



LANGUAGE ECOLOGY AND DOMAIN: COMPARISON BETWEEN SASAK AND BAJO LANGUAGE RESISTANCE IN LOMBOK

EKOLOGI DAN RANAH BAHASA: KOMPARASI KEBERTAHANAN BAHASA SASAK DAN BAHASA BAJO DI LOMBOK

Khirjan Nahdi¹⁾, Usuluddin²⁾, Moh. Irfan³⁾, Lalu Mas'ud⁴⁾

^{1,2,3,4}Universitas Hamzanwadi, Jalan TGKH Zauddin Abdul Majid, Pancor-Selong

¹email: khirjan.nw@gmail.com

²email: usuludn15@gmail.com

³Email: irfanlendrik@gmail.com

⁴Email: lalumasud75@gmail.com

Submitted: 20-01-2021, Reviewed: 17-04-2021, Accepted: 30-04-2021

<https://doi.org/10.22202/JG.2021.V7i1.4634>

Abstract

This study aims to map the choice of Sasak and Bajo languages by their respective speakers and to map land and sea ecology trends in both. The language ecology is a reference for the thinking of this study, considering the language ecology is related to the thoughts of language speakers and the context of language use. In addition to the concept of language ecology, the concept and study of language survival in several contexts of language use are the reference of this study. Through participatory survey methods and content analysis it was found that the Bajo language was more consistent in the realms of communication than the Sasak language. This condition is proven by the portion of Bajo language usage which is always more dominant in all domains compared to other languages. Both of the phenomena above show that marine ecology is very strategic in supporting the survival of the Bajo language in the sphere of communication of its speakers. On the other hand, terrestrial ecology with its various dynamics causes the inconsistency of Sasak speakers to maintain the language of Sasak in some domains.

Keywords: Language ecology, realm of language, survival, Sasak language, Bajo language.

Abstrak

Kajian ini bertujuan memetakan pilihan bahasa Sasak dan bahasa Bajo oleh penutur masing-masing dan memetakan kecenderungan ekologi darat dan ekologi laut dalam kebertahanan keduanya. Ekologi bahasa menjadi acuan pemikiran kajian ini, mengingat ekologi bahasa berkaitan dengan pikiran penutur bahasa dan konteks pemakaian bahasa. Selain konsep ekologi bahasa, konsep dan kajian kebertahanan bahasa pada beberapa konteks pemakaian bahasa menjadi acuan kajian ini. Melalui metode survei partisipatif dan analisis konten ditemukan bahwa bahasa Bajo lebih konsisten pada ranah-ranah komunikasi dibanding bahasa Sasak. Kondisi ini dibuktikan melalui porsi pemakaian bahasa Bajo selalu lebih dominan pada semua ranah dibanding bahasa lain. Dengan beberapa alasan kepentingan komunikasi dan teknologi informasi, penutur bahasa Sasak secara tidak sadar sudah meninggalkan beberapa kata dan atau frasa bahasa Sasak pada beberapa ranah komunikasi. Kedua fenomena di atas menunjukkan bahwa ekologi laut sangat strategis dalam mendukung kebertahanan bahasa Bajo pada ranah komunikasi penuturnya. Sebaliknya, ekologi darat dengan berbagai dinamikanya menyebabkan



kurang konsistennya penutur bahasa Sasak untuk menjaga kebertahan bahasa Sasak pada beberapa ranah bahasa.

Kata kunci: *Ekologi bahasa, ranah bahasa, kebertahanan, bahasa sasak, bahasa bajo.*

