Symptoms of Diglossia Leakage in Multilingual Society in Pangandaran Regency Tourism Area
A Sociolinguistics Study

Devita Herlina*, Iqssyzia Syahfitri, Salza Gusti Muhaimi,

Diah Wulandari, Mahmud Fasya

Indonesian Language and Literature Education Study Program, Faculty of Language and Literature, Universitas Pendidikan Indonesia, Bandung, Indonesia
Corresponding author. Email: devitaherlina@upi.edu

ABSTRACT

There are symptoms of diglossia leakage in the multilingual community in the tourist area of Pangandaran Regency. The symptom is recorded in speech in the family domain. This study used a sociolinguistic theoretical approach involving one hundred respondents from the Pangandaran Regency community. This study used data on respondents' attitudes towards language selection and use based on occupational social strata, namely civil and non-civil servants. Using qualitative research methods, namely ethnographic qualitative methods, the study shows that Indonesian as a high variety in speech in the community is identified as a low variety. Most of the people in Pangandaran Regency argue that using Indonesian as a high variety in the family room has become the focus. This situation is supported by a group of adults who choose Indonesian as the primary means of communication in the family room. This is done to balance the speech of a group of younger people who use Indonesian. This phenomenon can have a great potential to override the existence of local languages as a low variety that should be used in a familiar space. These findings indicate a need for socialization related to the function of language use in a multilingual society, especially in tourist areas.

Keywords: Diglossia, multilingualism, society, sociolinguistics.

1. INTRODUCTION

In essence, language has a close relationship with people's lives. These two things are inseparable from one another. As a communication tool, language plays a very important role in regulating the speech patterns of social communities. Therefore, many phenomena in Indonesian society show that Indonesians are multilingual. This is because Indonesia is a country rich in ethnic groups and languages, so the choice of language greatly impacts the smoothness of communication. In line with Sari's (2019) view, the reality found in everyday life is that several things, including differences in regions of residence, social circumstances, situations and conditions, and different levels of formality can influence the use of language. Some of these things cause the diversity of speech language codes or language varieties or with other designations, namely linguistic phenomena.

The linguistic situation described above can have consequences for speakers regarding the use of language variations according to their functions. Such a concept is known as *diglossia* or *diglossic* phenomenon. Literally, diglossia is a sociolinguistic phenomenon in which two or more language varieties, an informal variety and a formal variety, are used in a speech community (Sanaddin & Ali, 2020).

This diglossia phenomenon can generally occur when two language variations are used according to their respective situations and functions. According to Indonesian Big Dictionary, diglossia is a linguistic situation in which languages are used functionally in the communication process in the community, for example, language variety A is used in the formal realm in the office and language variety B is used in the informal realm at home (Taher, 2022).

These conditions will indirectly lead the speaker to make choices, namely what language will be used in establishing communication (Sari, 2019).

In Indonesia, the language code that is the forerunner in the occurrence of communication is centered on the national language and local language. Jokowali, Wicaksono, and Rosadi (2013) explains that in a more closely related realm, the national language and local language are more closely related. explained that local languages will be a bridge to communicate in certain conditions in the realm of closer emotional closeness. In other conditions, Indonesian with its status as a national language is used in more formal situations and as a communication tool aimed at every inter-ethnic, inter-regional, and intercultural society.

Looking at the repertoire of Indonesian society, this study considers a possibility that any region in Indonesia can experience the phenomenon of diglossia, one of which is in the Pangandaran Regency area, West Java. Pangandaran is one of the border areas and is an attraction for people from outside the region to make a living. This is one of the factors of the ethnic diversity of the population in Pangandaran Regency. In addition, Pangandaran is famous for its tourism, so not a few people from all corners of the earth come to travel. Therefore, in terms of language use, the language used is certainly diverse, including Sundanese, Javanese, and Indonesian.

Alluding to the previous discussion related to the phenomenon of diglossia, this study addresses another closely related phenomenon. In Pangandaran Regency, researchers found a phenomenon where the use of the local community's language is not in accordance with their respective functions and positions. This is shown by the use of Indonesian language used in the context of speech in a familiar space. This phenomenon is known as the leakage of diglossia, where variations or varieties of language are mixed into several functions (Nugraha, 2020). The phenomenon of diglossia leakage in Pangandaran Regency is a trigger for researchers to explore the symptoms that appear in this phenomenon.

