

## **THE ADDRESS FORMS OF JAMBINESE COMMUNITY IN SEBERANG KOTAJAMBI**

**Yanti ismiyati<sup>1</sup>**

**Abstract :** *The purpose of this research to find out linguistics phenomena and the reasons for the linguistic phenomena that happen in Jambinese forms in Jambinese community in Seberang Kota .The qualitative design is used in this research. The interview is used as the instrument to get the data concerning to the linguistics phenomena. There are four linguistics phenomena that happen to Jambinese forms in Seberang Kota classified as language maintance, language loss, language shift, and language change. based on the result od the research the Jambinesse address forms still exist until now. Eventhough the address forme of languge such as languag shift, language loss or language change is happend , the core of the Jambinesse address forms is still exist until now.*

**Keywords:** *Language maintenance, Language loss, Language shift, Language change*

### **INTRODUCTION**

In multilingual countries, the goverment often declares a particular language to be national language for political reasons. The declaration may be a step in the process of asserting the nationhood of a newly independent or establish nation. Holmes (1992:106). It means that the goverment makes the bridge to unity the coutry. The country that has more than one multilingual can be united by one national language to all the people. Furthemore language is one of the tool to make related each other more useful. The problems or the research are formulated as follows: **1.**What kind of linguistics phenomena happen to Jambinese forms in Seberang Kota? **2.**What are the reason for the phenomena? . This research on the following aspects. This research only for address forms in term of Jambinese community and the reason for the linguistics phenomena that happen to Jambinese forms. This research aims to find out important information as written below: **1.**To know the liguistics phenomena happen to Jambinese forms in Seberang Kota. **2.**To know the reasons why the phenomena happen. This research findings is expected to have positive contribution to the literature collection especially in sociolinguistics. The data can be used to enrich our knowledge about the address form especaly in Jambinese. This research is a glossaries of address form of Jambinese domain

---

<sup>1</sup> Yanti Ismiyati adalah Dosen Program Studi Pendidikan Bahasa Inggris Universitas Batanghari

## **LITERATURE REVIEW**

### **The Factors That Causes Language Contact problem**

The factors that causes language contact problem that happend in billingual and multilingual society are the language change that related to language as a code. Chaer (2010:178). A language could be changed as the causes of the relationship with another codes.

**Language Change:**According to Mesthrie et al ( 2003). Historical linguists see language variation and change business of sociolinguistis as a major challenge to chart out how and why such long-term and far-reaching change occur. There are several reason why the study such as change has become as much the business of sociolinguists as of historical linguists.(1).Prescriptivism, the dominant ideology in language education, holds that changes in language norms occur to the detriment of the language, and are a result of sloppness, laziness and a lack of attention to logic.(2). Sociolinguists have shown that variation and change in language go hand in hand. Changes within a speech community are preceded by linguistic variation.(3). Social groups within the same speech community may react differently to changes that are occurring , in terms of their attitudes and choices of variant.

**Causes of Language Change:**The inevitability of language change is guaranteed by the way in which language is ‘handed down’ from one generation to the next.Children do not begin with an intact grammar of the language being acquired but rather must construct grammar on the basis of the available data. In such a situation it is hardly surprising that differences will arise, even if only subtle ones, from one generation to the next. Moreover, since all children use the same physiological and cognitive endowment in learning language, it is to be expected that the same patterns of change will be consistently and repeatedly manifested in all languages. Following is a brief overview of the principal causes of language change.O’Grady et al (1997).

**Language Shift:**Mesthrie et al. (2003:253) says at Language shift denotes the replacement of one language by another as the primary means of communication and socialisation within a community. Giles et al (1977; Appel and Muysken 1987:32-45) claim that Cause of language shift can be seen by the following below.(1). Economic factors. It changes are by far the most salient of the factors leading to shift, though the relation is neither necessary nor sufficient. The juxtaposition of different speech community is frequent brought about by invation, seeking of refugee, immigration or workers, or trade.(2.)Demographic factor. Number of speaker do have a bearing on successful language maintenance: it might seem obvious that the smaller the size of a community, the stronger the threat of language shift and death.(3).Institutional support. The use of minority language in education, religion, the media or administration may assist attempts to bolster its position. (4).Status. some writers consider a group’s self esteem and the status of their language (oral or written, vehicle for sacred texts, major regional language elsewhere in the world, and so on) to play a role in maintenance or shift.

