



The Maintenance of Muna Language by Muna People in the Transmigration Area at Wakobalu Agung Village

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ABSTRACT

This study aimed to describe the maintenance of Muna language by Munanese in Wakobalu Agung village, Kabangka Sub District and also to find out the efforts to maintain Muna language by Munanese people in Wakobalu Agung village in the categories of adults, adolescents and children. The problem in this research is how to maintain Muna language in Wakobalu Agung village and whether there is an efforts to maintain Muna language by Muna people in Wakobalu Agung, Kabangka sub district. This study was descriptive qualitative method. The participants were fourteen Munanese people who live in Wakobalu Agung village taken based on social strata and ages group. Techniques of collecting the data in this research used observation, interview and documentation. Data were analyzed with the process of data reduction, data display, conclusion drawing and verification. Result of this research showed that Munanese people in Wakobalu Agung village still maintain Muna language and efforts language maintenance carried out by Munenese in the Wakobalu Agung village is unstructured and informal efforts. The language maintenance occurs for the categories of adults and adolescents. Meanwhile, for the category of children, the used of Muna language began to weaken. It can be concluded that the efforts to maintain their language is: (1) Consistently using Muna language in family environment, (2) Keep loyalty to the mother tongue, (3) Use the language in various situations.

Keywords: language maintenance, Munanese, Transmigration

1. Introduction

Language plays an important role in human life. Language is an expression that contains the intention to convey something to others. Soeparno in Intan, (2020) which stated that the general function of language is as a means of social communication. In addition, language is a way to convey ideas, thoughts and expressions of feelings to others. Indonesia is a country consisting of a series of islands from Sabang to Merauke, there are many ethnic groups and races that differ from one another. In general, the languages use differ from one region to another, this is due to the differences in culture, environment and customs they have. According to Lewis et al in (Fitri, 2019), there are 719 vernacular in Indonesian. Each region has its own local language and every vernacular has a particular form and structure which make them different from another.

La Ino (2015:29) stated that regional languages are the cultural roots of ethnic groups in the archipelago. La Ino also states that the function of regional languages

are 1.) A broad means of communication for ethnic groups, 2) Ethnic identity, 3) Ethnic pride and the language of unity and integrity. Indonesian society in general starts from a monolingual society, that is mastering the regional language as the first language or mother tongue. Furthermore, the community develops into a bilingual or multilingual society, because in addition to mastering the mother tongue, they also master Indonesian or other languages. Chaer in Intan, (2020) stated that multilingual societies with high mobility, community members will tend to use two or more languages they master, either in whole or in part.

An open society is a society that can accept the presence of other community members in their environment so that language contact will occur Chaer in (Rusli, 2016). The impact of mastering two or more languages, Indonesian people are always faced with the choice of language in terms of communication. Thus, causing competition between two or more languages and in general small languages (mother tongue) are always less competitive than big languages. As a result, there was a shift until there was language retention from this case. And here, the researcher focuses on language maintenance. The theory use in this study is the theory of language maintenance which is adopted from the theory of Brahmono and Rahman in (Amri and Yusril, 2018) which stated that language maintenance is commonly defined as a deliberate attempt to maintain the use of a particular language amidst the threats of other languages.

The phenomenon of language maintenance usually occurs in areas that are often visited by transmigration/immigrants who want to start a new life in a new place. Richards in Fitri, (2019) stated that language maintenance often occurs when people migrate to another place which has different language with their mother tongue. Of course, when an ethnic group moves to a new area, they will become a minority group in that place. Normally they can adapt to the habits of the local community so that they can be accepted as part of the local community. If they can live side by side with local communities it cannot be denied that they will unconsciously adopt the language spoken by the local community. As a result, they will become bilingual. On the one hand they still speak their mother tongue and on the other hand they also speak the local language as a new language. (Jannah et al., 2015) conducted a study "Language Maintenance Using in Biting Village, Arjasa District, Jember Regency (Sociolinguistic Studies)". The result shared similar findings that local resident still used Mother tongue to communicate fellow ethnic to maintain their local language. Then the second conducted by (Alika et al., 2017) Entitle "Efforts to maintain the Non-formal variety of Minangkabau in the sokato ethnic community in the city of Yogyakarta". The findings indicated that to communicate, Sakato members always use the Minangkabau language wherever they are. The Minangkabau language is sometimes used with friends of different ethnicities, even if only one or two words. This shows the form efforts of Sakato members in maintaining the Minangkabau language even in the midst of a multilingual society or with friends of different ethnicities.

