



**International
Journal of Society, Culture & Language
IJSCL**

Journal homepage: www.ijscl.net
ISSN 2323-2210 (online)

Language Maintenance and Identity: A Case of Bangka Malay

Prima Hariyanto^{1a}, Achril Zalmansyah^{2a}, Joni Endardi^{3a}, Restu Sukesti^{4a}, Sumadi Sumadi^{5a}, Zainal Abidin^{6a}, Heksa Biopsi Puji Hastuti^{7a}, Syamsurizal Syamsurizal^{8a}, Mujahid Taha^{9a}, Ratnawati Ratnawati^{10a}

ARTICLE HISTORY:

Received April 2023
Received in Revised form June 2023
Accepted July 2023
Available online July 2023

KEYWORDS:

Bangka Malay language
Language maintenance
Language shift
Language preservation
Language community

Abstract

This article describes the factors causing shifts in the usage, maintenance efforts, and maintenance strategies for the Bangka Malay language. The method used in this research is descriptive qualitative. The data were the results of interviews and library sources. Data was collected through direct observation of objects and the use of language in the life of the people of the Bangka Belitung Islands. The theory used is language maintenance and language shift. The findings show that many factors cause a shift in the use of Bangka Malay. However, efforts to maintain the use of language have been carried out by the government and the people who use it. These efforts have shown results, but optimization must be done. Language preservation can be done through a process of language education from an early age so that pride in using Bangka Malay appears earlier before being affected by foreign languages.

¹ BA, Email: prim008@brin.go.id (Corresponding author)

Tel: +62-813-6906-7396

² MA, Email: achr001@brin.go.id

³ PhD, Email: joni005@brin.go.id

⁴ PhD, Email: rest012@brin.go.id

⁵ MA, Email: suma023@brin.go.id

⁶ MA, Email: zainalwong@gmail.com

⁷ MA, Email: heks001@brin.go.id

⁸ MA, Email: syam015@brin.go.id

⁹ MA, Email: muja004@brin.go.id

¹⁰ PhD Candidate, Email: ratn015@brin.go.id

^a National Research and Innovation Agency (BRIN), Indonesia

<http://dx.doi.org/10.22034/ijscl.2023.2002013.3030>

© 2023 Hariyanto, Zalmansyah, Endardi, Sukesti, Sumadi, Abidin, Hastuti, Syamsurizal, Taha, and Ratnawati.

This is an open-access article distributed under the terms of the Creative Commons Attribution License (CC BY).

1. Introduction

Genetically, language is used as a means of communication only by humans. This is due to the human ability to create a symbol or name something. This is an ability that is not possessed by animals or plants. It also functions as a system of language symbols in the culture of a nation (Tektigul et al., 2023). Language is a means of communication used by humans (Rabiah, 2018). Apart from language, humans also use other means of communication, including certain movements, paintings, smoke from fires, the sound of drums or barrels, and so on (Keraf, 1994). Language is used by humans (as speakers) to communicate within their community or society (Rabiah, 2018; Sirbu, 2015). Aside from being a means of communication, language also functions as a means of self-expression. Self-expression means expressing thoughts or feelings to be understood by others. This is in line with Keraf's (1994) opinion that language functions to express oneself as a communication tool (Green, 2007; Keraf, 1994). It is also a tool for social integration and adaptation as well as for social control and interacting thoughts (Tylén et al., 2010). It can also be considered as a tool that can influence others (Arakelyan & Muradyan, 2016).

It is through language that we can know someone's educational background; through language, we can judge someone. Through the speech acts produced, people may immediately be able to judge how the character is (Bloom & Keil, 2001; Chomsky, 2006; Herawati, 2017; Kuhl et al., 2001; Lewis, 1975). Language is a communication mechanism for conceptual information and emotional information (Zhu, 2016). Therefore, the primary function of language, linguists believe, is to establish communication between people (Sahraee & Khayatan, 2019).

Each language has got its own regional and social dialects as well as style, register, and genre (Wardhaugh & Fuller, 2021). The survival of a language depends on the dynamics that occur in the life of the speaking community. The culture surrounding the language will also determine the vitality of the language. Language is also a message conveyed in the form of expression as a means of communication in certain situations in

various activities (Devitt & Hanley, 2008). Language is a system of sound sequences and a tool for expressing something to the interlocutor so that cooperative actions occur between the speaker and the interlocutor. In this case, it can be explained that language in the form of a systemic sound has a substitute role for speakers to express their ideas which are then responded to by the speech partner so that good communication is established (Pateda, 1990).

Bangka Malay is still used as a means of communication by the people of the Bangka Belitung Islands, especially in Bangka Island. Maintaining and preserving a language is important because language can be one of the expressions of identity or identity of a group as well as a marker of the existence and uniqueness of a society. Humans care about their identity, so they should also care about language as their identity. Therefore, it is necessary to make efforts to maintain the existence and use of the Bangka Malay language. Bangka Malay has five dialects; they are Sungailiat dialect (central dialect), Mentok dialect (Western dialect), Belinyu dialect (Northern dialect), Toboali dialect (Southern dialect), and Pangkalpinang dialect (Nothofer, 1997; Silahidin et al., 1991). As the *lingua franca*, the Bangka Malay language must be preserved as part of the nation's cultural wealth, the culture of the archipelago. The maintenance of the Bangka Malay language is carried out by making it a unifying tool. The Bangka Malay language, with its various dialects, is important as a unifying tool for the people of Bangka Belitung, both inside and outside its geographical area. Psychologically, speakers of Bangka Malay feel close to fellow speakers of Bangka Malay (Hariyanto, 2021). On the other hand, globalization has shifted the culture of the people of the Bangka Belitung Islands. Currently, many people use foreign culture as prestige, like in fashion, food, spectacle, language, and lifestyle (Islamiah, 2015). This phenomenon can trigger people to leave their culture and traditions, including the local language. This can fade the pride in speaking Bangka Malay so that they are reluctant and embarrassed to use it.

Language also contains the character of the owner of the language. Therefore, efforts to maintain language are not only related to the

language but also to the owner, namely the community. Language maintenance will be more meaningful if the whole community is involved in it, not just language institutions or the government.

So far, there is limited study on the shift and maintenance of the Bangka Malay language in the Bangka Belitung Islands. Based on this, this article discusses the factors causing the shift in the use of Bangka Malay, efforts to maintain the use of the Bangka Malay language and strategies for maintaining Bangka Malay in the Bangka Belitung Province.