**Speaker Competence in Language Shift:**Dorian (1981) states that such speakers have been characterised as ‘young fluent speakers’ , ‘passive bilinguals’and ‘semi-speakers’

1. Young flu-speakers are those who have native command of the ancestral language, but who show subtle deviation from the norms of fluent, older speakers.
2. Passive bilinguals are able to understand the ancestral language (even down to its finest), but are unable to use language in productive speech.
3. Semi-speakers are those whose ability to speak the ancestral language is flawed, but who continue using it in certain contexts in an imperfect way.

**Language Maintenance:** Language maintenance denotes the continuing use of a language in the face of competition from a regionally and socially more powerful language. Fishman (1964). Families from a minority group tend to live near each other and see each other frequently; this also helps them maintain their language. Another factor, which may contribute to language maintenance for those who emigrate, is the degree and frequency of contact with homeland. A regular stream of new immigrants or even visitors will keep the need for using the language alive. Holmes (1992:71). Institutional support generally makes the difference success and failure in maintaining a minority group language. 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, as happened in Israel with Hebrew. Holmes (1992:73).

**Language Loss:** A language loss happens after a very long period of time as well as passing through some generations. It depends on the attitude and the choosing of language by society or by the language user. Chaer (1995:199). The attitude is determined by 4 main factors. They are behaviour, social norms, daily activity and the effect that might be occurred. From those 4 factors daily activity is said to be the strongest factors and behaviour is the weakest one.

**The Concept of an Address Forms:** Address forms or mostly known as greeting between two persons of the same community is usually occurred in communication. The use of certain address forms for certain addressees in the process of communication. The address forms used is depending on the relation between someone who greets and the addressee.

#### **The Address Forms of Genetic Relationship**

Every area or region in Indonesia has its own words something to greet someone. It has special meaning. Each language has its own way of addressing people. It is a system involves a set of words or expression to call or name another addressee in a linguistic situation. Generally, address forms are often used to substitute pronoun either singular or plural pronoun. Some address in Indonesia, such as 'Bapak', 'Ibu', 'Om', 'Tante', are used as second person singular pronoun. Sarah and Terrence (1991:09) claim that there are two historical interpretations of the product of contact-induced language change. First, all languages change through time.

**Address Forms in Family:** Address forms is the term or words used to call children and relative members of a family, the relationship of the members of a family consists of direct and indirect relative relationship.

**Direct Relative Relationship:** It is a relationship according to inheritance structure. The inheritance relationship differs from inheritance structure and different lines.

**Indirect Relatives Relationship:** It is caused by marriage. If the people are not joined in a marriage, thus they are not relatives. The address forms used for example: abang, kakak, bapak, mas, akang, adik, ibu, by name (to call wife or husband of his/her son/daughter), bapak, ibu (to call father/mother in law)

**Role and Function of Jambinese Language:** Many languages in Indonesia. The language such as Batakese, Sundanese, Javanese, Maduranese, and Jambinese are languages used in the area of the certain language occur. It is based on the fact that Indonesia consists of many different cultures, tribes, customs that related and join in a national culture. The functions of the Jambinese language are (1) as a means of communication between natives (2) as a literature tool (3) as a tool of educational process for beginner and religion class (4) as an identity symbol and region pride.

**Address Form of Jambinese Language in Seberang Kota Jambi:** The following information below are the address of Jambinese in Seberang kota Jambi. The address used in direct relatives and indirect relative relationship.