This research discusses about the Effort maintenance of Muna language especially Munanese who live around Javanese in Wakobalu Agung village. Where this village is a transmigration area and the Javanese people who live long enough in Muna area in the Wakobalu Agung Village, Kabangka Sub District.

Wakobalu Agung village is one of the transmigration areas where ethnic gatherings with different regional language backgrounds. There are several different

ethnics living in this area, namely, Javanese, Buginese and of course Munanese. However, Munanese and Javanese is bigger than Buginese in this village. Where the Buginese are only a few people.

Immigrant community interact with each other, forcing both parties to know and understand each other's language. For example, in the Wakobalu Agung community, because this village is a transmigration area, the number of migrants is quite significant. In communicating, the community use several languages, namely their mother tongue (Java language), local language (Muna language) and National language (Indonesian) when communicating. When the shift or maintenance occurs in a community, the members of the community have chosen a language collectively Fasold cited in (Nurhidayati & Suhartini, 2020). This condition cannot be avoided as the effect of transmigration so that language acculturation will occur.

Munanese in Wakobalu Agung village has long lived side by side with the Javanese. Wakobalu Agung Village is a village located in Kabangka, Muna Regency. This area is an empty land which is use as a transmigration destination. Javanese residents as transmigrants who first occupied the area. Based on field data spoken by one of the village governments, namely the head of the village of Wakobalu Agung (Mohammad Kholil), stated that the Javanese first came to the district on 31 October 1985 with a total of 192 family heads. Muhammad Kholil said that the Munanese entered Wakobalu Agung village as translocal people who came from several villages around Wakobalu Agung village, namely from Lupia village and Lakandito village. The total population of Wakobalu Agung village is 1,862 people. With a population of Javanese 1,062 people, the population of the Munanese is 700 people plus the population of the Buginese is 100 people. So that the number of Javanese is more than the Munanese people. The Javanese are the majority and the Munanese are the minority.

The phenomenon of language maintenance can be found in many areas in Indonesia which are inhabited by several different tribes who live side by side. One of them is in Wakobalu Agung village, Kabangka Sub district. The reason why the researcher took Muna language maintenance as the material for this research because the researcher curious to see the phenomenon that occurred in the area. Although the Munanes is a minority in the area and the Javanese are the majority but when Munanese people marry with Javanese people, then the custom used is the Munanese custom. Automatically the language used is the Muna language and the Javanese people adjust. This is an agreement since the beginning of the entry of transmigration residents in Wakobalu Agung Village. Furthermore, when Muna people from Wakobalu Agung village go to lupia, Lahorio, kontukowuna, bahutara or villages around Wakobalu agung village, when they meet relatives, they still use Muna language to communicate.

Thus, even though the number of Javanese in Wakobalu Agung village is more than the number of Munanese it is not the reason for not using Muna language. Researcher are interested in examining how the Munanese still use Muna language to communicate in daily life in the middle of the majority Javanese. This research is important because even though the Munanese have long lived in the area where the community is multiethnic and minority, it does not mean that their language has also shifted or become extinct due to the influence of the language in the area where they

live. So, based on the description above the researcher are interested in conducting research on the maintenance of Muna language in the Transmigration area at Wakobalu Agung village.

In conclusion, the phenomenon of language maintenance occurs in the Wakobalu Agung Village which is a transmigration area. This research will focus on maintaining the Muna language especially Munanese who live in the Wakobalu Agung Village. In addition, the researcher believes that this study can provide more explanation about language maintenance especially Muna language. The researcher also expects that this research can give positive contributions in maintaining Muna language.