2. METHOD

This research used a sociolinguistic theory approach to study language based on its characteristics, functions, and speakers who continuously interact, change, and change each other in a speech community (Fishman in Chaer & Agustina, 2010). In line with Hymes (in Bell, 2016), sociolinguistics deals with social phenomena that have a language component and asserts that the nature of language is social, and society is linguistic. This study employed a sociolinguistic theory approach to describe the relationship between the Pangandaran Regency community's attitude towards language as a symptom of leakage diglossia in a multilingual society in the Pangandaran Regency tourist area.

This research relied on an ethnographic qualitative research method to find out how social life takes place in certain places and environments (Hitchings & Latham, 2020) which takes place in a natural situation (Capellaro, 2017). Based on this method, researchers conducted a series of activities, namely observation, interviewing, recording, documenting, analyzing data, interpreting, visualizing, and quoting based on specific temporality and spatiality (Ploder & Hamann, 2021). Qualitative ethnography reflects what a 'cultural lens' is for researchers who seek to understand a group's culture and how they behave on that culture (Oswald & Dainty, 2020). Therefore, the ethnographic qualitative research method is particularly useful for analyzing social issues related to language and the attitudes of the people of Pangandaran Regency towards language. This is because this research relates to people's daily lives and how they behave, individually or in groups, in understanding and accounting for the situation (Draper, 2015).

The research data were obtained through open-ended interviews involving 100 respondents based on social strata in the form of employment, namely 43 civil servants and 57 non-civil servants. The researchers developed questions in stages by referring to the modified instrument of the "Basa Urang" (our own language) Interview Package (Cohn et al., 2013) related to attitudes towards language consisting of 12 statements, as well as respecting long interview pauses (Vuori, 2017). The researchers have the flexibility to ask specific questions related to detailed information that the interviewees have not provided (Powell, Hughes-Scholes, Smith, & Sharman, 2014). In addition, open-ended interviews also encourage interviewees to take an active role during the interview process, thereby reducing the negative impact of interviewer bias (Eastwood & Patton in Powell et al., 2014). Table 1 is an instrument for attitudes towards language.

The collected data were then analyzed using ethnographic thematic analysis techniques (Hanurawan in Wijaya, 2018). Data analysis was carried out in three stages, namely (1) researchers made a list of categories of attitudes towards language based on occupation, namely civil servants and non-civil servants in the form of tables and diagrams; (2) researchers labelled respondents' answers based on five levels of attitude, namely strongly agree (SA),

agree (A), Neutral (N), slightly disagree (SD), moderately disagree (MD) in tables and diagrams; and (3) researchers made conclusions on the results of the study based on tables and diagrams of respondents' attitudes towards language.

Table 1. Attitudes towards language

Statement	SA	A	N	SD	MD
Mastering your parents' language is important.					
Mastering Sundanese or Javanese is important.					
Your children need to master your first language, such as Sundanese or Javanese.					
Speaking in Sundanese or Javanese in front of people who do not understand the language is rude.					
If one does not speak Sundanese or Javanese fluently, it is better not to use it.					
Speaking in Sundanese or Javanese is old-fashioned.					
If one wants to be part of the Sundanese or Javanese tribe, one needs to master the Sundanese or Javanese language.					
Mastering the official Indonesian language is important for you.					
If you want to succeed in the workplace, you need to master the official Indonesian language.					
If you want to continue your education at school, you need to master the official Indonesian language.					
If you can't speak Sundanese or Javanese, don't use those languages.					
Mastering more than one language is important.					

3. FINDINGS AND DISCUSSIONS

3.1. Complexity of Language Use

Nowadays, the complexity in the socio-cultural life of people in Indonesia has begun to invade the complexity of language use, including the bilingualism and or multilingualism of the community, the limits in the choice of language codes, as well as the attitude or views of the community towards their mother tongue (first language) and Indonesian. Therefore, Indonesian people in general are bilingual, using Indonesian and their local languages, and many are even multilingual because they also master other regional languages, or foreign languages (Chaer, 2014). Regarding the choice of language code in an utterance, there are several factors behind its use, which are dominated by social constraints, cultural constraints, and psychological constraints (Suharyo, 2021).

