

Awareness of Language Norms as a Factor in the Maintenance of the Inge Ndai Language Within the Kinship Domain of the Lambitu Community

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Abstract

The Lambitu community is a speech community that respects the norms and language rules practiced within society. This research aims to analyze Awareness of Language Norms as A Factor in the Maintenance of the Inge Ndai Language Within the Kinship Domain of the Lambitu Community. This research is qualitative. The data in this research consists of utterances that reflect the awareness of the norm. The data source consisted of the utterances of Inge Ndai speakers in the kinship domain. The data were collected using non-participant observation with recording and note-taking techniques. The data were analyzed using the identity method. The research findings indicate the awareness of norms factors as a form of Inge Ndai language maintenance in the kinship domain. Awareness of language norms is evident in the utterances spoken by close relatives: fathers, mothers, aunts, and sisters-in-law. Awareness of the language norm is also reflected in specific forms of Inge Ndai utterances, such as: (1) response particles (e.g., 'uu' and 'ae'), (2) kinship terms of address (e.g., 'aa', 'ama', 'ipe', 'ela', 'dua', and 'baba'), and (3) personal pronominal terms of address (e.g., 'rae', 'eme', and 'emera'). The benefits of this research: (1) to serve as a reference for future researchers in the field of sociolinguistics that investigates minority languages, (2) to enrich knowledge regarding regional language and the importance of maintenance, specifically the minority language with limited speakers.

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INTRODUCTION

The Lambitu people are a community that still upholds norms and rules. These norms and rules are also reflected in their everyday speech. These norms and rules are also reflected in everyday speech. The Inge Ndai-speaking community is spread across several areas, with the majority of speakers residing in Lambitu District, distributed across six villages (Ardila, 2023: 2). The Lambitu people use the Inge Ndai language for everyday communication in various contexts, and the community is also known as the Inge Ndai ethnic group (Ardila, 2025). In their communication, they use not only the Inge Ndai language but also the language commonly used by the Bima people, though this is limited to specific purposes (Ardila, 2025). Language use in specific situations and contexts is influenced by the social environment (Hudson, 1996: 52).

In their lives, people no longer exist as individuals, but as a social community. Human life in a group is often referred to as a community (Yunus, 2023). Fasold (1984) dan Hudson (1996) explain that the element that is frequently seen will involve individuals as a consequence of their function as social beings. Norms and values in society are important components of social life (Aisy, 2025). Social systems such as kinship have not been thoroughly explored (Oktaria & Putra, 2020). In social life, the Lambitu community cannot be separated from the values, attitudes, and awareness of norms that exist within the community, particularly in kinship relations. This also makes the language represent the social values of the speech community (Marpaung & Tampubolon, 2022). Language use in society depends on the situation and context (Lestari & Hasibuan, 2022). Therefore, social norms underlie the life of a society (Swito, 1987). The norms that emerge during communication among members of a community using their language are known as speech norms (Kamarudin, Andiopenta, & Pahar, 2015). According to Poedjosoedarmo (1978), speech norms are rules of speaking that influence the alternative selection of speech forms. Language norms are always embedded within speech

communities; there are at least 718 living languages currently spoken by the people of Indonesia (Kementerian Pendidikan dan Kebudayaan, 2023).

The use of the Inge Ndai language in the kinship domain within the Lambitu community reflects a close sense of kinship. The kinship domain is not limited to the Inge Ndai ethnic group, but also extends to fellow community members, including the “saru,” who reside in and outside the Lambitu District. The Lambitu community within the kinship has rules and norms in social life, particularly in language use. The existence of language norms reflects speakers’ attitudes and politeness. Language norms are one of the factors supporting the maintenance of local languages. In addition, other factors influencing language maintenance include family, social life, activities, and desire (Alimin & Fajri, 2020). Language maintenance occurs when a community continues to use its mother tongue across generations (Nisah, Prasetya, & Musdolifah, 2020). Thus, efforts are being made to continue communicating in the language taught by their ancestors (Mawarsih & Febriani, 2022). Language is a cultural heritage inherited from ancestors (Jalaluddin, Hairullah, & Subuh, 2024).