1. INTRODUCTION

In 1970 Einar Haugen offered a language ecology paradigm for reference in the study of the interrelation of language and the human mind in multilingua societies (Fill & Muhlhausler, 2006; Holst & Belete, 2015). Some linguistic studies, such as pragmatics, discourse analysis, anthropological linguistics, theoretical linguistics, and language teaching studies refer to the language ecology paradigm. Lindo and Bundsgaard said, each linguistic study benefited in the form of language usage dynamics, frequency of functions and domains of language, language attitudes, language awareness, and language changes in language use. (Nahak, Simpen, Yadnya, & Satyawati, 2019; Yuniawan 2018). The ecological paradigm according to Haugen questioned that language was born according to the mind and environment of language speakers. Three aspects are evident in the language ecology paradigm according to Haugen, namely psychological, sociological, and inter-language relations in a multilingual context. Long before Haugen, Safir and Whorf offered hypotheses about the relationship between language and society through the theory of relativity and language determinism as (Schlenker, 2004; Yuniawan, 2017). Through the theory of language relativity, both explain the alignment between the cognitive aspects of language speakers with non-cognitive aspects outside. This theory allows language speakers to have different perspectives or cognitive constructions on phenomena outside of language. Whereas the theory of determinism allows language speakers to make perceptions of reality in accordance with the structure of the language they have. Theories of relativity and language determinism see the interplay between thought and language. The wealth of non-cognitive treasures will affect the cognitive treasures. Haugen and Safir-Whorf actually have a relatively similar view of the existence of language, the environment, and the importance of the cognition of language speakers. The difference, language ecology refers to the existence of language at the surface level of the ecology and social context. Relativity and determination refer to cognition and non-cognition in individual language speakers.

This study is an assessment of the ecology of the Sasak language and the Bajo language by utilizing the ecological paradigm of the Haugen language. This study does not refer to the Safir-Whorf hypothesis because this hypothesis refers to thoughts that are influenced by certain environments and vice versa individually. The language ecology in this study is related to the whole natural environment that describes the process of thinking, acting and socializing by utilizing language as a means of relations between them. Furthermore, there is a link between the forms of language: words, phrases, and larger formations with the functional environment (called the realm of language) of the two languages. The linkages of language phenomena and the realm



of language indicate the conditions of survival of each language. Therefore, this study aims; First, find the forms of language and the realm of language in the ecology of languages. In addition to the forms of language in language ecology, language attitudes and choices, speaker groups, and speaker dynamics form part of this goal. Secondly, they found the survival patterns of both languages in their respective ecology. The Sasak language in this study is a regional language that lives and develops on the island of Lombok. Willian & Husaini, (2019) mention Sasak language has several variations of speech level, such as Sasak Alus language, Intermediate Sasak language, and Ordinary Sasak language. Leksono (2009) mention that Sasak language is a regional language in the developing category, because it is still used as a means of internal communication of Sasak ethnic groups on the island of Lombok. Included in Max.ud Leksono, Bajo is also one of the developing regional languages, because it is still the mother language (B1) of the Bajo ethnic group in the Bajo ethnic distribution area in Indonesia, including on the island of Lombok.

Beyer, Singarayer, Stock, & Manica (2019) in his study of geographical relations with language distribution found a positive correlation with the distribution of Bantu language groups in Nigeria and Congo in Africa. The geographical limits referred to by Beyer et al. related to the area of distribution of Bantu language families and functions in the realm of communication. Beyer, et al's study is in line with the ecological intentions of the Sasak language and the Bajo language, related to conditions of extinction on the island of Lombok. Alignment is related to the area of distribution and the realm of usage. Another study was conducted by Abreu Fernandes (2019) about efforts to preserve Russian-Swedish languages through language training programs to preserve treasures that are considered as ancestral heritage. The preservation program is carried out through informal learning in a family environment in Russia-Sweden. Other studies that show efforts to maintain language in certain contexts and ecology are carried out by Amezaga (2019) against the Basque culture in Spain. Accommodating the theory of agents and habitus of Bourdieu, the existence of Basque culture in Spain was strengthened through the help of cultural space and literature. In the Spanish context, Amezaga stressed the importance of the intervention of power from agents who controlled the realm and habitus that allowed Basque culture to be maintained through minority languages in Spain.

As Haugen mentioned, language ecology inspires many other studies in terms of the existence of language. beyer, et al.; Fernandes; and Amezaga conducted a study of language and its environment from various angles, and ended in the phenomenon of survival of a variety of languages. The study of the relationships between the evolutionary process, lineage and human language shows a strong relationship between the three of them Cowley & Marko (2018). Through his study, it is shown through metaphorical reality as the cognitive representation of speakers, the form of language (diction and phrases), and the environment in which they are



