

The Extinction of Local Language: a Literature Psychology Review

Rosmawaty

Universitas Negeri Medan, Indonesia

Abstract:

This paper tries to discuss theoretically about the relationship between language and nationalism towards the extinction of local languages in Indonesia which has become a trend appearing in the movement in critical symptoms of dymomia that involves national culture and local culture with a literature psychology approach. The psychoanalytic review of the extinction of local languages is to view the extinction of language psychologically in the notion of macro functions of language according to Garvin and Mathiot (1956) who say that language as (1) unifying and (2) separator. Some implications in this paper are tried to be drawn: (1) local culture (theoretically) will also become extinct along with the extinction of local languages; (2) the possibility of the provincialism emergence (and the implication of the separatist movements) is reduced; (3) The cost of maintaining the local languages can be eliminated and the cost of learning the national language can be concentrated on planning and learning Indonesian language so that this language reaches the level of a modern and effective language; (5) all efforts can be concentrated against the domination of English over the national language; (6) the sense of nationality of the Indonesian people will become stronger, and (7) cultural diversity will decrease. Without such policies, languages can die or become extinct naturally. In this case, the cause is the existence of language competition and the competition that used to be monolingual.

Keywords:

language; nationalism; extinction; local language

I. Introduction

Language is an arbitrary and meaningful sound system that is used as a means of communication for community members that is in social contact. This means that in language there are two important elements, symbols of sound and meaning, Saussure (1966:16) in Sibarani, (2004:36) states that language is a sign system that expresses ideas. A set of sound symbols or signs will have a meaning if they have a function; they are a communicative function and an expressive function. The communicative function is the function of language as a media in transferring ideas in the speaker's mind. The idea can be understood through verbal meaning, while the expressive function of language is used to express or realize the speaker's thoughts or feelings. Sibarani, (2004:39) says the same thing as well that language is a communication tool, in the form of verbal symbols based on the most flexible and most powerful intellectual tools developed by humans. In other words, language represents and provides the human mind in the words expressions which have meanings and describe people's culture who use the language, and through the language we can understand the culture of the language user.

Language performs its function to describe, exchange, and compose experiences according to context. According to Saragih (2006: 23), context is the internal aspects of the text and everything that externally surrounds the text. Saragih states as well that language is a

social phenomenon that exists as a social semiotic and a constructive text (determine and refer to mutually) with a social context.

As a function of custodian of culture in Angkola, the Angkola language is used to document culture, including documenting legends in the form of folklore. Folklore is a language product that has a communicative and expressive function. The folklore narrative has a message through the verbal form of the story. The message is usually educational, has cultural values and reflects the character of its supporters. One of the stories is the Halilian text. This text describes a social picture that occurs in human life. The social image in Halilian's text was born as a result of the sensitivity of the author's soul to express his imagination. Intrinsically, the fiction of Halilian's translation has the same genre. It is a narrative prose which is built by elements of the theme structure and Angkola cultural background. Hardjana (1991:71) says that literature will not be born if there is a social vacuum, because one's imagination is always influenced by local environmental factors.

Language is like a breath for humans, it has a primary function that is as a tool for social interaction in society because language cannot be separated from all activities. If we do not have a language, we can lose our humanity as human beings. Therefore, language is a means for its users to manage in communicating each other. If there is a language, there must be a community of users. Humans in using language are motivated by certain goals and objectives. One of the snippets from that text that the language performs is the data below.

Text a: "So botima da! Sattabi sappulu noli, sappulu noli marsattabi, maradop koum sisolkot sasudena, nasolkot bope na rangrang, maradopkon kahanggi, mora, bope anakboru, lalu pisang raut, na adong di luat Angkola, di Jakarta sanga di Amsterdam, na di Surabaya, ro hami tu adupon munu, artina nakkinani giot patandahon hami na ro sian Silangge, salikometer sian Sipirok dalam tu Tarutung.

The translation is: "By saying greetings by raising ten fingers, apologizing to all relatives and to kahanggi, mora, bope anakboru, and pisangraut that are in the Angkola area and in the other city who are difficult and happy who are overseas in Jakarta or in Amsterdam, in Surabaya, we come to you to introduce that we are dai Silangge one kilometer from Tarutung.