2. Methods

The researcher used descriptive method. This study aims to provide an overview the maintenance of Muna language in Wakobalu Agung village, Kabangka Sub District. The subjects of this research were Munanese who lived around Javanese in the Wakobalu Agung Village, Kabangka Sub District. Researcher focus on maintaining of Muna language in Wakobalu Agung Village and There were fourteen informants selected as the data source of in this research. The data source of this research was the spoken language used by Munanese who live in Wakobalu Agung Village. The researcher used two data sources. The first source was the spoken language used by the Munanese in daily communication in both formal and informal situation. In collecting the data, the researcher used interview, Observation, Recording, dokumentation techniques.

The researcher divided them into three categories to be analyzed, namely categories of childrens adolescents and adults. Researcher focused on maintaining of Muna language in Wakobalu Agung Village. They are selected based on the following characteristics:

- 1.) The Muna community who have lived for approximately five consecutive years in Wakobalu Agung Village.
- 2.) Age range of childrens (2-10 years old), adolescents (11-19 years old), adults (20-60 years old) Informants consist of different social backgrounds.

The speaker must be in good health. (Adapted from Sailan, 2014)

To analyze the data, the researcher used data Reduction, the data was collected by researcher and selected according to the focus of the study. The data that is accordance with the focus of the study is the maintenance of Muna Language by Munanese in a community dominated by Javanese people in the Wakobalu Agung Village. The second is data display, in this stage the researcher tried to compile the relevant data so that the information obtained is concluded and has a certain meaning to answer the research problem. In the last step of data analysis was drawing conclusions and verification. The conclusion is part of an activity from the intact configuration. Conclusions were also verified throughout the study. Verification is a review of field notes. The results of field notes starting from data collection to data presentation activities were reviewed. At this stage, the researcher drew conclusions from the activities that have been carried out. Thus, the conclusions in the study can answer the problem as formulated in the research question. The researcher had drawn conclusions from all the data that has been obtained as a result of the research.

3. Result

Language maintenance has occurred in Muna language especially Munanese who live in the transmigration area at Wakobalu Agung village. This phenomenon of language maintenance occurred for the categories of adults and adolescents. Meanwhile, for the category of childrens, the used of Muna language began to weaken. Language maintenance efforts carried out by Muna speakers in Wakobalu Agung village are unstructured and informal. The efforts to maintain their language namely, consistently using Muna language in family environment, keep loyalty to the mother tongue and Use the language in various situations.

3.1 *The use of Muna language by children*

Using Muna language for the category of children in village of Wakobalu Agung began to decrease. children in Wakobalu Agung village are more dominant using Indonesian language. However, parents at home always use the Muna language when communicating even though the children answer in Indonesian. They still get used Muna language with the aim that their children don't forget the Muna language. As a participant number said that:

"..Saya itu selalu bahasakan bahasa Muna sama anak-anak dirumah. mereka itu apa ya, Tidak bisa ungkapkan saja kalau saya bicara bahasa Muna, mereka mengerti maksudnya tapi tidak tau cara mengungkapkannya..."(Wa Aba 23 januari 2021)

"... I always speak Muna with the kids at home. what they are, just can't speak. if I speak Muna language, they understand the meaning but don't know how to express it ... "

3.2 *The use of Muna language by adolescents*

The use of Muna language by adolescents, especially Munanese in Wakobalu Agung village in communicating based on the analysis of interview data, shows that Muna language is still used as communication tool in daily life. This is evidenced by the results of the interview data analysis. As Mr Damai said:

"...Ketika bertemu dengan teman-teman dari suku yang sama dalam hal ini suku Muna, bahasa apa yang kita gunakan campuran, kita menyesuaikan saja, kadang bahasa Muna kadang juga bahasa Indonesia..."(La Damai 23 januari 2021).

"...When we meet friends from the same tribe, in this case the Muna tribe, what language we use is a mixture, we just adapt, sometimes Muna, sometimes Indonesian..."