used. The linguistic metaphors are illustrated through diction and phrases that represent the thoughts of the speaker who are influenced by the environment in which the speaker is born, lives and develops, and communicates with one another. Arina, Asi, & Garner (2019) in a study of the ecological reality of the Dayak Ngaju language in Central Kalimantan found an interesting fact that the preservation of traditional medicinal plants has a strategic role in the preservation of the Dayak Ngaju language. Three interesting things as a relation between language ecology, especially the Dayak Ngaju language and traditional medicinal plants, namely the designation of plant species based on the environment; the terminology for the use of each medicinal plant based on its ecology; and become an instrument of preservation of cultural treasures, including language. Nero & Stevens (2018), referring to Halliday's functional grammar in his study of Jamaican creole writing exercises that are influenced by ecological conditions shows that different ecology, socioeconomics, and school environments show different abilities in writing skills. The Nero and Stevens study is not directly related to the context of the retention of Jamaican creoles. However, writing skills based on their ecology show that ecology has a role in maintaining language variations.

Other studies by Thi, Nguyen, & Hamid (2016) about the language attitudes of minority language speakers in Vietnam. His study shows, a positive attitude towards minority languages and maintaining its function in certain and specific communication domains. This particular and particular area of communication is related to the ecology of the use of these minority languages. The process of maintaining language in a different way is shown in the study Obojska (2018) against the existence of the Polish language outside Poland. The census was carried out on four types of Poles outside Poland: migration, service, temporary residence, and special needs. The use of the Polish language outside of Poland means that the ecology of the Polish language is created outside the Polish native environment. The results show the difference in the process of maintaining Polish between female and male speakers outside Poland. The difference is due to the presence of Polish migrants outside Poland such as in Norway and Austria for various interests. This study does not use the term language retention which tends to be formal and structural, as happened in Myanmar (Shee, 2018; Djonaidi, 2020). Shee discovered the effectiveness of maintaining minority languages in Myanmar through language use policies in specialized institutions. The term survival is more appropriate considering the process of using the language barrel in the realm of language occurs naturally. Other considerations as mentioned Brenzinger (2006) that language retention has always been the political agenda of a country's national language due to several minority languages threatened with extinction. The cases in these two languages do not yet require national language political intervention in terms of their resilience.



2. METHODS

Some previous studies provide an illustration that the persistence of a language variation is strongly influenced by the ecology of language as the natural environment of the language sphere. Study data were collected through participatory observation and in-depth interviews. Observations were made on 100 respondents of Sasak language speakers and 100 Bajo speakers in 7 domains of language usage according to Wardhaguh, Ronald and M. Fuller (2015) and Holmes (2012). The realm of the intended language, namely the realm of family, the realm of adat, the realm of culture (land or sea), the realm of religion, the realm of government, the realm of commerce, and the realm of religious celebration. Participatory observation is carried out through techniques: 1) mapping of the language ecology and the realm of languages of both languages; 2) mapping the language barrel that still survives in the realm of language in the ecology of the second language, and explores the reasons for holding and or shifting the language barrel in the realm of language and the ecology of the second language.

Study data were analyzed through content based analysis grounded theory approach Corbin & Strauss (1990). Through this process, a comparison will be drawn: 1) the consistency between the ecology of the language, the realm of language, and the language barrel by speakers of each language; 2) pattern of survival of both languages based on consistency; and 3) findings of various background causes of changes and shifts in the respective ecology and domains of both languages

3. RESULT AND DISCUSSION

Language Choices in Land Ecology (Sasak Language) and Marine Ecology (Bajo Language)

Observation of language choice in the seven domains of language, namely the realm of family, the realm of culture, the realm of culture (land or sea), the realm of religion, the realm of government, the realm of commerce, and the realm of religious celebrations, as the following data.

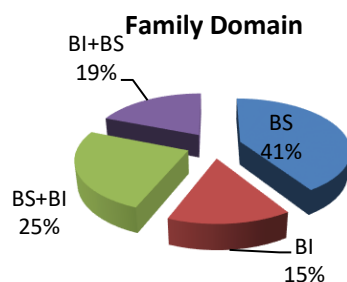


Figure 1a. Family Domain Land Ecology

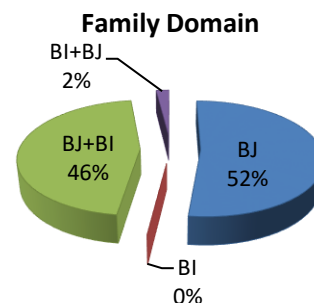


Figure 1b. Family Domain Marine Ecology



Sasak Ethnic Land Ecology

Figure 1a, in the family sphere, 41% of Sasak ethnic groups choose to communicate in Sasak (BS), 15% choose Indonesian (BI), 25% choose mixed languages between BS and BI, 19% BI and BS mixed languages.