Globalization affects the survival and development of languages around the world. Advances in science and technology have led to the absorption of various elements, including language. Regional languages in Indonesia also experience the same thing, including Bangka Malay. The user community is starting to be reluctant to use it as a means of communication. Therefore, various efforts are needed to maintain the existence of the Bangka Malay language. As one of the regional languages in Indonesia, Bangka Malay should return to its main function, which is as the identity of community groups and as the main means of communication within the realm of the family and its supporting communities. To restore this function, support is needed from the government and especially from the language community as the owners of the Bangka Malay language.

2. Theoretical Framework

Language maintenance is used to show the existence of a tribe or nation. In line with this, the existence of a language is inseparable from the attitude of speakers of that language to use it in everyday life (Maemunah, 2017). Crystal (2002) reveals that language maintenance is a deliberate attempt to maintain a particular language in an area that has linguistic and cultural diversity as a form of cultural diversity to maintain ethnic identity and social adaptability. The term language maintenance is used to describe a situation in which a speaker, a group of speakers, or a language community continues to use their language in some or all areas of life despite competition with the dominant or majority language for becoming the primary language (Pauwels, 2004).

The main pillar of language maintenance lies in the language community concerned. This means that if people who use the language still have a positive attitude towards their language (Dewantara et al., 2018; Fitriyanti & Putri, 2022; Thamrin, 2018; Wijana, 2018), then that language is likely to survive and be preserved for the next generation. On the other hand, if people are reluctant to use their language, it is unlikely that this language will survive, especially during the onslaught of mainstreaming other major languages. Furthermore, a language shift occurs when a language community is unable to maintain its language, so it gradually incorporates another language vocabulary into its language (Fishman, 1990; Gal, 1996; Meniku & Campos, 2010; Suandi, 2014). Language maintenance occurs when a language community tries to use its language to maintain the language it owns, namely the regional language or its mother tongue. Language maintenance occurs in people who still use their language in the realm of language use, which is usually traditionally controlled by speakers of that language. The study of language maintenance leads to the relationship between changes or stability that occur in language habits and ongoing psychological, social, and cultural processes when people of different languages interact with each other (Damanik, 2009). Research and studies on language shifting and maintenance have been carried out by many previous researchers. Some of them are as follows.

Wilian (2010) examined language maintenance and bilingual stability among Sasak speakers in Lombok. Based on scores of language choice in the realm of family, neighborliness, kinship, certain domains, percentage data using Sasak as their mother tongue, as well as the stability of the bilingualism of the community, it could be concluded that the Sasak language in Lombok will still survive. Bilingual patterns of society are still in stable condition, so the areas of language use are still functioning as they should. The tendency to use Indonesian as the mother tongue to replace Sasak at home is still tolerable. The use of the Sasak language in education also receives support from the government through teaching local content in schools and is protected by law as a national cultural heritage.

Setianingsih and Suhardijanto (2021) conducted a study on the role of the family in the maintenance of the Sundanese language in the young adult generation in Leuwinanggung Village, Tapos District, Depok City, West Java Province. The method used was a mixed method of qualitative and quantitative. This research concluded that the young adult generation there still uses Sundanese in the realm of family and peers. The threat to the preservation of the Sundanese language comes from the Indonesian national language. However, some respondents stated that this condition triggered them to continue to preserve the Sundanese language.

Furthermore, Ishizawa (2004) researched the role of grandparents in the maintenance of minority languages in multigenerational households in Japan. Using the Census 2000 Supplementary Survey (C2SS), it was found that living with grandparents who do not speak English influences their grandchildren's use of the minority language. In this case, the presence of a grandmother in the family has a stronger effect on the minority language use of grandchildren than the presence of a grandfather.

Lauder (2021) researched the efforts to maintain language through the formal (education) domain and examines the impact of implementing local content on language preservation in Serang, Banten Province. This study used a sociolinguistic approach. Data was collected through literature study, direct interviews, and field observations. Javanese is the language used in Serang. After separating from West Java Province and forming Banten Province, the Serang local government established Javanese as local content in formal education. There are two villages in the Serang District, they are Tinggar and Nyapah, which speak Sundanese. Based on the research, it was concluded that the local government of Serang could not distinguish between administrative boundaries and language boundaries, so it forced one regional language to become local content. This research can help local governments to provide good education and maintain local languages.

Research on language maintenance in the realm of tourism was carried out by (Maunsell et al., 2021). The locus of this research is the Gaeltacht area in Ireland. The main industry in the area is tourism, but there are several

challenges in this industry. One of them is the development of place-based tourism experiences to attract tourists to stay longer in rural areas. The Irish language is the difference between the Gaeltacht area and other regions in Ireland. Government policies in language development and national tourism fail to accommodate the value of integration. The results of the study indicate that clarity on the value of the Irish language is needed among community and tourism stakeholders. In this case, a holistic approach is also needed for the development of language tourism.

Rusminto et al. (2021) examined the maintenance of the Lampung language in the Indonesian context. Native speakers of the Lampung language, which is currently decreasing, have caused the loss of the Lampung language among children and adolescents in Lampung. Young families in Lampung hardly pass on the Lampung language to their children, so the potential for the extinction of the Lampung language is even greater. They prefer to teach Indonesian. To avoid conflicts of interest between Lampung and Indonesian, a culture-based approach is necessary. This is done by emphasizing a sense of pride and love for the Lampung language as a cultural wealth and a product of civilization (Rusminto et al., 2021). Research on the maintenance of the Lampung language has also been carried out to find out the extent to which language attitudes and pride in the Lampung language among young Lampung people (Dewi et al., 2023; Hariyanto, 2021; Zalmansyah, 2019). Language maintenance is also influenced by the attitude of the language users (Zalmansyah et al., 2018).

Yoel (2021) researched the maintenance of Maritime Sign Language (MSL), which is currently used by deaf elderly communities in New Brunswick, Nova Scotia, Prince Edward Island, Newfoundland, and Labrador. The maintenance of MSL is done by building a collective memory of their language, its users, and their community. The maintenance of MSL is done by building a collective memory of their language, its users, and their community. This collaborative, group-based effort strengthens the MSL community and relationships with local deaf communities, ASL user communities, and non-deaf communities.

Matsumoto and Tokumasu (2022) researched the preservation of the Japanese language in

Mexico. Based on research, the home and education domains have a significant effect on the preservation of Japanese spoken language skills. Other factors, such as the use of the inherited language at work and contact with relatives and friends at home, have contributed to the preservation of Japanese in migrant communities in Mexico.

Other similar research is about language death, loss of identity, and preservation in the era of artificial intelligence using a sociocognitive approach. This research is a case study of Māori languaculture in Aotearoa (New Zealand). This research concluded that sociolinguistic practitioners must consider socio-cognitivist and socio-technical paradigms for language intervention. This research also discussed the use of AI technology for language heritage, archives, and preservation to limit the destructive impact of language death (Low et al., 2022).

