

The Accommodation Pattern of Batak Society Language in Trading Domain with Javanese Society in Semarang

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Abstract

Batak Society as newcomers or minority in Semarang accommodates its language. One of the domains requiring accommodation is trading. The purpose of this research is to analyze Batak society language accommodation in trading domain to Javanese in Semarang. The research uses sociolinguistics approach as its methodology. The data is collected by using observation and record as the basic techniques. Then it is continued by participant observation, free involved observation, recording, and noting. The data analysis is done using coding method and interactive model. Based on the findings, they show the accommodation pattern are (1) pattern of Javanese accommodation convergent, (2) pattern of Javanese accommodation most convergent, (3) pattern of Batak Toba language accommodation divergent, (4) pattern of Batak Karo language accommodation divergent, and (5) pattern of Batak Simalungun language accommodation divergent.

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INTRODUCTION

Many tribes mixed in Semarang Region allowing the society to be multilingual. Batak Society comes from North Sumatera and consisting from five sub-tribes: Batak Toba, Batak Karo, Batak Simalungun, Batak Pakpak, Batak Mairindailing, Angkola (Kozok, 1999). Since 2010, Batakist reaches 3.362 people living in Semarang.

https://nanopdf.com/download/untitledbapeda_kotasemarang_pdf

From those sub-tribes, Batak Toba, Batak Karo, and Batak Simalungun are the most dominant sub-tribes of Batak in Semarang.

Batak society in Semarang as new comer must be able to create good relationship among societies in the region. It is realized through the use of language. Apriliyani & Rokhman (2016) states that as communication meant, language has various functions, among them is to create cooperative relationship among human. The language of Batak people has different background to Javanese language in Semarang. Mardikantoro (2012) states that in using language cannot be separated from social and cultural factors of the speakers.

Batak people are identic with their unique high tone dialect. Yusuf (2017) states that in uttering to different speakers, language has potential conflict between them caused by misunderstanding. Therefore, Batak society needs to adjust their language to create good relationship or interaction. The process is done by selecting the diction while speaking to Javanese as major society. The selected codes affect toward communication success (Kholidah & Haryadi, 2017). Communication occurs in every aspects of society life (Eliya & Zulaeha, 2017), included in trading. To describe or determine the selection process of language on bilingual society, it is important to understand the concept of domain (Budiasa, 2013).

Domain is essentially constellation from location, topic, and participant factors (Fisman in Fasol, 1984). The research focuses on trading domain considered to require language adjustment both from Batak people having role as

seller or buyer. This adjustment is included to sociolinguistic study in term of language accommodation. Rokhman (2013) states that the situation of language in society is studied deeper in sociolinguistic study.

There are some pattern varieties: (1) the most convergence action, when the speakers speaks the listener's language (*interlocutor*) and struggles to show the exactly same correctness of the native speaker, (2) less convergence, when *interlocutor* speaks his own language with different action to the native speaker, (3) divergence, when *interlocutor* speaks his language with very slow rhythm to respect his listeners, (4) most divergence, when the *interlocutor* speaks his language with normal speed ignoring any listener around him, Giles (in Sumarsono, 2013). Each pattern is described as follow.

Lingusitic dimension	Increasing convergence	Decreasing divergence
Other group language with pronunciation as good as natives.	↑	↓
Other group language with self-pronunciation characteristics.		
Own group language with slow speaking speed.		
Own group language with normal speaking speed.		

The table shows the attitudes of speakers in adjusting themselves and also defending their language. A group of speaker adjusting its language to other group's language is seen as accommodation. It is based on the awareness emergence telling their group is minority. The *interlocutor* group being loyal to its language even when it is in major different group is seen as divergence. It is based on the principle to avoid their language fading. Therefore, a group of speaker can accommodate the language into convergence or divergence.