There is no doubt that bilingual and multilingual communities exist in Indonesia, one of which is the community in Pangandaran Regency. Pangandaran people are bilingual, even multilingual. In one condition, researchers found the phenomenon of using more than two languages, namely Indonesian, Sundanese, and Javanese. The two regional languages have their own uniqueness, where both can coexist harmoniously. This is shown by the people of Pangandaran who have the ability to speak two languages alternately, even though with different mastery of language speech.

In fact, people in Pangandaran are often faced with situations and conditions where there is pressure to choose the language used by adjusting the conditions, either with people who are older in age, or with strangers. This is also related to the cultural constraints that have long been rooted in Indonesia. Thus, the attention placed on language manners is certainly a major highlight. This can make Indonesian as an alternative way to avoid *having* to use local language (Sumarsono in Chaer & Agustina, 2010). On the other hand, there are also psychological constraints that highlight how to keep the interlocutor in a comfortable situation and condition and not feel offended in an utterance.

3.2. Attitude towards Language

Looking at the previous explanation, this study possesses another aspect that is inseparable, namely, "in what kind of realm a person uses a language in speech". The demand for conformity in the selection and use of a language in certain domains is true. If there is a mismatch between the realm of use and language selection, then that is the phenomenon of diglossia leakage, where a language is used not in its proper function and position. As mentioned in the explanation above regarding attitudes towards language selection and use, the researcher has collected data along with some utterances that underlie the respondents' choice of attitudes. Below are some of the statements that became the researcher's benchmark regarding the attitudes towards language of the respondents.

Of the attached statements, the researchers only used three statements to be presented in the explanation related to the respondents' attitudes towards language. The researchers believe that the three statements are closely related to the symptoms of diglossia leakage. This is reflected in the respondents' answers in the form of speech to the statements submitted by the researcher (see Table 2 & Table 3).

Table 2. Research data on respondents' attitudes towards language (civil servant)

Statement	SA	A	N	SD	MD
Mastering your parents' language is important.	30	12	0	0	0
Mastering Sundanese or Javanese is important.	28	13	0	0	1
Your children need to master your first language, such as Sundanese or Javanese.	22	19	1	0	0
Speaking in Sundanese or Javanese in front of people who do not understand the language is rude.	15	8	5	7	7
If one does not speak Sundanese or Javanese fluently, it is better not to use it.	5	19	5	1	12
Speaking in Sundanese or Javanese is old-fashioned.	0	1	0	3	38
If one wants to be part of the Sundanese or Javanese tribe, one needs to master the Sundanese or Javanese language.	6	23	3	6	4
Mastering the official Indonesian language is important for you.	28	14	0	0	0
If you want to succeed in the workplace, you need to master the official Indonesian language.	24	16	0	0	0
If you want to continue your education at school, you need to master the official Indonesian language.	27	14	0	1	0
If you can't speak Sundanese or Javanese, don't use those languages.	0	6	3	7	26
Mastering more than one language is important.	28	14	0	0	0

Table 3. Research data on respondents' attitudes towards language (non-civil servant)

Statement	SA	A	N	SD	MD
Mastering your parents' language is important.	21	37	0	0	0
Mastering Sundanese or Javanese is important.	21	34	2	0	1
Your children need to master your first language, such as Sundanese or Javanese.	25	30	0	0	3
Speaking in Sundanese or Javanese in front of people who do not understand the language is rude.	8	33	1	6	10
If one does not speak Sundanese or Javanese fluently, it is better not to use it.	39	6	2	7	4
Speaking in Sundanese or Javanese is old-fashioned.	0	4	1	1	52
If one wants to be part of the Sundanese or Javanese tribe, one needs to master the Sundanese or Javanese language.	8	33	6	5	6
Mastering the official Indonesian language is important for you.	29	28	1	0	0
If you want to succeed in the workplace, you need to master the official Indonesian language.	29	27	2	0	0
If you want to continue your education at school, you need to master the official Indonesian language.	27	29	1	0	1
If you can't speak Sundanese or Javanese, don't use those languages.	2	14	0	19	23
Mastering more than one language is important.	28	28	2	0	0

3.2.1. Pangandaran Regency People's Perceptions of the Statement that Your Children Need to Master Your First Language, such as Sundanese or Javanese

Based on the results of the study, 96 out of 100 respondents (41 civil servants and 55 non-civil servants) agreed with the statement that it is important for offsprings in a family to master the first language of both parents. It is a language preservation initiative by considering family language planning strategies to strengthen family language transmission (Bernini, 2014).