Sari (2012) conducted research on the maintenance of Betawi Malay by Sari in Kemayoran District, Jakarta, in the realm of family, neighbors, work, and religion, associated with age, gender, education, and work. The results of the study showed that Betawi Malay is still used in the realm of family and neighbors with a scale of 94%. This is supported by the language attitude factor with high loyalty to Betawi Malay, so it can be said that the maintenance of Betawi Malay in Kemayoran District is still happening.

Kholidah (2015) researched the maintenance of the Javanese language in the interaction of students and teachers in learning. Based on the analysis, the factors that affect the maintenance of the Javanese language in the interaction of students and teachers are geographical, situational, and the continuity of the transfer (transmission) of the Javanese language from generation to generation. The maintenance of the Javanese language is intended so that the position of the Javanese language is again upheld by the Javanese community in interactions because its current usage is very concerning and many do not understand Javanese.

Muslihah et al. (2018) did research on the maintenance of the Sindang language in the people of Lubuklinggau City, especially young people and adults. Through the questionnaire

filling method, the results of the attitude toward maintaining the Sindang language in Lubuklinggau City were obtained in both the adolescent and adult categories. The language maintenance attitude of the adult group was stronger than that of the youth group. Thus, it could be concluded that the maintenance of the Sindang language by adults is better than among teenagers. Of course, this can be a consideration that adults love their mother tongue more by using it in everyday life.

Syahriyani (2017) researched the maintenance of the Javanese Banten dialect in the speech community in Sumur Pecung Village, Serang. This research used the theory of maintenance and language shift (Fishman, 1968; Fishman & García, 2010) and language attitudes (Mathiot & Garvin, 1975). Data was collected through surveys, interviews, participant observation, and documentary readings. Based on the analysis, it was known that there is a language shift even though the attitude of the language community tends to be positive. This shift occurs because of age, interaction, economic development, and educational development (Syahriyani, 2017).

Arifuddin (2019) discussed the maintenance of the Malay language and its supporting factors in Aur Village. The results of the analysis showed that the mother tongue in the family environment must be used so that it remains sustainable because the family is the main means of conveying language. In addition, language maintenance will also be easy if the speaking community has loyalty to the language so that the language can develop in society.

Several other studies regarding language attitudes are expected to be a reference for this Bangka Malay language maintenance research (Handayani, 2016; Siregar et al., 1998; Winarti, 2015) as well as several similar studies on language maintenance efforts through education (Ibda, 2017; Selvia, 2013; Widiyanto, 2018).

3. Methodology

3.1. Corpus

The data used in this study are the results of observations. Data were collected through observation of objects, namely the use of Bangka Malay in the life of the people of the Bangka Belitung Islands. Observations, both directly and indirectly, have been carried out

for eleven years, that is, by mingling with the people of Bangka Island. After being collected, the data was reduced, presented, verified, and concluded.

3.2. Procedure

Observations were carried out by participating and mingling with the community or people who use the language. This means that researchers also lived on Bangka Island and interacted directly with the people there. This method aimed to create closeness in depth with the community or natural environment of the object. Researchers positioned themselves as part of the object being studied. Observations were made *openly* and *covertly*. *Openly* means that the researcher asks directly about the phenomenon being observed, while *covertly* means that the researcher asks about other things that are not directly related to the phenomenon, but the goal is to confirm the phenomenon being observed. In addition to language speakers, interviews were also conducted with stakeholders, including regional leaders at both the provincial and district/city levels. Interviews were conducted on the sidelines of meetings or meetings with local governments. In addition, interviews with the education office, cultural agency, community leaders, and cultural leaders were also conducted so that the data collected could be more valid. Written sources in the form of regional regulations and regional books were also explored to obtain data related to the research objectives.

The collected data was then reduced by sorting out what was important, necessary, and not needed in research. The data was also verified again with the triangulation technique (Armstrong, 2016; Wilson, 2014). For example, the data obtained from observations was checked for the correctness of the information through interviews and library sources. Through these various perspectives, results could be obtained that were close to the truth and far from the subjectivity of researchers.

4. Results

4.1. Shift in the Use of Bangka Malay Language

This study found several factors driving the shift in the use of Bangka Malay in the Bangka-Belitung Province. The factors causing the shift

in the Malay language are 1) the perception of the Bangka people as native speakers who do not respect their mother tongue, Bangka Malay; 2) the assimilation of indigenous Bangka culture with immigrant communities, especially ethnic Chinese who entered Bangka-Belitung Islands several centuries ago during the heyday of tin mining; 3) inter-tribal marriages, native peoples with ethnic Chinese result in a weakening of the use of the original language, Bangka Malay; 4) the language attitude of the indigenous Bangka people who are less proud of their language and are permissive towards guests or immigrant communities and their tendency to use the 'guest' language rather than their own language when visiting other areas, for example, Palembang or Javanese. Several factors have caused the shift in the Bangka Malay language:

First, there is a public perception that they do not respect Bangka Malay, such as (1) the community's low self-confidence in using Bangka Malay; (2) the strengthening of urban cultural potentials that encourage Bangka Malay speakers to become less prestigious; (3) the assumption that the Bangka Malay language is less capable of expressing new ideas so that this language is considered not to keep up with the times; (4) the strong flow of information, especially through social media and television media, hastened the fading of pride in Bangka Malay among those who use it; and (5) the effort to mainstream the use of the Indonesian language in the realm of education and other official spheres so that the Bangka Malay language is increasingly marginalized.

Second, there is an assimilation of Malay culture with Chinese culture, which also causes assimilation in terms of language (Sya et al., 2019). The ethnic Chinese population in the Bangka Belitung Islands reaches 30 percent of the total population of 1.2 million people. They pursue various professions, from laborers, farmers, traders, and entrepreneurs, to officials. Although there are several Chinatown villages where they live, they mingle with the native population, not concentrated in certain areas. The process of assimilation between the natives and the ethnic Chinese ran smoothly without conflict or social upheaval. This automatically causes language mixing. Therefore, in daily life, many Chinese vocabularies have become part of Bangka Malay (Khaliffitriansyah et al.,

2018; Muhidin, 2014). For example, the word *pancong*, which means 'half' is used to refer to *half a cup of drink*, generally coffee; the word *pansiun or panpi*, which means 'half dead'; the word *banglo*, which means 'a number guessing gambling game using a ping pong ball that has numbers on it, using a round system'; the word *cion* meaning 'beautiful, good'; the word *hoklopan* which means 'martabak'; the word of *hong shui* means 'fortune'; the word *tew fu fa* which means 'beancurd'; the word *ngerapik e* means 'nonsense or bullshit'; and the word *tung choi* which means 'salted and dried radish'.