3.3 *The use of Muna language by adults*

a. *Teachers*

In formal situations such as in schools still use Muna language when interacting with fellow teachers who are Muna tribes in Wakobalu Agung village. When interacting with teachers from other ethnicities, they spontaneously use Indonesian. In addition, when interacting with students who are of the Muna tribe during rest hours sometimes the teacher greets students using Muna language. As revealed by the informant to the researcher in the interview below.

"...Peneliti: ketika berinteraksi dengan guru lain yang juga merupakan orang Muna, Bahasa apakah yang anda gunakan ? Informan: ya biasa kita gunakan bahasa Muna. Tergantung situasi kalau misalkan teman-teman disitu kadang berbicara bahasa Muna kita otomatis pake bahasa Muna juga kalau mereka berbahasa Indonesia kita pake bahasa Indonesia juga..." (Karni, 7 februari 2021)

"...Researcher: when interacting with other teachers who are also Munanese, what language do you use? Informant: yes we usually use Muna language. It depends on the situation, for example friends there sometimes speak Muna language, we automatically use Muna language, if they use Indonesian we use Indonesian too ... "

b. Medicals

In the medical scope, researcher see what language is used by office employees when interacting with fellow employees and patients while in the office. Based on the results of interviews conducted by researcher to respondents, it can be seen that they are still using Muna language in communicating. As in the interview below.

"...Peneliti: Ketika dipuskesmas bahasa apa yang anda gunakan pada saat berbicara dengan rekan kerja anda yang juga merupakan orang Muna? Informan: Biasanya pake bahasa Muna, biasa juga pake bahasa Indonesia. tergantung kitanya. Kalau kita pake bahasa Muna mereka juga pake bahasa Muna..." (Lilis Purwati, 2 Februari 2021)

"... Researcher: At the health center, what language did you use when talking to your colleague who is also a Munanese? Informant: Usually use Muna language and sometimes Indonesian. depending on us. If we use Muna language they also use Muna language ... "

From the statement above, it can be seen that in the realm of formal work, when talking to colleagues who are fellow Munanese, they still often use Muna language. This shows that the Munanese still maintains the Muna language.

c. Traders

Generally Muna language as a communication tool used between traders and buyers of Munanese in Wakobalu Agung village. This is evident as what the informant said to the researcher when interviewed as below.

"...Peneliti: Ketika berinteraksi dengan pembeli yang juga merupakan orang muna, bahasa apa yang anda gunakan ? Informan: pokono pogholi poaso maitu dopowagho wamba Wuna sembali bahi beano bhe mie sigahano (suku lain) maka depake wamba Indonesia "(yang penting dalam jual beli begitu kita tetap menggunakan bahasa Muna kecuali dengan orang yang dari suku lain kita menggunakan bahasa Indonesia)" ..."(Wa Loro, 23 Januari 2021)

"... Researcher: When interacting with buyers who are also Munanese, what language do you use? Informant: the important thing in buying and selling is that we always use Muna language except while with people from other tribes we use Indonesian)..."

This data shows when traders interact with buyers who are fellow Munanese, they use Muna language when communicating. whereas when interacting with other tribes they will used Indonesian language. The maintenance of Muna language in Wakobalu Agung Village can be seen when they carried out buying and selling transactions using Muna language.

d. Farmers

Wakobalu Agung Village is a transmigration area where the majority of the population work as farmers. The Javanese and Muna tribes lived side by side for years. In their daily lives there was often communication between the local community and the transmigration community. Because the different language between ethnic groups, they use Indonesian language to communication. However, this did not affect the Muna people in Wakobalu Agung village forgot about the Muna language. As stated by an informant who works as a farmer in the quote below.

