

## Internal and External Factors of Lampungese Language Maintenance in Cikoneng, Banten

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### ABSTRACT

*This study was aimed at identifying the internal factors and external factors contributing to Lampungese language maintenance in Cikoneng, Banten. When these factors are well identified, they can be used to determine certain action plans so as to effectively maintain and promote the native language. Applying a qualitative approach, the study was performed by using observation, interview, questionnaires, and document study techniques. The data and information obtained were qualitatively analyzed, summarized, and compared to relevant theories and studies to draw conclusion and recommendation. It appears that the internal factors are (1) Continuity of mother tongue transfer, (2) Loyalty to mother tongue, (3) The role of Cikoneng young generation, and (4) Educational and cultural institutions. Whilst, the external factors are (1) Accommodative attitude of Sundanese and Javanese people, (2) Positive attitude of Sundanese and Javanese young generation, (3) Geographical location: Cikoneng as an open society, and (4) The role of Anyer High School. It seems that Banten Government and Sultan Ageng Tirtayasa University could play a very important role in order to assure that Cikoneng Lampungese language will be properly maintained.*

**Keywords:** Language maintenance, internal factors, external factors, Cikoneng Lampungese.

### 1. Introduction

Studies show that multilingualism or quadlingualism in Cikoneng really exist (M.Z.M, 2003; Gunawan, 2017). Not only the natives can speak two languages – Lampungese and Indonesian – but they can also speak Sundanese and Javanese. So, they are in fact quadlingual people. The existence of multilingualism or specifically quadlingualism in Cikoneng suggests that there is a mechanism, which has been commonly agreed and implemented by the people, that enables the native language is still well-preserved and used until now, that is,

what sociolinguists widely call it as language maintenance.

One question that might be raised about the people of Cikoneng was that concerning about how they could maintain their native language, Lampungese, since their arrival in Banten more than 300 years ago (Ma'ruf, 2007; Darussalam, 2013). In other words, how they could successfully preserve their mother tongue. With this intriguing question in mind, this study was predominantly focused on a sociolinguistic study, especially on native language maintenance in Cikoneng. More specifically, it was aimed at identifying

factors, which could be external or internal, that strongly affect the Lampungese language maintenance in the speech community.

## **2. Supporting Theories**

### **2.1 Language Maintenance**

Many researches had been conducted on the language maintenance and shift, such as that of Derhemi (2002), UNESCO Ad Hoc Expert Group (2003), Finocchiaro (2004), Cavellaro (2005), Juniardi (2008), and Jamai (2008). More recently, many other researches on these topics were performed in various part of the world. Some of those are as follows: Sallabank (2010), Jagodic (2011), Bissoonauth (2011), Offiong & Ugot (2012), Adzer (2012), Hudyma (2012), Wamalwa & Oluoch (2013), Lee (2013), Olaifa (2014), Alzayed (2015), Dweik & Qawar (2015), and Putrayana (2016).

Regarding the above-mentioned researches, it might be fair to say that most of the researches on the language maintenance involved not more than two languages. The first one was the native language under study, and second one was a dominant language that might cause the first become endangered. That being said, it seems likely that Lampungese language used and spoken in Cikoneng, Banten was quite unique, mainly because when language

maintenance became the focus of study, then it would involve four languages. In other words, the native language, that is Cikoneng Lampungese, was facing with three equally dominant languages.

Another interesting issue that was put forward in the studies of language maintenance was factors that strongly contributed to the language maintenance. In Indonesia, after studying the native language of Loloan in Bali, Sumarsono (1993, p. 226-228) came to conclusions that there were two external factors and three internal factors that highly contributed to the language preservation in Loloan, Bali. The external factors are (1) Geographical location that was concentrated in one location and was separated from that of dominant majority community, and (2) Hindu Balinese people who were tolerant with the muslim Loloan people. The internal factors are (1) Geographical and psychological distance between Loloan community and Balinese community, (2) With regard to their belief in Islam, Loloan people were becoming more loyal to their own language and culture, and (3) Continuity of the Loloan people in consistently transferring their native language to the young generation.