Third is the occurrence of inter-tribal or ethnic marriages. The arrival of ethnic Chinese to Bangka Belitung in the 18th century led to cross-marriage between the indigenous population and ethnic Chinese (Sya et al., 2019; Wieringa, 1990). In addition, tin mining and the status of a young province are the main attraction for people outside the region to come to the Bangka Belitung Islands to try their luck (Ferawaty, 2012). On the other hand, the increasingly open flow of communication that can break through the boundaries of space and time has made interaction between Bangka Malays and outsiders unavoidable. These factors encourage cross-marriage between Bangka Malays and other ethnic groups (Denika, 2020). This is commonly found in the present era in any tribe or even nation. The marriage eventually mixed the languages of the two tribes or even killed one of the languages used by the husband or wife. In the end, some of these families finally chose to leave the two languages used before and replaced them with Indonesian to communicate within the family.

Fourth, the language attitude of the Bangka people is too permissive towards the language brought by guests and immigrants. This has also eroded the use of Bangka Malay in everyday life. This attitude can be seen when the people of Bangka have visitors from outside the area or immigrants. People are more likely to use Indonesian by occasionally speaking in the guest's language. This is done as a form of respect for immigrants. In comparison, in the Javanese language area, Javanese people are more likely to speak Javanese to newcomers than Indonesian. Therefore, immigrants to the Javanese-speaking area will adapt more quickly to the Javanese language than migrants to the

Bangka-Belitung region, who have taken longer to adapt to the Bangka Malay language. Conversely, when visiting outside the region, for example, Palembang or Java, Bangka-Belitung people are more likely to use Palembang or Javanese when conversing, even though they do not know these languages. This habit shows that the Bangka-Belitung people can quickly adapt to other tribes. Unknowingly, habits like these have also eroded the use of Bangka Malay.

Besides the driving factors for the shift in the use of Bangka Malay in the Bangka Belitung Archipelago Province, there are also reinforcing or reinforcing factors of Bangka Malay. Strengthening solutions that must be carried out are 1) a balance between Bangka Malay and efforts to prioritize the use of Indonesian as the national language in different domains. One of the important tips for sustaining the life of the local language as well as the Indonesian language is by sharing sociocultural functions in a balanced way between local languages and Indonesian in the realm of use or their natural habitat. Prevention of unequal and leaky bilingualism in the form of excessive permeation and domination of Indonesian in certain usage domains or vice versa is part of the task of strengthening functional bilingualism (Mbetse, 2010). 2) In this millennium era, current trends or lifestyles begin to shift. If previously the modern style was considered the most up-to-date, now the trend is starting to shift and return to pride in the typical local ethnic culture. People began to change their style into a vintage style, namely an old style that became a trend in the previous era. This style is more widely known in the fields of clothing, furniture, automotive, and other non-abstract things. 3) Local culture/ethnicity is starting to be looked at again. Currently, many cultural activists are reviving local culture. Ethnic ceremonies and rites began to be carried out again, both with original packaging and in collaboration with modern elements. This also has an impact on regional languages. 4) The growth of a proud attitude towards regional culture and language, the Bangka Malay language, is a pride for the local ethnic culture, which is a trend/current lifestyle and can become an identity or identity in the national and global social arena. Positive attitudes like this may not yet become massive things that are done by many people, especially

the younger generation. However, this positive attitude must be fostered so that the people of the Bangka Belitung Islands no longer feel “inferior” to using Bangka Malay in their daily conversations, especially outside the province.

4.2. Efforts to Maintain the Use of the Bangka Malay Language

The Bangka Malay language is still used as a means of communication by the people of the Bangka-Belitung Islands. Maintaining and preserving a language is important because language can be one of the expressions of identity or identity of a group as well as being a marker of the existence and uniqueness of a society. Humans care about their identity, so they should also care about language as their identity. Therefore, it is necessary to make efforts to maintain the existence and use of the Bangka Malay language.

Efforts to maintain the use of the Bangka Malay language have been carried out by the government and society, such as 1) strengthening the philosophy of Bangka Malay culture and language, 2) organizing competitions in the Bangka Malay language, 3) organizing Bangka Belitung art and cultural festivals, 4) using Bangka Malay in the mass media, 5) using Bangka Malay in the field of tourism, 6) publishing books in Bangka Malay and their studies, 7) using Bangka Malay in social media, and (8) using Malay Bangka in religious lectures.

First, strengthening the cultural philosophy and language of the Bangka Malay is not carried out directly through a special activity but is inserted through various activities. The most common example is the use of rhymes (*pantun*) in Bangka Malay in various formal and non-formal events. *Pantun* is used by various groups, from ordinary people to officials, when giving speeches at official events. This has been regulated in regional regulations. The use of this rhyme helps the process of strengthening the cultural philosophy and language of Bangka Malay. Indirectly, this instilled public awareness about the existence and pride of Bangka Malay culture and language. In addition, various expressions in Bangka Malay are also often used by parents to advise children. The noble values contained in these traditional expressions have not been abandoned, and their use is still preserved

today. These things will foster pride in Bangka Malay culture and language. For example, the expression *asak kawa pasti pacak* which means ‘as long as there is a will, you can do it’; the expression *dak bekais dak beberas* which means ‘not working will not meet needs’; the expression of *pantang pohon pisang bebuah due kali* which means ‘the decision that has been taken cannot be taken back’; and the expression *ulet dalem batu ge pacak makan* which means ‘no matter how hard it is for humans if they try, they will surely succeed’.

Second, although not much has been done yet, holding competitions in the Bangka Malay language by the government and universities can increase people’s pride in the Bangka Malay language. This is one of the efforts to strengthen the use of Bangka Malay by the community. The competitions held in Bangka Malay included storytelling competitions, speech competitions, and *pantun*/rhyme competitions. Competitions like these are not only carried out by language or cultural institutions but also by police, military, state companies, and private companies.

Third, efforts to strengthen the use of the Bangka Malay language through the holding of Bangka Belitung arts and cultural festivals may remind the existence of the Bangka Malay language in society. One of the arts that directly involves language in its performance is *dambus*. Generally, in the *dambus* contest, one or several singers are involved who perform songs in Bangka Malay. Traditional ceremonies which are carried out in several places, such as the diamond war, *buang jong*, also use the Bangka Malay language in their implementation. In other arts and cultures, Bangka Malay is also used, although not in large portions.

Fourth, the use of Bangka Malay in the mass media has been carried out by radio, television, and newspapers. Many local radio stations in Bangka-Belitung use Bangka Malay in their broadcasts. Local television also uses Bangka Malay, although in small portions. At least three local newspapers on weekends have special sections in Bangka Malay, which are usually filled with literary works. Apart from that, there is room for chatter in the Bangka Malay language in daily publications.