Language maintenance can help preserve emotional bonds among family members. Language maintenance is closely related to the kinship system within a community. The kinship system serves to transmit moral values, ethics, and local knowledge (Sartini, 2023). The family and the clan serve as the first institutions for understanding customs and social norms (Putra, Purnamayanti, & Maryani, 2023). This is also reflected in the kinship system of the Lambitu community, which is characterized by close relationships among family members, close relatives, distant relatives, as well as the “saru”. In this context, customary law is dynamic and evolves from the values of the community. The kinship system forms the foundation of social values and culture. Kinship is a social institution that forms the basis of social structure. Within the kinship system, linguistic politeness is still well preserved among speakers of the Inge Ndai

language. The use of the Inge Ndai language in the kinship domain continues to be maintained as a way of showing respect among speakers. The Inge Ndai language, although a minority language in Bima, is still preserved by its speech community across various domains of language use (Ardila, 2024). This minority language (Inge Ndai) is of particular interest to linguists.

Previous studies relevant to this research include a study by Ardila, Rokhman, & Mardikantoro (2021a) entitled "Factors Contributing to the Maintenance of the Inge Ndai Language in the Family in Sambori Village." Their study investigates the factors influencing language maintenance among speakers in Lambitu District, Bima Regency. The findings indicate that five primary factors contribute to this maintenance, i.e., language loyalty, language norms, language pride, age, and occupation. These factors ultimately underlie the sustained existence of the Inge Ndai language to this day.

A study by Ardila, Rokhman, & Mardikantoro (2021b), entitled "The Defense of Inge Ndai Language Within the Family Context of Lambitu Community," describes the maintenance of the Inge Ndai language within the family domain of the Lambitu community. This study analyzes the forms of language maintenance that reflect the language choices of the Lambitu community, such as monolingualism, code-switching, and code-mixing. The findings show that the Inge Ndai language is still actively spoken by the Lambitu community within the family domain. It can be seen in the forms of the family members' utterances that have different educational backgrounds and ages. The maintenance of the Inge Ndai language is still carried out by the Lambitu community, even though the language is a minority language in Bima, West Nusa Tenggara.

A study conducted by Ardila (2024), entitled "Wujud Pemertahanan Bahasa Inge Ndai dalam Ranah Keluarga pada Masyarakat Lambitu," describes the forms of the Inge Ndai language in the family domain within the Lambitu community. This research analyzes monolingualism as a specific form of language

maintenance. The findings show that the Inge Ndai language is still actively spoken by the Lambitu community in the family domain. This can be seen from the utterances among family members such as fathers, mothers, older siblings, younger siblings, and aunts, who have different educational backgrounds and ages. The average highest level of education is senior high school, and the majority of the population works in agriculture and as housewives. The maintenance of the Inge Ndai language is still upheld by the Lambitu community, even though the language is a minority language.

A study by Ardila dkk., (2021b) entitled "Pilihan Bahasa Masyarakat Lambitu dalam Ranah Keluarga di Kabupaten Bima" described the language choices of the Lambitu community within the family domain. The findings indicate that the Lambitu community employs several language choices within the family context, which include code-switching and code-mixing. In terms of code-switching, the study identifies shifts from Indonesian to the Inge Ndai language (Speech Data 1), from the Mbojo language to the Inge Ndai language (Speech Data 2), from the Inge Ndai language to Indonesian (Speech Data 3), and from the Inge Ndai language to the Mbojo language (Speech Data 4). Additionally, code-mixing is recorded in speech data 1, 2, and 3, characterized by the insertion of words between the Inge Ndai and Mbojo languages.

This research is relevant to previous studies because it has the same focus as analyzing the Inge Ndai language. The difference lies in the aspects and domains. This study focuses on the awareness of the norm factor in the kinship domain. Based on this relevance, the researcher selected the title "Awareness of the Norm as a Factor in the Maintenance of the Inge Ndai Language in the Kinship Domain among the Lambitu Community". This research aims to describe the awareness of the norm factor as a form of Inge Ndai language maintenance in the Lambitu community. This study is expected to serve as a reference for future researchers who are interested in studying Inge Ndai (a minority language) in Bima. This language deserves special attention from the government, as it is still

rarely studied, particularly in terms of its broader aspects and domains of use.