Whilst, Yamamoto (1998, p. 143), as cited by Lapasau & Arifin (2016, p. 230), came up with nine factors that can

help maintain and promote minority language. These factors are as follows: (1) there is a dominant culture in supporting language diversity, (2) there is a sense of strong ethnical identity in the speech community of which native language is in danger, (3) There is educational program promotion on the endangered culture and language, (4) program creation for bilingual and bicultural community, (5) language training where native speakers as the teachers, (6) speech community's involvement, (7) creation of easy-to-use language materials, (8) written literature improvement, be it traditional or modern ones, and (9) creation and recondition of environment that uses minority language.

Crystal (2000, pp. 130-141) argued that there were six factors that were required if an endangered language is intended to progress. An endangered language will progress if, he mentioned, (1) its speakers increase their prestige within the dominant community, (2) its speakers increase their wealth relative to the dominant community, (3) its speakers increase their legitimate power in the eyes of the dominant community, (4) its speakers have a strong presence in the educational system, (5) its speakers can write their language down, and (6) its speakers can make use of electronic technology.

UNESCO Ad Hoc Expert Group on Endangered Languages (2003, p. 7-17) identified nine major evaluative factors of language vitality. These factors are (1) Intergenerational language transmission, (2) Absolute number of speakers, (3) Proportion of speakers within the total population, (4) Trends in existing language domains, (5) Response to new domain and media, (6) Materials for language education and literacy, (7) Governmental and institutional language attitudes and policies, including official status and use, (8) Community members' attitudes toward their own language, and (9) Amount and quality of documentation.

## **2.2 Relevant Researches on Language Maintenance in Indonesia**

Beside Sumarsono (1993) who had studied language maintenance of Melayu Loloan in Bali as previously described, many other researchers who were also concerned about language maintenance in certain regions in Indonesia. Juniardi (2008), for example, studied the use of Sundanese language among Untirta students in Serang. Herawati (2010) conducted a sociolinguistic study on language maintenance of Konjo in Central Sulawesi. In Lombok, Wilian (2010) did a research on language maintenance and bilingualism stability among Sasak

speakers. Wati (2013) investigated language maintenance and shift of Javanese language in conversations in the social media Facebook. More recently, in Bali, Putrayasa (2016) tried to find out “The Maintenance Strategies of Mother Tongue”, that is, how to effectively maintain Balinese language as a local cultural heritage of Bali.

With regard to the Lampungese language maintenance in Cikoneng, Banten, it might be fair to say that studies on language maintenance of Lampungese in Cikoneng were still rarely conducted. M.Z.M. (2003) observed multilingualism of Cikoneng people in Anyer, Serang. He concluded that multilingualism in Cikoneng was really there. Whilst, Liswati et. al (2014) studied language innovation in Cikoneng Lampungese in Salatuhur, a part of village Cikoneng. Both researches above were really of importance as preliminary studies for further researches on Cikoneng multilingualism. However, they did not as yet touch at all matters relating to the language maintenance of Cikoneng Lampungese.

### **3. Methods and Instruments**

On the basis of scope, purpose of research, and nature of subject that have been described in the Introduction, in this study, it might be acceptable that a

qualitative approach were used. This approach had been supported by data collecting methods that comprises literature survey, questionnaires, observation, and interview.

Above all, the most important factor in the phenomenological qualitative study is the researcher himself as human instrument of research. According to Lincoln, Yvonna S. and Guba, Egon G. (1985), there are common characteristics that uniquely qualify the human as the instrument of choice. These are as (1) Responsiveness, (2) Adaptability, (3) Holistic emphasis, (4) Knowledge base expansion, (5) Processual Immediacy, (6) Opportunities for clarification and summarization, and (7) Opportunity to explore atypical and idiosyncratic responses.

## **4. Findings and Discussion**

### **4.1 Language Maintenance Factors**

Many researchers had tried to identify language maintenance factors all across the world. Sumarsono (1993, p. 226-228), in Indonesia, concluded that there were two external factors and three internal factors that had contributed to Loloan Malay language maintenance in Bali. Yamamoto (1998, p. 143), as cited by Lapasau & Arifin (2016, p. 230), came up with nine factors that can help maintain and promote minority languages. Crystal (2000, p. 130-141)

argued that there were six factors required if an endangered language is intended to progress. And even United Nations Organization (UNO) through UNESCO Ad Hoc Expert Group on Endangered Languages (2003, p.7-17) identified nine major evaluative factors of language vitality.