**Direct Relatives:**

1. The address forms for grandfather is: Datuk.
2. The address form for grandmother is: Nyai.
3. The address form for father are: Bapak, Abah, Baba, Ba', Ayah.
4. The address forms for Mother are: Emak, mak.
5. The address forms for son is: Jang, Bujang, Nak', or called by using the name, lop', kulop, an old address form and rarely used nowadays.
6. The address form for daughter are Nak or by calling the name, Pe', Supek, an old address forms and rarely occur nowadays.
7. The address forms for older brother are: Abang, Bangte, Banging, Banga, Bangmuk, and so on.
8. The address forms for older sister are: Mok, Mokte, Mokning, Moknga, Ayuk, Yukyan, Yukju, and so on.
9. The address form for younger brother is: dek', bangcik, bangcu, pakbusu, pakuncu, jangcu, jangning, jangmuk, and so on.
10. The address form for younger sister are: dek', mokcik.
11. The address form for grandparents are: Nyai, Datuk.
12. The address form for grandchildren is: Cong', Cucong, or by calling the name.
13. The address forms for uncle are: Pakte, paknga, pakmuk, paknak, paktam, pakning, pakjang, and so on.
14. The address form for aunt are: Bite, Binga, Bining, Bicik, and so on.
15. The address form for cousin (man) are: Bante, Banga, Bangcik, Bangmuk, and so on.
16. The address form for cousin (woman) are: Yuk, Yuk, Mok, Mokte, Moknga, Mokcik. And so on.
17. The address form for niece is: Pe', Supek, an old address forms and rarely used nowadays, to call niece by using the name.
18. The address form for nephew is: they call by using the name or an old address form and rarely used nowadays is Jang, Lop.

**Indirect Relatives:**

1. The address form for husband are: Abang, Bang, Bangte, Banging, Bangmuk, Banga, and so on.
2. The address form for wife are: Mok, Mokcik, Moknga, Ayuk, Yuk, yuknga, yukjun, Bite, Binga, Bicik, Bido, Bindak, Bimas, and sometimes they use bi and the name of the person behind, for example yuk+masturah= yukmas and so on.
3. The address form for brother in law.
4. Brother in law is the brother from our husband or wife. In seberang kota Jambi, the address forms to used by Jambinese in seberang kota Jambi to call brother in law are: Bang, Abang, Bangte, Banging, Bangcik, Bangcu, Bang'ar, Bang'fik, They used Bang and the name behind for example: bang+fikri= bang'fik and so on.
5. The address form for sister in law.
6. Sister in law is the sister from our husband or wife. In seberang kota Jambi, the address forms to used by

Jambinesse in seberang kota Jambi to call sister in law are: Mok, Mokte, Moknga, Mokcik, Ayuk, Yuk, Bite, Binga, bicik, Bining, and they used Bi or Ayuk + Name. For example Ayuk Mirna they call yukmir or ayuk mir. but children often to call use name plus ayuk, mok, or bite because is not polite. 7. The address form for father in law. 8. The address form to used by Jambinesse in seberang kota Jambi to call father in law are: Ayah, Bapak, Ba', Abah, Baba. 9. The address form for mother in law. 10. The address form to used by Jambinesse in seberang kota Jambi to call mother in law are: Emak, Mak'. 11. The address form for son in law. 12. The address form to used by Jambinesse in seberang kota Jambi to call son in law are: They call by name. 13. The address form for daughter in law. 14. The address form to used by Jambinesse in seberang kota Jambi to call daughter in law is: they call by name. 15. The address form for family in law/Besan (man). 16. Besan is father or mother from either son in law and daughter in law. The address form to used by Jambinesse in seberang kota Jambi to call Besan is: San, Besan, Pak, Abang, or call the name. 17. The address form for family in law/Besan (woman). 18. The address form to used by Jambinesse in seberang kota Jambi is: San, Besan, or call the name.