Bajo Ethnic Marine Ecology

Figure 1b, in the family sphere, 52% of the Bajo choose Bajo (BBj), 46% of Bajo choose Bajo BBj, and 2% choose BBj and BI mixed languages.

The phenomenon of language choice between ethnic groups in different ecologies (land and sea) in Figure 1 (1a and 1b) shows the difference in the dominance of language choices. The Sasak ethnics with terrestrial ecology chose 41% of Sasak languages, while the Bajo ethnic with marine ecology chose 52% of the Bajo languages. This phenomenon shows that the Bajo ethnic group prefer the local language in the family domain. Important information related to this phenomenon is that the dominant Bajo ethnic chose BBj because all agendas in the family are still bound by marine ecology. Family communication related to basic work and economic resources is always communicated with BBj, while languages other than BBj are for things outside of their main work and economic resources. Unlike the case with the Sasak ethnic, especially in urban areas, their communication has mixed with BI with their families.

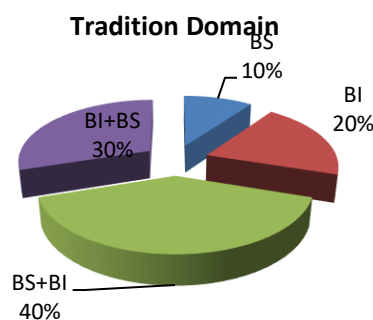


Figure 2a. Tradition Domain Land Ecology

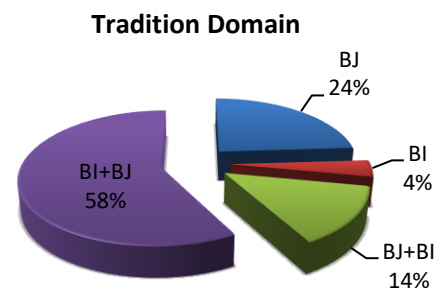


Figure 2b. Tradition Domain Marine Ecology

Sasak Ethnic Land Ecology

Figure 2a, in the realm of adat, 40% of Sasak ethnic groups choose to communicate in Indonesian mixed with Sasak languages (BI and BS), 30% prefer Sasak languages mixed with Indonesian (BS and BI), 20% choose Indonesian, and 10% choose languages Sasak.

Bajo Ethnic Marine Ecology

Figure 2b, in the customary domain, 58% of the Bajo choose Bajo and mix with Sasak, 14% choose Bajo BBj with Indonesian (BBj and BI), 4% choose Indonesian (BI), and 24% choose Bajo (BBj).

Interesting things in this realm, Figure 2 (2a and 2b), the choice of Sasak language mixed with Indonesian by the Sasak ethnicity is still smaller than the choice of Bajo language mixed with Sasak by Bajo ethnicity. Two important meanings are understood that the Bajo ethnic obedience in the Bajo language is still higher than the Sasak ethnic obedience in the Sasak language. This condition is very possible considering the indigenous realm between more exclusive marine ecology, and exclusive acculturation in the Bajo ethnic group. Unlike the case with land ecology is more inclusive because acculturation has varied with other ethnicities, which allows the choice of languages other than the Sasak language.

