

**THE LANGUAGE CHOICE OF BIMANESE MIXED
MARRIAGE FAMILY MEMBERS IN DAILY
CONVERSATION: A SURVEY STUDY AT KECAMATAN
SEKOTONG IN WEST LOMBOK**



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ABSTRACT

Mixed marriage between the spouses of different ethnic has cultural distinctions. The challenge of these was family members to make a choice what language used to communication. This study aimed described the language choice was available in Bima mixed marriage family members, and the factors were the bases of language choices. This study was qualitative research design. The sample of this study were 7 Bimanese-mixed marriage families who lived in Sekotong, West Lombok. The observation assisted the language discovery of real nature in talks. There were 21 scripts by the families recorded but only 9 extract were analyzed the language used. The data were gathered with 15 questionnaires asked to 23 family members which consisted of the spouses and their children. The finding showed that language choice of spouse between husbands and wives from Sasak or Bimanese was 71,44% mixed the language which contained Sasak, Indonesian language and Bimanese. The language choice by parents to children and children to parents was 45% used Sasak and Mixed language. And 66,67% was used Sasak by family members for communicate with their neighborhood. The result of this the data analysis shown that the dominant of language choice by Bima-mixed marriage families was Sasak and mixed those three of Bimanese, Sasak and Indonesian language. The factor bases of choices the language from seven families of Bima-mixed marriage at Sekotong was internal factor such as younger and older participants, and external factors affected daily and economic topics, setting factor took place even in home or in neighborhood around Sekotong village environment. Moreover, the problem faced of Bima-mixed marriages people are Nominal member while the other spouse is a Full Member which means they were assimilated into the dominant spouse's culture. Hence, this study was accommodation process. Bimanese-mixed marriage used Sasak language in order to accommodate with Sasak's couples.

Keywords: language choice, mixed marriage, daily conversation

1. INTRODUCTION

Inter-ethnic marriages between two different languages speakers are unique. When the newcomers decide to use the local language, it is not because of the coercion but they need to maintain their presence in the new society or because of the requirement.

In the current study, the writer investigates the way mixed marriage couples at Sekotong use languages in daily communication. It has been noted that there is an interesting phenomenon in the inter-ethnic marriage conversation takes place between the marriage couple of Bimanese especially with Sasak. The understanding of their communication patterns will improve our understanding of what makes intercultural communication successful, instead of fraught with misunderstandings.

It is expected to provide a good inspiration for Bima's generation especially for the couple of mixed marriage keep going their ethnic language in order to their children to use Bimanese, and there is not language maintained. Additionally, with they use their mother language, they will keep and preserve what their tradition even the culture who they are. Then hopefully, each couple of this mixed marriage will maintain their own language to their children, to teach what their special ethnic. Unconsciously, the children ability to use more than one language with their social community. In conclusion, the researcher conducted a study on language used in Mixed-marriage and the factors that influenced the choice of language. Based on temporary research survey done, it is indicated that Bimanese-Mixed marriage family members ignore the fact that mixed language is also used. The information belong to shows in this research.

This research aims to described the language choice which is available in Bima mixed marriage family members and to find out the factors are the bases of the choices.

2. REVIEW OF RELATED LITERATURE

a. Mixed Marriages

Mixed marriage are a common result of a multi-cultural community. The term mixed marriage is also found in the family which is used as the main data on this study, and this family which is the mixed marriage between Bima and other mixed marriages brought up in bilingual or multilingualism.

b. Communication in Mixed Marriage Family

If families are created through social interaction, understanding family communication is essential to understanding family members and family relationships. The process of communication in intercultural marriage must be successful even it is between the couples or the couples with their children. Because of both couples have their own mother tongue, it's important to identify early which language to use at home. Normally children who are born from mixed marriage family would have problem in using their mother tongue. For those partners in mixed marriage, it would be hard for them to express their feelings through the language as their mother tongues are different. Some of them are used to communicate in their mother tongues. When misunderstanding occurs caused by the language problem, they might always quarrel.

Furthermore, different language might also influence their pronunciation. Most probably, the language that wins over is the language of the place where the couple decides to put down roots. Moreover, the couples of marriages must address to expose their children with both of language.

c. Language Choice in Family

Related to communication takes place in home, it will create the bilingual childrens, where they exposed to different languages used by each parent need linguistic input to acquire each parent's first language. Moreover, such the input from one parent, it is not be enough under

circumstances where each parent's consistency in he or she language choices varies greatly.

