

A Study of Naming Practices of Enterprises in Traditional Pasar Senen Jakarta

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Abstract

This present research aimed at the naming practices and the referents of enterprises owned by the Batakese merchants in traditional Pasar Senen Jakarta. The object of this reseach was the naming of the enterprises belong to Batakese collected by means of participatory observations, note taking and structured- interviews. All data have been selected and analyzed by using the linguistic theory of Bahasa Batak Toba in terms of morphology, syntax and semantic. The structured interview was conducted to validate the referents of the naming practices. The results of this research showed that the naming practices were written in Bahasa Batak, Bahasa Indonesia, English, the combination of Bahasa Batak – Bahasa Indonesia and the combination of Bahasa Indonesia-English. Most of the naming practices found were constructed by endocentric phrases consisting of coordinative, attributive and appositive. However, the phrases also followed the English pattern whose adjective always preceeds the noun, while in Bahasa Batak the pattern is always DM (*diterangkan, menerangkan*). The second result is that Semantically, the basis of the naming practices refers to concepts reflecting the values, local wisdom and world views which belong to Toba people such as clan and family member, places and plants, religion, traditional cloth, togetherness and solidarity.

Keyword: endocentric phrase, enterprise, naming practice, pasar Senen

1. INTRODUCTION

Language and culture are deeply rooted. Some people think that language is a part of a culture, however some say that language and culture are two different circumstances, but they have a very close relationship that they can't be separated. By its dynamic character, language does not exist independently, however it will be influenced by other culture and languages through a hegemony- a consent and persuasion via the processes of leadership without force, but using a language as an instrument to get the power easily. (Adinatha, 2017)

The dominance of ideas manifested through the languages are the realization of how they interact each other either with the same groups or with the different ones. That is also explicitly stated by Wijana (2014) that there are hardly languages which are not influenced by others. This has been also already stated by Folley (2001:382) that "No society is truly isolated, no matter how nomadic and seemingly remote its people may be. All societies engage in relations with other societies, no matter sporadic this may be, and the type of contact individuals may have with other societies is a major source of social inequality".

The explanation above is reflected in Indonesia whose people are bilinguals. Because of its diversity, Indonesians speak Bahasa in formal events and local languages in certain events. However in this globalization, the foreign languages, for example English also does take important roles in science and technology. The usage of more than one language can cause the language contact since a speaker might unintentionally interfere from one language to others. The most common products of language contact are pidgins, creoles, code switching, and mixed

languages. In Indonesia, English is still considered as a foreign language. The influence of English can go deeper even extend to the basic characteristics of Bahasa Indonesia system such as in syntax and the morphology. Bahasa Indonesia has a lot borrowing word absorbed from English. If this happens continuously, Bahasa Indonesia might have less original lexemes.

In order to regulate the position of Bahasa Indonesia, the government has been releasing the policy in the form of Undang-Undang Republik Indonesia Nomor 25 tahun 2009 which state that Bahasa Indonesia is above the foreign languages and local languages. In one situation, this position makes Bahasa Indonesia become nationally used, although practically there are still many practices which combine or use other languages. However, the existence of local language will decline since the limited usage. In addition, many people or parents think that demands of being skillful in foreign languages make them sent their children to foreign languages courses to study or to international institution where local languages are impossibly used. If this continuously happens, the next generation will lose their cultural identity.

The Batak is one of the tribes occupying Province Sumatera Utara. It is grouped into five dialects- Bataknese, Karones, Simalungun, Pakpak, Angkola and Mandailing (Simanjuntak in Saragi, 2016). Bataknese is famous for wandering activity. It has three life visions and philosophies of Batak Toba society- hamoraon (prosperity), hagabeon (fertility) and hasangapon (honor). They are the motivations why Batak people like wandering to far places. Besides, the geographical and financial condition also become the reason they wandered to other regions.