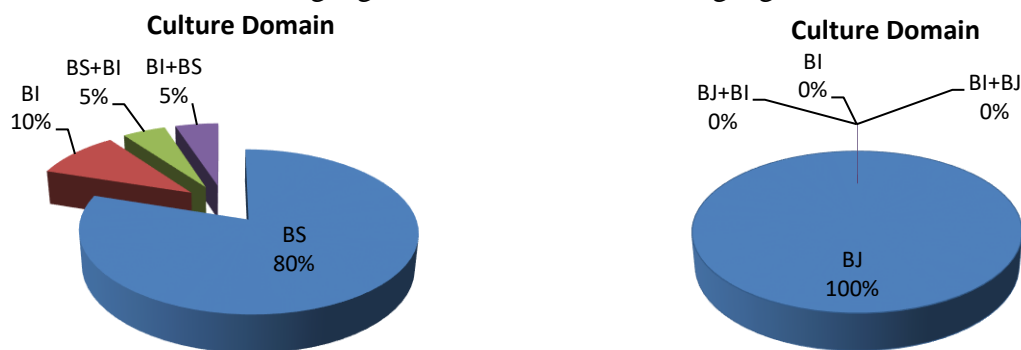


Figure 3a. Culture Domain Land Ecology

Figure 3b. Culture Domain Marine Ecology

Sasak Ethnic Land Ecology

Figure 3a, in the realm of government, 60% of Sasak ethnic groups choose to communicate in Indonesian (BI), 15% choose Sasak with Indonesian language (BS and BI), 15% choose Indonesian mixed with Sasak languages (BI and BS), and 20 % chose Sasak (BS) language.

Bajo Ethnic Marine Ecology

Figure 3b, in the realm of government, 60% of the Bajo ethnic group choose the Bajo language with Indonesian (BBj and BI) and, 40% of the Bajo ethnic group choose Bajo with the Sasak language (BBj and BS).

Figures 3 (3a and 3b) still show the dominance of the Bajo language in the realm of government. Although Bajo is mixed with other languages, it still shows dominance. Unlike the case with the Sasak ethnicity, in the realm of government it is still dominant in choosing Indonesian. This condition is possible because some ethnic Sasaks who work in the government sector do not work in other sectors. Unlike the case with the Bajo ethnic group who work in the government sector, such as in the village office, school teachers and Madrasah, still work in sectors related to marine ecology, such as fishermen, fish traders, sea transportation service entrepreneurs, and other sea work. This condition causes them to be bound by Bajo in communication in this domain.

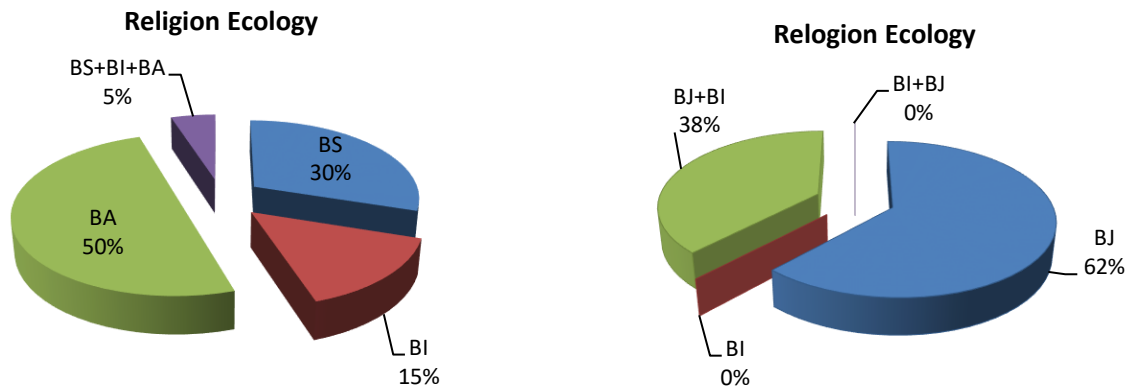


Figure 4a. Religion Domain Land Ecology

Figure 4b. Religion Domain Land Ecology

Sasak Ethnic Land Ecology

Figure 4a, in the realm of religion, 30% of Sasak ethnic groups choose to communicate in Sasak language (BS), 15% choose Indonesian (BI), 50% choose Arabic, and 5% choose mixed languages between BS, BA, and BI.

Bajo Ethnic Marine Ecology

Figure 4b, in the realm of religion, 62% of the Bajo choose Bajo (BBj), 38% of Bajo choose Bajo BBj with BI.