Fifth, in the field of tourism, Bangka Malay is often used by tour guides. The Bangka Malay

language, which is like the Indonesian language, is easier for tourists to understand, so some tour guides often introduce this language to tourists. This indirectly raises the dignity of the Bangka Malay language. The tour guides will also be proud to use Bangka Malay in front of tourists.

Sixth, the publication of books in Bangka Malay and their studies has been carried out by many authors. This shows the writers' interest in Bangka Malay. The public can easily enjoy these works.

Seventh, Bangka Malay is being used by local influencers and netizens on social media. Currently, there are quite a few social media accounts that create content in Bangka Malay and are widely followed and liked by netizens. This maintenance process is quite effective in spreading the virus of being proud to speak Bangka Malay, especially among the younger generation.

Eighth, Bangka Malay is used by religious preachers and activities. In Bangka region (most of the population is Muslim), several studies by *ustaz* or *ustazah* included sentences in Bangka Malay. The use of regional languages in religious lectures is considered to have a stronger effect than using the Indonesian language. Messages or invitations in local languages will be easily accepted and digested by listeners because it creates an emotional closeness between the speaker and the listeners. The use of the local language by the lecturers was indeed not widely practiced by the speakers. This is probably caused by the permissive attitude of the Bangka people towards foreign languages, so speakers prefer to use Indonesian instead of Bangka Malay.

4.3. Bangka Malay Language Maintenance Strategy

As previously explained, various parties have made efforts to maintain the Bangka Malay language. These efforts have shown results. However, to maximize these results, several strategies are needed, such as 1) the role of Bangka Malay as a means of communication must be further optimized; 2) the role of the family is expected to be the main pillar of the preservation of the Bangka Malay language; 3) the role of the government should intervene in efforts to encourage parents to teach Bangka Malay in the family environment; 4) the role of

Bangka Malay art and culture should be maximized; and 5) the role of the world of education should maintain the Bangka Malay language strategy.

Through art, a language can remain sustainable. One of the causes of an area experiencing a cultural crisis is the lack of use of local languages as a means of communication. Many cultural values and oral literature are on the verge of extinction due to a lack of attention to language. In addition, the world of education should also play a role in preserving the Bangka Malay language. It is time for the regional government to synergize with language institutions to realize Bangka Malay as one of the local contents in formal education. The defense strategy of the City Government of Bandung, Lampung (Inawati, 2017), and the Provincial Government of the Special Region of Yogyakarta (Nurhayati, 2013) can also be imitated, namely by making policies and regulations regarding regional language days. This effort was very effective in reviving the use of Bangka Malay in the Bangka-Belitung Islands region.

5. Discussion

The purpose of this study is to reveal and find out how far the shift and maintenance of the Bangka Malay language is in the Bangka-Belitung Province, Indonesia. What is the attitude of the language of the people who speak Bangka Malay towards their mother tongue, and what is the attitude of their language towards the Indonesian language in its function as the national/state language? Currently, the Bangka Malay language is still used as a means of communication by the people of the Bangka-Belitung Islands. However, the progress of science and technology has led to the absorption of various elements, including language, coupled with the use of people who are starting to be reluctant to use it as a means of communication. Therefore, various efforts are needed to maintain the existence of the Bangka Malay language so that it returns to its main function, namely as the identity of community groups and as the main means of communication in the realm of the family and its supporting communities.

Maintaining and preserving a language is important because language can be one of the expressions of identity or identity of a group as

well as being a marker of the existence and uniqueness of a society. Humans care about their identity, so they should also care about language as their identity. Therefore, it is necessary to make efforts to maintain the existence and use of the Bangka Malay language. Efforts to maintain the use of the Bangka Malay language have been carried out by the government and society, such as 1) strengthening the philosophy of Bangka Malay culture and language, 2) organizing competitions in the Bangka Malay language, 3) organizing Bangka Belitung art and cultural festivals, 4) using of Bangka Malay in the mass media, 5) using Bangka Malay in the field of tourism, 6) publishing books in Bangka Malay and their studies, 7) using Bangka Malay in social media, and 8) using Malay Bangka in religious lectures. These efforts of strategy need to be carried out by all parties for the continuity of the Bangka Malay language. In fact, it has shown positive and encouraging results. However, to maximize these results, several strategies are needed, such as 1) the role of Bangka Malay as a means of communication must be further optimized; 2) the role of the family is expected to be the main pillar of the preservation of the Bangka Malay language; 3) the role of the government should intervene in efforts to encourage parents to teach Bangka Malay in the family environment; 4) the role of Bangka Malay art and culture should be maximized; and 5) the role of the world of education in should maintain the Bangka Malay language strategy.

Preservation of the Bangka Malay language can be done through a language education process from an early age so that pride in using the Bangka Malay language appears earlier before being affected by pride in foreign languages. Cultural elements, including language, have two strengths: they are preservative and progressive power. Preservative power will encourage it to remain sustainable, efforts to preserve language (language preservation). Preservation efforts have made the Bangka Malay language sustainable, still used as a means of daily communication and a means of preserving other cultural elements. Progressive power will encourage him to progress and develop. However, this must be supported by superior human roles and qualities in realizing loyalty to the Bangka Malay language.

Quoting Mbeté's (2010) statement, revamping the regional language teaching curriculum is an effort to instill and strengthen bilingualism. In addition to competent and professional language teachers, developing more creative learning materials, moreover improving the quality of the local language learning process is a real effort that should be realized. Exaggerated exam orientation just for the sake of graduation and school prestige has damaged and dwarfed the goals of language teaching and learning. Language practice exams also need to be rearranged so that proficiency in local languages can support the development of proficiency in Indonesian and foreign languages, or vice versa. The universal dimension of language underlies and supports efforts to achieve language learning goals, that is, language skills (Mbeté, 2010). Oral communication is heavily influenced by cultural and sociodemographic factors (Albuquerque et al., 2023). The people of Bangka Island are very permissive towards the language brought by migrants. Especially if the immigrant is older or of a different gender. The people of Bangka will prefer to use the Indonesian language rather than Bangka Malay, which is quite similar to the Indonesian language. This causes a shift in the use of language in subsequent communications. In fact, if the communication uses Bangka Malay, it will create multilingualism. This means that migrants will inevitably learn Bangka Malay because they are invited to communicate in that language. According to Kurmanova's research, such situations allow for a better understanding of multilingualism and multilingual practice (Kurmanova et al., 2023).

