

Javanese Language Maintenance In Dusun Kampung Banjar Labuhanbatu Utara

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Abstract. This research deals with describing Javanese language maintenance in Dusun Kampung Banjar Labuhanbatu Utara. This research is conducted by using qualitative method. This research aims to examine the factors affecting the Javanese language maintenance in Dusun Kampung Banjar. The data were collected from nine persons (male and females) of Javanese people using the observation and interview. The observation was used to examine the factors affecting Javanese language maintenance in seven domains. The data were analyzed by Miles, Huberman, and Saldana (2014). There are seven factors affecting Javanese language maintenance in the Dusun Kampung Banjar namely; Etno Linguistics Vitality (16.33%), Family Domains (16.33%), Neighborhood Domains (18.37%), Workplace Domain (10.2%), Religion Domain (18.37%), Educational Domain as a new insight in this research (6.12%), and the last Practice Traditional Domain (14.28%).

Keywords: language maintenance, the factors affect, Javanese People in Dusun Kampung Banjar

1 Introduction

Language and culture have a relationship from each other to save the culture identity. The speaker must keep their local language. The maintenance of language depends on their life because in daily activity we need language to communicate with others. With the language, we can share our feelings, our thoughts, wishes, purposes, and so on. The difference between us and other things can be seen from the use of language [1]. We build our identity through the language we use because language can show who we are. Language and society are closely related because the interaction between tribes, ethnic groups, and religions can happen [2]. After all, it can be concluded that language has a relationship with human life in the community. Define that language shift is a change that occurs in society or the loss of a language. The vernacular language is one of the ethnic identity symbols and if the language shift cannot be minimized, the vernacular language will slowly disappear. If the vernacular language is lost, it means that Indonesia will lose its cultural wealth especially ethnic identities. So to maintain the integrity of cultural identity, we need language maintenance

2 Review of Literatures

2.1 Language Maintenance

Language maintenance is the effort of keeping the language alive by using that language continually [3]. It means that language preservation depends on the effort of the speakers in maintaining the language continually in society. Language maintenance is the extent to which an individual or group continue to use their language. Highlighted that language maintenance is not merely the absence of language shift.

2.2 The Factor of Language Maintenance

There are some factors that cause the speaker maintenance the language, those factors are participants, attitude, value and identity, economic pressure, occupation, and environment [5]. There are five domains of language use that influence the maintenance of languages like family domain, friendship domain (neighborhood domain), the religion domain, the education domain, and the workplace domain [6].

Ethno Linguistics Vitality. Ethno linguistic related to the attitudes of language users to their language. To permit the language maintenance the speakers must have pride to their culture. When the society views language as an important symbol of ethnic identity, it can be sure the language is maintained longer. It can be said that the support effort to use the vernacular language and it helps people resist the pressure from majority group to switch to their language.

Using Language in Family Domain. Using the local language with family especially with parents is a good reason to help maintain a language. The other words parents play an important role in maintaining the language. In maintaining language can be started from the family and continue to the community [7]. Using the Javanese language starts with a family in daily activity and the community uses the Javanese language in their activity so that it can avoid the loss of language itself.

Using Language in Neighborhood Domain. The transmitted local language by interaction with a friend who has the same culture and participating in society [8]. Language maintenance is determined by the size of the community of the speakers. It means that communication between families such as neighborhoods can help a minority group to maintaining the vernacular language.

Using Language in Religion Domain. The religion domain is a place for prayer, not only praying, but the religion domain is also a place for learning the religion, laws in religion, and religious organization. In discussing religion, a language is needed. Religious language can be referred to as a language that is “consistently used with religion” or within a religious domain of language use [9].

Using Language in Workplace Domain. Some factors affected language maintenance namely political factors, social factors, demographic factors, cultural factors, and linguistic factors [10]. It means that the economic and social factors are important in maintaining a language. Someone must have good competence in speaking a language or master a language to get a good job. Obtaining work is the most obvious economic reason for learning another language. So, the economic factor gives a big effort in maintaining a language.

