

LANGUAGE SHIFT AND HERITAGE LANGUAGE MAINTENANCE AMONG INDONESIAN YOUNG GENERATIONS: A CASE STUDY OF PAMULANG UNIVERSITY STUDENTS

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Abstract

This paper aims to analyze language shift and heritage language maintenance among Indonesian young generation, a case study of Pamulang University students. Based on that purpose, this study conducted some research in analyzing effort to maintain the heritage language, analyzing the strategy used in maintaining heritage language, and identifying factors contribute to language loss among students. The study used a descriptive qualitative research design approach involving an open-ended questionnaire consisted of open-ended questions. The result of this study revealed that even though they live on a small scale of their native community, yet, they can maintain their local language. Thus, it can not be denied that youth people tend to shift the language due to globalization and the embracing of technology. In conclusion, it can be inferred that most students of Unpam use their local language and Bahasa Indonesia at the same level. Many of them still use local language when communicating with their parents and family members around them as well as Bahasa Indonesia. Suek suggested a solution to this problem that the community should be related to the use of language and attitudes in which mostly happen in school and family. It is hoped when children get used to a local language, they will also become aware of how important the native language as showing their identity in their environment and nationality.

Keywords: Language Shift, Language Maintenance, Heritage Language, Language Preservation.

1. INTRODUCTION

The phenomenon of language shift becomes a major concerned in preserving the sustainability of maintaining heritage language among young generations. Particularly for those who live far away from their family and move to other places to study at the university level with different cultural backgrounds in society. Indeed, It becomes a very challenging effort for young generations in maintaining their

local language in the globalization era with the embracing of technology.

However, in this recent era, many people use their second language (L2) as their national language and they tend to shift their ethnic or local language (L1) into their L2 as a mean of communication. Ostler (2014) defined 'language shift' as the process or the event in a particular population change from using one language to another. Moreover, the existence of the use of

local languages among young generations who moved or migrated to the city of the Tangerang area today seems likely to need a big effort and motivation. Meanwhile, the emergence of decreasing the use of local language is likely to happen. It caused by various factors such as shifting to another language and lacking the effort to maintain the heritage language.

In referring to this, the present study will specifically examine the effort to maintain the heritage language, to analyze the strategy used in maintaining heritage language and to identify factors contribute to language loss among students of Universitas Pamulang.

Based on the above background, this study seeks to answer the following research questions:

1. How does the young generation develop their effort to preserve language maintenance?
2. What factors contribute to the heritage language shift among the young generation at a university level?
3. What strategies does the young generation adopt in maintaining their heritage language and/or other languages they acquire?

2. LITERATURE REVIEW

Language Shift and Language Maintenance

Interestingly, the notion of language shift is already held by Baker (2000) that it refers to the downwards language movement. He proposed the term language shift “as a reduction in the number of speakers of a language, a decreasing saturation of language speakers in the population, a loss in language proficiency, or decreasing use of that language in the different domain”. It means, there is a situation whereby the speaker will face the decreasing one of the language usage in a particular domain. Meanwhile, Ravindranath (2009) mentioned that language shift is the process of stopping using one language of two in favor of the other gradually in a speech community. Whereas, Ostler (2014) defined ‘language shift’ as the process or the event in a particular population change from using one language to another. It mostly happens within the immigrants' communities who use a minority language primarily in a monolingual culture and society (Holmes, 1992. Pp.56). Holmes also argues that there are certain social factors that seem to be delayed or retarded for language shifting

in a minority language group to preserve groups' identity.

Moreover, Fishman (1991) cited in Ravindranath (2009) defined the process of shifting as a process whereby intergenerational continuity of the heritage language is heading into the negative side with fewer speakers, readers, writers and the one who understand its language in every generation. This notion implies that once the language is no longer maintained by the speaker, it will disappear and die out. Conversely, language maintenance (Baker, 2000) refers to the number of relative language stability and its distribution to the speaker, the children's and adults' proficiency and the retention in the specific domain e.g. home, school, and religion. Generally, language maintenance is related to language shift which occurs in such a society. Numerous studies have been conducted regarding language maintenance and shift. Park & Sarkar (2007) conducted a study on Korean immigrants' parents' attitudes toward heritage language maintenance of their children and their efforts in helping their children in terms of maintaining the local language as their heritage in Montreal, Canada. They discussed the children of Korean

immigrants between the ages of 6-18 in 2015 using questionnaires and interviews. The length of an area of the discussion covers how Korean immigrant parents' attitudes toward heritage language, how cultural identity is being maintained by the parents at home, and how they interact among members of the Korean community and the Churches. They argue that Korean children have a high level of proficiency among members and can keep their cultural identity even though they live in other countries, e.g. Montreal.