A relevant research done by Supardo (2000) titled "Language Status and Accommodation on Java-Sunda linguistic boarder in Cilacap." It shows some findings: (1) Sunda language is minority in Banyumas regency and only exists in Cilacap, exactly in Majenang, (2) the status of the language is lower than

Banyumas Javanese dialect until implicitly the use of the language is limited creating its speakers to integrate and accommodate to Javanese speakers, (3) the intention to alter the code is caused by bilingual ability to linguistic environment predicted as the most demanded language.

Guerini's work (2014) titled "*Language Contact, Language Mixing and Identity: The Akan Spoken by Ghanaian Immigrants in Northern Italy*" concludes the use of the language will go through transition from altering the codes to mixing the code causing language transition (both words and phrases). This situation is affected by long term language contact. The mixed variety will be more expressive and important tool in society's repertoire, regularly used in formal spontaneous interaction done by Akan society.

Sartini (2015) in her study titled "Diaspora Language Action of Balinese in Eastern Java: Sociolinguistics Study" concludes three used language in family domain: Balinese language, Javanese language, and Indonesian language. Those languages are substituting each other in communication. In religion domain, Balinese language is still defended while doing religious rites. In friendship domain, mixing and altering codes occurred. The codes occur among Balinese, Javanese, and Indonesian language. While in educational domain, especially in learning process of religious course, the most used language is Indonesia. Beside the phenomenon of mixing and altering codes, in the interaction done by Balinese diaspora, accommodation of language also occurs. The models of accommodation are convergence and divergence. In the interaction, with major ethnic, Javanese ethnics, Balinese tends to accommodate their language to Javanese language.

Adyana & Fathur (2016) in their study titled "Language accommodation in Javanese – Tionghoa – Arab ethnics of Pekalongan society in trading domain" shows the selection of the used language are altering and mixing codes. The accommodation patterns are Javanese divergence, Tionghoa convergence, and Arabic convergence. The factors causing them are social status, social distance, and speaking purposes.

The accommodation phenomenon of Batak people also varies. The accommodation is done through language selection affected by society's thought. When the society has principle to keep and prevent any local language transitions then automatically will tend to select appropriate language. Widiyanto & Zulaeha (2016) states the language selection occurs because of the purpose of speaker to achieve. The findings revealed by Mardikantoro (2012), "The form of language transitions of Samin society's Javanese language from *ngoko* Javanese language to *krama*. The transitions or transition is affected by some factors until *ngoko* language is only used in family and neighbor domain. Meanwhile, in social and educational domains have used *krama*."

The attitude of Batak people in treating the language appropriately will determine language entity. From Zulaeha (2017) "Defending the language will occur when collectively the society of language speakers decide to keep using the previous language because of other language usage force". Therefore, Batak society can utter collectively by considering their listeners. By defending to use their own language to interact, Batak people accommodate the language into convergence with Javanese people in creating good relationship and communicative interaction.

METHODS

The approaches used are theoretical and methodological approaches. The theoretical approach used is sociolinguistics, meanwhile the methodological approach is descriptive qualitative. The collected data are taken from observing, basic technique and advance technique. The techniques are record, to record someone's speaking. Then, the advance techniques are: observation, participant observation, free participant observation, recording, and noting (Sudaryanto, 1993).

The data gained is tested in terms of its validity using triangulation. The data analysis uses coding method and screening the determinant technique (Sudaryanto, 2015). The analysis is done interactively through two

procedures: (1) analysis while collecting data, and (2) analysis after collecting data (Miles & Huberman, 2014). The first procedure is done through data reduction, presentation, conclusion or tentative verification. The second procedure is done through transcribing the recording, grouping the data originally taken from recording and domain notes, describing until concluding the patterns of accommodation.

RESULTS AND DISCUSSION

Batak society is involved in trading interaction both as seller or buyer. The interaction describes the different accommodation patterns.

Pattern of Javanese Accommodation Convergent

Batak society realizes itself as newcomer and minority in Semarang. Therefore, the society attempts to accommodate Javanese language with convergent pattern. This utterance interprets the accommodation done by Batak society as buyers.