Therefore, encouragement and efforts are needed from the Bangka Malay language community to maintain their language. Equally important is increasing the quality and quantity of studies and research on the Bangka Malay language. Apart from studies and research, preservation can also be carried out through the collection of vocabulary, which is documented in the form of dictionaries or encyclopedias. The results of this study can be used as one of the local content learning materials in schools. Preservation efforts through educational channels are urgently needed to achieve the prestigious Bangka Malay language among its speakers. It is hoped that the Bangka Malay language will soon be included in the local

content curriculum in the Bangka-Belitung Province. Various efforts to maintain the Bangka Malay language can run well and smoothly if supported by the community and local government political policies. This is due to concern for the identity of speakers of the language, which can change the fate of the language itself and the growth of a proud attitude towards Bangka Malay so that it becomes a positive attitude for speakers of native Bangka Malay. This is the novelty of this research in the effort to maintain and preserve the Bangka Malay language in the future.

References

- Albuquerque, F., Silva, B., & Silva, D. (2023). A cultural approach to oral communication apprehension by accounting students in Brazil and Portugal. *International Journal of Society, Culture and Language*, 11(1), 30-46. <https://doi.org/10.22034/ijsc.2023.1985832.2896>
- Arakelyan, R., & Muradyan, G. (2016). Language as an influential tool for persuasion. *Armenian Folia Anglistika*, 12(1), 39-45. <https://doi.org/10.46991/AFA/2016.12.1.039>
- Arifuddin, M. G. (2019). Pemertahanan bahasa Melayu [Malay language maintenance]. *Jurnal Penelitian Pendidikan Bahasa dan Sastra*, 4(2), 477-483. <https://doi.org/10.32696/ojs.v4i2.310>
- Armstrong, J. (2016). Coordination, triangulation, and language use. *Inquiry*, 59(1), 80-112. <https://doi.org/10.1080/0020174X.2015.1115270>
- Bloom, P., & Keil, F. C. (2001). Thinking through language. *Mind and Language*, 16(4), 351-367. <http://doi.org/10.1111/1468-0017.00175>
- Chomsky, N. (2006). *Language and mind*. Cambridge University Press.
- Crystal, D. (2002). *Language death*. Cambridge University Press.
- Damanik, R. (2009). *Pemertahanan bahasa Simalungun di Kabupaten Simalungun* [Maintaining the Simalungun language in Simalungun Regency] [Doctoral dissertation, Universitas Sumatera Utara]. Universitas Sumatera Utara, Indonesia.
- Denika, A. (2020). *Pernikahan Campuran Melayu dengan Singkek di Kota Koba Bangka Tahun 2000-2007* [Mixed Malay Marriage with Singkek in Koba Bangka City 2000-2007] [Unpublished bachelor's thesis, Sriwijaya University]. Fakultas Keguruan Dan Ilmu Pendidikan, Universitas Sriwijaya.
- Devitt, M., & Hanley, R. (Eds.). (2008). *The Blackwell guide to the philosophy of language*. John Wiley & Sons.
- Dewantara, I. P. M., Suandi, I. N., Putrayasa, I. B., & Rasna, I. W. (2018). Membangun sikap bahasa positif terhadap bahasa Indonesia [Building a positive language attitude towards Indonesian]. *Jurnal Penelitian dan Pengembangan Sains dan Humaniora*, 2(2), 73-78. <https://doi.org/10.23887/jppsh.v2i2.15974>
- Dewi, R., Ariyani, F., & Rusminto, N. E. (2023). Pemertahanan bahasa Lampung dalam ranah pendidikan [Maintaining the Lampung language in the realm of education]. *Jurnal Tiyuh Lampung*, 3(1), 48-56. <http://doi.org/10.23960/Tiyuh>
- Ferawaty, Y. (2012, July 5-6). *Integrasi bahasa Cina dialek Hakka pada register penambangan timahinkonvensional di Bangka* [Integration of the Hakka Chinese dialect in the register of unconventional tin mining in Bangka] [Conference presentation]. International Seminar Language Maintenance and Shift II, Diponegoro University in Collaboration with Balai Bahasa Jawa Tengah.
- Fishman, J. A. (1990). What is reversing language shift (RLS) and how can it succeed? *Journal of Multilingual and Multicultural Development*, 11(1-2), 5-36. <https://doi.org/10.1080/01434632.1990.9994399>
- Fishman, J. A. (Ed.). (2012). *Readings in the sociology of language*. Walter de Gruyter.
- Fishman, J. A., & García, O. (Eds.). (2010). *Handbook of language and ethnic identity*. Oxford University Press.
- Fitriyanti, A., & Putri, A. L. (2022). Sikap positif bahasa Indonesia sebagai jati diri bangsa [The positive attitude of the Indonesian language as the identity of the nation]. *Ta'rim: Jurnal Pendidikan dan Anak Usia Dini*, 3(4), 35-40. <https://doi.org/10.59059/tarim.v3i4.29>
- Gal, S. (1996). Language shift. In H. Goebel, P. Nelde, Z. Starý & W. Wölck (Eds.), *Halbband: Ein internationales handbuch zeitgenössischer forschung* [An