METHODOLOGY

This research is qualitative. It produces descriptive data in the form of written and spoken words, derived from both participants and observed behavior (Moleong, 2017). The data in this study consists of speech fragments that reflect awareness of the norm as a form of maintaining the Inge Ndai language in the kinship domain. The data source of this study is the speech of Inge Ndai language speakers in kinship interactions within the Lambitu community. The data collection method uses an observation method with recording and note-taking techniques. The observation method employed in this study is a non-participant observation technique, in which the researcher does not participate in the conversation (Sudaryanto, 2015: 201). The data collection procedures in this study are as follows: (1) transcribing all speech produced by Inge Ndai language speakers in the kinship domain; (2) identifying relevant data in the speech transcripts; and (3) selecting data that is considered to reflect awareness of the norm in the kinship domain. The data analysis used is the identity method. According to Sudaryanto (2015), the identity method is a method used to determine the identity of a particular linguistic unit by using elements outside the language as determining tools, rather than elements within the language form itself.

RESULTS AND DISCUSSION

Awareness of linguistic norms within the kinship system of the Lambitu community influences the maintenance of the Inge Ndai language. Awareness of language norms reflects mutual respect and is considered essential for strengthening kinship and a sense of brotherhood among speakers.

Awareness of Language Norms as A Factor In The Maintenance of the Inge Ndai Language

Within The Kinship Domain Of The Lambitu Community

Awareness of language norms encourages speakers to use language politely, especially in interethnic communication. Inge Ndai speakers are guided by norms that apply in community life and embody noble values. The following is a speech fragments that reflects awareness of language norms in the Lambitu community which is seen in form of speech, such as: (1) response tokens 'uu', 'ae', (2) kinship terms of address 'aa', 'ama', 'ipe', 'ela', 'dua', 'baba', and (3) personal address terms 'rae', 'eme', 'emera'.

(1) CONTEXT: A MOTHER (P1) AND HER CLOSE RELATIVE (P2) IN THE MORNING DISCUSSED P1'S LEFT HAND, WHICH IS STILL SWOLLEN AS A RESULT OF A FALL FROM A CHAIR SEVERAL YEARS AGO

P1: *Etawi mbau lima rae nde.*

[etawi mbau lima rae nde]

'Look at my swollen hand.'

P2: *Mbau mbala ndeke aa.*

[mbau mbala ndeke'a'a]

'It is very swollen, big sister.'

P1: *Uu toi reati nde.*

[u'u toi reati nde]

'Yes, it's been a long time.'

Speech fragments (1) occur between a mother and her close relative in the kinship domain in Lengge hamlet, Sambori Village, Lambitu District. The conversation was told by a 52-year-old housewife (P1) and her 49-year-old close relative (P2). Both P1 and P2 have completed their senior high school education. The conversational situation indicates an informal and friendly speech context characterized by a strong sense of kinship, as P1 and P2 still have close kinship ties. The speech between P1 and P2 occurred in the morning in the domain of kinship when discussing P1's left hand, which was still swollen from a fall several years ago. P2 felt worried seeing P1's hand, which had not recovered even though it had been a long time and was regularly taken to a massage therapist.

The communication between P1 and P2 reflects close kinship relations and a strong sense of solidarity.

P1 and P2 use the Inge Ndai language in their communication, which is their mother tongue. The utterances of P1 and P2 reflect awareness of linguistic norms, which is evident in the speakers' attitudes as shown in their speech. P2's utterance 'mbau mbala ndeke aa' which means 'this is very swollen, big sister,' shows the use of polite and respectful language norms by P2 when communicating with P1, who is older than her. The word 'aa,' which means 'big sister,' is a polite level of speech used to show respect when communicating with someone older. P1 does the same in the utterance 'uu toi reati nde,' which means 'yes, it's been a long time.' This shows that P1 uses polite language when communicating with P2, who is younger than her. The word 'uu,' which means "yes," is a polite form of speech used when communicating with an older person, yet P1 uses it even though P2 is younger than her. Older speakers typically use the word 'oo' when communicating with those younger than them. This indicates an awareness of the language norms still maintained and used by the Lambitu people within the kinship domain.