"...Peneliti: Ketika anda berada diluar rumah dan berinteraksi dengan tetangga anda yang juga berasal dari suku Muna. Bahasa apa yang anda gunakan ? Informan: Ya tentunya pake bahasa Muna. Macam kita pergi di pesta begitu, keseringan kita pake bahasa kalau ketemu sesama orang Muna atau kalau ketemu di kebun sama-sama orang Muna kita pake bahasa Muna..." (Hasrawati 26 January 2021)

"... Researcher: When you are outside the house and interacting with your neighbors who are also from the Munanese. What language are you use? Informant: Yes, of course you use Muna language. Like we go to a party, we often use Muna language when we meet fellow Munanese or if we meet in the garden with Munanese we use Muna language ... "

e. Custom Figures

The maintenance of Muna language in traditional activities where the activity is in the form of marriage which in its application uses Muna as the language of instruction. By using the Muna language in traditional activities, it can support the maintenance of the Muna language. at every marriage between the Javanese and the Munanese, the Muna language is always used as the language of instruction. informants as follows.

"...pada pernikahan orang jawa dengan orang Muna, harus kita pake bahasa Muna kalau adat..." (Alisabara, 7 februari 2021)

"... In a Javanese wedding with a Muna, we have to use the Muna language if it's customary ..."

This was supported by the Head of Wakobalu Agung village who said that according to the initial agreement when a Javanese man or woman married a Muna person, the custom used was the Muna custom. Automatically the language used is Muna language. This shows that the Munanese in Wakobalu Agung village are loyal to the use of Muna language. The Muna language is always used in daily life so that the Muna language in Wakobalu Agung village still survives until today.

3.4 The efforts maintenance of Muna language by Munanese at Wakobalu Agung village

In this study, were found three efforts to maintain the Muna language in the Wakobalu Agung village, Kabangka District, Muna Regency, namely (1) Consistently using Muna language in family environment (2) Keep loyalty to the mother tongue (3) Use the language in various situations. These efforts are described as follows.

a. Consistently using Muna language in family environment

Most of these families still use Muna language in their daily life as a communication tool. This is proof that Muna language still survives in Wakobalu Agung Village. From the results of the research, the 14 respondents involved, they always used Muna language to communicate with their families in their daily life even though sometimes they are included in Indonesian language. As in the excerpt from the researcher interview to the informant below.

“...Peneliti: Bahasa apa yang anda gunakan dalam kehidupan sehari-hari di rumah? Informan: ya dalam kehidupan sehari-hari kalau bicara dalam rumah kita sering menggunakan bahasa Muna terkadang juga pake bahasa Indonesia tapi jarang...” (Herislin, 11 february 2021)

“... Researcher: What language do you use at home in your daily life ? Informant: yes, in daily life when we talk at home we often used Muna language but sometimes Indonesian too, but rarely ... ”

b. Keep loyalty to the mother tongue

Fishman in Jannah (2015) said that language loyalty is an important factor in language maintenance. With loyalty, a Language will continue to pass on its language from generation to generation. The high loyalty of the Munanese in Wakobalu Agung Village to their language is evident from the parents always teach and get used to the mother tongue (Muna Language) to their children at home, this condition is most the dominant. Loyalty to the Muna language can be seen from the speakers who tend to use and teach Muna language to their children at home in daily life. This can be seen in the researcher interview with the informant as follows.

“...Peneliti: Apakah anda mengajarkan bahasa Muna kepada anak anda Informan: Saya selalu mengajarkan bahasa Muna dirumah. saya membiasakan menggunakan bahasa Muna disertakan dengan bahasa Indonesia misalnya, masuk (pesuamu), mandi(mekadiu deki), pakaianlah kamu cepat-cepat kesekolah(pake bhadjumu fekarimba konea otalati okala wesikolah) selalu kita antarkan seperti itu...” (La Ode Kou, 26 January 2021)

“... Researcher: Do you teach Muna to your children? Informant: I always teach Muna at home. I make it a habit to use the Muna language included with Indonesian, for example, enter (pesuamu), take a bath (mekadiu deki),wear your clothes quickly so you are not late for school (pake bhadjumu fekarimba konea otalati okala wesikolah) we always deliver like that ... ”

c. Use the language in various situations

Muna speakers in the village of Wakobalu Agung are classified as still maintaining their language in both formal and non-formal situations. Holmes in Sitorus (2014) said efforts that can be made to maintain the use of Language are positive attitudes, namely the habit of using Regional Languages in every activity. One proof of maintaining the Regional Language is by continuing to use the language to communicate in the family, community, religious and social activities. This is evident in the researcher interviews with the informants as follows.