The emotional attachment like this is not easy to get rid of, especially if local language (BD) is continuously nurtured and its members are nurtured. In other words, it can be assumed that, however, the loyalty of the BD speakers is still to their BD or to their ethnic group. This can be seen from the snippet in the text above.

This paper correlates the two macro functions of Garvin and Mathiot, they are nationalism and nationalism notions. The first refers to the function of language as a means of communication between state institutions and between the government as well as the people and as a binder of national unity, such as the similarity of fate, history, power, and – in Indonesia – the ideology of Pancasila.

II. Review of Literature

Language has an important role in society, either in the area of its users or in other areas inhabited by the Mandailing Angkola community because the language is a marker or identity for the community. The local language is also maintained by the government as stated in the 1945 Constitution, CHAPTER XV Article 36 which states that local languages that are still used as a means of communication by the local language community are fostered and maintained by the State. Language which is a means of communication between people has a relationship with the community because a language community feels that the language used in society is an identity and a identity marker.

Communication is the process of delivering messages by someone to other people to tell, change attitudes, opinions or behavior either directly orally or indirectly through the media. In this communication requires a reciprocal relationship between the delivery of messages and recipients namely communicators and communicants (Hasbullah, et al: 2018).

The Mandailing language which is one of the South Tapanuli language families is used by the Mandailing community. It cannot be denied that it still causes many obstacles in terms of meaning (semantics) when communication occurs, especially among parents. Psychologically, the local language will one day disappear if the language user does not preserve the local language.

Psychoanalysis is the study of literary psychology. It is created by Sigmund Freud, a young doctor from Vienna. He tried to express personality psychoanalysis which is seen to include three psychological elements: id, ego, and super ego. These three personality elements are interrelated each other.

The id (*das es*) is the most basic human personality system, that is in the human subconscious which contains instincts and passions that do not know value. The ego (*des ich*) is an implementative personality in the form of contact with the outside world or a personality system that acts as an individual guide to the world of objects from reality, and carries out its functions based on the principle of reality. Super ego (*das ueber ich*) is a personality system that contains values or rules that are evaluative (concerning good and bad).

Personality is the character or individuals behavior in continuing their lives by interacting with their environment which sometimes emerges to be brave, afraid, aggressive and shy. These characters and attitudes can be seen and sometimes cannot be seen by the individual. It can be concluded in this study that the psychoanalytic approach seeks to reveal the personality that acts as a director of the three psychological elements.

III. Results and Discussion

3.1 Language Extinction

Language extinction refers to the death of a language, and it can be traced back to two causes. The first is the policy of the ruler (totalitarian) which aims to kill a certain language (linguicide). To a certain degree, the policy of the New Order rulers towards the Chinese language in Indonesia, for example, can be referred to as the policy of killing this language and its implication is the killing of Chinese culture.

By having no such policies, languages can extinct naturally. In this case, the cause is the existence of language competition and that it was previously monolingual. In Indonesia it is assumed that the competition is between local language (BD) and Indonesian language (BI), whose original name is Malayan language (BM). The existence of this competition causes a language to lose and therefore to be pressed, and gradually move. A language is said to move if and when the speakers of that language collectively (start) to leave their traditional language although there is a "push" to use a new language.

In short, the taken postulate in this paper is that the origin of language move is the presence of at least one more language in the society which was originally monolingual. In other words, the main move of the language is firstly bilingualism. Relating to the occurrence of bilingualism, we can trace the "theory" of Moag (1982).

The phases that the Malayan language (BM) went through to become a local second language would be analogous to Moag's postulates. At first, BM was transported to areas in the archipelago, the areas which had not previously had BM. Then BM experienced indigenization as we can infer from the presence of Malay, Manadonese, Ambonese Malay, etc. BM experienced an expansion phase when it was no longer only used in the commercial realm, but also in other fields such as the realm of religion and education. The peak phase experienced by BM was institutionalization when the local sons and daughters began to write romances in BM instead of BD. It is when the main causes of "competition" between BM and BD can be assumed to begin to grow. Sooner or later BM began to grow into a primary language and BD changed its function into a secondary language.