Based on the above argument, it can be said that people, especially the young generation who get easily influenced by the environment must have sufficient facilities to maintain the language as well as the parents should also give motivation to their children in creating such an environment in the home.

Motivation to maintain language to preserve identity

In referring to the motivation to maintain language, Holmes (1992) has drawn the example of migrant minorities:

“Maniben is a young British Hindu woman who lives in Coventry. Her family moved to Britain from Uganda in 1970, when she was 5 years old. She started work on the shop floor in a

bicycle factory when she was 16. At home, Maniben speaks Gujarati with her parents and grandparents. Although she had learned English at school, she found she didn't need much at work. Many of the girls working with her also spoke Gujarati, so when it wasn't too noisy they would talk to each other in their home language. Maniben was good at her job and she got promoted to floor supervisor. In that job, she needed to use English more of the time, though she could still use some Gujarati which her old workmates. She went to evening classes and learned to type. Now she works in the main office and she uses English all the time at work." (Holmes, 1992, pp.55).

Holmes elaborates the example as Maniben's language pattern use at work has shifted during the 10 years period. Based on Maniben's experience, it can be considered as a typical person who used a minority language in a monolingual society. This can lead the language shift from her mother tongue Gujarati into English. The above example brings us to get an idea of how to maintain the native language or mother tongue since Maniben still uses her mother tongue in the home environment. It means, the motivation of using the native language still happens in the minority language to preserve our identity.

The factors that influence language shift

Regarding the factors which create language shift has been discussed by many scholars. However, Baker (2000) also defines some factors such as out-migration from a region as employment which offered a higher salary or promotion and the marriage between a minority and majority language monolingual. Not only that, the growth of technology, tourism, and other revolution industry also can cause the shifting of language. Meanwhile, Masrudin (2013) elaborates on the factor which influences the speaker on the language shift of Wotunese. He used a field survey study involving questionnaires, interviewing and direct observation for 400 informants. The study found that the determinant factor influences the language shift significantly into age, mobilization, bilingualism and language attitude. Consequently, it is hoped that the government should do some actions to save the Wotu language from death. The finding factors based on Masrudin's study can be considered as the same issues as others due to similar conditions between one area to another since Indonesian people are born to be bilingual or even multilingual. Therefore, we can not neglect if shifting

the language happen then another language existence will decrease.

According to Baker (2000), the causes of language shift have arisen into several levels, e.g. political, economic, psychological and sociolinguistic. Baker (2000) adapted the characteristics of factors encouraging language maintenance and loss from Conklin and Lourie, (1983) that the levels are affected by 1). Political, social and demographic factors, 2). Cultural factors, 3). Linguistic factors. Those three points cover the characteristics of factor that can affect the language maintenance or shift. The first one is political, social and demographic factors involving a large number of speakers living together, continuing in-migration, occupation stability, social and economic mobility. Meanwhile, the cultural factors cover mother tongue institution, the home ceremony for cultural and religious matters, self-identity and ethnicity, enhancing ethnic awareness in using mother tongue for education and family cohesion in the community. The last factors for linguistics covers the standardize and existence of mother tongue, literacy printing, international status at home language and literacy

used and the flexibility of the development in the home language.

Another research conducted by Mardikantoro and Maretta (2016) discussed the research focussing on the language shift of Javanese and its impact on the Samin community. Interestingly, they focussed on why Samin people always use *ngoko*Javanese who speak innocently. They argue that Samin background was unique as well as the way of thinking was also unique. The result found that the impact of the shift was about the transformation of Samin society including modesty, education level, marriage, technology and economy, tax-paying obedience, and non-isolation habit.