Context: A Female (P1) Buyer (Batak Person) Buys Fish from Male Javanese Street Seller (P2)

P1 : **Ana apaMas?**

[anə ʔpa mas]

'What do you sell Mas?'

P2 : **Werno- werno ikiMbak,ana** tongkol, pindang, gurame.

[wərnə- wərnə iki mbaʔ, anə tɔŋkɔl, pindaŋ, gurame]

'Many things Mbak, there are mackerel tuna, pindang, and gurame'

P1 : **Nek** Tongkol **pira kui**

[neʔ tɔŋkɔl piɾə kui]

'How much does mackerel tuna costs?'

P2 : Tongkol **telulas ewu** Mbak.

[tɔŋkɔl tɛlulas eWu mbaʔ]

'Mackerel tuna is thirteen thousand Mbak'

The first spoken phenomenon (1) is interaction between Batak buyer (P1) to Javanese person (P2) selling fish in front his house. The Batak person accommodates the use of Javanese lexicon into his utterance. It is started by the Batak lady by uttering, '*Ana apa Mas*' meaning *What do you sell Mas*. There is Javanese lexicon *ana apa*. Then P2 also responds using Javanese language, '*Werno-werno iki Mbak, ana tongkol, pindang, gurame*' meaning *Many things Mbak, there*

are mackerel tuna, pindang, and gurame. In the next utterances, P1 still uses Javanese lexicon *werno-werno ikidan ana*. Then, P1 still uses Javanese lexicon '*Nek tongkol pira kui*' meaning *How much does mackerel tuna costs*. In this utterance, *nek* and *pira kui* are Javanese lexicons. Then, P2 tells the price by uttering '*Tongkol telulas ewu Mbak*' meaning *Mackerel tuna is thirteen thousand Mbak*. In the utterance tersebut *telulas ewu* is Javanese lexicon.

The event of the utterance interprets that Batak society accommodates Javanese language into convergent. The society attempts to speak Javanese although the dialect cannot meet with the native speakers. Seen from the lexicons on the excerpt, the accommodated Javanese language is included *ngoko* with purpose to ease transaction. The excerpts also show intimate and recognizing relationships among Batak and Javanese people.

Pattern of Javanese Accommodation Most Convergent

The accommodation is done by Batak people as sellers. The events of utterances interpreting convergent patterns of Javanese language is shown below.

Context: (P1) A Female Seller (Batak People) Asks A Male Buyer (P2) Seeking Drinks in Her Shop

P1 : **Tumbas napa** Pak?

[tumbas nɔpɔ paʔ?]

'What will you buy Sir?'

P2 : **Pokari wonten?**

[pɔkari wɔntən?]

'Is there any Pocari?'

P1 : **Wonten** Pak, **ingkang atis** Pak?

[wɔntən paʔ, iŋkaŋ atis paʔ?]

'There is, the cool one Sir?'

P2 : **Nggih, setunggal** Bu.

[ŋgih, sətʊŋgal bu]

'Yes, one please Madam'.

The event of utterance (2) is an interaction between a Batak seller (P1) to Javanese buyer (P2). In the occasion, the Batak person accommodates a language. The accommodation is started by P1's utterance, '*Tumbas napa Pak?*' meaning *What will you buy Sir?*. In this utterance, there is krama lexicon, *tumbas napa*.

Then P2 responds by the same language code, 'Pokari wonten?' meaning *Is there any Pocari?* P1 responds quickly, 'Wonten Pak, ingkang atis Pak?' meaning *There is, the cool one Sir?* In P1's utterance, he uses krama lexicon, *wonten* and phrase *ingkang atis*. Then, P2 responds by uttering, *Nggih, setunggal Bu* meaning *Yes, one please Madam*'.

The excerpt above interprets Batak society people as seller accommodating Javanese language codes. The Batak person accommodates through convergent pattern. He does not show he is a non-Javanese person for his dialect sounding like Javanese native. It is seen from the lexicons uttered, the Javanese language accommodated is krama. It is done to serve the major society people, Javanese people, so that they feel comfortable.