Using Language in Educational Domain. The educational domain is a place for the teaching-learning process such as school and university. In the teaching-learning process, a language needed to transfer knowledge. School and university they can interact with others use the language and also a place for learn and develop about language.

Practice of Traditional Event. The last factor is the following cultural event or activity. The traditional event also affected the maintenance of the language. For the Javanese and Muslim community, *Suro* or Muharram is sacred and very important because it is believed to be starting record for a new life stage for the following year. In comparison, Muharram is celebrated as the advent of the Islamic New Year by Muslims. For Muslims who live in Java, especially the central Java and East Java *Suro* or Muharram is a month in which they do reflection on what they have done in the previous years and as a celebration of a new year as well as a prayer for safety, prosperity, and happiness in the coming year.

3 Research Methodology

The research used the descriptive qualitative method because it is not deal with numbers in this research. The data of the research covered the sentences used in the Javanese language used in Dusun Kampung Banjar, Labuhanbatu Utara. The data sources are 9 participants including all generation that has been selected who still use and maintain the Javanese language. In analyzing data, the researcher uses an interactive model Miles, Huberman, and Saldhana the emphasizes peoples' lived experiences are fundamentally well suited for locating the meanings people place on the events, processes, and structure of their lives and for connecting these meanings to the social world around them. There are three steps to analyze the data, namely: data condensation, data presentation and conclusion. Triangulation is useful to check the trustworthiness of the data in this research. Triangulation refers to the use of or than one approach to the investigation of a research question in order to enhance confidence in ensuing findings.

4 Result and Discussion

After analysing the data, researcher found there are seven factors that influence Javanese people maintain the Javanese language.

Table 1. The Factor of Javanese Language Maintenance in Dusun Kampung Banjar

No	Factor of Language Maintenance	Frequencies	Percentages (%)
1	Ethno Linguistic Vitality	8	16.33
2	Family Domains	8	16.33
3	Neighborhood Domains	9	18.37
4	Workplace Domains	5	10.2
5	Religion Domains	9	18.37
6	Educational Domain	3	6.12
7	Practice Traditional Domains	7	14.28
Total		49	100

From table 1 there were seven factors found in maintaining the Javanese language in Dusun Kampung Banjar. In the analysis, the researcher clarifies the data by an explanation about the factors of Javanese language maintenance in Dusun Kampung Banjar such as Ethno Linguistic Vitality (16.33%), Family Domains (16.33%), Neighborhood Domains (18.37%), Workplace Domains (10.2%), Religion Domains (18.37%), Educational Domains (6.12%), and Practice Traditional Domains (14.28%). It means that in every domain there is a language maintenance to carried out by the Javanese people which can be seen from the presentation of each domain

3.1 Ethno Linguistics Vitality

Ethno Linguistic Vitality defined as what makes a group likely to behave as a distinctive and active collective entity in intergroup situations. Vitality was the attitude of the speakers toward their language and the importance which they attach as a major symbol of their identity. So, ethno

linguistic vitality is one factor that can affect language maintenance it is related to Javanese people if they have a positive attitude toward their language, and the language will be maintained.

It can be seen from some respondents' statements, as follow:

(First generation)

SL : Ya bangga. **Itu kebanggaan. Kita inikan suku Jawa. Harus tetap dilestarikan karena inikan warisan budaya kita.**

(I am proud. That's pride. We are Javanese. It must be preserved because this is our cultural heritage.)

(Second generation)

KS : Banggalah. Budayanya sendiri kok gak bangga. **Kita ngomong bahasa Jawa aja itu uda menunjukan kalau kita ini bangga jadi orang Jawa.**

(Be proud. Why are we not proud of our own culture? We speak Javanese, it shows that we are proud to be Javanese.)

(Third generation)

Tk : Ya jelas banggalah. Piye toh. **Karena gimana ya kalau kita ngobrol dengan sesama suku Jawa dan kita pake bahasa Jawa itu sendiri rasa akrab itu langsung ada. Jadi ngobrol pun lebih enak dan gak terkesan kaku.**

(Of course proud. if we communicate with Javanese people and we use the Javanese language itself, the sense of familiarity is immediately. So when we are talking is even better and doesn't seem stiff.)