Awareness of language norms reflects the maintenance of the language that continues to be upheld by the Lambitu community within the kinship domain. Awareness of linguistic norms is a form of language preservation that is expected to continue to be preserved. It is hoped that these language norms will continue to be maintained by parents, teenagers, adults, and children, considering the increasingly modern era, which may even shift and eliminate traditions that have existed for generations.

(2) CONTEXT: THE OLDER BROTHER (P1) ASKS HIS FATHER (P2) AND AUNT (P3) TO SERVE HIM HIS FAVORITE SIDE DISH, AN OMELET, DURING A FAMILY DINNER IN THE KINSHIP DOMAIN

P1: *Tolu manu nence rae ama.*
[tolu manu nence rae³ama]

'Give me that egg, Dad.'

P2: *Ma nde?*

[ma nde]

'This one?'

P1: *Ainggu ma ne.*

[aingu ma ne]

'I don't want that one.'

P3: *Ma ndewe?*

[ma ndewe]

'This one?'

P1: *Uu tolu manu ne rae dua.*

[^hu'u tolu manu ne rae dua]

'Yes, that egg, Auntie.'

Conversation excerpt (2) occurs between a son, his father, and his aunt (his father's eldest female cousin) within the kinship domain in Lengge Hamlet, Sambori Village, Lambitu District. The speech is spoken by a 20-year-old son (P1) who is not working yet, a 46-year-old father (P2) who works as a farmer, and a 49-year-old aunt (P3) who works as a housewife. P1 completed his final education at a vocational high school, while P2 and P3 both completed their final education at high school. The conversational situation reflects a close interaction because P1, P2, and P3 are still closely related. The conversation between P1, P2, and P3 takes place in the evening within the kinship domain while discussing P1's favorite dish, an omelet. P1 asks P2 to serve the omelet among the other dishes that have been prepared. P1 asks P2 to give him an omelet among the other food menus that have been prepared. P2 points to other egg-based food menus, but P1 only wants an omelet, so P3 asks P1 again. The communication among P1, P2, and P3 reflects solidarity and kinship that are still maintained among them.

The utterances of P1, P2, and P3 use the Inge Ndai language, which is the native language of the local community. The utterances of P1, P2, and P3 reflect awareness of the norm through the maintenance of the Inge Ndai language. This can be seen in P1's utterance to P2, 'tolu manu nence rae ama,' which in English means 'Give me those eggs, Dad,' and in P1's utterance to P3, 'uu tolu manu ne rae dua,' which in English means 'yes,

that egg, Auntie.' These utterances indicate the use of polite and respectful language norms by P1 when communicating with P2 and P3, who are older than him. The word 'rae,' meaning 'I,' and the word 'ama,' meaning 'father,' uttered by P1 to P2 are forms of polite speech, as P1 does not mention P2's real name or use a modern form of address commonly used by children for their father. The utterances represent polite language behavior used to show respect toward parents and older speakers. The same is also done by P1 toward P3 in the utterance 'uu tolu manu ne rae dua,' which in English means "yes, that egg, Auntie." It can be seen that P1 uses polite language when communicating with P3, who is older than him. The word 'uu,' meaning "yes," is a polite speech form used when communicating with older speakers. Usually, speakers use the word 'oo,' meaning 'yes,' when responding to speakers who are younger or older than them; however, the word 'oo' is not considered a polite speech form. In addition, P1 also uses the word 'dua,' meaning "aunt," when communicating with P3. The word 'dua' is a polite form of address that avoids mentioning P3's real name or the modern term nephews would use for their aunt. This indicates an awareness of language norms that is still maintained and practiced by Inge Ndai speakers within the kinship domain.

Awareness of language norms reflects the continued preservation of language within the Lambitu community within the kinship domain. This awareness of language norms within the kinship was expressed by P1, P2, and P3, both among parents, adults, and teenagers. This awareness must be maintained, considering the increasingly modern era. The existence of language norms provides an opportunity for language preservation among the Lambitu community.