The linguistic competition became sharper when BM was given the geopolitical name Indonesian language (BI) in 1928 and later it was tabulated as the state language of the republic of Indonesia (1945) and the consequence was that the language of instruction was Indonesian language (BI). Indonesian Language (BI) is becoming more dominant over local languages (BD). Indonesian language (BI) is the official state language, while BD is at best only the official language or local ceremonial language. Moreover, BI then became the language of the media, both electronic and printed. The competition between Indonesian (BI) and local languages (BD) has become very sharp (Gunarwan, 2003). In that competition, BD lost and was displaced because it was possible that the BD community lacked their ethnolinguistic vitality. According to Giles et al., as quoted by Holmes (2001: 65), the ethnolinguistic vitality consists of three components, they are (1) the status of BD as reflected in the attitudes of the speakers; (2) the size and distribution of the number of speakers; and (3) if the BD received institutional support. Instead of the ethnolinguistic vitality, the occurrence of language movement can also be predicted based on the factors of sociolinguistic, psychological, demographic and economic.

The notion of ethnolinguistic vitality and the factors that cause language move as mentioned above are also essentially contained in Mackey's (1973) theory which is based on the assumption that the language power is different. Languages that are less strong tend to lose out in competition and that strength is measured based on geolinguistic density. BI is stronger than BD, as seen from the results of Gunawan's (1999) study.

The defeat in the language competition causes the losing language that is the local language (BD), to be pushed and moved to the realm of the home and into the realm of friendship among the BD speakers. In this case it is said that BI and BD form diglossia, which is a relatively stable situation in which there are two languages (or two language varieties) that share functions: one as a carrier of High (I) function and the other as low function (R). In Indonesia,

the T function is carried out by BI and the R function is carried out by BD. For most Indonesians, they are bilingual in BI and BD, both of which form a diglossic situation. The diglossy is the situation, and the bilingual is the person and the society.

Sugiyono, the Head of Language Improvement and Control, Language Agency of the Ministry of National Education (in ghiefitri.blogspot.com/2011/12/language-region-threatening-punah.html) said that hundreds of local languages in Indonesia could be threatened with extinction because they are rarely used. In fact, he estimates that only about 10 percent of languages can survive at the end of the 21st century. "Of the 746 local languages in Indonesia, it is likely that only 75 will remain...". This is quite worrying and should encourage us to immediately anticipate the threat of extinction of this language.

However, the urgency and displacement of the BD to the R domain does not automatically threaten the BD, as long as diglossia is practiced in accordance with the principles, in the sense that BI is used for the T domain and BD for the R domain, so the defense and survival of BD is safe. However, if a language with a T function (i.e. BI) is also used for the R domain, this indicates that a diglossia drain (leakage) has occurred. The exhaustion of diglossia requires that there are languages (language variety) which sooner or later will experience vanish (will become extinct).

3.2 Preventing the Extinction of Local Languages

Prevention is better than cure, and so it is with the language. Language extinction must be prevented as early as possible so that it still exists and can be mastered also by generations. Bambang Kaswanti Purwo, a language observer from Atmajaya University revealed that by teaching local languages to children, it will provide an opportunity for them to learn the local language as well as the wealth of the local language. This can also prevent the extinction of local languages in the realm of communication. The fact now is that parents tend to teach the national language to their children with the aim of their children progressing. If parents at home also use local languages to their children, of course the children will be rich in language and that language can be preserved. Secretary of the South Sulawesi Provincial Government, Andi Muallim (<http://www.tempo.co/read/news/2012/09/11/079428835/700-Bahasa-Daerah-Punah>), who is the general chairman of the local language international congress in Makassar, also said the loss of local languages is because local languages are rarely used as the language of instruction. "Local languages must be revived by means of modification or without modification by involving the younger generation because the tribe that has spoken and written language is a large tribe," said Muallim. According to Witri Anisa, preventing language extinction can be performed by doing the following: (1) replacing foreign words with local words, (2) increasing mass media participation in preserving the language, (3) responding to globalization as a carrier of influence positive, (4) increasing the publication of books on the local language, (5) making a language law that can prevent the extinction of local languages, (6) holding events that can preserve the national language campaign in the area to the public. Children from an early age, (8) updating the local language curriculum in schools.