The uniqueness is seen in the indigenous realm for Sasak and Bajo ethnic in different ecology. The Sasak ethnicity places BA as the main language in religious ritual activities outside the prayer service. Pray after the obligatory prayers and sunnah prayers, Tahlilan, and grave pilgrimage, and other dominant prayers choose BA. Therefore it is important the presence of prayer leaders who are able to speak Arabic. Indeed there is no requirement that prayer must be in Arabic, but beliefs and traditions teach that prayer will be better if guided in Arabic. The Sasak people choose the Sasak language when praying alone, outside praying in congregation. Pray after the obligatory prayers and sunnah prayers delivered in Sasak. Others pray in mixed languages (BS, BI, and BA), but translate prayers in Arabic. Likewise prayer in Indonesian, previously preceded by prayer in Arabic. Unlike the case with the Bajo ethnic group, praying is still dominant in the Bajo language. Praying is meant outside the reading of the obligatory prayers and Sahalat Sunnah. Their reasoning is that their prayers are more dominant in relation to their activities at sea, making it difficult to be combined with other languages besides Bajo. Although praying must be mixed between Bajo and Indonesian, it cannot translate Bajo in Indonesian prayer. Prayers in Indonesian are usually at official events attended by ethnic Bajo outside groups.

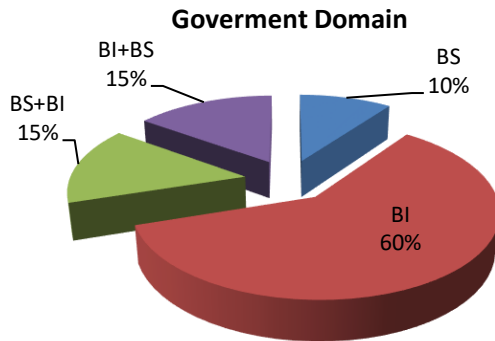


Figure 5a. Government Domain Land Ecology

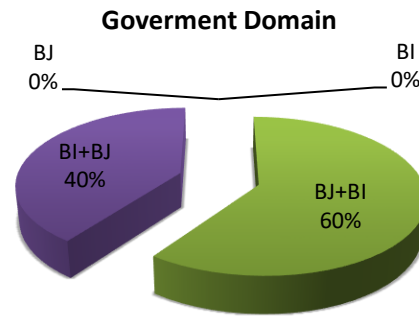


Figure 5b. Government Domain Marine Ecology

Sasak Ethnic Land Ecology

Figure 5a, in the realm of government, 10% of Sasak ethnic groups choose to communicate in Sasak (BS), 60% choose Indonesian (BI), 15% choose mixed languages between BS and BI, 15% BI and BS mixed languages.

Bajo Ethnic Marine Ecology

Figure 5b, in the realm of government, 60% of the Bajo ethnic group choose the Bajo language mixed with Indonesian, 40% of the Bajo ethnic group choose the Bajo language to choose a mixed language of BBj and BI.

Another uniqueness occurs in the realm of government, which proves the existence of a very strategic ecology in terms of language choice. the dominant Sasak ethnic group chose Indonesian in the realm of government. Some respondents acknowledged that there was difficulty communicating in Sasak in the domain of government. There is an unwritten agreement that communication with Sasak in official government forums at various levels should use the Sasak Alus language. At the same time, not all speakers and those who have the right to speak at the four groups referred to have the ability to speak Sasak Alus. Finally, the safest choice is to communicate in Indonesian. Few of those who chose the Sasak language in the realm of government were intended to provide additional explanations of a number of important Indonesian words or phrases explained, or the speaker had the Sasak Alus language proficiency according to the unofficial agreement of the use of Sasak language in an official forum. Unlike the case with the presence of the Bajo language in the Bajo ethnicity in the realm of government, which still seems dominant even though it is mixed with Indonesian. Not explained by respondents the reason that the use is mixed in a balanced amount between BI and BJ because of language level issues. the condition is the need for a dominant communication substance relating to the economic life of marine resources. When communicating about things related to the sea,

they find it easier to call it directly, even though it is mixed with Indonesian. Another reason is that all words related to the sea do not have direct equivalents in the Indonesian language, instead they are adjusted directly to the Bajo language.