From the statement's respondents, when the researcher asked SL, KS, and TK their answer is "Banggalah" (of course proud). "Itu kebanggan" (that's pride). "Budaya sendiri kok gak bangga" (Why are we not proud of our own culture?). Based on the respondents' statements shows they are proud of speaking the Javanese language and being Javanese people. While the statement from TK says that "...kita pake Bahasa Jawa itu sendiri rasa akrab itu langsung ada. Jadi ngobrol pun lebih enak dan gak terkesan kaku" (and we use the Javanese language itself, the sense of familiarity is immediate. So when we are talking is even better and doesn't seem stiff). It was shown that Javanese have a good positive attitude with always use the Javanese language to make familiarity with others. It certainly factors affected to keep on maintaining the Javanese language.

3.2 Using Language in Family Domain

Families are basic units and play an important role in communities. Family is the first place when the children know the language because the first language from parents and the first unit to transmit the language. The children will speak the language as to how did their parents use the language. In the family domain use of the vernacular language is very influential in language maintenance. Some responses from respondents are below:

(First generation)

SL : **Kalau di rumah ini aku sama orang rumah, anak-anakku ya ngomong bahasa Jawa.** Sementara saat ini karena sama cucu, buyut uda pakai bahasa Indonesia. Apalagi sekarang sudah banyak orang yang menikah dengan suku yang berbeda. Misalnya, Jawa dengan Batak, Jawa dengan Banjar dan lain sebagainya

(If at home with my wife, my children used Javanese language. But while at this time with my grandchildren use Indonesian language. Currently, many people are married with the different ethnic group. For example: Javanese with Bataknese, Javanese and Banjarnese and so on.)

Respond of respondent SS (as second generation) below:

SS : Iya dong itu menunjukkan kita sebagai orang Jawa. Jadi bahasa Jawa itu harus tetap dilestarikan terutama yang Krama Inggilnya. **Kalau almarhum orang tua ibu ketika ngomong berdua mereka menggunakan bahasa Indonesia tetapi Krama Inggil itu tetap diajarkan kepada kami. Makanya kami kalau lagi berbicara dengan orang yang lebih tua selalu pakai Krama Inggil.** Contohnya, “Susi”, “Dalem bu”, “Enten nopo bu?”, kalau kita salah “Kulo ngadi ngapuro bu”. Kami enggak ada yang bilang “nun”, “opo bu?” karena itukan sebenarnya kurang sopan.

(Of course, it shows us as Javanese people. So, Javanese language must be preserved especially the speech level of *Krama Inggil*. If my parents when they did communication they use Indonesia language but Krama Inggil still taught to us. So, if we talk with the older people we always use Krama Inggil. For example, “Susi”, “Yes mom”, “What happened mom?”. If we make a mistake. “I am sorry mom”. No one said “What mom?” because that is the less polite.

Respond of respondent SP (as third generation) below:

SP : **“Aku kalau dirumah sama orang mamak pake bahasa Jawa. Karena memang dari dulu dari waktu kecil kami memang pake bahasa Jawa untuk berkomunikasi.** Tapi kalau diluar jumpa sama orang yang pake bahasa Indonesia itu baru pake bahasa Indonesia. Kalau mereka pake bahasa Jawa ya aku pake bahasa Jawa”

(At home I use Javanese language when communicating with my parents. Because of childhood I have used Javanese language to communicate. But in neighborhood I use Indonesian language if they use Javanese language I also use Javanese language)

Based on the SL statement “Kalau di rumah ini aku sama orang rumah, anak-anakku ya ngomong bahasa Jawa”. (If at home with my wife, my children used Javanese language). And also the participants SS and SP **“Kalau almarhum orang tua ibu ketika ngomong berdua mereka menggunakan bahasa Indonesia tetapi Krama Inggil itu tetap diajarkan kepada kami”**. (If my parents when they did communication they use Indonesia language but *Krama Inggil* still taught to us. So, if we talk with the older people we always use Krama Inggil). **“Aku kalau dirumah sama orang mamak pake bahasa Jawa. Karena memang dari dulu dari waktu kecil kami memang pake bahasa Jawa untuk berkomunikasi”**. (At home I use Javanese language when communicating with my parents. Because of childhood I have used Javanese language to communicate)

Based on the statement, the researcher concluded that in family domain has a big role in maintaining the language. The habits of parent to speak Javanese language to their children have an important role to supported the language maintenance in Dusun Kampung Banjar. It is one of factors to maintain their language, so family domain was basic level of the language maintenance.