## **METHOD OF THE RESEARCH**

### **Design of the Research**

This research used qualitative research. Generally, qualitative research is an attempt to obtain in depth understanding of the meaning of languages, descriptions of culture and understanding a way of life from the point of view of its informants. This understanding is called as ethnography. It is in accordance with Forman and Neuman in Punch (198:157) who state that ethnography is the art and science of describing a group or culture. This research has five informants they are Jambinese native speakers. They live in Seberang Kota Jambi. They have different background of education, experience, sosial status and social economics. The age of the informants is about 50 and more. The researcher will used an instruments to collecting data. The researcher applied open questions interview. It means that the informants are free to answer the questions based on the fact. In this research the interview is designed to get the data about the reason why some Jambinese forms in direct and indirect relatives in Jambinese community, whether there is language maintance, language shift, language loss or language change. Through direct observation, the researcher will give the interview to the informants and after that the researcher analyzed the data.

## **FINDING AND DISCUSSION**

From the data collected in the research, it can be seen that there are five phenomena of language contact problems of address forms of Jambinese in seberang kota Jambi, those were language maintance, language shift, language death, language loss and language change. The description of the respondents answer of Jambinesse address forms are divided into direct and indirect relatives relationship, as the following below:

### **Direct Relatives Relationship**

There were 17 address forms in direct relatives relationship, as the following below:

1. The address form for grandfather is Datuk.
2. The address form for grandmother are :Nyai, Nyi.
3. The address form for father are :Ayah, Bapak, Abah. Meanwhile, Abah is not often used by them.
4. The address form for mother are:Emak, Mak' and usually mak is always used by them in daily life.
5. The address forms for son Jang, Bujang, Lop or Kulup is no longer used by them to call.
6. The address form for daughter is: they call by using the name.
7. The address form to used by Jambinese in seberang kota Jambi to call older brother is: Abang, Bang, Bante, Banga, Bangmuk, Bangcik, Bang or abang and add the name behind. For example: Abang+ Pauzan= Abang or Bang pauzan. Furthermore, they call older brother based on the physical performance. For example Bangte is means that the older brother is white, and Bangmuk is means that the older brother is fat. and so on.
8. The address form to used by Jambinese in seberang kota Jambi to call older sister are: Ayuk, Yuk, Mok, Mokte, Mokning, Mokyu, and they call by using Mok+Name for example Mok+Martini= mokmar. Or the call based on the physical performance or appearance. For example: Moke is means that the older sister has white skin, and Moknyang is means that the older sister is tall.
9. The address form for younger brother is: they usually used the name to call their younger brother. But rarely they call by using Dek, Adek.
10. The address form to used by Jambinese in seberang kota Jambi to call younger sister are: They usually call by using the name. Meanwhile, Pek, Supek, Dek, adek, is no longer used to call younger sister.
11. The address forms is used by Jambinese in seberang kota Jambi to call grandparents are: Nyai, Nyi, datuk, Tuk.
12. The address form to used by Jambinese in seberang kota Jambi to call Grandchildren are: They used address form to call grandchildren nowadays by using the name.
13. The address forms to used by Jambinese in seberang kota Jambi to call uncle are: Pakte, Pakning, Paknga, Pakmuk, Pakcik, Pakuncu and most of them call their uncle based on physical performance. For example: Pak is always used to show that this is uncle in their family status. Pak+Cik = pakcik it means that the uncle has small body. Or Pak+Hitam= Pakitam, it means that the uncle has black body.
14. The address form to used by Jambinese in seberang kota Jambi to call aunt are: Bite, Binga, Bicik, Bining, Bindak, Bipat, Biyu. The address form is based on physical performance. For example Bi+Ning= Bining it means that the aunt is yellow skin so that is way the call Bining. Other example is Bite+Marmuah= Bimar. And they call Bi+name of the person.
15. The address form to used by Jambinese in seberang kota Jambi to call cousin (man) are: Abang, Bang, Bante, Bangcik, Baning, Bangmuk, Banga. The call based on the physical performance for example: Bang+Te=Bangte it means that the cousin is white. But, they call based on the position too, for example: Bang+Cik=Bangcik. It means that the cousin is the youngest one or the little one. And they call by using the name. For example: Bang+Januar=Bangwar or BangJanuar. . so it is always used by them.
16. The address form to used by Jambinese in seberang kota Jambi to call cousin (woman) are: Yuk, Ayuk, Mok, Mokte, Moknga, Mokcik, Mokyu, Ayuk Ana, Ayuk Yanti, Yukna, YukJun. And so on. The always used Ayuk+Name=Yuk Wiwid or The call based on the physical performance for