“...Peneliti: Bahasa apa yang anda gunakan ketika berinteraksi dengan pasien yang juga merupakan orang Muna ? informan: Pake bahasa Muna ya karena lebih gampang ngejelasinnya sama pasien apalagi yang pasien orang tua yang sudah lansia mereka kan lebih mengerti pake bahasa Muna...” (Nur Hayatun, 2 february 2021)

“... Researcher: What language do you use when interacting with a patient who is also a Munanese? informant: Use the Muna language, yes because it is easier to explain to the patient, especially the patients who are elderly, they more understand using Muna language ... ”

This shows that, in formal activities Munanese still used Muna language to communicate.

4. Discussion

Based on the results, researcher found that Muna language still survives even though Wakobalu Agung is a transmigration area in the land of Muna and the Javanese people have lived in the village for quite a long time until Javanese became the majority and Munanese as local residents became the minority.

It can be seen from the use of Muna language in family environment which is quite high. Most of these families still used Muna language in their daily life as a communication tool. This is proof that Muna language still survives in Wakobalu Agung Village. From the result of the study, the fourteen respondents involved, they always used Muna language to communicate with their families in their daily life even though sometimes they are included in Indonesian language. The maintenance of Muna language by Munanese in Wakobalu Agung has happened in every age category based on their social strata. The language maintenance occurs for the categories of adults and adolescents. Meanwhile, for the category of children, the use of Muna began to weaken.

In maintaining Muna language in Wakobalu Agung is loyalty to the mother tongue. According to Jannah et al (2015) said that language loyalty is an important factor in language maintenance. The high loyalty of the Munanese in Wakobalu Agung Village to their language is evident from the parents always teach and get used to the mother tongue (Muna Language) to their children at home, this condition is most the dominant. Language loyalty is an important factor in language maintenance. Loyalty to the Muna language can be seen from the speakers who tend to use and teach Muna language to their children at home in daily life.

The people in Wakobalu Agung Village, especially Munanese feel it is necessary and important to teach and pass down their mother tongue to the next generation. So that the Muna language does not become extinct and can be maintained even in the midst of the majority of society. The Munanese strives to always use and teach Muna language at every situation.

In short, there are some efforts to maintenance of Muna Language in Wakobalu Agung, they are Consistently using Muna language in family environment, keep loyalty to the mother tongue and Use the language in various situations. Thus, a shift or extinction of the Muna language did not occur because they always used and taught Muna language to children. So, the use of Muna language for the next generation can be preserved from generation to generation.

5. Conclusion

This study focused on the Maintenance of Muna Language by Muna People in the transmigration area at Wakobalu Agung village. The maintenance of Muna language by Munanese in Wakobalu Agung has happened in every age category based on their social strata. The language maintenance occurs for the categories of adults and adolescents. Meanwhile, for the category of children, the use of Muna began to weaken. The use of Muna Language shows that in communicating there is a choice of language based on the situation and participan in interacting.

Muna Language is still used by Muna people who live in Wakobalu Agung village in their daily life. The use of Muna Language is a particularity in the informal

situation, such as: in the family environment and in informal works for example farmers and traders. Whereas in the formal works such as teachers at school and nurse in clinic, they tend to use Indonesian but sometimes they use Muna language in their communication. In formal activities such as weddings between the Munanese and Javanese tribes always use Muna language. Meanwhile, the use of Muna Language by children began to decrease. They use Indonesian more dominant than Muna language. The reality shows that Muna people in Wakobalu Agung still use Muna language in their daily life even though the Javanese people more dominant.

The persistence of the use of Muna language in Wakobalu Agung village because the community itself continues to use Muna language as a communication tool in daily life and teaches their generations or descendants the Muna language. The result shows that efforts maintenance of Muna language carried out by Munenese in Wakobalu Agung village have been carried out through unstructured and informal efforts. These efforts are: Consistently using Muna Language in family environment, keep loyalty to the mother tongue and Use the language in various situations.

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