Pattern of Batak Toba Language Accommodation Divergent

Batak Toba people are known to be more loyal to speak their own language. In Semarang, they are usually found using or accommodating their own language, Batak Toba, with divergent pattern, although the listeners are Javanese people. That current event interprets divergent accommodation pattern.

Context: A Female Batak Toba (P1) is Buying Thorny Palm Fruit from Female Javanese Person (P2)

- P1 : Rolas? **Arga ma on**, sepuluh wae isa Dek?
[rɔlas]? [arga: ma ɔn, sɛpuluh wae isa de?]
'Twelve thousand rupiahs? It is expensive. Ten thousand rupiah, can it Dek?'
P2 : Ya, berapa kilo?
[ya bɛrapa kilo]
'Yes, how many kilos?'
P1 : **Sakilo** wae. Iki duit pas, **mauliate da**.
[sakilo wae] [iki duit pas, mauliate da]
'One only. Here is the money, thank you'

The event above is done between Batak Toba people (P1) while buying Salak fruit sold by Javanese person (P2). The excerpt shows Batak Toba accommodates Batak Toba language. In utterance, 'Rolas? *Arga ma on, sepuluh wae isa Dek?*' meaning *Twelve thousand rupiahs? It is expensive. Ten thousand rupiah, can it Dek?*. In P1's utterance,

there is Batak Toba lexicon, *Arga ma on*. Then, P2 responds by uttering, 'Yes, how many kilos?'. P2 uses Indonesian language because P2 realizes P1 is not Javanese person. In the next P1's utterance, 'Sakilo wae Dek. Iki duit pas, mauliate da' meaning *One only. Here is the money, thank you*'. In the utterance, there is Batak Toba lexicon, *Arga ma on*. Then, P2 responds by uttering, 'Ya, berapa kilo?'. P2 uses Indonesian language. In the next P1's utterance, 'sakilo wae dek. Iki duit pas, mauliate da' meaning *one only. Here is the money, thank you*. In the utterances, there are Batak Toba lexicons, *sakilo* and *mauliate da*. The excerpt interprets the Batak person accommodates Batak Toba while interacting with Javanese person. The accommodation is done into divergent pattern. It means although speaks not full Batak Toba language and does not disturb the interpretation of the seller.

Pattern of Batak Karo Language Accommodation Divergent

Batak Karo society has principle as Batak Toba. They are usually found to speak their own language. The divergent accommodation pattern of Batak Karo is described as follow in trading domain.

Context: Two Females of Batak Karo (P1 and P2) Buy Shoes in A Shop Belongs to A Female Javanese Person (P3)

- P1 : **Warna kai kam nggit? Nomor piga?**
[warna kai kam ŋgit]? [Nomor piga?]
'What color do you like? What size?'
P2 : **Aku merhat mbiring, nta na telu siwah.**
[aku mɛrhat mbirin, nta na tɛlu si'wah]
'The black one please, number thirty nine please'
P1 : Mbak, ini ukuran tiga sembilan warna hitam ada nggak?
[mba?, ini ukuran tiga sɛmbilan warna hitam ada ŋga?]
'Mbak, is there any dark blue thirty nine sized?'
P3 : Sebentar Bu, saya carikan dulu.
[sɛbɛntar bu, saya carikan dulu]
'A moment Madam, let me find it'

The occurrence above is an interaction between Batak Karo females (P1 and P2) buying shoes from a shop of a female Javanese person (P3). The excerpt shows language

accommodation is done Batak Karo. P1 asks P2 using Batak Karo by uttering, '*Warna kai kam nggit? Nomor piga?*' meaning *What color do you like? What size?*. In the utterance, there is Batak Karo lexicon, *kai kam nggit* and *piga*. Then, P2 responds with the same language codes by uttering, '*Aku merhat mbiring, nta na telu siwah*' meaning *The black one please, number thirty nine please*. In this utterance, *merhat mbiring* and *nta na telu siwah* are Batak Karo lexicons. P3 does not understand what is being talked so she only waits just in case something needed. Then, P2 asks P3 using Indonesian language, '*Mbak, ini ukuran tiga sembilan warna hitam ada nggak?*' meaning *Mbak, is there any dark blue thirty nine sized*. Then, P3 responds '*Sebentar Mbak, saya carikan dulu*' meaning *A moment Madam, let me find it*.