On the basis of data and information that had been collected, some contributing factors of Lampungese language maintenance in Cikoneng had been identified. These factors can be divided into two categories, namely, internal factors and external factors. Internal factors are controllable variables or factors, that is, those that can be effectively controlled by Cikoneng people. In other words, with these internal factors, the people of Cikoneng can plan what to do in such a way that they can make sure that the native Lampungese language is well-maintained. With them, they can create a mechanism, actionable action programs, and processes ensuring that self-defense systems work well in order to protect their native language.

On the other hands, external factors are those that cannot be directly controlled by Cikoneng people because they are external and more probabilistic. The only thing Cikoneng people can do with these “uncontrollable” factors is to anticipate, monitor, and then properly

respond to them. In the process of continuously maintaining the native language, however, the external factors have to be included as important external variables.

The internal factors contributing to Cikoneng Lampungese language maintenance are:

***(1) Continuity of mother tongue transfer.***

**Table 4.1 The Most Mastered Language(s) by Native Cikoneng FH (N=48)**

The Most Mastered Language	f	%
1. Lampungese	26	54,17
2. Indonesian	10	20,83
3. Javanese	1	2,08
4. Sundanese	2	4,17
5. Lampungese & Indonesian	2	4,17
6. Lampungese & Indonesian & Sundanese	1	2,08
7. Lampungese & Indonesian & Javanese	4	8,33
8. All (four languages)		
Total	48	100

It shows in Table 4.1 that Lampungese is still dominant (54,17%). If this percentage is combined with item 5, 6, 7, and 8 in which Lampungese is included, the percentage becomes 72,92%. On the other hands, when asked “What language(s) did you transfer to your children?”, the answers are respectively Lampungese is 35,42% and Indonesian is 39,58%. Indonesian in this sense seems to be at higher level than Lampungese. and Javanese

(2,08%), and all mastered languages (12,52%), the percentage becomes 54,18% (Table 4.2)

Accordingly, it could be concluded that majority (more than 50%) of the Cikoneng

**Table 4.2 Language transfered by native Cikoneng FH to their children(N=48)**

Language transfered	f	%
Lampungese	17	35,42
Indonesian	19	39,58
Javanese	1	2,08
Sundanese	2	4,16
Lampungese & Sundanese	2	4,16
Lampungese & Javanese	1	2,08
Lampungese & Sundanese	6	12,52
Others (all)		
Total	48	100

**(2) Loyalty to mother tongue**

In general, it could be said that most of the people were still loyal to their mother tongue. This could be seen in Table 4.3. Their reasons as shown in the table such as “identity and pride”, “ethnic group language”, “in order to preserve Lampungese”, and “it has become culture” shows their loyalty that were expressed in different ways. If item 1, 2, 4, and 6 are combined, the percentage is 53,84%.

**Table 4.3 Reasons why native Cikoneng transfer Lampungese to their children (N= 26 out of 48; refer to Table 4.5)**

Reasons of transferring	f	%
1. Identity and pride	2	7,69
2. Ethnic group	5	19,23
	2	7,69

people still quite strongly showed their commitment to transfer their mother tongue.

language	5	19,23
3. In order to be multilingual	7	26,92
4. In order to preserve Lampungese	2	7,69
5. It is important and useful	3	11,54
6. It has become culture		
7. No answer ( 2 or more of the above)		
Total	26	100

**(3) The role of Cikoneng young generation**

Young generation’s role in continuously maintaining their native language is very important. The more they master their native tongue the more optimistic that the language will be well-maintained in the future. Table 4.4 shows that more than 90% (43,5% + 47,8%) of the young generation show their mastery of Lampungese language.