3.3 Language and Culture

The relationship between language and culture can be traced from two different perspectives. The first view that refers to the universality of culture says that language as well as beliefs and livelihoods are important culture components. If culture is defined as the totality of behavior, art, beliefs, institutions and the work and fruit of human thought (which characterizes a society). The importance of language lies in the fact that it plays an important role as a means of transmitting culture from one generation to the next.

Another view is based on the opinion of Wilhelm von Humboldt regarding the inseparability between language and culture is derived from the Sapir-Whorf hypothesis which is often called the Whorf hypothesis. What is now said to be made up of two versions, the weak and the strong versions. The strong version postulates that language determines how it is thought about its use, so language's role is deterministic. The weak version postulates that language influences the way users think, this version is relativistic. To be precise, Whorf's hypothesis can be referred to as linguistic determinism, and can be broken down into two, the very strong and the not very strong, both disagree with today's linguists who strongly say that language determines the way of thinking and the other does not. The too strong one says that language affects the way of thinking. The weak version usually refers to as linguistic relativity, can also be broken down into two: Not too weak version and very weak version.

The first postulates that different languages dictate ways of thinking differently (Lee 1981: 81). The second postulates that different languages affect thinking differently. It is this very weak version that is generally accepted among linguists today.

What kind of perspective is used, whether the universal cultural perspective or the Whorf perspective. If this Whorf perspective is used, whichever version of the four versions mentioned above, will see that language and culture are closely related. In this case Fishman (1991:20-24) sees three kinds of relationship between the language and the culture. The three are: (1) language is related to culture indexically, (2) language is related to culture symbolically, and (3) language is related to culture in part and as a whole.

Language is said to be related to indexical culture because it is only with the language itself that the products produced by that culture can be properly mentioned or expressed. Likewise, the expression of cultural values and worldviews can only be conducted appropriately by using the language itself. According to Fishman, this is possible because language and culture have grown together over such a natural period of time that a very harmonious relationship has been created between the two.

Language is said to be related to culture symbolically because one symbolizes the other. Padang Bolak, for example, is a symbol of Padang Bolak identity, which in turn implies that Padang Bolak people who cannot speak Padang Bolak do not represent Padang Bolak identity and in turn do not represent Padang Bolak culture.

Language is said to be related to culture because either in part or in whole there is mutual reference and dependence between the two. Certain parts, or even the whole culture, are completed and realized by using the language traditionally used for it. So many parts of culture are expressed (especially verbally), such as singing, *tembang*, traditional mantras, proverbs), fairy tales, greetings, swearing, and philosophy that if expressed in another language, their magical power taste and appeal will be lost. There is a close relationship between language and culture in this regard that it can be said that the pattern of socialization of children, cultural styles, interpersonal relationships, ethical principles that support everyday life, are all related to the language that is traditionally used for it. it is not an exaggeration if Bassnet likens language to the heart when he says "language is the heart within the body of culture".

The primordial society can be assumed to know only one culture that guides the behavioral norms of its community members. And then there is a cultural and community contact that were once monocultures became bicultural. Both cultural systems have been polarized for a long time: there is a culture that is used as a guide for High behavior, and there is

a culture that is referred to as a low behavior guide. In line with diglossia notion, in cultural studies there is dinomial notion (Saville-Troike 1982), that is the situations that involve two cultural systems, one functioning as a guide to T behavior and the other as a guide to R behavior even in the dymomia can occur exhaustion. This happens if for behavior that was used by the old culture as a guide, now the new culture is used. Just as the exhaustion of diglossia implies the language extinction, the diglossia exhaustion implies the language extinction, and the dinomials exhaustion of indicates the extinction of a culture.

3.4 Language in National Life

Explaining the meaning of nation (in the sense of nation) perhaps we need to rank socio cultural masters as described by Fishman (1972). The smallest socio cultural unit is the family. The family is called a socio cultural unit because it is bound by common social traditions and cultural traditions, including the common language. Bigger than the family is the unit we call the clan among people who have a clan system, such as among the Batak people. Bigger than the clan is a socio cultural unit that we call ethnicity or ethnic group. This larger unit is still called a socio cultural unit because its members are still bound by the same social and cultural "rules", including by a common language. The similarity in these three things makes a group of people belonging to a certain ethnic group or ethnic group that is different from other groups with different customs, culture, and language which can be called nationality, Fisman (1972:80).