The excerpt above interprets that the accommodation pattern done by Batak Karo people is divergent. It means those Batak Karo people speak their own language so that the Javanese person does not understand. The Batak Karo females keep using their language but it does not hinder the process of transaction.

Pattern of Batak Simalungun Language Accommodation Divergent

This Batak Simalungun people also accommodate their language. They do it to Javanese people in trading domain. The pattern appears is the divergent pattern.

Context: Buyers of The Batak Simalungun Community (P1) and The Javanese (P3) Women Chose Batik in The Shop Owned by The Batak Simalungun Community as Well (P2).

- P1 : **Kian, au lao manorih batik na siratah ai.**
 [kian, au lao manorih bati? na siratah ai]
 'Kian, let me see that green batik'
- P2 : **Na siratah, dear on dek.**
 [na siratah, dear on de?]
 'The green one, it is good Sist'
- P3 : **Celana yang kemarin dah ada Bu?**
 [celana yan kemarin dah ada bu?]
 'Have you had the last trouser Madam?'
- P1 : **Bentar, sabar lobe. Warna pakon motifni pas do bam Dek.**
 [bentar, sabar lobe] [warna pakon motifni pas do bam de?]

'A moment, be patient. The same color of motive is suitable for you Sist'

The occurrence is an interaction between Batak Simalungun (P1) with Javanese people (P3) whom is buying cloths of Batak Simalungun people (P2). The excerpt of Batak Simalungun, it is notice to accommodate Batak Simalungun language. In the utterance, P1 and P2 who have known each other start their language in Batak Simalungun, '*Kian, au lao manorih batik na siratah ai*' meaning *Kian, let me see that green batik*. P2 responds quickly, '*Na siratah, dear on Dek*' meaning *The green one, it is good Sist*'. T, P3 whom has done transaction to P2 asks, '*Celana yang kemarin dah ada Bu?*' meaning *Have you had the last trouser Madam?*. P2 responds by uttering, '*Bentar, sabar lobe. Warna pakon motifni pas do bam Dek*' meaning *A moment, be patient. The same color of motive is suitable for you Sist*. In P2's utterance, *sabar lobe* is Batak Simalungun language and P3 only understands the word *sabar*. Then, P2's utterance is also altered to P2 by using Batak Simalungun.

The speaking occurrence interprets Batak Simalungun accommodates the language with divergent pattern. In the utterances, batak Simalungun people use their language with quick rhythm and use the language to response the Javanese people whom does not understand the language.

Based on the excerpts in the domain, it can be predicted the assumption of Batak people accommodating the language with convergent, most convergent, divergent.

Batak People as minority respond in convergent pattern to major people in trading domain to create intimate relationship, to ease bargaining, and to get stable price. This condition in the society as major community defends itself to act in divergent pattern. Then, the action or responses of divergent pattern done by Batak people caused by being strange person feeling if they speak using their language, to politely share comments, and to be loyal to their language.

This table describes the actions or patterns done by Batak society.

Perception	Responses	
	Batak (minority)	Javanese (majority)
Willing to create friendly relationship, being easy to bargain, and gaining stable price.	Convergent	Divergent
Not feeling strange, giving polite comments, being loyal to own language.	Divergent.	-

CONCLUSION

Based on the findings, the accommodation pattern of Batak people in trading domain with Javanese people in Semarang are: pattern of Javanese accomodation convergent, pattern of Javanese accomodation most convergent, pattern of Batak Toba language accomodation divergent, pattern of Batak Karo language accomodation divergent, pattern of Batak Simalungun language accomodation divergent. Each pattern is done by Batak people both as seller and buyer.

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