Parents use communication to teach children when they should speak, to whom they should speak, and what they should say. These rules shape the way children, and later adults, coordinate meaning with others (Pearce, 1976). Communication is the vehicle through which family members establish, maintain, and dissolve their intimate relationships. People form their families through social interaction.

d. Bases of Language Choice

According to Holmes (2001) there are some factors which influence people to choose one language, they are: the participant, social context, function and topic of the discussion. It is important to consider who is the addressee. Different language may apply to different people, for example wife to husband, student to teacher, or boss to worker. Social context or setting, where and when the conversation happen, also can affecting the choices.

3. RESEARCH METHOD

a. Research Design

This study was qualitative research design. This research used these method to capture the daily conversation of intercultural marriages couple between Bimanese and Sasaknese. This research analyzed and identified some of the language choice in the mixed-marriage family members in communication process. The technique were used in this research was purposive sampling technique which is subjects are handpicked that couples mixed marriage and members of family typicality.

b. Subject and Object of the study

There are seven family couples with consisted of twenty-three family members were observed and interviewed by the writer. Then, the subject of Bima-Mixed marriage were classified into six level of age 0-10 years old(1), 11-20 (2) , 21-30 (12), 30-40 (0), 41-50 (1), 51-60years old

(6) and the family have childrens too, in order to help the writer to find the language used of family members generally.

c. Method of Data Collection

The methods that are possibly appropriate to this research are observation, recording, note taking, and questionnaires.

d. Data Analysis

It was used to described the whole events occur in the field. First, the writer determined some elements that lead to the analysis of conversation. They were participants, setting, keys, topics, and purposes.

This research focused on the procedures by identification, description, labelling or coding, classification, and explanation the seven mixed marriage family members communication which choices of language, such as Sasak, Bimanese, Indonesian or they mixed the language.

4. FINDINGS AND DISCUSSION

a. Profiles of Family Member

Based on the data that found, there were seven profiles of Bima-Mixed Marriage families in Sekotong. Family #1 consisted of four members; they are Akmaluddin (Sayong baru, PNS, 52 years old) and Suharni (Wera-Bima, housewife, 51 years old). They have two childrens, Riska (midwife, 28 years old), Akbar (teacher, 25 years old). Family #2 consisted of Ibrahim (PNS, 53 years old), Emy Mulyati (housewife, 46 years old). They have three children, Heri (teacher, 28 years old), Edi (employee, 26 years old), Anis (student's university, 19 years old). Family #3 consisted of Yasin (PNS, 53 years old) and Sarafiah (housewife, 52 years old). They have three children, Yuli yadi (teacher, 30 years old), Samsul arif (nurse, 22 years old), Mustika (student's university, 19 years old). Family #4 consisted of Ramang (55 years old) and Mulyati (54 years

old). They do not have child. Family #5 consisted of Heri (teacher, 30 years old) and Evi (nurse, 28 years old). Family #6 consisted of Edi (employee, 29 years old) and Fitri (teacher, 27 years old). They have a daughter, Aira (child, 4 years old). Family #7 consisted of Saiful hakim (teacher, 28 years old) and Lale Titin (nurse, 27 years old). They do not have child.

b. Language choice with Spouse

Based on the data taken from observation, audio recording, interview, and note taking, the writer found that there were 3 husbands, and 4 wives from Bimanese. While there were 4 husbands and 3 wives from Sasak.

Table 2: Language choice of Bimanese-Mixed marriage spouse

Husband		Wife	
		B	S
		3	4
B	3		0
			3
			4
S	4	1	
		0	
		6	
Percentage (%)		7.14	21.42
		71,44	
		100	

- Notes: B Bimanese
 S Sasak Person
 Bimanese
 Sasak Language
 LanguageMixing

The table 2 showed that the language choice by seven mixed marriage family was 71,44% used language mixing, 21,42% choose Sasak language, while 7,14% choose Bimanese. The communication occurs when the spouse from Bimanese or from Sasak spouse speak in home.

c. Language with Children

The writer found the language choice between each parents and their children as we can see from table below:

Table 3: Language choice between parents and their childrens

Spouse	Language Choice			
	B	S	I	M
Parents to Children	0	2	1	6
Childrens to Parents	0	7	1	3
N=20	0	9	2	9
%	0	4	1	4
	,0%	5%	0%	5%
	100%			

Notes: B: Bimanese

S: Sasak language

M: Mixing of language

I: Indonesian language

Table 3 showed that 45% of Bimanese-mixed marriage families are mixing the language when they communicated with their own family, beside that 45% are used Sasak language. There are 10% choose Indonesian language, while 0,0% of families choose Bimanese. It means that, there is no family mambers using Bimanese when they communicate each other.

d. Language with Neighbor

Bimanese in Mixed-marriage families used different languages when communicate with their family even communicate with the neighbor. However, the other ethnic of mixed marriage spouses almost chosen the same language when communicate with their family and neighbor. This case also occurs on their children.

We can see from the table below:

Table 4: Language choice of Bimanese-Mixed marriage families with neighbor

Family members	Language choice			
	B	S	I	M
Bimanese to neighbor	0	4	0	1
Other ethnic to neighbor	0	0	1	2
Children to neighbor	0	6	1	0
N=15	0	10	2	3
%	0,0%	66,67%	13,33%	20%
	100%			

Notes: B: Bimanese

S: Sasak language

M: Mixing of language

I: Indonesian language

Based on the table 4 showed that 66,67% Bimanese-mixed marriage families choose Sasak language to communicate with their neighbor, and 20% are mixed the language, 13,33% used Indonesian language, while Bimanese are 0,0%, it means there is not family members communication with those language with the neighbor.

e. Factors as the basis of language choice

This research is found the internal which contains the younger participants with age category from 0-25 years old, and the older participants with age category from 26-60 years old. Following the percentage of based on participants factor, the language dominant were used by younger participant was language mixing, while Sasak language was the dominant used by the older participants. Then external factors affecting the general topics such as daily and economic transaction. It classified the topics that often used by Bima-Mixed marriage families when they communicated. The writer divided the choices of language that they spoke and how much of that family members were used the language. Then, the writer showed the reasons why they communicate with that language., and setting factors.

f. The percentage of language choice in Home Domain

In these section, the writer found the data from 15 items questionnaires. The data was analyzed according domain communication limited which was contain home domain, Non-formal (environment),formal domain. Here, the writer showed the data with divided into some table which was the spouse, children, and intra-ethnic language by mixed marriage family members based on each questions. So, the writer found the language that family members always used in their home.

Percentage	Result
0 % - 20 %	Never
21 % - 40 %	Rarely
41 % - 60 %	Sometimes
61 % - 80 %	Often
81 % - 100 %	Always

Table 7: The data of questionnaires in Bima-mixed marriage family members based on Home domain

QUESTIONS	CATEGORY					RESPONDEN	TOTAL SCORE	Y	PERCENT AGE	RESULT
	Always	Often	Sometimes	Rarely	Never					
1	9	11	2	1	0	23	97	115	84,35	always
2	2	0	5	10	6	23	51	115	44,35	rarely
3	8	4	4	5	2	23	80	115	69,57	often

The table 7 showed that family members was answered the question number one was 84,35% always, 44,35% rarely in number two, while number three was 69,57% chosen often. So, the language used by family members in home domain was Indonesian language even communication process by the spouse, their children in inter-ethnic language.

Table 8: The data of questionnaires in Bima-mixed marriage family members based on the spouse

QUESTIONS	CATEGORY					RESPONDEN	TOTAL SCORE	Y	PERCENTAGE	RESULT
	Always	Often	Sometimes	Rarely	Never					
4	8	3	9	3	0	23	85	115	73.91	often
5	3	0	7	7	6	23	56	115	48.70	sometimes
6	5	7	3	5	3	23	75	115	65.22	sometimes

The table 8 showed that the spouse often used Indonesian language was 73,91%, used Bimanese was 48,70% sometimes, while they sometimes used Sasak language was 65,22% communicate each other. So, the husband from Bima or Sasak and the wife were from Bima and Sasak too often used Indonesian when they were in home.