This unit is still a socio cultural unit. This means that what binds them to it remains the commonality of customs (social traditions), culture and language. The difference from ethnic groups or ethnic groups is that ethnic groups are "simpler, smaller, more particularistic and more localistic (Fasold, 1990: 3) than nationality. Yuhdi, A & Pandiangan. (2021) Deixis in language is also included in this section.

The importance of the nationality notion is that along with the growth of nationality, nationalism also grows, that is a sense of love or sentimental connection to nationality. The nationalism that grows at this level of nationality is not yet in the form of nationalism in the sense of love or sentimental connection to the nation, that is a territorial politic unit consisting of people who come from one or more nationalities who as a whole have a territory and more or less independent government and it is sure. So, the nation is a territorial political unit which is no longer a socio cultural unit like nationality or ethnicity. One nationality can develop into one state or nation. In this case, following the Fishman's logic, the country is called a mono nationality or mono ethnic country (if the group has not yet become a nationality) as exemplified by Japan and Germany.

A number of nationalities can join together to form a nation on the basis of preference or domination by a particular nationality. In this case, the country is called a multinational country as exemplified by the Indonesian state. According to Fishman's logic, a mono nationalized country is more stable than a multiethnic country. Countries with multi nationality tend to be prone to civil wars or rebellions, which can be triggered by the desire of a certain nationality to dominate its own territory. It seems that the Aceh independence movement was also triggered by the same thing.

Indonesia can be called a multinational country. It seems that this can be traced back to the youth oath in 1928. The youths who vowed to be "one nation and state and uphold the language of unity can be said to represent various nationalities (according to Fishman's understanding). So there are nationality representatives of Javanese, Sundanese, Sumatran,

Sulawesi, etc in the youth oath in 1928. Each has its own nationalism. They had not yet pan-Indonesian nationalism in the sense of nationalism which refers to the Indonesian nation.

Fishman (1972) in Fasold (1984: 2-7), uses two terms to describe the role of language in the politic territorial unit called the nation. The two terms are nationalism and nationalism. The first relates to the efficiency of government administration in a broad sense. The second refers to the feeling that grows (and then becomes the basis) of nationality, as noted above, that is a socio cultural unit consisting of people as members of a social unit that differs from other groups. As a socio cultural unit, nationality is bigger than a tribe or ethnic group.

In nationalism, the role of language is different from the role of language in nationalism. According to Fishman, there are two fields in which language nationalism plays an important role: (1) general government administration and (2) education. Governance requires communication within and between existing government institutions and between government and the people. Surely, language is needed for communication, and as far as the efficiency (and effectiveness) of communication is concerned, any language can be used. Because of the demands are pragmatic, the language with the highest degree of efficiency should be chosen as a communication tool so that the nation concerned functions effectively in the administration of government. It does not matter whether the language comes from outside the country's territory (exoglossic) or whether it is a local language (endoglossic).

Education requires a language as well and that is the language of instruction. In this case, as far as the efficiency of communication is concerned, any language can be used and as in the case of government administration, the language that should be chosen is the language with the highest degree of efficiency.

In nationalism, the role of language turns out to be more stable, because language, like culture, ideology and history is a component of nationalism at the national level. Still according to Fishman who states that language serves a link with the 'gloriouspast' and with authenticity (Fasold, 1984: 3). Language is not only a vehicle for the history of a nation, but also a history itself. As far as authenticity is concerned, it is good if a nation has its own language (another national language or "imported" from other regions) as a component and symbol of its nationalism.

Another role that language has in relation to nationalism is what Garvin and Mathiot (1956) call the unifying and separating functions. The first function refers to the members of a nation's feeling that they are integrated and identified with other people who speak the same language. The second function refers to the feeling of members of a nation that they are different and separate from people who speak other languages. In relation to BI, it seems that the first function, according to Gavin and Mathiot, needs to be fostered so that all Indonesian-speaking citizens feel that they are members of the same nation. BI teaching needs to pay attention to the affective domain as well, even just the cognitive domain.