3.3 Using Language in Neighborhood Domain

The use of vernacular language in neighborhood domain is one factor which supported the maintenance of Javanese language. It was evident from respondents collected by interview below:

Respond of respondent SL (as first generation)

SL : **Kalau Bahasa Jawa Ngoko digunakan pas sehari-hari seperti ngomong dengan orang rumah, anak, atau tetangga.** Tapi Bahasa Jawa Halus digunakan untuk keperluan-keperluan yang perlu, contohnya ketika kita melamar anak orang. Kalau kita orang Jawa, kita menggunakan bahasa Jawa Halus. Tetapi kita lihat lagi orang yang kita ajak ngomong tidak ngerti bahasa Jawa Halus kita pake bahasa Jawa Kasar atau Ngoko.

(If the speech level of Ngoko use in daily communication like at home or in the neighborhood. But the speech level of Krama use in the special event like engagement. If we are Javanese people we use Javanese language)

(Second generation)

R : **Kalau misalnya bertemu dengan orang yang latar belakang orang Jawa pak?**

(If you meet with Javanese people, sir?)

WH : **Pakai bahasa Jawanya.**

(Using Javanese language)

Based on the data, it was clear that one of the factors of the Javanese language by using the neighbor. It certainly makes the Javanese language still maintained. The other sample was shown to:

(Third generation):

TK : Ooh, kakak biasa dirumah kalau ngobrol sama orang tua kadang bahasa Jawa kadang juga pake bahasa Indonesia. Tapi lebih sering bahasa Jawa sih. Kalau ditempat kerja, karena disana juga banyak kawan yang orang Jawa jadi kadang juga pakai bahasa Jawa kadang juga Indonesia. **Kalau sama tetangga misalnya sama orang yang lebih tua dari kakak biasa pake bahasa Jawa ketimbang bahasa Indonesia.**

(At home when I communication with my parents sometimes I use Javanese language sometime Indonesia language but more often Javanese language. In the work place, most of my partners are Javanese people I also use Javanese language but sometimes Indonesia language. With neighbor for example I talk with the older than me I usually use Javanese language than Indonesian language.)

From the data transcript above, the language used depends on the interlocutors because when meeting with different ethnic. So, they use the Indonesian language but when meeting with the Javanese people, they still use the Javanese language. It can be concluded that the use of language in the neighborhood domain is supporting Javanese language maintenance and Javanese people in Dusun Kampung Banjar still maintain their language.

3.4 Using Language in Religion Domain

The use of the Javanese language in the religion domain is also one factor to support language maintenance. From the data showed that the use of the Javanese language in the religion domain in Dusun Kampung Banjar also affecting to the maintenance of the Javanese language in Dusun Kampung Banjar.

(First generation)

HP : Sekarang ini mbah uda gak pernah lagi ikut wirit karena jalan saja udah susah. **Tapi sewaktu masih ikut wirit mbah selalu pake bahasa Jawa.**

(At this time, I didn't attend the religious events because it is difficult to walk alone. But when I attend it I always use Javanese language)

(Second Generation)

WH : **Kalau diperwiritan ketika ngobrol dengan yang sama kita ajak komunikasi orang Jawa kita pake bahasa Jawa.** Kadang begini kita salah ngomong istilahnya kita ngomong Jawa dengan orang yang bukan orang Jawa dia pun kadang bales dengan bahasa daerah mereka. Kadang dari situ barulah kita pake bahasa Indonesia.

(In the *Perwiritan* when talking to Javanese people use Javanese language. Sometime when we speak Javanese with the different ethnic they replay with their local language. Then we realize that we are talking to people who don't understand. So we use Indonesian language.