**Table 4.4 Lampungese Mastery by Cikoneng young generation (N=46)**

Competence	f	%
Strongly competent	20	43,5
Less competent	22	47,8
Not competent	4	8,7
Total	46	100

**(4) Educational and cultural institutions**

The existence of Mazroatul Ulum Foundation and Lampung Sai Cikoneng has been an extremely important factor so as to argue that Lampungese language maintenance is still there in Cikoneng. In other words, the two institutions have been playing its role in the efforts of maintaining the native language.

Whilst, the external factors of the native language maintenance are as follows:

**(1) Accommodative attitude of Sundanese and Javanese people**

Table 4.5 and Table 4.6 show Sundanese and Javanese people's tolerance to the use of Lampungese language by its speakers in Cikoneng.

**Table 4.5 The ability of Sundanese people to communicate in Lampungese language (N= 33)**

Level of Competence	f	%
1. Understand utterance and speak a little	11	33,33
2. Able to speak well	10	30,31
3. Not able to speak at all	6	18,18
4. Able to understand the utterance only	6	18,18
Total	33	100

**Table 4.6 The ability of Javanese people to communicate in Lampungese language (N= 43)**

Level of Competence	f	%

1. Understand utterance and speak a little	6	3,95
2. Able to speak well	22	51,16
3. Not able to speak at all	8	18,61
4. Able to understand the utterance only	7	16,28
Total	43	100

For the Sundanese people in Cikoneng, when they were asked how capable they are in communicating in Lampungese, the answers are 63,64% of them claimed that they “are able to speak well” and “understand the utterance and speak a little”. Another 36,36% admitted that they are “not able to speak at all” and “able to understand the utterance only”. (Table 4.5)

On the other hands, for the Javanese people in Cikoneng, when they were asked how capable they are in communicating in Lampungese, the answers are 65,11% of them claimed that they “are able to speak well” and “understand the utterance and speak a little”. Another 34,89% admitted that they are “not able to speak at all” and “able to understand the utterance only”. (Table 4.6)

**(2) Positive attitude of Sundanese and Javanese young generation**

**Table 4.7 Lampungese language competence of Sundanese young generation (N= 44)**

Competence Level	f	%

1. Able to speak a little and understand utterances	4	9,09
2. Able to speak well	1	2,27
3. Able to understand utterances only	11	25,00
4. Not able at all	28	63,64
Total	44	100

**Table 4.8 Lampungese language competence of Javanese young generation (N= 34)**

Language Competence Level	f	%
1. Able to speak a little and understand utterances	3	8,82
2. Able to speak well	0	0
3. Able to understand utterances only	11	32,35
4. Not able at all	20	58,83
Total	34	100

Responding to question “how competent are you in using Lampungese language?”, Sundanese people of Cikoneng responded as follows: 88,64% of them are “able to understand the utterance only” and “not able at all”. However, some 11,36% of them admitted that they are “able to speak well” and “able to speak a little and understand the utterance”. (Table 4.7)

Similarly, responding to question “how competent are you in using Lampungese language?”, Javanese people of Cikoneng responded as follows: 91,18% of them are “able to understand the utterance only” and “not able at all”. However, some 8,82% of them admitted that they are “able to speak well” and “able to speak a little and understand the utterance”. (Table 4.8)

**(4) The role of Anyer High School (SMA Negeri 1 Anyer)**

At least twice in a year, on the Indonesian Independence Day and on Graduation Day, this state high school performs Lampungese art and cultural festival. Students were always involved in the design and uploading related videos they created. This kind of activities can not be separated from the role of the headmaster and teachers of this Cikoneng-located high school.

**(3) Geographical location: Cikoneng as an open society**

**Table 4.9 Ethnic Group in Cikoneng**

Ethnic Group	%
Lampungese	50
Sundanese	20
Javanese	30

Source: Cikoneng Village Chief Office

The fact that Cikoneng is an open community located in a growing tourism area could be a positive or a negative factor in the Lampungese language maintenance. However, this circumstance in reality has made Cikoneng as a multilingual community.