IV. Conclusion

Language is a "cultural asset of the nation within the framework of the Unitary State of the Republic of Indonesia (NKRI)". It is indeed inseparable from culture, and the existence of various local languages (BD) in Indonesia has led to the preservation of various local cultures, which as a whole form a beautiful archipelago mosaic within the framework of the Unitary State

of the Republic of Indonesia. If it is beauty or color that we want to emphasize, there really is no choice but we must maintain our BD-BD so that it does not become extinct.

The problem is that our local languages are threatened with extinction. The signs are already there: our local languages have begun to move and its diglossia has begun to drain; Even if the dinomia is examined, it also shows thinness. The problem is that it is not as easy as turning upside down our palms to reverse the language move. Like living things, language is also subject to the law of natural selection, which evolutionists formulated in the phrase of *the survival of the fittest*, the point of which is that only organisms that are best adapted to the struggle against natural selection will survive. According to Brezinger, as quoted by Mesthrie (1999:43), in 1490-1990 it is estimated that half of all languages in the world have moved and died.

To preserve the local languages is not an easy thing. What is clear, with hundreds of BD in Indonesia, the cost of preservation will be enormous. Moreover, the ethno linguistic vitality of each ethnic group or nationality is not necessarily commensurate.

With that in mind, maybe it is better if we just let it be. If there is a BD that moves, continues to move, and eventually becomes extinct. Our linguistic and cultural policies need to be directed to cultural policies which in America in the 1960s were called the *melting pot*; the elements of its forming culture are "put" into the cauldron, allowed to melt and melt into one. There is no need to adopt a *tossed salad* policy, which allows all the constituent elements to unite and blend with other elements without each losing its original shape and color.

If a *melting pot* policy is chosen, which aims to bring about social and cultural assimilation of all existing groups, the implication is that we do not need to reverse the move in BD: we let our local languages move and continue to move, the diglossia drains and eventually becomes extinct, and the implication is that local culture will also be extinct. If we take this policy, we do not have to worry that our local languages will soon become extinct. For Lampung language alone, which is a minor language, for example, its extinction is estimated to occur in 75-100 years - if there is no attempt to reverse the language move or if the language move is not successful.

If we adopt a *tossed salad* policy, which aims to have the elements thoroughly mixed without each losing its original shape and color, we must preserve our local languages, and this is a tough task that does not automatically promise results. Clearly, BD will not move just by teaching it in schools. In order to obtain a chance of success, reversal of the BD move needs to follow Fishman's (1991) suggestion, that is by avoiding intergenerational dislocations of language inheritance from one generation to the next. This means that parents must continue to use BD at home in order to create a truly compartmentalized or uncritical diglossia.

The impact of BD extinction on the life of the nation and state in short is the impact of the disappearance of BD on Indonesian nationalism. The extinction of BD means that there is only one language in Indonesia that is the National language which functions as a unifier of all ethnic groups and ethnic groups, social groups and religious groups in Indonesia. Thus, communication between government agencies will be better because there is no interference from BD. Communication between the government and the people as a whole has become more effective and more efficient: translation into BD is no longer needed, and the understanding of the government's message by the people is also optimal. Likewise, feelings of displeasure with the tendency that BI is only influenced by certain BD (read: Javanese) are also expected to decrease. Concerning about the impact of the disappearance of BD on nationalism, with all children throughout Indonesia having BI, the possibility of the deficit hypothesis is minimal.

What is meant by this hypothesis is that the language used by children is different from the language used at school, causing the children concerned to be less successful than children who originally used the language used at school.

The impact of the BD extinction on Indonesian nationalism is also good. With all people on BI, according to the weakest version of the Whorf hypothesis, they don't think differently. They will also feel one culture, Indonesian culture. They will also think that at first they are Indonesians, and only then if there is a remnant of local sentiment - they feel that they are local. All of this will lead to a stronger sense of Indonesian nationality, with the implication that the unity of the Unitary State of the Republic of Indonesia will become more stable.

Conclusion: With the disappearance of local languages in Indonesia, the diversity of languages and cultures in Indonesia tends to disappear, but nationalism becomes stronger. However, this does not mean that BI is not immune to threats from other languages. This one can come from English, which in this era of globalization tends to twist BI from many directions. This is where the importance of the linguistic law: to protect BI from being rivaled by English.

Nevertheless, the above study is a theoretical study. In practice what happens can be different from the prediction. What seems relevant to answer now is that we should prevent our local languages from moving.

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