Based on the above argument, the recent question appears relating to language shift among the young generation. Why does it occur? What context does the language shifting happen? Accordingly, it mostly happens in the classroom context where the minority speaker of local language among immigrants becomes retard since the environment of the community speaks Indonesian and English as a medium of communication in the classroom. Therefore, in this millennial era, it can be considered that some

factors can influence young generations to shift their languages such as environment, no social contact with family significantly and lack of awareness to maintenance the language.

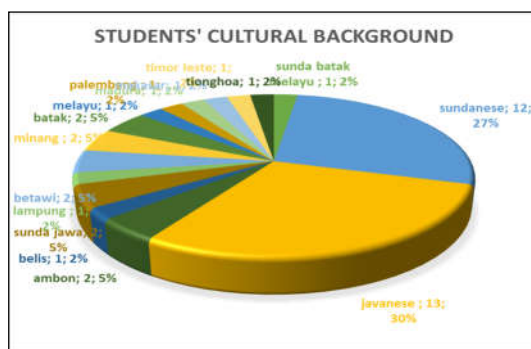
3. RESEARCH METHOD

The recent study uses a descriptive qualitative research design approach involving an open-ended questionnaire consisted of open-ended questions. Creswell (2014) defines that qualitative research is an approach to explore and to understand the meaning of individuals or groups connected to a social or human problem. This process involves the emerging questions and procedures. While the data collected is typically done in the participant's setting, inductively building from particulars to general themes. Then, the researcher comes up with interpretations making meaning from the data and the final report is presented in the form of an essay and flexible. Meanwhile, to strengthen the data, I applied an in-depth interview. While the questionnaire design is adapted from Shanjiang Yu (2010).

In terms of data collection technique, I distributed the online questionnaires in google form to students

from any major at Universitas Pamulang. There are 44 respondents (30; 68,2%) female students and (14; 31,8%) male students, who live with their relatives, family and in around Jakarta and Tangerang area with different length of stay; 45,5% less than 3 years, 20,5% within 4-7 years, 34,1% more than 7 years, were participated in this research. The 44 participants of this research was a voluntary-based, thus they were given a prompt online message via Whatsapp application to get permission in order to complete the questionnaire and their willingness to be interviewed. The ethnic and linguistic backgrounds of the respondents are native Javanese speakers, Sundanese, Ambon, Betawi, Batak, Melayu, Timor Leste, Palembang, Makasar, Lampung, Belis, Minangkabau, and Madura. The total percentage of their background is seen in table 1.1 below:

Figure 1.1: Students' cultural background



The data from respondent were collected from the 44 respondents, and interview recordings from 4 respondents were collected, which gather from October to December 2019. I conducted the interview in person by calling them on campus.

Then, the first part of the questionnaire was designed to know their demographic information including which languages they use to their parents, families, and friends. Then the other parts consist of the combination of a closed question and open-ended questions to obtain their opinion which covers the family background, the use of language to their friends, relatives and families, language attitude, and language maintenance. The data then were tabulated into percentages and analyzed in terms of quantitative data. Meanwhile, the interview data were used to triangulate and strengthen their opinion.

4. FINDINGS AND DISCUSSION

Findings

The research finding is firstly come up with the demographic information of the respondent who participated in this study. Based on figure 1.1, 44 respondents were from various ethnic in Indonesia who came

from several provinces to the Tangerang area. In regards to the language used by the participants, even though their parents are from native Javanese, Sundanese and all ethnic mentioned earlier, but the use of heritage language between the young generation and their parents in the family was exactly the same percentages. There are 56,8% of respondents use Bahasa Indonesia with their parents and family at home, and 56,8% use their native language among family members. In contrast to the use of Bahasa Indonesia among friends is significantly different. 93,2% of respondents speak Bahasa Indonesia with friends on campus while only 9,1% of respondents use their native language and 15,9% use English. It means only a few respondents who really care about using their native language among friends. It is also because they only speak their native language to their friends who came from the same city or ethnic. To dig in-depth information, the respondents' opinions on the questionnaire will be discussed.

Figure 1.2.