example. MokYu because the face is beauty, or based on the position in their family for example Yuknga it means that the position between older and younger. 17. The address form to be used in Jambinese in Seberang Kota Jambi to call niece is: they call by using the name. Dek, Adek, is often used nowadays. 18. The address form to be used by Jambinese in Seberang Kota Jambi to call nephew is: They call by using the name. Dek, Adek, is often used nowadays.

### **Indirect Relatives Relationship**

There are 10 address forms in indirect relatives relationship, as the following below: 1. The address form for husband is: Abang, it is mostly used by Jambinese community in Seberang Kota Jambi. But, if they have close relationship and their age is quite different, they sometimes call the name. 2. The address form for wife are: Ayuk, Bite, Binga, Bிக, Biyut, or the call by using the name behind the BiteAyu, BingaTati and so on. 3. The address form for brother in law are: Bangte, Bangcik, Banga, Bangmuk, and Abang is most commonly used in address form in Seberang Kota Jambi. Thus, Bang+name=Bangaziz, is used to call the brother in law. So, it means that Bang plus name is familiar too as the address form to use in Jambinese. 4. The address form for sister in law are: Ayuk, Mok, Mokte, Mokcik, Moknga, Moky, YukAna, YukRina, and so on. So, They call or use address form by using Yuk+Name = YukAna or Mok+Putri = Mokput. 5. The address form for father in law are: Bapak, or Ayah, Abah. 6. The address form for mother in law is: Emak or Mak. 7. The form for son in law is: The Jambinese used the name to call son in law. 8. The form for daughter in law is: The Jambinese usually call the name of daughter in law. 9. The address form for family in law/besan(man) are: Abang, Bapak, Wak, Waknga, Wakning, Wakte, or call the name (based on their relationship). 10. The address form for family in law/besan(woman) are: Ayuk, Mok, Wak, Waknga, Wakte, Wakning, Ibu, or call the name (based on their relationship). **Language Maintenance:** Language maintenance denotes the continuing use of a language in the face of competition from a regionally and socially more powerful language. Fishman (1964). Families from a minority group tend to live near each other and see each other frequently; this also helps them maintain their language. Another factor, which may contribute to language maintenance for those who emigrate, is the degree and frequency of contact with homeland. A regular stream of new immigrants or even visitors will keep the need for using the language alive. Holmes (1992:71). **Language Shift** In this research the researcher used the information based on the informants. The researcher found that there are 10 address forms of language that shifted the original Jambinese direct relatives relationship address forms as it shown in table 3. And in table 4 it is shown 4 address forms that shifted the original Indirect relatives relationship of Jambinese in Seberang Kota Jambi.

Based on the interview with the informants, the reason of the influence of these address forms are the following below: 1. The address forms 'papa' means 'father' is used to change the address forms 'bak, Bapak, ayah' because the prestige of the address form 'papa' is looked modern and fashionable. Furthermore, the young couple are very familiar to use this form. This form is not only popular but also representative of the value of the cost of living. It means that