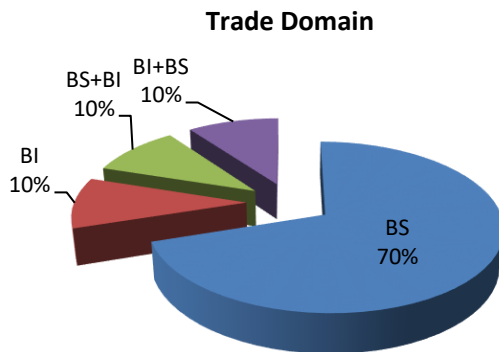


Figure 6a. Trade Domain Land Ecology

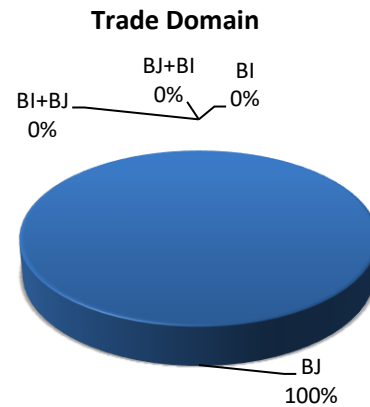


Figure 6b. Trade Domain Marine Ecology

Sasak Ethnic Land Ecology

Figure 6a, in the realm of commerce, 70% of Sasak ethnic groups choose to communicate in Sasak (BS), 10% choose Indonesian (BI), 10% choose mixed languages between BS and BI, 10% BI and BS mixed languages.

Bajo Ethnic Marine Ecology

Figure 6b, in the realm of commerce, 100% of the Bajo ethnic group chose the Bajo language (BBj), and none of the respondents claimed to choose a language other than the Bajo language.

The phenomenon of language choice in the commercial domain is no less interesting than the choice of language in other domains. All respondents who claimed to choose the Sasak language in commerce had economic motives. The same thing happened to the Bajo ethnic who 100% chose the Bajo language in the realm of commerce, also driven by economic motives. There is an impression that these two ethnicities feel closer emotionally, both as traders and buyers when communicating in local languages. There are similarities in the strength of language convergence between the Sasak language and the Bajo language in terms of commerce, whoever they are in the position of sword or buyer will be compelled to use Sasak in land ecology and Bajo in marine ecology. Another uniqueness if they choose Indonesian, the impression will emerge that they are present as another group who will be emotionally distant as traders with buyers or vice versa. With the choice of languages other than regional languages (Sasak or Bajo), it is possible that prices will increase. Usually this condition is avoided, so that there is a tendency for convergence in language selection.

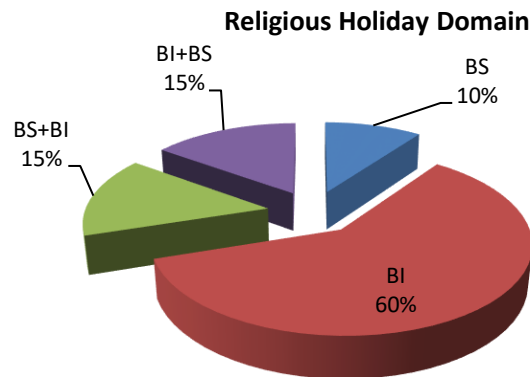


Figure 7a. Religious Holiday Domain Land Ecology

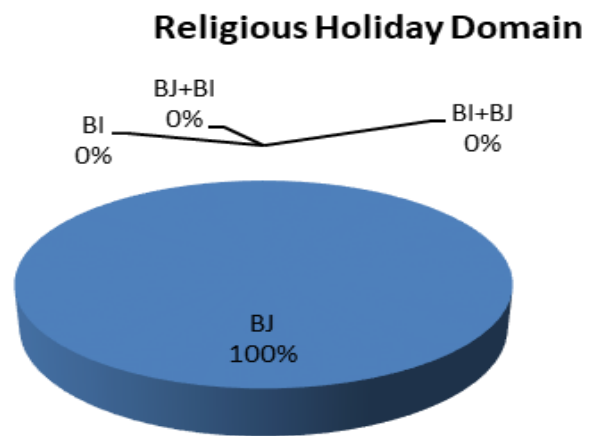


Figure 7b. Religious Holiday Domain Marine Ecology

Sasak Ethnic Land Ecology

Figure 7a, in the realm of religious celebrations (Eid al-Fitr, Eid al-Adha, Prophet's birthday, isra'mi'raj, welcoming Islamic year, etc.), 60% of Sasak ethnic groups choose to communicate in Indonesian, 10% choose Sasak, and 15 % chose a mixed language between Sasak and Indonesian.