However, behind the positive attitude of the respondents, there is something that denies this attitude. When the researcher asked the respondents whether their mother tongue was used in intimate settings, the majority answered no or rarely. On average, the reasons behind their answers were almost the same, namely being carried away by formal conditions or having made Indonesian the focus in a communication utterance.

This is in line with Ivankina and Anikina (2015) stating that in the dynamics of sociality, language begins to shift the boundaries of consciousness. Indonesian as a high variety used in formal spaces is also used in informal spaces.

Fishman (2013) stated that it is possible that there are language variants that sometimes replace each other when there are speakers of different languages making contact with other speakers. Changes in language use are related to language shift and maintenance. Figure 1 and Figure 2 is an overview of the Pangandaran Regency community regarding the importance of offspring in mastering the mother tongue.
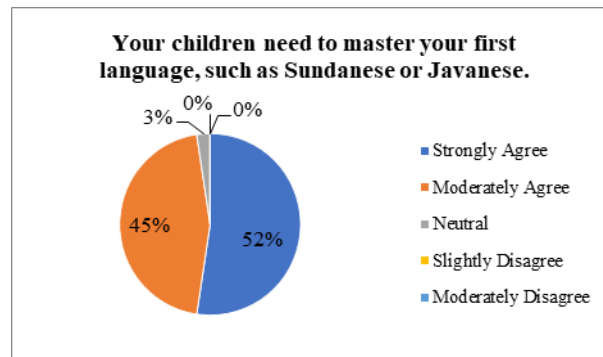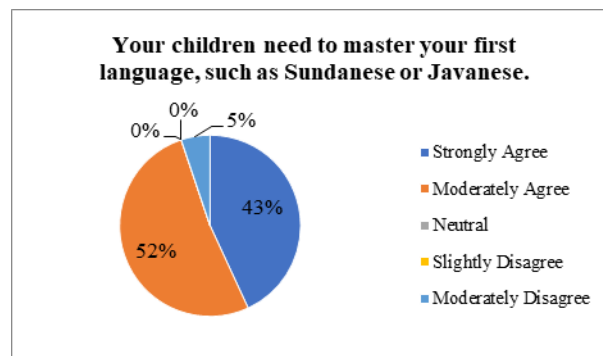

Figure 1 The importance of offspring mastering their mother tongue (civil servant).

Figure 2 The importance of offspring mastering their mother tongue (non-civil servant).

3.2.2. Pangandaran Regency People's Perception of the Statement that Speaking in Sundanese or Javanese is Old-fashioned

During the interview session, the researcher also conveyed one of the other statements, namely a statement relating to how the value of Sundanese or Javanese language in the view of the respondents. Based on the data in Figure 3 and Figure 4, 90 out of 100 respondents (38 civil servants and 52 non-civil servants) said that Sundanese or Javanese are not of ancient value. One respondent said, "Disagree, yes because Sundanese or Javanese is the identity of a tribe and must be preserved, must feel proud". This assumption is in line with Whitney-Squire's (2016) view that language is central to cultural identity, both individual and group, so the loss of indigenous languages will threaten cultural heritage.
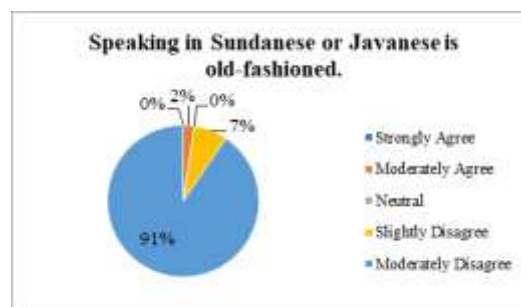
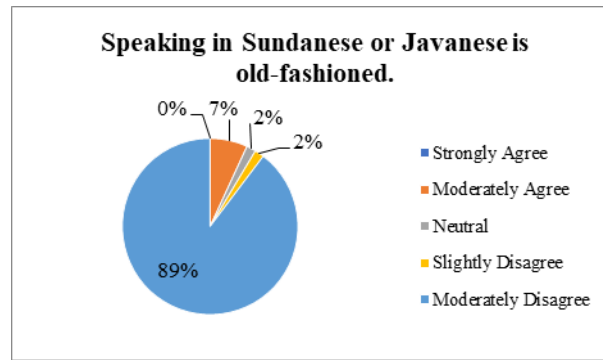

Figure 3 Regional language value (civil servant).