this is one of the symbol of the prosperity.2.The addresse form 'mama' or 'mother' is used to change the address form of 'emak'. This is one of the symbol of the status in society, and often used by the young couple. They used it to step forward of modern life.3.The address form 'umi' or mother' is used to change the address form of 'emak'. This form has religious point of view. So, this is influence of arabic language, and this form is the symbol of islamic life. They used it to show that they have good knowledge of religion. 4.The addresse form 'abi' or 'father' is used to change the address form of 'ayah or bapak'. This is influence of arabic language too. And representative of the religious opinion. 5.The addresse form 'ibu' or 'mother' is used to change the address form of 'emak '. This is influence Javanese community. They used it show that they are open minded of other language.6.The addresse form 'bunda' or 'mother' is used to change the address form of 'emak '. This is influence by the modern life too. They used it show that they have good insight or perception of other language and they can change the old fashion of language in their community.7.The addresse form 'kakak' or 'brother ' is used to change the address form of 'abang '. This is influence by the modern life too. They used it show that they have new concept or perception of other language and they can change the old fashion of language in their community.8.The addresse form 'kakak' or 'sister ' is used to change the address form of 'abang '. This is influence by the modern life too. They used it show that they have new concept or perception of other language and they can change the old fashion of language in their community.9.The addresse form 'Tante ' or 'aunt ' is used to change the address form of 'bibi'. This is influence by the modern life too. They used it to change the old habit in their tradition. And they have new experience to express their knowledge because of other language and they can change the old fashion of language in their community.10.The addresse form 'om ' or 'uncle ' is used to change the address form of 'paman' they used it to change the old tradition in their language, because of the life style and influence from other language.11The addresse form of other language are used instead of Jambinese in Seberag Kota Jambi because the Jambinese socialized by the other languages and tribes.12These address is easy to pronounce and very familiar in the city of Jambi

**Language Loss:**Based on the data that collected by the researcher, it can be found that there are 3 Jambinese original address forms of direct relative relationship that are no longer used by Jambinese in Seberang Kota Jambi.they are:jang,bujang,lop,kulop,pek,supek. Based on the interview from the informans, the reason that the original Jambinese forms are not being used anymore are:1.The Jambinese is associated by other tribes for a long time.2.The Jambinese has already mixed and assimilated with other community.3.The Jambinese parents do not teach these address forms continually; furthermore these address form are seldom to used in their daily life activities.4.There are many Jambinese that do not know the background of their parents or the extent family relationship. So, these address forms are seldom to use.



### **Language Change**

Based on the interview with the informans, the reason that the function of the original Jambinese in Seberang Kota Jambi address form changed are:1.These address are used in different function to show the respectability and as a mean to forms are be accepted by other community or tribes .2.These address forms are used in order to maintain Jambinese language.3.The address form 'wak' is used to call uncle or someone who is older age .this address can be used to call man or woman.4.The address form 'abang' to call man, and this is very familiar to call someone in Jambi. This from usually to call at the same age or the older age.5.The address 'ayuk' to call woman, and this is commonly used in dailly life activities in Seberang Kota Jambi.6.The address form 'nyai' to call the woman who is older. And this is used by Jambinese in Seberang Kota Jambi.7.These address 'datuk' to call the older or the oldest man.

### **Discussion : Language Maintenance**

The rationale of language maintenance in Jambinese is the usage in Jambinese family is patronized by the eldest member of the family, such as grandparents or parents. As the informans say that “ the Jambinese from generation to generation has used their own language relative relationship and indirect relative relationship address form and they do not want to ignore and they are respected by their ancestors.So, that is why the do not want to ruin it. The language maintenance takes place because the endogamy marriage as preference then exogamy marriage. Because of the reason then, the address forms must exist in such a way that the address forms are able to explain the family line or structure of the one family. In the other hand, the marriage between the same Jambinese give the big contribution to preserve the language still exist nowadays. **Language Shift.** In this research the researcher found that there is an influence of other language toward Jambinese address forms, which is used in Jambi. The language shift itself is the phenomena that happend because someone or group move to othe place. They interact or associate and mix with the people who use different language. As the informant 'the addresse forms direct relative relationship and indirect relatives relationship address forms of other language are used instead of Jambinese address form because Jambinese socialize with other tribes or communities'.**Language Loss.** The Jambinese loss some elements of their language, because the interaction and communication with the original addresss forms. In this case the young generation ca not recognize their family background anymore. So , that is why the address form are rarely or seldom to used. **Language change.**The language can be changed because the characteristics of language is dynamic and as the result of the language contact with other language. This also happends in the adress forms of Jambinese in Seberang Kota Jambi. There are few address form are no longer used by Jambinese , because they rarely used in their daily activities.