Bajo Ethnic Marine Ecology

Figure 7b, in the realm of religious celebrations, 100% of the Bajo ethnic group choose the Bajo language (BBj), and there is no other language choice. the religious celebration in question is almost the same as the religious celebration in the Sasak ethnic Islamic tradition.

he reasons of Sasak ethnic respondents in the realm of religious celebrations in terrestrial ecology are almost the same as the reasons for choosing the language of the government realm. There is difficulty in translating some Sasak words into Indonesian. Another difficulty is that not all can speak Sasak Alus as the agreement is not written between them. Another option outside the dominance of the Sasak language in this realm and ecology is the need to explain some of the words or phrases in the Sasak language into Indonesian or vice versa, which may allow it to be mixed between Sasak and Indonesian languages, or vice versa. The difference is the case with the Bajo ethnic group, which is dominant in choosing the Bajo language in the realm of religious celebrations which is 100% choosing the Bajo language because it is easier to express it in Bajo.

Resilience Patterns of Sasak Language and Bajo Language

Previous statement by Leksono that Bajo language and Sasak language are two of the many ethnic languages in Indonesia as a category of developing language, so that it cannot be said to survive extinction. The dynamics of resilience both become unique because of the existence of each ecology. In comparison, both have different patterns of survival. The Sasak



language experiences weak endurance in all domains. Some Sasak words and phrases are no longer preserved by their speakers for several reasons. Sasak ethnic middle class who inhabit urban areas, most of the time communicating using Indonesian. Words like 'come' / 'come' and 'madness' / 'invitation', are no longer used on several occasions to communicate. For example in the context of 'yak yak dateng lek pesilaan Tuaq Amin' / 'I will be present at the invitation of Mr. Amin'. Most speakers of the Sasak language will say, 'yak yak is present at the invitation of Tuaq Amin'. There are still many other examples that show the Sasak language is no longer functioning in the domains as mentioned earlier. Based on the choice of language in each domain (1a-7a) in the case of speakers of Sasak languages, most of them show a reduction in the portion of Sasak language use. This condition is made possible by the socioeconomic and cultural context of the Sasak people with terrestrial ecology, which enables them to communicate without having to be consistent with the choice of Sasak language. Some words for the designation of an object in the Sasak language have an equivalent in Indonesian, so that the tendency to choose Indonesian.

Unlike the case with the Bajo ethnicity with the Bajo language looks consistent with the choice of Bajo languages in all domains. Even though some of them are not dominant, their presence is always side by side with Indonesian and Sasak languages, for reasons as in each domain. This condition is possible, as they acknowledge that marine ecology is truly the main driver of Bajo language retention in all spheres of communication. Bajo language survival in the realm of communication is a natural condition without being driven by the goal of language retention in the politics of language planning. At the same time, the reduced use of Sasak in some domains of communication is also an unconscious event. Unwittingly, speakers of Sasak languages have reduced the choice of Sasak languages in several domains of communication. In a comparative perspective, the development of communication and information technology also affects the conditions of use of these two ethnic languages. It's just that there is a very striking difference in the phenomenon of both. Telecommunications networks in these two ethnic groups are both developing rapidly. The difference is, not all types of words and or phrases in the Bajo language can be immediately transferred to Indonesian. Unlike the case with the Sasak language. Instead of media communication reasons, a selection of Sasak words and or phrases are easily paired in Indonesian. Unconsciously and slowly but surely Indonesian words and or phrases become a fixed choice in several domains of communication, which should use the Sasak language.

4. CONCLUSIONS

Based on the theory, literature review, data and analysis of this study, it was concluded that the Sasak language and Bajo language are developing languages with their respective survival patterns, which are influenced by different ecologies. Slightly weak endurance in terrestrial ecology, with the possibility of matching the choice of language in several domains allows the choice of Sasak words and or phrases in the realm of communication. The case is different in the Bajo language, with consistency in marine ecology and the difficulty of locating the Bajo language in other languages, including Indonesian, which requires the choice of Bajo in all



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domains of communication. Although some spheres of language use indicate mixing, the phenomenon of mixing is still dominated by the Bajo language.

5. ACKNOWLEDGEMENT

Thanks to those who contributed to the implementation of this research.

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