Figure 4 Regional language values (non-civil servant).

However, on the other hand, when the researcher asked about this attitude, there was an answer that was again not linear with his attitude. One of these respondents does not use it in a space of intimacy, because the language code used in formal speech, namely Indonesian, has dominated these conditions. This can threaten the existence of local languages, languages that are already endangered will become extinct along with changes in cultural situations (Adhikari, 2022) because many speakers choose more useful languages. Fishman (in Valdés, 2016) stated that the reduced existence of local languages as minority languages can occur due to the limitations of schools in transmitting mother tongue as a heritage language.

3.2.3. Pangandaran Regency People's Perception of The Statement that Mastering More Than One Language is Important

In addition, when researchers asked about the importance of mastering more than one language for respondents, 98 respondents (42 civil servants and 56 non-civil servants) agreed with the statement (see Figure 5 & Figure 6). Mastery of rarely studied languages will encourage speakers' knowledge of how languages are learned to develop (Seifart, Evans, Hammarström, & Levinson, 2018). In addition, foreign languages have an important role for speakers in working with foreign colleagues, so that communication will go well (Diasamidze, 2014).
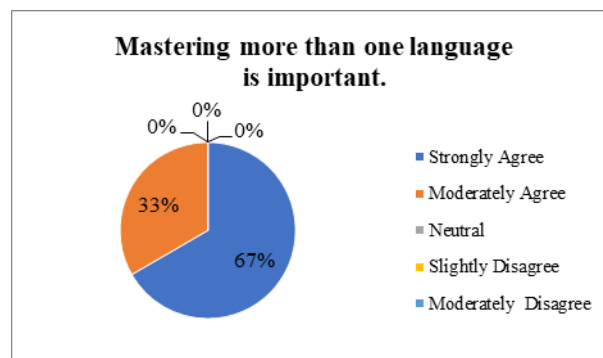

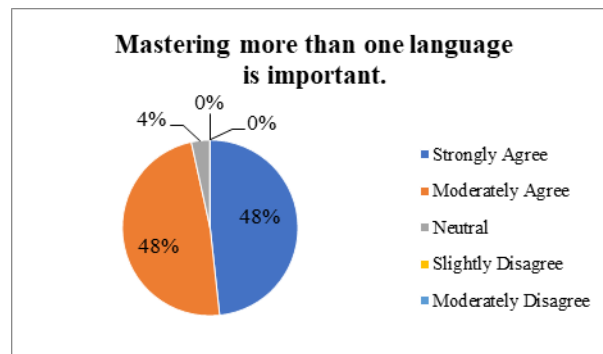**Figure 5** The importance of mastering more than one language (civil servant).

Figure 6 The importance of mastering more than one language (non-civil servant).

However, it has the potentials to defeat the mother tongue, because there is a more dominant language, so the mother tongue is in an embattled situation (Hale, 2015).

On the other hand, the respondents who are in the non-civil servant social strata actually put this aside. They understand that mastering more than one language is important, but in the end, most consider that it is all according to their own needs, and the position will be equal only to those who feel the need to master the language variety.

Based on the discussion above, the researcher found a mismatch between the attitudes and arguments presented by the respondents. As a society that coexists with various languages, there is a possibility of language variation that contributes to the linguistic communication system and plays a major role in making language choices (Emike, Sanni, Agu, & Olusanya, 2021). Therefore, there are three characteristics of language attitude according to Garvin and Mathiot (1968), namely (1) language loyalty, (2) language pride, and (3) awareness of language norms. In line with this theory, speakers should be careful in positioning the use of the language they use. This will relate to how a speaker's attitude towards language, both in terms of maintaining, boasting, and accuracy in using language according to their respective functions and positions.

The loss of a language can have an impact on the loss of culture and identity of its speakers (Muchena & Jakaza, 2022). In line with Suharyo's explanation (2021), where sociolinguistics looks at the phenomenon of language as a social fact and positions it in the symbol system (code) and social behavior system. Based on social facts, language use is not only viewed from the structure and system of language alone, but also "must" be positioned in the structure and social system that surrounds its existence. There are thousands of languages around the world, some of which are threatened with extinction due to language shifts and competition (Diaz & Switkes, 2021). Therefore, the preservation of local languages is very important to do because the loss of a language will have an impact on the loss of culture inherent in it.