## **CONCLUSIONS AND SUGESTIONS**

There are four linguistics phenomena that happened in Jambinesse address forms in Seberang Kota Jambi. Ther are language maintenance, language shift, language loss and language change. The reason of Language maintenance of Jambinesse address forms because the members of Jambinesse still used and maintain their own language. They are so proud to speak by their own adresss form in Jambi. Eventhough, many tribes are living in Jambi. Jambinesse always used the adress form to communicative and associate with them. **Suggestions**

The language contact between other tibes or communities in Jambi caused the phenomena of language maintenance, lasnguage shift, language loss, and language change. The wise way to preserve the Jambinesse address form by using traditional ceremony regularly.

## REFERENCES

- Appel, R. And P. Musyken. (1987). *Language Contact and Bilingualism*. London: Arnold
- Ary, Donald. et al. 2002. *Introduction to Research in Education*. (6<sup>th</sup> ED) USA: Wadsworth
- Brenzinger, Matthias. (1992). *Pattern of Language Shift in East Africa*. In Robert Herbert (ed.) *Language and Society in Africa*, 287-303. Cape Town: Witwatersrand University Press
- Bright, W. and Ramanujan, A.K. (1964). *Sociolinguistics Variation and Language*. In H. Lunt (ed.), *Proceedings of the 9th International Congress of Linguists*, Cambridge, Massachusetts, 1107-12. The Hague: Mouton
- Campbell, L. and M.C. Muntzel. (1989). 'The Structural Consequences of Language Death' in Dorian. (ed).
- Coulmas, Florian. (1998). *The Handbook of Sociolinguistics*. Blackwell Reference Online.
- Dorian, N.C. (1981). *Language Death: The Life Cycle of a Scottish Gaelic Dialect*. Philadelphia: University of Pennsylvania Press.
- Fishman, J. (1964). *Language Maintenance and Language Shift as a Field of Enquiry: A Definition of the Field and Suggestions for its Further Development*. *Linguistics* 9, 32-70
- Giles, H., R.Y. Bourhis and D.M. Taylor (1977). *Toward a Theory of Language in Ethnic Group Relations*. In H. Giles (Ed.), *Language and Intergroup Relation*, London: Academic Press.
- Gleason, Jean Berko & Ratner, Nan Bernstein. (1993). *Psycholinguistics*. (2<sup>nd</sup> Ed). Florida, USA: Harcourt Brace College Publisher
- Kridalaksana, Harimurti. (1982). *Kamus Linguistik*. Jakarta: PT. Gramedia
- Holmes, Janet. (1992). *An Introduction to Linguistics*. New York, USA: Longman London and New York
- Labov, W. (1991). *Sociolinguistics Patterns*. Philadelphia: University of Pennsylvania Press
- Richard, Jack C & Renandya, Willy A. (2002). *Methodology of Language Teaching An Anthology of Current Practice*. New York: Cambridge University Press
- Mansur, M. Yahya. (1988). *Sistem*

Mesthrie,Rajend.(2011). The Cambridge Handbook of Sociolinguistics.New York, USA:Cambridge University Press

Mesthrie,Rajend.et all.(2003).Introducing Sociolinguistics.Edinburg University Press.

Mufwene,S.(1993).Africanism in Afro –American Language Varieties. Athens,GS:University of Georgia Press.

O’Grady,W.et al (1997). Contemporary Linguistics an Itroduction.Longman.  
Thomason,Sarah G & Kaufman,Terrence. (1991).Language Contact, Creolization, and Generic Linguistics.United States of America: University of California Press,Ltd.

Wardhough,Ronald. (2006).An Introduction to Linguistics.(5<sup>th</sup> Ed). An Introduction to Introduction to Sociolinguistics .UK:Blackwell Publishing.