Table 9: The data of questionnaires in Bima-mixed marriage family members based on Children

QUESTIONS	CATEGORY					RESPONDEN	TOTAL SCORE	Y	PERCENTAGE	RESULT
	Always	Often	Sometimes	Rarely	Never					
7	7	8	2	0	0	23	73	115	63.48	often
8	0	0	5	8	4	23	35	115	30.43	rarely
9	4	2	2	2	7	23	45	115	39.13	rarely

The table 9 showed that children often used Indonesian language was 63,48% when they in their own home, 30,43% used Bimanese, and 39,13% chosen Sasak language. So, the language occurs when children communication with the members in their home was Indonesian.

Table 10: The data of questionnaires in Bima-mixed marriage family members based on Intra-Ethnic

QUESTIONS	CATEGORY					RESPONDEN	TOTAL SCORE	Y	PERCENTAGE	RESULT
	Always	Often	Sometimes	Rarely	Never					
10	1	4	8	5	5	23	60	115	52.17	sometimes
11	0	0	0	5	21	23	31	115	26.96	rarely
12	11	5	4	2	1	23	92	115	80.00	often
13	1	1	10	6	5	23	56	115	48.70	sometimes
14	6	5	2	1	9	23	67	115	58.26	sometimes
15	12	0	3	5	1	23	80	115	69.57	often

The table 10 showed that 52,17% family members were used Indonesian language when they communication with inter-ethnic or their environment, 26,96% chosen Bimanese, 80% was Sasak language. While

when they communicate with same ethnic, the family members were used Indonesian 48,70%, sometimes used Bimanese 58,26%, and they often used Sasak was 69,57%.

g. Language choice that available in Bima mixed-marriage

Extract 1

Setting : At home

Participants : Heri (husband/Bimanese)
Evi (wife/S-I)

- H : mah kelapah ke ne.
: *“mom, I am hungry”*
- E : Ini baru masak nasi, ndeq man araq ape-ape ne
: *“I am just cooking, we have nothing right now”*
- H : Kenapa belum masak kandoq?
: *kenapa belum masak lauk?*
: *“why you have not cooking”*
- E : Ndeqman arak dengan bedagang ni
: *“there is no a seller”*
- H : Oh aoq wah keh, aruan aku lapah ne
: *yes, hurry up please cause I am hungry*

Based on the conversation above, the language used by the spouse was Sasak and Indonesian. Based on the background of ethnic by those couple, which is Heri from Bimanese did not used his mother tongue with his wife. It was means that he able to speak Sasak fluently. However, Evi who from Sasak still used her own language, though she also choose Indonesian as complete her language used when she communicate with her husband.

h. Language choice between parents with children

The communication of Bima-Mixed marriage between the spouse with their children.

Extract 3

Setting : At home

Participants : Sarfiah (mother/mixing)
Sam (child/S-I)

- S : Sam?
S : iya apa mak?
: *“yes, mom”*

- S : ambil anu itue ambil piring mama sebentar.
 : *ambil piring sebentar*
 : *“please, take a plate”*
- S : leq embe taoq ne?
 : *dimana?*
 : *“where is”?*
- S : leq, diatas rak piring tuh
 : *di atas rak piring*
 : *“on the shelf”*
- S : oh nih (tunjuk piring) Kan uah de mangan onek, ne jaq de kembe kadu piring ne?
 : *oh ini (tunjuk piring) kan sudah makan barusan, buat apa lagi piring?*
 : *“yes this is, we have been eaten. What’s for the plate mom”?*

Based on the conversation above, the language used by Sarfiah as a mother was Indonesian and Sasak language but still on Bimanese dialect. When she called her child, for example in the sentence, Sarafiah: *ambil anu itu e ambil piring mama sebentar*”. The first word of these sentence was Indonesian language, while the words such as *anu itu e* was Bimanese dialect. It described when people was think about something but it was difficult to said and it is probably the words that mentioned was interference of Bimanese. She tried to say another words for cover something that she did not to uttered.

i. Language choice between family members with their Neighborhood

The communication process between the family members with their own neighborhood. The following was conversation between Sarfiah, Titin, and Iis when they in the yard where Titin is daughter-in-law from Sarfiah and they live contiguous. We can see from the conversation below.

Extract 8

Setting : At home

Participants : Sarfiah (Bimanese)
 Titin (Sasak person)
 Iis (Javanese)

- Sarfiah : Titi, ini ana minum obat
 : *“Titi, you shoud drink this medicine”*
- Titin : obat ape mak?