One research on language maintenance in Indonesia that can be used as a reference was that of Sumarsono (1993). According to him, there were five factors that highly contributed to the language preservation in Loloan, Bali. If the eight contributing factors of the Cikoneng Lampungese language maintenance are compared to the five factors of Loloan Malay language maintenance in Bali, it seems that only one factor that is similar, that is, continuity of transferring native language to the young generation. It is interesting to note that the differences between the two studies' conclusion might be caused by the following matters: (1) In Loloan, the speech community was involved only with two other languages: Balinese and Indonesian. Whilst, in Cikoneng it was involved three other languages: Sundanese, Javanese, and Indonesian; (2) In Loloan, most of the people were bilingual (Loloan Malay and Indonesian). In Cikoneng, most of the

people were quadlingual (Cikoneng Lampungese, Sundanese, Javanese, and Indonesian); (3) In Loloan, Bali, Loloan Malay people were muslim, while Balinese people were mostly hindu. In Cikoneng, Lampungese, Sundanese, and Javanese people were all muslim; (4) Loloan was geographically concentrated in one location and separated from dominant majority community. Whilst, Cikoneng was geographically located along the growing Anyer beach and socially open.

#### **4.2 Language Shift in Cikoneng**

Language shift, language friction, language death, and language absolescence are terms usually used in the study of language maintenance and shift (Lapasau & Arifin, 2016, p. 228). Whilst, in Sumarsono's (1993, p. 231) perspective, language shift and language maintenance is just like two sides of one coin. The two conditions occurred as the consequence of language choice in the long run (at least three generations) and was collectively done by the language speakers.

With regard to the language maintenance in Cikoneng, it can be concluded that the language maintenance does still exist. The indicators of such existence is the fact that there are eight factors that significantly contributed to the native language preservation. However, it must

also be admitted that there were indicators that language shift existed in Cikoneng. One of the indicators is as shown in Table 4.2. When asked “What language(s) did you transfer to your children?”, 39,58% of the respondents answered that they transferred Indonesian language to their children.

Eventhough, it can be understood that Indonesian, as the national language of Indonesia, plays an important role if related to the future success of their children, still a note must be made that there had been a shift in the way of thinking of people in Cikoneng. And this had been and would gradually be, slowly but surely, leading to a more serious language shift.

Crystal (2000, pp. 130-141) argued that there were six factors required if an endangered language is intended to progress. Two of the six factors are: (1) If its speakers increase their prestige within the dominant community and (2) If its speakers increase their wealth relative to the dominant community. If this theory is related to the change of people’s way of thinking as previously mentioned, this is not always true. This is because the two factors just mentioned might also lead to way of thinking change in a speech community.

Another indicator of the language shift in Cikoneng is the information the

writer obtained during his observation and interview in the multilingual village. One of credible public figures, who is in fact a language teacher at the Anyer High School, explained that there has been a language shift that occurs in Cikoneng, that is, in the way children call their parents, uncles, and aunts. Table 4.10 shows that language shift.

**Table 4.10 Former and Changed Call**

<i>Call (English)</i>	Former Call	Changed Call
<i>Father</i>	Bapak	Papa/ Ayah
<i>Mother</i>	Indak	Mama / Ibu
<i>Uncle</i>	Mamak	Om
<i>Aunt</i>	Ayu	Tante

### 4.3 The Role of Government

As previously mentioned, one of contributing factors for the Lampungese language maintenance in Cikoneng is the existence of Anyer High School. Guided by the headmaster and teachers, this school at least twice in a year, on the Independence Day and Graduation Day, performs Lampungese art and culture in the form of Lampungese traditional music and dances. When the writer asked the headmaster, “Does this school have its own Lampungese musical instruments (such as a set of kulintang) and Lampungese traditional costumes for the dancers?”, he said,

“No. We borrowed such things from Mazroatul Ulum Foundation and Lampung Sai Ckoneng.”

That being said, the point is that the lack of such things at the state school is not the real issue. The most important thing is that Banten Government should make a policy to insert Lampungese language in the Anyer High School’s curriculum. If this policy really exists, the Lampungese language maintenance in Cikoneng would be more effective and consistent.

Another important role Banten Government can play in the efforts of protecting the native language is in publishing books on history of Cikoneng and Cikoneng Lampungese Dictionary. One newly published book was “Babad Lampung Cikoneng, Banten” (History of Cikoneng Lampungese in Banten) that was written by Syafari (2017). This book was not published under the assistance of Banten Government, but it was published by Badan Penghubung Propinsi Lampung di Jakarta (Lampung Government Representative in Jakarta).