(Third generation)

TK : **Kadang bahasa Jawa, kadang campur Bahasa Indonesia**

(Sometime Javanese language, sometimes mix Indonesian language)

Based on the data above they maintain the Javanese language in the religion domain and they used the Javanese language with each other. Meanwhile, TK's answer is "*kadang Bahasa Jawa kadang campur Bahasa Indonesia*" (Sometime Javanese language, sometimes mix the Indonesian language). From TK's answer, although she sometimes used mixed Indonesian language she still uses the Javanese language, which happens to depend on the environment.

It means that Javanese people still maintained their language in religion domain like in *Perwiratan*. Even though, sometimes they use mixed language Javanese and Indonesian language. It can be concluded that the use of language in the religion domain is supporting Javanese language maintenance

3.5 Using Language in Workplace Domain

A workplace is a place people's daily activities where there is interaction with other workers. In the workplace, we find many workers with different backgrounds and ethnic, they use the Indonesian language to get success in their job and communication. From the data showed that the use of the Javanese language in the workplace domain in Dusun Kampung Banjar:

(First Generation)

HP : **Saya inikan tukang menemokan (temu) pengantin. Otomatis menggunakan bahasa Jawa karena itukan budaya Jawa. Biasanya mbah menggunakan bahasa Kramanya.**

(My job is the host of the bride and groom in the Javanese wedding. So, in the event I use Javanese language because that is Javanese culture. Usually I use the speech level of Krama.)

(Second generation)

SS : **Iya dengan sesama orang Jawa selalu memakai bahasa Jawa.**

(Yes, with the fellow Javanese always use Javanese language.)

(Third generation)

TK : Ooh, kakak biasa dirumah kalau ngobrol sama orang tua kadang bahasa Jawa kadang juga pake bahasa Indonesia. **Tapi lebih sering bahasa Jawa sih. Kalau ditempat kerja, karena disana juga banyak kawan yang orang Jawa jadi kadang juga pakai bahasa Jawa kadang juga Indonesia.** Kalau sama tetangga misalnya sama orang yang lebih tua dari kakak biasa pake bahasa Jawa ketimbang bahasa Indonesia.

(At home when I communication with my parents sometimes I use Javanese language sometime Indonesia language but more often Javanese language. In the work place, most of my partners are Javanese people I also use Javanese language but sometimes Indonesia language. With neighbor for example I talk with the older than me I usually use Javanese language than Indonesian language.)

Based on the answers participants they are HP, SS, and TK the statements of the first, second, and third participants. HP's answer "**.....Otomatis menggunakan bahasa Jawa karena itukan budaya Jawa.....**" (So, in the event I use Javanese language because that is Javanese culture). SS's answer is "**Iya dengan sesama orang Jawa selalu memakai Bahasa Jawa**" (Yes, with the fellow Javanese always use the Javanese language). And TK's answer "**Tapi lebih sering bahasa Jawa sih. Kalau ditempat kerja, karena disana juga banyak kawan yang orang Jawa jadi kadang juga pakai bahasa Jawa kadang juga Indonesia**". (In the workplace, most of my partners are Javanese people I also use the Javanese language but sometimes the Indonesian language). From the answer of participants that they always speak the Javanese language in the workplace domain to maintain of Javanese language in Dusun Kampung Banjar. So, the workplace domain was an influence in maintaining the language. From the data above, it can be concluded that the Javanese language in Dusun Kampung Banjar still maintains its language.