4. CONCLUSION

Based on the data analysis, it can be concluded that in the social life of multilingual communities in Pangandaran Regency, there is the use of two or more language varieties in the communication process. Nevertheless, based on the respondents' data on language attitudes, there is still loyalty and pride in the local language (Sundanese or Javanese). This is reflected in the respondent's statement that the local language is not ancient and there is a need for inheritance to the next generation. This is to anticipate the shift of regional languages due to the existence of a more dominant Indonesian language. However, this statement was not accompanied by concrete actions in communicating in the intimacy room.

Today, researchers who are also the audience are also presented with the fact that there is already a spread of indications where local languages are displaced by Indonesian. Thus, it is necessary to socialize the use of language in accordance with the function and position of each language as a form of stabilizing the concept of diglossia in the scope of multilingualism and the preservation of regional languages, especially in Pangandaran Regency. Some of them are (1) maintaining the stability of the concept of diglossia in an orderly manner, such as using the displaced language as a speech code in the family sphere, (2) revitalizing the use of displaced languages in various regional customs and cultural affairs, and (3) intensifying the process of teaching displaced languages in classrooms in schools. With these efforts, the researchers hope that the symptoms of diglossia leakage that appear in society can be controlled so as to prevent the possibility of regional languages being abandoned by their speakers by switching to Indonesian.

REFERENCES

Adhikari, R. (2022). Language Preservation Practices in Nepal. *Nepal Journal of Multidisciplinary Research*, *5*(4), 106-115. https://doi.org/10.3126 /njmr.v5i4.49855

Bell, A. (2016). Succeeding waves: Seeking sociolinguistic theory for the twenty-first century. In N. Coupland (Ed.), *Sociolinguistics: Theoretical Debates*, 391-416. Cambridge: Cambridge University Press. https://doi.org/10.1017/CBO9781107449787.019

Bernini, A. (2014). Preserving Languages Beyond the Political Dimension: Some Proposals for A Dialect Planning. *Sustainable Multilingualism, 4*, 14-24. https://doi.org/10.7220/2335-2027.4.38

Capellaro, G. (2017). Ethnography in Public Management Research: A Systematic Review and Future Directions. *International Public Management Journal, 20*(1), 14 - 48. https://doi.org/10.1080/10967494.2016.1143423

Chaer, A. & Agustina, L. (2010). *Sociolinguistics An Initial Introduction*. Jakarta: Rineka Cipta.

Chaer, A. (2014). *General Linguistics*. Jakarta: Rineka Cipta.

Cohn, A. C., Bowden, J., McKinnon, T., Ravindranath, M., Simanjuntak, R., Taylor, B., & Yanti, Y. (2013). Kuesioner Penggunaan Bahasa Sehari-hari [Everyday Language Use Questionnaire]

Diasamidze, G. (2014). Teaching Foreign Languages under the Conditions of Globalization. *Journal in Humanities*, *3*(1), 35-37. Accessed from https://www.semanticscholar.org/paper/Teaching-Foreign-Languages-under-the-Conditions-of-Diasamidze/63d39dbb9d66e1075c74a0e7ba2ec8a397bfff6d

Díaz, M., & Switkes, J. (2021). Speaking out: A mathematical model of language preservation. *Heliyon*, *7*(5). https://doi.org/10.1016/ j.heliyon.2021.e06975

Draper, J. (2015). Ethnography: Principles, Practice and Potential. *Nursing standard (Royal College of Nursing (Great Britain): 1987), 29*(36)*, 36-41. https://doi.org/10.7748/ns.29.36.36.e8937

Emike, A. J., Sanni, A., Agu, M. N., & Olusanya, A. M. (2021). Introducing Sociolinguistics. *Bulletin of Advanced English Studies (BAES)*, *6*(2). 36-44. https://doi.org/10.31559/baes2021.6.2.2

Fishman, J. A. (2013). Language maintenance and language shift as a field of inquiry: A definition of the field and suggestions for its further development. *Linguistics, 51*, 9-10. https://doi.org/10.1515/LING-2013-0038

Garvin, P. L. & Mathiot, M. (1972). Urbanisation of Guarani Language and Culture. In Fishman (ed.) *Reading in the Sociology of Language*. Paris: Mouton.