The use of language with family

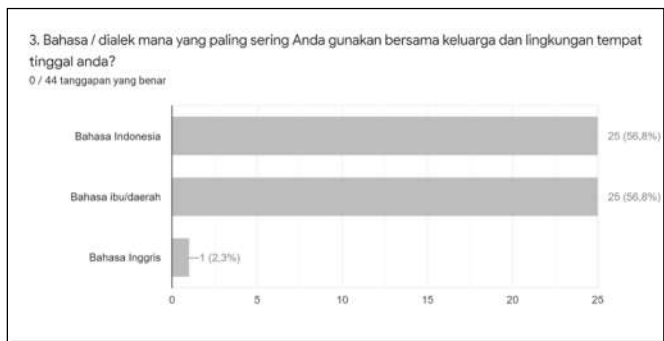
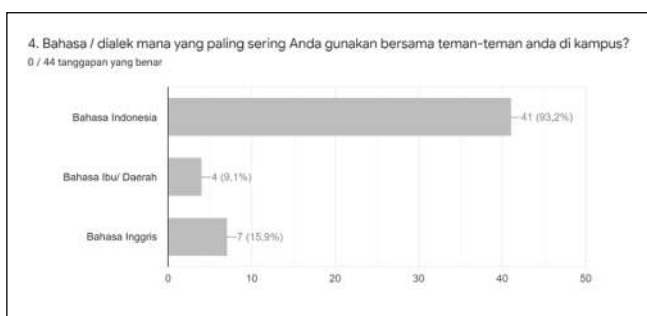


Figure 1.3.

The use of language among friends



The above figure is clearly seen that, due to the movement of the young generation to study, it gives an impact on the use of language among them. Bahasa Indonesia is considered to be a dominant used as a lingua franca and mean of communication among students in this university.

In regard to answer the research questions, the data analysis will be divided into three sections to highlight an area that is being investigated.

a. How does the young generation develop their effort to preserve language maintenance?

In line with the research question number 1 about the way of how the

young generation develop their effort to preserve language maintenance can be seen from the 2 parts; from the online questionnaire and from recordings.

From the online questionnaires:

Figure 1.4.

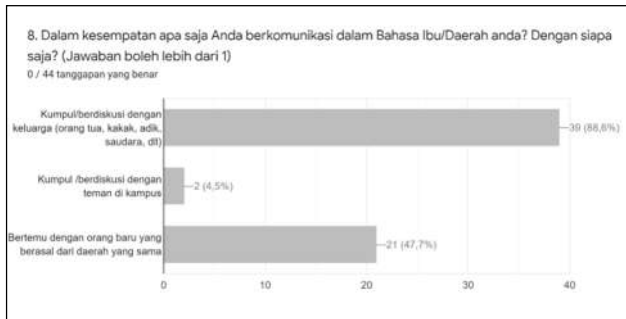
The frequency using local language



These results indicate that most young generation in Unpam, use the local language with family were not very often. Only 40,9 % who use local language with their family, while 54,5% rarely use it. Somehow, I can take some insight opinion that they still have an effort to use their local language even though they live far away from their family. Meanwhile, the developing of an effort to preserve language maintenance can be seen based on the figure 1.5.

Figure 1.5.

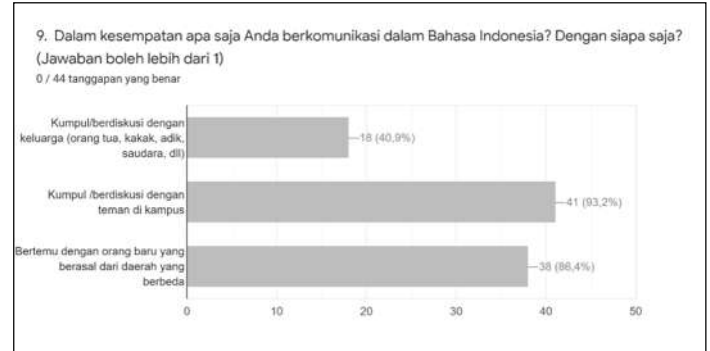
Developing an effort to preserve language maintenance.



Based on the result in figure 1.5, mentioned that 88,6% use their local language with their biggest family such as parents, brothers, sisters, grandmothers, grandfathers and other family members. It seems the family gives a big impact on the sustainability of the use of the local language among young generations. However, they use Bahasa Indonesia whenever they are gathering with friends on campus. 93,2% said that they are having discussing with friends because they have a different cultural background. Meanwhile, 86,4% said that they use Bahasa Indonesia when meeting with the new acquaintance or someone from different ethnic. Therefore, Bahasa Indonesia becomes more dominant in use among students, as seen in figure 1.6.