3.6 Using Language in Educational Domain

The learning process needs a language made early in the removal of knowledge. If the school already has good communication, the learning process will also run well. In the school, people can do interaction with other people like teachers, students, and employees. From the data showed that the use of the Javanese language in educational domain in Dusun Kampung Banjar:

Second generation)

SS : Kalau ibu pakai bahasa Jawa kalau di rumah sama pembantu karenakan suami saya bemarga dan sama keluarga. **Kalau disekolah sama guru-guru yang suku Jawa saya berbahasa Jawa.**

(At home I use Javanese language when I talk with the maid because my husband Bataknese. At school I use Javanese language with the Javanese teacher)

(Third generation)

SP : **Dulu waktu masih sekolah iyaa kadang Indonesia kadang Jawa. Nah sekarang dikuliahkan, disana baru ful bahasa Jawa mau itu diluar kampus atau didalam kampus dengan dosen atau teman-teman karena lingkungannya juga berbahasa Jawa.**

(In the past, when I was in school, sometimes I use Indonesian or sometimes Javanese language. Now at campus I use Javanese language continuously with lecturer ormy friends because the environment also use Javanese language)

Based on respondent's answer and the statement of SS and SP, researcher found the statement from participant "Kalau disekolah sama guru-guru yang suku Jawa saya berbahasa Jawa." (At school I use Javanese language with the Javanese teacher) and ".....Nah sekarang dikuliahkan, disana baru ful bahasa Jawa mau itu diluar kampus atau didalam kampus dengan dosen atau teman-teman karena lingkungannya juga berbahasa Jawa." (Now at campus I use Javanese language continuously with lecturer or my friends because the environment is also use Javanese language). From the statement of respondents use the Javanese language to interact with others, especially with the Javanese people. When the researcher asked the respondent about using the Javanese language in the educational domains the Javanese language still used with the Javanese teacher, lecturer, and friends

3.7 Practice of Traditional Events

Javanese people said that the practice of traditional events is the factor that supports the Javanese language because they always use the Javanese language among them or during the cultural event. As the participant statement below:

(First generation)

SL : Oh iyo. Begini, kalau bulan Suro itu maknanya kita ini nyambut datangnya anak bulan Suro. Kalau dalam Islam Suro itukan Muharam yang artinya Tahun Baru Hijriah. Jadi wajib kita sambut dan kita hormati. Dalam suku Jawa ada yang nama kenduri Suro, tujuan dari orang Jawa membuat kenduri untuk menghargai datangnya anak bulan atau bulan baru dan meminta perlindungan, keselamatan untuk kehidupan setahun kedepan yang akan kita jalani agar kita terhindar dari marabahaya dan tetap dijalan nya Gusti Allah. **Dalam acara kenduri Suro pake bahasa Jawa halus atau Kramane.**

(Oh yes. Like this, if it's the month of Suro it means that we are welcoming the moon's child. In Muslim, Suro is Muharram where Muharram is celebrated as the advent of the Islamic New Yeas by Muslim. So, we must welcome and respect. In Javanese there is a feast suro, the purpose of Javanese people makes it to appreciate the arrival of the new moon and ask for protection, safety for the next year life that we will live in order to avoid the danger and stay on the path of Gusti Allah. In the feast suro use Javanese language especially Krama speech level.)

(Second generation)

KS : **Ya iya la. Yang ikut tradisi itukan semuanya orang Jawa**

(Yes of course. Because all of the Javanese people follow this tradition)

(Third generation)

SP : **Iya kak pake bahasa Jawa.**

(Yes, I use Javanese language)

Based on the data, the statement from SL, KS, and SP. SL's answer "**.....Dalam acara kenduri Suro pake Bahasa Jawa halus atau Kramane.**" (In the feast suro use Javanese language especially Krama speech level). KS's answer "**Ya iya la. Yang ikut tradisi itukan semuanya orang Jawa**" (Yes of course. Because all of the Javanese people follow this tradition). And SP's answer "**Iya kak pake Bahasa Jawa**" (Yes, I use the Javanese language). From the responses of participants, they use the Javanese language in the traditional event. It can be concluded that the traditional event is one factor in maintaining of Javanese language. The reason they are using the Javanese language in the traditional event domain is to respect and give honorable to their ancestors and they only meet Javanese people there.

4 Conclusion

Based on the analysis, the conclusion was drawn as the following: there are seven factors that influence Javanese language maintenance in Dusun Kampung Banjar, are ethnolinguistic vitality, in the family domain, in the neighborhood domain, using language in the religion domain, in the workplace domain, in educational domain and practice of the traditional event.

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