Hale, K. (1992). Endangered languages: On endangered languages and the safeguarding of diversity. *language*, *68*(1), 1-42. https://doi.org/ 10.1353/LAN.1992.0052

Hitchings, R., & Latham, A. (2020). Qualitative methods II: On the presentation of 'geographical ethnography'. *Advances in Human Geography*, *44*(5), 972-980. https://doi.org/10.1177/03091325 19879986

Ivankina, L. & Anikina, E. (2015). Language Preservation as a Means of Society Evolution. *Procedia - Social and Behavioral Sciences, 206*, 354-358. https://doi.org/10.1016/J.SBSPRO.2015.10.064

Jokowali, G., Wicaksono, B. T., & Rosyadi, I. (2013). Efforts to Position Language in the Multilingualism Society of the 21st Century. *Indonesian Language Congress*, *53*(9). http://kbi.kemdikbud.go.id/kbi_ back/file/dokumen_makalah/dokumen_makalah_1540531208.pdf

Muchena, T. & Jakaza, E. (2022). Language Preservation, Evolution, and Loss: The Case of the Shona Language Spoken in Kenya. *Language Matters, 53*(2), 23-36. https://doi.org/10.1080/ 10228195.2022.2089718

Nugraha, F. (2020). Diglossia Events in Pangandaran, West Java: A Sociolinguistic Interpretation of Pangandaran Coastal Residents as a Multilingual Society. *Journal of Indonesian and Regional Language and Literature Education*, *9*(2), 111-118.

Oswald, D. & Dainty, A. R. (2020). Ethnographic Research in the Construction Industry: A Critical Review. *Journal of Construction Engineering and Management-asce, 146*(10), 03120003. https://doi. org/10.1061/(ASCE)CO.1943-7862.0001917.

Ploder, A. & Hamann, P. (2021). Practices of Ethnographic Research: Introduction to the Special Issue. *Journal of Contemporary Ethnography, 50*(1), 3-10. https://doi.org/10.1177/089124162097 9100

Powell, M. B., Hughes-Scholes, C. H., Smith, R. M., & Sharman, S.J. (2014). The relationship between investigative interviewing experience and open-ended question usage. *Police Practice and Research, 15*(4), 283 - 292. https://doi.org/10.1080/ 15614263.2012.704170

Sanaddin, K. M., & Ali, W. I. (2020). Diglossic situation in sorani kurdish dialect. *Qalaai Zanist Journal*, *5*(4), 860-879. https://doi.org/10.25212/ lfu.qzj.5.4.30

Sari, R. D. P. (2019). Positive and negative perspectives of Diglossia as a linguistic phenomenon in multilingual society. *National Conference on Language and Literature V*, *5*(1), 232-236. https://jurnal.fkip.uns.ac.id/index.php/knbs/article/view/12897

Seifart, F., Evans, N., Hammarström, H., & Levinson, S. C. (2018). Language documentation twenty-five years on. *Language, 94*, e324 - e345. https://doi.org/10.1353/LAN.2018.0070

Suharyo. (2021) *Bunga Rampai Kajian Bahasa* [Anthology of Language Studies]. Semarang: Tigamedia Pratama.

Taher, D. S. M. (2022). Enggano Language Preservation: The Phenomenon of Diglossia Leakage and Strategies for Endangered Language Preservation in Enggano. *Linguistics, Translation, Literature (LINGTERSA)*, *3*(1), 50-65. https://doi.org/ 10.32734/lingtersa.v3i1.8847

Valdés, G. (2016). From language maintenance and intergenerational transmission to language survivance: will "heritage language" education help or hinder? *International Journal of the Sociology of Language, 2017*, 67 - 95. https://doi.org/10.1515/ ijsl-2016-0046

Vuori, T. (2017). An Open-Ended Interview Approach for Studying Cognition and Emotion in Organisations. *Emerald Publishing Limited, 2*, 59-71. https://doi.org/10.1108/S2397-52102017003

Whitney-Squire, K. (2016). Sustaining local language relationships through indigenous community-based tourism initiatives. *Journal of Sustainable Tourism, 24*, 1156 - 1176. https://doi.org/10.1080/09669582. 2015.1091466

Wijaya, H. (2018). Analisis data kualitatif model Spradley (etnografi) [Spradley Model Qualitative Data Analysis (Ethnography)]. Accessed from https://repository.sttjaffray.ac.id/media/publications/269015-analisis-data-kualitatif-model-spradley-07c5c9d0.pdf