- International Handbook of Contemporary Research] (pp. 586-593). De Gruyter Mouton. <https://doi.org/10.1515/9783110132649.1.6.586>
- Green, M. S. (2007). *Self-expression*. OUP.
- Handayani, R. (2016). Kebanggaan masyarakat Sebatik terhadap bahasa Indonesia, bahasa Daerah, dan bahasa asing: Deskripsi sikap bahasa di wilayah perbatasan [The pride of the Sebatik people towards Indonesian, regional languages, and foreign languages: Description of language attitudes in border areas]. *Ranah: Jurnal Kajian Bahasa*, 5(2), 125-138. <https://doi.org/10.26499/rnh.v5i2.148>
- Hariyanto, P. (2021). Sikap bahasa mahasiswa Pulau Bangka terhadap bahasa Indonesia, bahasa daerah, dan bahasa asing [Language attitudes of Bangka Island students towards Indonesian, local languages, and foreign languages]. *Kandai*, 17(1), 14-29. <https://doi.org/10.26499/jk.v17i1.2396>
- Herawati, I. (2017). Media sosial berdampak pada ekspresi kebahasaan masyarakat (Tanggapan Masyarakat Melayu terhadap pernyataan Efendi Simbolon di media sosial) [Social media has an impact on people's language expression (Malay community responses to Efendi Simbolon's statement on social media)]. *Tuahtalino*, 11(1), 25-35. <https://doi.org/10.26499/tt.v11i1.1043>
- Ibda, H. (2017). Urgensi pemertahanan bahasa ibu di sekolah dasar [The urgency of maintaining mother tongue in elementary schools]. *Shahih: Journal of Islamicate Multidisciplinary*, 2(2), 194-207. <https://doi.org/10.22515/shahih.v2i2.980>
- Inawati, I. (2017). Tantangan dan strategi praktis pemertahanan bahasa Lampung [Challenges and practical strategies for maintaining the Lampung language]. *Jurnal Pesona*, 3(2), 163-173. <https://doi.org/10.26638/jp.445.2080>
- Ishizawa, H. (2004). Minority language use among grandchildren in multigenerational households. *Sociological Perspectives*, 47(4), 465-483. <https://doi.org/10.1525/sop.2004.47.4.465>
- Islamiah, N. (2015). *Dampak negatif budaya asing pada gaya hidup remaja Kota Makassar* [The negative impact of foreign culture on the lifestyle of adolescents in Makassar City] [Unpublished bachelor's thesis, UIN Alauddin Makassar]. Tugas Skripsi. UIN Alauddin Makassar.
- Keraf, G. (1994). *Komposisi: Sebuah pengantar kemahiran bahasa* [Composition: An introduction to language skills]. Nusa Indah.
- Khaliffitriansyah, K., Feri, P., Prima, H., Dwi, O., Dewi Septi, K., & Edwin, D. (2018). *Kamus bahasa Melayu Bangka-Indonesia* [Bangka-Indonesian Malay dictionary]. Badan Pengembangan Bahasa dan Perbukuan, Bangka Belitung.
- Kholidah, U. (2015). Pemertahanan bahasa Jawa pada interaksi siswa dan guru dalam pembelajaran kajian sosiolinguistik di mts al-hikmah pasir demak [Maintaining Javanese in the interaction of students and teachers in learning sociolinguistic studies at MTs Al-Hikmah Pasir Demak]. *Ranah: Jurnal Kajian Bahasa*, 4(2), 105-114. <https://doi.org/10.26499/rnh.v4i2.27>
- Kuhl, P. K., Tsao, F. M., Liu, H. M., Zhang, Y., & De Boer, B. (2001). Language/culture/mind/brain: Progress at the margins between disciplines. *Annals of the New York Academy of Sciences*, 935(1), 136-174. <https://doi.org/10.1111/j.1749-6632.2001.tb03478.x>
- Kurmanova, B. Z., Utegenova, A., Sultaniyazova, I. S., Khassanov, G. K., Almagambetova, N. A., & Abdigazi, S. K. (2023). Multilingual practices in the students' microcommunity. *International Journal of Society, Culture and Language*, 11(1), 146-159. <https://doi.org/10.22034/ijscsl.2022.1978443.2862>
- Lauder, M. R. (2021). The problematic implementation of Javanese language local content: A case study of language policy in serang municipality. In N. H. A. Alwi, A. S. M. Arifin, & M. A. Rahman (Eds.), *Sociolinguistics and dialectological studies in Indonesia* (pp. 189-210). Nova Science Publishers, Inc.
- Lewis, D. K. (1975). Languages and language. In K. Gunderson (Ed.), *Minnesota studies in the philosophy of science* (pp. 3-35). University of Minnesota Press.
- Low, D. S., McNeill, I., & Day, M. J. (2022). Endangered languages: A sociocognitive approach to language death, identity loss,

- and preservation in the age of artificial intelligence. *Sustainable Multilingualism*, 21(1), 1-25. <https://doi.org/10.2478/sm-2022-0011>
- Maemunah, E. (2017). Pemakaian bahasa Jawa keluarga muda di eks-karesidenan semarang [The use of the Javanese language by young families in the former Semarang residency]. *Jalabahasa*, 13(2), 139-152. <https://doi.org/10.36567/jalabahasa.v13i2.87>
- Mathiot, M., & Garvin, P. L. (1975). The functions of language: A sociocultural view. *Anthropological Quarterly*, 48(3), 148-156. <https://doi.org/10.2307/3316921>
- Matsumoto, K., & Tokumasu, N. (2022). The maintenance of Japanese as a heritage language in Mexico: Evidence from Japanese pre-war migrants and newcomers. *International Journal of the Sociology of Language*, 2022(273), 81-101. <https://doi.org/10.1515/ijsl-2021-0008>
- Maunsell, Á., Price, S., Laoire, M. Ó., & Neachtain, É. Ó. (2021, May 20-21). *Integrating the Irish language into tourism experiences: A study of linguistic sustainability* [Conference presentation]. International Conference on Tourism Research, Polytechnic Institute of Porto, Portugal.
- Mbete, A. M. (2010, May 6). *Strategi pemertahanan bahasa-bahasa Nusantara* [The strategy for maintaining Indonesian languages] [Conference presentation]. Seminar Nasional, Pemertahanan Bahasa Nusantara.
- Mëniku, L., & Campos, H. (2021). Language shift and language maintenance in the Albanian diaspora of Arizona, US. *Linguistique Balkanique*, 60(2), 153-173.
- Muhidin, R. (2014). Interferensi kosakata bahasa Cina ke dalam bahasa Melayu Bangka dalam persepsi pembentukan kata [Interference of Chinese vocabulary into Bangka Malay in the perception of word formation]. *Widyaparwa*, 42(1), 35-46. <https://doi.org/10.26499/wdprw.v42i1.83>
- Muslihah, N. N., Dewi, R., & Puspitasari, L. (2018). Pemertahanan bahasa Sindang pada masyarakat kota Lubuklinggau [Maintaining the Sindang language in the people of Lubuklinggau city]. *Jurnal Kajian Bahasa, Sastra Dan Pengajaran (KIBASP)*, 2(1), 106-118. <https://doi.org/10.31539/kibasp.v2i1.458>
- Nothofer, B. (1997). *Dialek Melayu Bangka* [Bangka Malay dialect]. Penerbit Universiti Kebangsaan Malaysia.
- Nurhayati, E. (2013). Strategi pemertahanan bahasa Jawa di Provinsi Daerah Istimewa Yogyakarta [Strategy for maintaining the Javanese language in the special region of Yogyakarta]. *Litera*, 12(1), 159-166. <http://doi.org/10.21831/ltr.v12i01.1338>
- Pateda, M. (1990). *Linguistik: Sebuah pengantar* [Linguistics: An introduction]. Angkasa.
- Pauwels, A. (2004). Language maintenance. In A. Davies & C. Elder (Eds.), *The handbook of applied linguistics* (pp. 719-737). Blackwell Publishing.
- Rabiah, S. (2018, November 1). *Language as a tool for communication and cultural reality discloser* [Conference presentation]. The 1st International Conference on Media, Communication, and Culture, Muhammadiyah Yogyakarta University, Indonesia.
- Rusminto, N. E., Ariyani, F., Setiyadi, A., & Putrawan, G. E. (2021). Local language vs. national language: The Lampung language maintenance in the Indonesian context (similarity report). *Kervan*, 25(1), 287-307. <https://doi.org/10.13135/1825-263X/5787>
- Sahraee, R. M., & Khayatan, E. (2019). A study of national identity elements in the poems of Nima Yushij and Sohrab Sepehri. *International Journal of Society, Culture and Language*, 7(2), 107-119.
- Sari, D. (2012). *Pemertahanan bahasa Melayu Betawi di kecamatan kemayoran: Suatu tinjauan sosiolinguistik* [The maintenance of Betawi Malay in the Kemayoran sub-district: A sociolinguistic review] [Doctoral dissertation, Universitas Negeri Jakarta]. Universitas Negeri Jakarta, Jakarta.
- Selvia, A. P. (2013). *Pemertahanan bahasa Sunda dalam ranah pendidikan anak usia dini: Kajian sosiolinguistik di Desa Sarireja, Kecamatan jalan cagak, Kabupaten subang* [Preservation of Sundanese in the realm of early childhood education: A sociolinguistic study in Sarireja Village, Jalan Cagak District, Subang Regency] [Doctoral