(3) CONTEXT: A CLOSE RELATIVE (P1) TELLS HIS AUNT (P2) AND MOTHER (P3) THAT SHE HAS NOT YET BEEN GIVEN THE RICE AND GARLIC HARVEST TO TAKE BACK TO KALIMANTAN

P1: *Rae beka weana.*

[rae beka weana]

'I wasn't given it.'

P2: *Ne nde eme*

[ne nde'eme]

'Here you are.'

P3: *Sangguna elae.*

[sangguna elae]

'so many friends.'

Speech fragments (3) occur in a conversation among a close relative, an aunt, and a mother within the kinship domain in Lengge Hamlet, Sambori Village, Lambitu district. The conversation was spoken by a close relative (P1), a 49-year-old housewife; an aunt (P2), a 41-year-old housewife; and the mother (P3), a 51-year-old housewife. They all completed their final education at high school. The conversational situation indicates an informal speech context due to the close kinship ties among P1, P2, and P3, despite P1 having migrated and settled in Kalimantan. The conversation among P1, P2, and P3 occurred in a kinship setting in the afternoon, when P1 told P2 and P3 that he had not yet received any harvest, specifically rice and garlic, to bring as gifts for his relatives and family in East Kalimantan. The local community's harvest is typically used for daily needs, as most of residents in Sambori Village are farmers who grow rice, garlic, corn, and coffee. The agricultural produce is usually sold or consumed by the local community.

P1, P2, and P3 communicate in Inge Ndai, which is their native language. Awareness of the existence of language norms in this context is reflected in the speaker's attitude, as seen in speech produced by P2 'ne nde eme,' which means 'here you are'. P2 uses polite language when communicating with P1, who is older than her. The word 'eme,' which means 'you,' is a polite form of address used when speaking to someone older. It is also evident in P3's speech attitude, 'sangguna elae' in English means 'many friends'; there is a polite language norm used by P3 when communicating with P1, who is younger than her. The word 'ela,' meaning 'friend,' is an informal term of address that reflects polite speech used by P3 when

communicating with P1, even though P3 is older. Although P1, P2, and P3 share close kinship and family ties, they still maintain awareness of language norms despite their close relationship. This indicated that the awareness of language norms is still maintained as a form of preserving the Inge Ndai language among the Lambitu community in Sambori Village within the domain of kinship.

Awareness of language norms reflects language preservation that the Lambitu community still upholds within kinship ties. Awareness of language norms is a form of language preservation that is expected to continue to be maintained. It is hoped that language preservation will continue so that the traditions, language, and culture that have been passed down through generations.

(4) CONTEXT: IN THE EVENING WITHIN THE KINSHIP DOMAIN, AN AUNT (P1) ASKS HER SISTER-IN-LAW (P2) WHETHER P2, HER HUSBAND, AND HER CHILDREN HAVE ALREADY EATEN

P1: *Wouti manga emera ne?*

[*wouti mɔŋa^hemera ne*]

'Have you guys eaten?'

P2: *Wouti mboupo kamanga nde.*

[*wouti mboupo kamaŋa nde*]

'Yes, we have just finished eating.'

Speech fragments (4) occur between an aunt and her sister-in-law in the kinship domain in Lenge Hamlet, Sambori Village, Lambitu District. The utterance was spoken by a 41-year-old aunt (P1) and her 45-year-old sister-in-law, both of whom are housewives. P1 and P2 both completed their highest level of education at senior high school. The conversational situation indicates an informal and friendly speech context characterized by a strong sense of kinship, as P1 and P2 still have close kinship ties. The speech event between P1 and P2 occurs in the evening in the kinship domain when P1 asks P2 whether they (P2, her husband, and children) have had dinner or not. The communication between P1

and P2 reflects a close bond and strong kinship between them.

Speakers P1 and P2 use the Inge Ndai language, which is the native language of the Lambitu people. The utterances of P1 and P2 reflect awareness of language norms, as seen in the speakers' attitudes in P1's utterance to P2. The utterance by Speaker 1, 'wouti manga emera ne?', which means "Have you guys eaten yet?", demonstrates the use of polite and respectful language by Speaker 1 when communicating with Speaker 2, who is older than her.