Figure 1.6.

The use of Bahasa Indonesia among friends



From the recordings

Interview data is used to obtain in-depth information from the respondents. In regards to the research question, 4 respondents give a similar opinion about the effort to maintain the local language.

Excerpt 1: #R1

kami menggunakan Bahasa daerah, yaitu Bahasa Tetun, sedangkan dengan Teman di Unpam pakai Bahasa Indonesia, Kalau teman dirumah pakai Bahasa Tetun. R1.

We use the local language, namely Tetun with friends at home, while with friends at Unpam use Indonesian.

Excerpt 2: #R2

Orang jawa itu banyak dimana2 ada. Ketemu orang jawa ya saya berbahasa jawa. Disini saya ikut bude.

Sama bude Bahasa nya campur. Lingkungan pakai Bahasa Indonesia. Dikampus tergantung teman nya. Jawa dan campur. R2.

There are many Javanese people everywhere. I speak Javanese when meeting Javanese people. I live here with my aunty so I speak both Javanese and Bahasa Indonesia. My surroundings in aunty's house also use Bahasa, as well as on the campus. I speak Javanese with only Javanese friends.

Excerpt 3: #R3

Sebelumnya saya tinggal di purwakarta, Bahasa nya campur. Sih. Indonesia dan sunda. Sama orang tua juga sunda. Sama kakak sunda. Adek Indonesia. kalau saya tuh pengen banget bisa Bahasa sunda, tp mungkin kurang di ajari Bahasa sunda jadi disekolah juga kurang bagus. Dulu disekolah juga gak ngerti. Saya minder, orang-orang jago banget Bahasa sunda. Saya pengen pake Bahasa sunda yang bagus. Karena disana tuh di hargai. ke ibu bapak sunda, adik indonesia, kaka sunda. Teman sunda. teman pakai sunda. Kalau formal b Indonesia. R3.

Before coming in Pamulang, I lived in Purwakarta, and use mixed language between Bahasa and

Sundanese. But I mostly use Sundanese language with parents and older sisters. While to my younger sister I use Bahasa Indonesia. I really want to master the Sundanese language, but maybe my parents were not taught the Sundanese language so my language is not really good. I got Sundanese at school but still, I didn't understand. I am inferior, people are very good at Sundanese language. We are honored if we can use Sundanese in my hometown. I speak Sundanese with a friend also but for the formal situation, we use Bahasa Indonesia.

Excerpt 4: #R4

Sebelumnya saya tinggal di medan, pakai Bahasa batak. Semua pakai Bahasa batak. Bahasa disini pakai Bahasa batak dengan keluarga. Dengan teman2 di sini aja Bahasa Indonesia. batak itu karena kita lahir di medan, orang menganggap orang medan itu kasar padahal itu gak kasar, tapi memang logat nya keras. Memang kebanyakan pembawaannya seperti itu tapi bukan kasar atau marah. masih tetap Bahasa ak. Ke teman-teman kampus pakai Bahasa Indonesia. Di sini.

Previously I lived in Medan. I use Batak language with all families. Here, in Jakarta also I used Batak language

with family and friends who came from Batak also. As Batakese, we were born in Medan, then people think that Medan people are rude even though they are not as that mentioned, but indeed the accent is hard. Indeed most of the nature like that but not rude or angry. I use Bahasa Indonesia with friends on campus.

From that excerpt above, it can be seen that all respondents only speak their local language with family members at home and their native friends. While they speak Bahasa Indonesia in the educational setting. I can take the important notion that they still have an effort to maintain the heritage language, while sometimes, they tend to shift their local language into Bahasa Indonesia.

b. What factors contribute to the heritage language shift among the young generation at a university level?

In line with the research question number 2, the factor contribute to heritage language shift among young generations will be discussed in-depth in this part.

From the questionnaire:

Figure 1.7.

The intensity of language usage.



From figure 1.7, it is hard to mention, but in fact, 43,2% of respondents are agreed if they use Bahasa Indonesia more often rather than their local language. There are 9 respondents or about 20,5% of respondents said disagreed. It can be said that this factor contributes to shifting the local language into Bahasa Indonesia.