- dissertation, Universitas Pendidikan Indonesia]. Universitas Pendidikan Indonesia, Indonesia.
- Setianingsih, T. I., & Suhardijanto, T. (2021). Family as a supporting factor for language maintenance in Indonesian young adults from Leuwinanggung Village. In N. H. A. Alwi, A. S. M. Arifin, & M. A. Rahman (Eds.), *Sociolinguistics and dialectological studies in Indonesia* (pp. 175-187). Nova Science Publishers, Inc.
- Silahidin, S., Saleh, Y., & Burhan, A. (1991). *Ragam dan dialek bahasa Melayu Bangka* [Varieties and dialects of the Bangka Malay language]. Departemen Pendidikan dan Kebudayaan.
- Sirbu, A. (2015). The significance of language as a tool of communication. *Naval Academy Scientific Bulletin*, 18(2), 405-406.
- Siregar, B. U., Isa, D. S., & Husni, C. (1998). *Pemertahanan bahasa dan sikap bahasa: Kasus masyarakat bilingual di Medan* [Language maintenance and language attitudes: The case of bilingual people in Medan.]. Pusat Pembinaan dan Pengembangan Bahasa.
- Suandi, I. N. (2014). *Sosiolinguistik* [Sociolinguistics]. Graha Ilmu.
- Sya, M., Marta, R. F., & Sadono, T. P. (2019). Tinjauan historis simbol harmonisasi antara etnis Tionghoa dan Melayu di Bangka Belitung [Historical overview of the symbol of harmonization between ethnic Chinese and Malays in Bangka Belitung]. *Jurnal Sejarah Citra Lekha*, 4(2), 153-168. <https://doi.org/10.14710/j scl.v4i2.23517>
- Syahriyani, A. (2017). Pemertahanan bahasa Jawa dialek Banten pada guyub tutur di Kelurahan Sumur Pecung Serang [The maintenance of the Javanese Banten dialect in the speech community in the Sumur Pecung Serang Village]. *Buletin Al-Turas*, 23(2), 251-266.
- Tektigul, Z., Bayadilova-Altybayev, A., Sadykova, S., Iskindirova, S., Kushkimbayeva, A., & Zhumagul, D. (2023). Language is a symbol system that carries culture. *International Journal of Society, Culture and Language*, 11(1), 203-214. <https://doi.org/10.22034/ij scl.2022.562756.2781>
- Thamrin, T. (2018). The language attitudes of Minangkabau people towards Minangkabau and Indonesian language. *International Journal of Language Teaching and Education*, 2(2), 157-175. <https://doi.org/10.22437/ijolte.v2i2.5065>
- Turner, M. (1996). *The literary mind: The origins of thought and language*. Oxford University Press.
- Tylén, K., Weed, E., Wallentin, M., Roepstorff, A., & Frith, C. D. (2010). Language as a tool for interacting minds. *Mind and Language*, 25(1), 3-29. <https://doi.org/10.1111/j.1468-0017.2009.01379.x>
- Wardhaugh, R., & Fuller, J. M. (2021). *An introduction to sociolinguistics*. John Wiley & Sons.
- Widianto, E. (2018). Pemertahanan bahasa daerah melalui pembelajaran dan kegiatan di sekolah [Maintaining local languages through learning and activities at school]. *Kredo: Jurnal Ilmiah Bahasa dan Sastra*, 1(2), 1-13.
- Wieringa, E. P. (1990). *Carita Bangka: Het verhaal van Bangka tekstuitgave met introductie en addenda* [Carita Bangka: The Story of Bangka text edition with introduction and addenda]. Vakgroep Talen en Culturen van Zuidoost-Azië en Oceanië.
- Wijana, D. P. (2018). Pemertahanan dan pengembangan Bahasa Indonesia [Indonesian language maintenance and development]. *Widyaparwa*, 46(1), 91-98. <https://doi.org/10.26499/wdprw.v46i1.166>
- Wilian, S. (2010). Pemertahanan bahasa dan kestabilan kedwibahasaan pada penutur bahasa Sasak di Lombok [Language maintenance and bilingual stability among Sasak speakers in Lombok]. *Jurnal Ilmiah Masyarakat Linguistik Indonesia*, 28(1), 23-40.
- Wilson, V. (2014). Research methods: Triangulation. *Evidence Based Library and Information Practice*, 9(1), 74-75. <https://doi.org/10.18438/B8WW3X>
- Winarti, S. (2015). Sikap bahasa masyarakat di Wilayah Perbatasan NTT: Penelitian sikap bahasa pada Desa Silawan, Provinsi Nusa Tenggara timur [Language attitudes of people in the NTT Border Region: Research on language attitudes in Silawan Village, East Nusa

- Tenggara Province]. *Jurnal Metalingua*, 13(2), 215-227.
- Yoel, J. (2021). Community placemaking in maritime sign language. *Sign Language Studies*, 22(2), 263-282. <https://doi.org/10.1353/sls.2021.0021>
- Zalmansyah, A. (2019). Bahasa Lampung di kalangan anak muda Lampung [Lampung language among young people in Lampung]. *Kelasa*, 14(2), 145-156. <http://doi.org/10.26499/kelasa.v14i2.2>
- Zalmansyah, A., Nur, K. Z., & Isnaeni, M. (2018). Pengetahuan peraturan kebahasaan dalam memengaruhi sikap bahasa pedagang makanan di Kota Metro [Knowledge of language regulations in influencing the language attitudes of food vendors in Metro City]. *Kandai*, 14(2), 149-168. <http://doi.org/10.26499/jk.v14i2.564>
- Zhu, L. (2016). Language, emotion and metapragmatics: A theory based on typological evidence. *International Journal of Society, Culture and Language*, 4(2), 119-134.