 12 people for the age group 50 years and over. In reading the mean score of use and language selection, it is necessary to note that the higher the mean score, the farther the respondent's use of BM, in other words, the more prone to shift. Conversely, if the smaller the average score, the more frequent respondents use BM, which means that the maintenance of BM is still happening.

**Table 1. Use of BM and BJ in the family domain with interlocutors: mother, father, grandmother / grandfather, brother / sister, and aunt / uncle by age group**

Age	N (88)	Interlokutor				
		Mother	Father	Grandmother / Grandfather	Brother / Sister	Aunt / Uncle
Until 13 th	14	3.85	3.78	4.42	3.78	3.71
14 – 24 th	31	1.87	1.90	1.90	2.35	2.12
25 – 50 th	31	1.32	1.38	1.32	1.48	1.38
50 th Above	12	1.16	1.16	1.16	1.33	1.41
Total	88	2.05	2.06	2.2	2.23	2.15

Note: 1 = (almost) always BM                      4 = more often BJ than BM  
 2 = more often BM than BJ                      5 = (almost) always BJ  
 3 = balanced BM & BJ

The highest mean score for the use of the respondent's language according to the age group of children (up to 13 years) occurred when communicating with mother's interlocutor was 3.85, followed by father 3.78, then sister / brother 3.35, then grandmother / grandfather and aunt / uncle who were both the same reached a mean of 3.21. Obtaining this high mean score indicates that the respondents in the children's age group prefer to use BJ rather than BM for all interlocutors (mother, father, grandmother / grandfather, sister / brother, and aunt / uncle).

This fact arises because parents implement a policy of not teaching BM as a mother tongue to their children. They tend to teach BJ. So, in this case BJ is the first and first choice for parents if they communicate with their children. Therefore, it is not surprising if the family realm which is the core domain of BJ is also the choice of children, because BJ is the first language (B1), even though it is not the mother tongue.

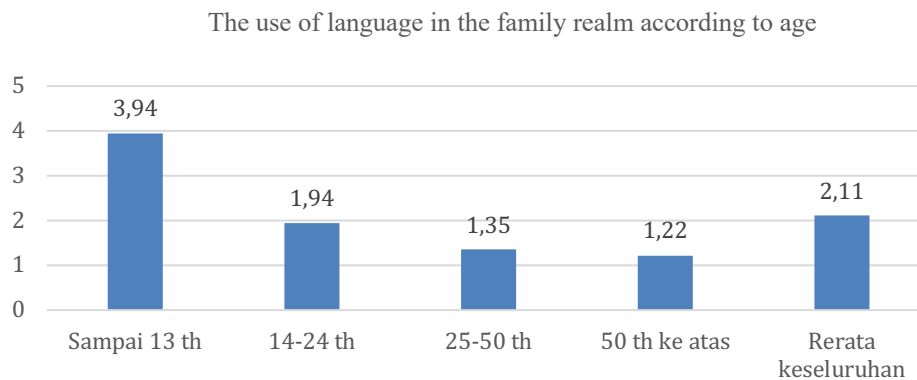
A slightly different nuance was shown by the adolescent age group (14-24 years) who recorded the highest average score when communicating with the interlocutor younger / older siblings (2.22), then with aunts / uncles (2), slightly below them there were fathers (1.90), then with the mother (1.87), and the smallest average when it was with the grandmother / grandfather, namely 1.83. So if you take the mean score, you will get 1.97, which means that the use of BM is more often used by adolescents than BJ in the family domain.

Likewise, the data recorded from the adult age group (25-50 years) and the old age group (50 years and over), with respective scores for the two age groups 1.38 for the adult age group and 1.21 for the old age group. This phenomenon is somewhat odd and perhaps rare, mother tongue is the second language. A piece of the researcher's knowledge in reading literature on the topic of language maintenance and language shift, has not yet found linguistic phenomena such as what happened in Manduro Village, how BM as a mother tongue is not taught to their children, these children use BJ as their first language, however, after they begin to understand and understand BM, they are more inclined to use BM than BJ.

Several references state that the first language that children acquire through teaching from their parents in the family environment since they are still in their toddler years tends to be used continuously unless there are some non-linguistic factors that influence the existence of the use of the

first language. If later they leave their first language and switch to using a language other than their first language, in this situation language shift begins. This language shift situation is common in bilingual or multicultural societies.

This language shift can occur due to many factors, such as economic factors, religion, language as prestige, institutional support (Gal, 1979), due to factors not connecting mother tongue to the next generation (Dorian, 1981), or political factors. , economy, migration, and social change (Holmes, 2013). Based on the data regarding the average use and choice of language in the family realm according to age groups for interlocutors of mothers, fathers, grandparents, younger siblings, and aunts / uncles as described above, the following Graph 1 will see the overall average score.