To get more information, I got some opinions from the respondents through an in-depth interview.

From the recordings:

Excerpt 5: #R1

Tidak sering menggunakan Bahasa daerah

The local language is rarely to use.

#R2: *ya gak di ajarin*

Di jawa ada sebagian orang tua yang pake Bahasa Indonesia ke anaknya. Tapi bapak ibu saya juga

Bahasa jawanya kurang bagus. Karena kita pakai nya Bahasa Ngoko atau kasar.

Perhaps because the Javanese language is not taught by their parents regularly. In my hometown, there are some parents who use Bahasa Indonesia for their children. My mother and father also lack good Javanese language. Because we use Ngoko language.

#R3. satu. Pergaulan. 2 teknologi. Kan skrg banyak tuh miss, kalua di media social suka ke inggris2 an. Tapi ibu saya juga suka bilang kalua saya pake basa sunda, suka blg kamu gak pantas deh kakak pake sunda..

The first is social interaction, the second is the impact of technology. Nowadays, due to modernization, in social media, youth become easily absorb such a slang language or adapted a western culture. Yet, my mother also likes to say if I use Sundanese, she said you are not properly using a Sundanese accent.

#R4. *gara-gara sering gak gunain Bahasa batak. Karena kadang sama temen suka gak pake Bahasa batak. Saya bangga sebagai orang medan. Krn orang menilai orang batak itu kasar, menurut saya engga.*

It is because they do not use the Batak language so often. sometimes my friends also rarely to use the Batak language. But, I am proud as a Bataknese, because when people think that Bataks are rude, but I don't think so.

From the above opinion regarding the factor that contributes to shifting the language, 4 respondents give their similar arguments. They said, their environment was no longer use the local language except family. Unfortunately, most parents also have a lack of heritage language awareness to teach such a local language regularly. Indeed, due to the globalization era, many young generations involved in social media to have interaction among them.

c. What strategies does the young generation adopt in maintaining their heritage language and/or other languages they acquire?

Furthermore, in line with the strategies to maintain the heritage language, some pieces of evidence appears on the results of the questionnaire and recordings.

From Questionnaire:

Figure 1.8.

Heritage language maintenance



The result of figure 1.8 reveals that 54,5% of respondents are agreed and 24,1% agreed in regards to the use of local language to preserve and maintain the language in the home and family. While the rest 11,4% of respondents give a neutral opinion. This means that many students at Unpam who has intercultural background are giving positive attitudes towards heritage language. They want to show us that they came from a different cultural background as preserving their identity. The opinion is also reinforced by 43,2% and 20,5% are agreed and strongly agreed respectively about their intention to keep using their local language (*bahasa daerah*) as shown in figure 1.10.

Figure 1.10.

The intention to use the local language

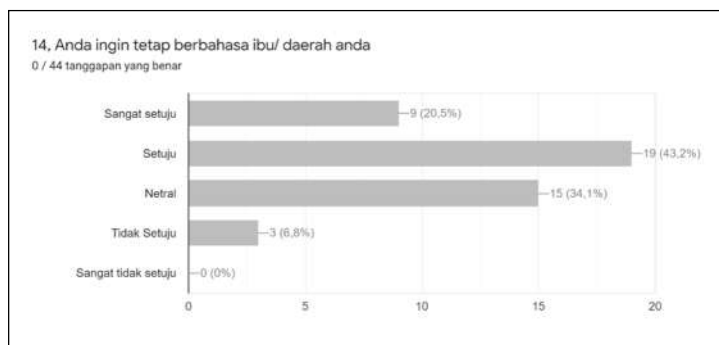


Figure 1.11.

Attitude toward heritage language



Moreover, the result in figure 1.11 related to the attitude towards heritage language, the respondents give an opinion that they should be able to speak their local language to preserve their identity. 43,2% of respondents agreed and 13,6% of respondents are strongly agreed. It means, they preserve their identity as the purist so that they must be able to speak the local language properly.

From The Recordings:

To get more information related to strategies to maintain the heritage language, I got the response to strengthen the opinion from the interview section results.