The word 'emera', meaning 'you', is polite language used to respect elders. P1, who is younger than P2, does not use the word 'oera' which means 'you', which is less polite, because she respects P2, who is older, even though they are very close to each other. This shows that the awareness of language norms is still maintained and used by the Lambitu community in the kinship domain.

The awareness of language norms reflects the language preservation that the Lambitu community still maintains within the kinship domain. Awareness of language norms is a form of language preservation that is expected to continue. These language norms are expected to persist among parents, teenagers, adults, and children. The existence of language norms provides an opportunity for language preservation among the Lambitu community.

(5) CONTEXT: ONE EVENING, WHILE GATHERED WITH FAMILY, A SISTER-IN-LAW (P1) INVITES THE MOTHER (P2) AND FATHER (P3) TO ENGAGE IN A CASUAL CONVERSATION TO ENCOURAGE P2, WHO IS STILL SERIOUSLY ILL

P1: *Otu te poro ipewe?*

[*ʔotu te poro ipewe*]

'Are you sleepy yet, sister-in-law?'

P2: *Ara urapo.*

[*ʔara urapo*]

'Not yet.'

P3: *Na sadoori ba re ne.*

[*na sado'ori ba re ne*]

‘She is still listening.’

Speech fragments (5) occur between a sister-in-law, a mother, and a father in the domain of kinship in Lengge Hamlet, Sambori Village, Lambitu District. The utterance is produced by a 48-year-old sister-in-law (P1) who works as a housewife, a 44-year-old mother (P2) who also works as a housewife, and a 46-year-old father (P3) who works as a farmer. P1, P2, and P3 all completed their education at senior high school level. The conversational situation indicates an informal and friendly speech context due to the very close kinship and familial ties among P1, P2, and P3. The speech among P1, P2, and P3 occurs in the evening in the realm of kinship when P1 comes to visit P2, who is seriously ill. P1 invited P2 and P3 for a casual conversation to encourage P2, who was still lying weak in bed. P1 aims to create a pleasant and cheerful atmosphere to lift the spirits of her ill sister-in-law. P1 frequently visited P2 since P2's illness and returned to her home. The interactions between P1, P2, and P3 reflect the close bonds of kinship and family ties that still exist among them.

P1, P2, and P3 use the Inge Ndai language, which is the native language of the local community. The speech of P1, P2, and P3 reflects the awareness of the language norms by maintaining the Inge Ndai language, as seen in P1's utterance to P2, ‘otu te poro ipewe?’, which means ‘are you sleepy yet, sister-in-law?’ P1 uses polite and respectful language when communicating with P2, who is younger than her. The word ‘ipe,’ meaning ‘sister-in-law,’ uttered by P1 to P2, is a form of polite speech that does not mention P2's real name or a modern form of address commonly used today. The utterances reflect polite language behavior used to show respect toward others, even though P1 is older. This indicates an awareness of language norms that is still maintained within the kinship domain.

Awareness of language norms reflects language maintenance that is still preserved by the Lambitu community within the kinship domain. This awareness of language norms is expressed in the utterances of P1, P2, and P3 and

is well preserved. It should continue to be preserved to support the maintenance of minority languages in the Lambitu community.

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CONCLUSION

Based on the results of the study above, it was found that awareness of language norms functions as a form of Inge Ndai language maintenance within the kinship domain of the Lambitu community. Awareness of language norms is reflected in the conversations among close relatives, fathers, mothers, aunts, and sisters-in-law within the kinship domain. The speech excerpts that reflect language norms are found in Inge Ndai expressions, such as response words ‘uu’ and ‘ae’, kinship terms of address ‘aa’, ‘ama’, ‘ipe’, ‘ela’, ‘dua’, ‘baba’, and personal pronouns ‘rae’, ‘eme’, and ‘emera’. Awareness of linguistic norms within the kinship domain is a form of language preservation that continues to be upheld by the elderly, teenagers, adults, and children in the Lambitu community.

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