In accordance with the spirit of maintaining Cikoneng Lampungese language, another book that must be written and published is Cikoneng Lampungese Dictionary. In this sense, what Crystal (2000, pp 130-141) argued

that “An endangered language will progress if its speakers can write their language down...” might be true.

As the educational arms of the Government of the Indonesia Republic, state universities such as Sultan Ageng Tirtayasa University (UNTIRTA) could also play an important role in the processes and efforts of maintaining and promoting native languages in Indonesia. UNTIRTA, for instance, could make a decision to insert subject “Language Maintenance” as a subject separated from Sociolinguistics, that is, at least a one-semester subject both at the undergraduate and postgraduate levels.

## **5. Conclusion and Recommendation**

### **5.1 Conclusion**

Factors of language maintenance in Cikoneng comprises internal factors and external factors. Internal factors, be they strengths or weaknesses, are controllable factors, that is, those that can be controlled and optimized by the native speech community in order to ensure that their native language is effectively maintained. These internal factors are (1) Continuity of mother tongue transfer, (2) Loyalty to mother tongue, (3) The role of Cikoneng young generation, and (4) Educational and cultural institutions. Whilst, external factors, be they opportunities or threats, are more uncertain and probabilistic.

These external factors are (1) Accommodative attitude of Sundanese and Javanese people, (2) Positive attitude of Sundanese and Javanese young generation, (3) Geographical location: Cikoneng as an open society, and (4) The role of Anyer High School. When the internal factors and external factors involved in the language maintenance are identified, these factors can be used as the basis to determine what efforts required, establish a self-defence mechanism, and design an intergrated process so as to insure that the native language is properly maintained.

## **5.2 Recommendation**

### **A. Lampungese Language in the High School Curriculum**

One of effective ways of maintaining and promoting native language is through formal education at school. Infomally, what Anyer High School did with regard to Cikoneng Lampungese was in the form of performing Lampungese musical instrument and traditional dances. That kind of initiative by the headmaster and teachers should be very well appreciated. However, if it is intended that the state high school could play an important role in the efforts of maintaining Lampungese language, “Lampungese Language” should be inserted in the

high school’s curriculum. In other words, Lampungese language should become one of the school’s subjects. To make this expectation happen, the Cikoneng people represented by the village chief (Lurah) together with Anyer Subdistric Chief (Camat) should first of all approach Serang District Education Superintendent (Kadis Diknas Kabupaten Serang).

### **B. Language Maintenance as One-Semester Subject**

Untill now, “Language Maintenance” is only a part of subject “Sociolinguistics”. In one semester, it might take only one session the lecturer talked about language maintenance. If it is intended that students will be provided with more knowledge about language maintenance, it might be fair to recommend that “Language Maintenance” should become one of subjects at UNTIRTA. If students are well-equipped with better understanding and knowledge about language maintenance, more students will be interested in doing research on language maintenance.

### **C. Further Researches**

One-month research on identifying crucial factors of language maintenance in a multilingual community is surely too short if it is intended to reach optimal and accurate outcomes. If only it is aimed at establishing a foundation

for further investigations, this study might be quite acceptable. In other words, this study could only be used as an introduction to or a preliminary study for further in-depth inquiries. However, some identified factors of language maintenance resulted from this study could be used as the basis to determine action plans so as to make sure that the process and mechanism of maintaining and preserving the native language is consistently going on.

Accordingly, some related studies should also be conducted in Cikoneng. All these studies would expectedly support one with another. These multi-

facet researches might include the following: (1) From monolingualism to quadlingualism: How they developed such multilingualism?, (2) Second language acquisition in Cikoneng: A psycholinguistic approach, (3) Language shift in Cikoneng: What are the indicators?, (4) External factors of language maintenance: The role of Government, (5) Bahasa Indonesia (Indonesian language) as the native languages killer, (6) Lampungese, Sundanese, and Javanese languages: How to protect them from the threat of Bahasa Indonesia?, and (7) many other relevant studies.

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