Excerpt 5:

#R1 Saya tetap berkomunikasi menggunakan Bahasa Tetun tersebut di berbagai situasi. Mungkin dirumah kepada sesama keruarga dan teman yang berasal dari timor. Kalua di luar rumah pakai Bahasa Indonesia

I will continue to communicate using the Tetum in various situations. Maybe at home with family and friends who come from East Timor. I speak Bahasa Indonesia outside the Timor community.

#R2. disini saya punya ponakan, saya suka ngajari lagu-lagu jawa. Untuk lagu mereka biasa. Dengan keluarga saya pakai Bahasa jawa, terutama dengan ibu bapak saya. Kita di ajarkan Bahasa jawa di sekolah. Tapi itu tergantung orang tua

Here, I have a niece, I like to teach Javanese songs. They like it. I use Javanese with my family, especially with my father and mother. We were taught

Javanese at school. But it depends on the parents.

#R3 kalau sama keluarga tetap berbahasa sunda. Tapi kalua disini suka malu pakai basa sunda. Kalua di depok suka basa sunda juga

If the same family still speaks Sundanese. But here I like to be embarrassed to use Sundanese bases. I also like Sundanese in Depok

#R4 caranya tetap ngobrol tetap Bahasa batak dan jangan dilupakan. Karena kadang suka lupa. Jadi kita usahakan tetap Bahasa batak. Otomatis Bahasa batak

How to keep chatting still Batak language and do not be forgotten. Because sometimes like to forget. So we try to keep Batak language. Automatic Batak language

Viewing the comments from all respondents in the interview section, they all insisted to keep their local language even though on a small scale like a family and childhood friends. However, the real phenomenon happens in Indonesia due to the embracing technology so that many youth people are no longer introduced to heritage language and tend to shift into Bahasa

Indonesia or even English. Some people said that many youth people use slang language to preserve their identity as a modern citizens, whereas only a few people maintain the local language. However, in this study, the 4 respondents give good responses since they came from the very native in their ethnic background.

Discussion

The research question concerns the relationship language shift and heritage language maintenance among the young generation of the students of Universitas Pamulang, Banten. It relates to the notion of language shift that refers to the downwards language movement, decreasing saturation of language speakers, decreasing the use of that language in different domains and stopping one language of two (Baker, 2000, Ravindranath, 2009).

Interestingly, all the findings in the previous studies yielded similar results. The previous studies show that determinant factor influences the language shift significantly into age, mobilization, bilingualism and language attitude (Masrudin, 2013). While another factor also including modesty, education level, marriage, technology, and economy (Mardikantoro and

Maretta, 2016). However, Park & Sarkar (2007) obtained a different result. They found the Korean children who live in Montreal Canada still have a high level of proficiency.

Referring to Holmes (1992) that a person who used a minority language in a multilingual society still can keep their heritage language if they still use their mother tongue in-home environment. Based on this study, the result reveals that even though they live on a small scale of their native community, yet, they can maintain their local language. Thus, it can not be denied that youth people tend to shift the language due to globalization and the embracing of technology.

5. CONCLUSION

After analyzing the data based on the result from questionnaires and interviews related to language shift and language maintenance among the young generation, it can be inferred that most students of Unpam use their local language and Bahasa Indonesia at the same level. Many of them still use local language when communicating with their parents and family members around them as well as Bahasa Indonesia. However, most of them use Bahasa

Indonesia with their friends. Only a few students use their local language with the same cultural background. Yet, this condition is probably no longer use if they rarely to use the language in daily life. They would prefer to use Bahasa Indonesia in an educational setting as a medium of communication. Meanwhile, in regard to language attitude, most respondents also demonstrated a positive attitude towards heritage language. They want to keep speaking their local language in order to maintain it.

Critically, the family should build their own policy to make more concerned about giving their young generation such a motivation and exposure to keep using their native language. As mentioned by Suek (2014) that language maintenance is determined by the use of language and the attitudes of language. However, the problem of shifting the language can not be avoided since the era is also changing day by day. Therefore parents should encourage their family, especially the young generation to provide some strategies in-home communication in terms of maintaining their native language. Therefore, Suek suggested a solution to this problem that the community should be related to the use of language and

attitudes in which mostly happen in school and family. It is hoped when children get used to a local language, they will also become aware of how important the native language as showing their identity in their environment and nationality.

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