Sarfiah : *“what kind of medicine is, mom”?*
 : iniee, obat tradisional mamak buat
 : *“this is a traditional medician that I make”*
 Iis : obat khas Bima budek?
 : *“is that Bima’s traditional medician aunty”?*
 Sarfiah : iya Iis
 : *“yes, it is Iis”*
 Titin : biar kenapa?
 : *“for what”?*

From the conversation above, they are talking about ordering the traditional medicine where Titin was pregnant, and her parent-in-law want her to drink it used Indonesian language with Bimanese dialect such as the way she called names of Titin. For example, *iniee, obat tradisional mamak buat*, an analyzed the word *“ini ee”*, in fact *ini* was Indonesian language but there is morphemeas indicated the Bimanese dialect. While Iis as the neighborhood from Javanese used Indonesian language.

j. Code Mixing in Family members

Mixed marriages may contribute to language shift in the home because they can lead to a change in language use patterns among minority language speakers and their children. This means that the likelihood of preserving a minority language is greater in marriages among individuals who speak the same indigenous language than in situations in which spouses speak different languages.

The following conversation between spouses which used mixing language are follows:

Extract 8

Setting : At home

**Participants : Akmaluddin (Husband/Sasak)
 Suharni (Wife/Bimanese)**

Akmaluddin : ndeq nararuen leq rumah amak Kasim
 : *“there is no Amak Kasim in his home”*
 Suharni : berembe ruen
 : *“so what will we do?”*

Akmaluddin : iyo kabune ku
: *iya bagaimana lagi*
: *“yes, how is it”*
Suharni : cari tukang makalai lalo ayah
: *“let’s find another craftsman”*

Based on the spouse conversation above, Akmaluddin as Sasak person speak other language besides his mother language, such as Bimanese even Indonesian language with his wife who as Bimanese. Either he or his wife able to speak other language such her husband’s language and communicate by used Indonesian language. As those conversation, Suharni said *“lasing berembe ruan”* clearly these sentence was Sasak language which means “”. In addition, she continued with the next sentence which she said *“cari tukang makalai lalo ayah”*. These sentence was Indonesian *“cari tukang”* was mean *“find a craftsman”* and she complete with Bimanese *“makalai lalo”* which means *“the other one”*. The other words, she ordered to her husband to *“find the other craftsman”*. And the husband answered by using Indonesian language *“lihat nanti”* which mean *“see later”*. Therefore, between wife and husband conversation’s above that there are language mixing in that family. Among the spouse of mixed marriage able to communicate with the inter-ethnic language. Means that, the husband able to speak his wife’s mother language fluently, even the wife’s opposite.

k. Problem faced in mixed marriages

Most of Bima-mixed marriages people are Nominal member while the other spouse is a Full Member which means they are assimilated into the dominant spouse’s culture. Hence, in this case was occur accommodation process. They used Sasak language in order to accommodate with Sasak’s couples. Furthermore, it is continued to their children. To other ethnic

choose Indonesian language or choose both of the language are married with Sasak people even mixing the language who are Peripheral Member. So, their spouse flexible to chosen language and it is followed by their children. Bima-mixed marriage families also chosen language according to whom and where they spoke.

5. CONCLUSION

The study found that the language choice of Bima-mixed marriage family members in daily conversation at Sekotong in West Lombok. The language choice of spouse between husbands and wives from Sasak or Bimanese was 71,44% mixed the language which contained Sasak, Indonesian language and Bimanese. The language choice by parents to children and children to parents was 45% used Sasak and Mixed language. While 66,67% was used Sasak by family members for communicate with their neighborhood. Currently, Sasak language as the dominant language used by Bima-mixed marriage family members in Sekotong.

Based on the analysis above found that the used of Bimanese in mixed marriage is very low, neither the spouse nor the children use these full of language in communication process. However, they were used Bimanese to completed their sentence with the language that they do not speak fluently such as other ethnic language.

Moreover, the problem faced of Bima-mixed marriages people are Nominal member while the other spouse is a Full Member which means they were assimilated into the dominant spouse's culture. Hence, in this case was occur accommodation process. They were used Sasak language in order to accommodate with Sasak's couples.

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