**Figure 1. Graph of the mean score of language use in the family domain according to age group**

The mean score of language use and choice is used as a measure in determining the trend whether BM has shifted or remains sustainable. With a range of scores between 1 and 5, the higher the mean score, the less frequent use of BM by respondents, in other words, the BM the more towards a shift. Meanwhile, if the mean score gets smaller, this indicates that the maintenance of BM is still happening.

From the four age groups of respondents, it can be concluded that the age group 50 years and over listed themselves as the respondent closest to the score (almost) always using BM in the family sphere, behind it is the age group 25-50 years with interpretations in between (almost) always using BM and more often using BM than BJ, followed by the 14-24 year age group who approached using BM more often than BJ, and the last one was the age group up to 13 years with a mean of 3.94 which if translated into a mean language use assessment score respondents use BJ more often than BM.

The pattern of language use according to the age group continues to climb from the age of 50 years and over to the age group up to 13 years. This data can be interpreted that BM is still very much maintained in the family domain by the three age groups ranging from adolescent respondents to old age respondents. Unfortunately, this situation is not in line with the age group of children who as a whole still use BJ more often than BM.

However, if the mean scores of all age groups are added together, the total mean is 2.11. Therefore, the use of BM in the family domain with interlocutors of mother, father, grandmother / grandfather, brother / sister, and aunt / uncle according to age group can be said to still survive.

So it is only natural that there is a reciprocal relationship between the age group of children (up to 13 years) on the one hand, and the reluctance of parents to connect mother tongue (BM) to the younger generation (children) on the other. This relationship makes mother tongue not the main choice for the age group until 13 years of age if they communicate with parents, grandparents, younger siblings, and aunts / uncles. Instead, they prefer to use BJ as a means of communication, because BJ is a language that is not only taught for the first time by their parents but also the language

they first mastered. Therefore, in this case BJ becomes the first language while BM as the mother tongue becomes the second language.

Parents' policy not to teach BM to their children, instead they prefer to make BJ as the first language taught based on psychological factors. With the mastery of BJ, it is hoped that their children can survive in the midst of the Javanese-speaking society of Jombang. Then, one day the younger generation can continue their studies outside Manduro Village.

At first glance, this situation is not much different from the findings of Dorian in his research in East Sutherland. Dorian argues how Gaelic is only spoken between older generations (grandmother / grandfather and mother / father), while they (the older generation) prefer to use English in their communication with their children and grandchildren (Fasold, 1984: 225). The permeation of the use of English into the domains previously used by the mother tongue (Gaelic) caused Gaelic to shift.

The end result of Dorian's findings is apparently not in line with the phenomenon that occurred in Manduro. Although there is a delay in mastery of BM as a mother tongue in the age group of children, it has resulted in not choosing BM as the main language for communication in the family. However, at the next stage of age, namely adolescence, adulthood, and old, BM is still the main language. This indicates that what has been expressed by Dorian that the family realm is the "last bastion" of language preservation needs to be rethought.

The preservation of BM in Manduro Village, according to researchers, is further strengthened by the geographical location of the village. The condition of Manduro Village, which is mostly of a limestone hill area, is somewhat separate from the majority of Jombang people who are of Javanese ethnicity. As a result of this concentrated area from the center of the crowd it has an impact on the minimal interaction with other community groups, especially Javanese people who speak Javanese. This situation is certainly a positive point in itself in the preservation of the Madurese language in Manduro Village.

In addition, the strong aroma of community togetherness and pride as people of Manduro is very pronounced in Manduro Village. This pride in identity drives them to continue to preserve the cultural heritage of their ancestors in one way, namely by using BM as their mother tongue as their main daily communication tool. So, it is the geographical factors and the identity symbol factors that according to the researcher have been, are, and will still influence the maintenance of the Madurese language in Manduro Village.

## **5. Conclusion**

The use of BJ is almost often done by respondents aged children (up to 13 years), while for adolescents (14-24 years) it leads to more frequent use of BM than BJ. Meanwhile, adults (25 - 50 years) and old (50 years and over) tend to (almost) always use BM. In general, this research can be concluded that the Madurese language in Manduro Village, Kabuh District, Jombang Regency seems to be retained by the Manduro people who are familiarly called as Oreng Manduro. The defense of the Madurese language is caused by two factors:

First, apart from being used as a means of communication, the Madurese language is also considered a marker of group identity as Oreng Manduro. The word oreng is taken from the Madurese language which in Indonesian means people, while the word Manduro itself refers to the name of the village, namely Manduro Village. With the belief that they are descended from this Madurese (Raden Arya Wiraraja), they proudly call themselves Oreng Manduro.

Second, the preservation of the Madurese language in Manduro Village is also confirmed by the geographical location of the village. The condition of Manduro Village, which is mostly of a limestone hill area, is somewhat separate from the majority of Jombang people who are of Javanese ethnicity. As a result of this concentrated area from the center of the crowd, it has an impact on the minimal interaction with other community groups, especially Javanese people who speak Javanese.



This geographical situation is certainly a positive point in itself for the preservation of the Madurese language in Manduro Village.

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