Jakarta is one of big cities where Batak people go to earn their lives. Sihombing (1962) said that Simon Hasibuan, a young christian Batak man, was the first person wandering to Jakarta. A year later, a big migration of Batak people occurred. Until in 1917, there had been a religion gathering as a media to gather all the Batak people at that time. Now it is not difficult to find Batak people in Jakarta. They work in various sectors. Simanjuntak (2017) described Batak people worked in medical, education, government, politicians or even in trading. The commodities of their products can be culinary, cloth and other stuffs. They even have got their own store or place to sell their product.

Pasar Senen is a traditional market located at block IV, Pasar Inpres Senen Jakarta Pusat. It is one of traditional market whose merchants are Bataknese. Many of their customers are also the Bataknese. Based on the writer's observation, the goods sold there are mostly related to the needs of Bataknese. Regarding that situation, it is assumed that the naming practices of enterprises use Bahasa Batak. In this study, the researcher raised three questions; How are the naming practices of enterprises owned by the Bataknese in traditional Pasar Senen? What are the referents used as the naming practices of enterprises by the Bataknese in traditional Pasar Senen?

The problems raised are expected to give significances to find the naming practices of enterprises used by the Bataknese, to get the referents used as the naming practices of enterprises in traditional Pasar Senen by the Bataknese and to identify the language attitude of Batak merchants towards Bahasa Batak regarding to the naming practices of enterprises in traditional Pasar Senen.

There are previous research concerning to naming practices in the perspective of semantics and language contact. Holmes (1995) found observed many different groups in a community. He observed that there are linguistic clues to a person's ethnicity, and closely related to all linguistic features which reflect the regular interactions people have. He also found that there's a relevance of ethnicity and social networks in accounting for people's speech pattern. Salzman (2007) found that that the linguistic features can be related to the factors of wealthy, occupation, social status, region and the language attitude. Wijana (2016) analyzed about the naming practices of Padang Restaurant in several cities, such as Yogyakarta, Klaten, Surakarta, Malang and other cities. Wijana found that semantically, the words used by the Minangese as the basis of naming refer to various concepts reflecting values and world views of Minangkabau

people. He also found that in the naming practices, the strategy applied were convergence and divergence. The names which written in Bahasa Minang are considered as the divergence, while the restaurants written in Bahasa Indonesia or even in foreign languages are considered as the convergence

Adinatha and Hemas (2017) observed the variation of naming business in Java language as a strategy of language maintenance in Semarang. They found that business using Javanese language consist of one until three words. Some of the names are written in the wrong structure rules caused by the misunderstanding of the people about the linguistics system of Java language or even some the owners consider about the misunderstanding in naming the business because of the language creativity in maintaining the particular characteristics in order to be different from other.

While the study of Bahasa Batak has also been conducted by many linguists. Nababan (1996) described about the system of Bahasa Batak Language in terms of its syntax, morphology and phonology. Marice (2010) described the process of word forming in Batak language. Marice said that Bahasa Batak has two kinds of phrases, endocentric and exocentric phrase. Endocentric phrases can replace one of the substituents since each of them has similar syntax function. While the exocentric cannot replace the other substituent because it is always preceded by a preposition.

2. RESEARCH METHOD

This research has been applying qualitative descriptive. The qualitative method was used to analyse the problems. The subject of this research was the Bataknese merchants who have enterprises in Pasar Senen, Jakarta Pusat, while the object of this research were their naming practices of enterprises.

The collection of data was conducted in Desember 2018 in traditional Pasar Senen since it is one of the center where the Batak merchants sell their product. The data taken were only the naming practices possessed by Batak merchants. The data were collected by means of participatory observations, note taking and structured- interviews.

All data collected were mapped by Miles and Huberman theory which consists of data reduction, data analyzing and Taking the conclusion. In the data reduction, some of naming practices were selected in order to answer the problems. After being selected, the data were contrasted by using the morphology, syntax and semantics in Bahasa Batak system. The structured interview was conducted in order to validate the meaning of naming practices so that they can be semantically analyzed.

3. DISCUSSION

3.1 *The Language Pattern Used in Naming Practices of the Enterprises in Traditional Pasar Senen*

During the data collection, there were 61 (see ap 1) names of enterprises owned by the Bataknese merchants found in traditional Pasar Senen. The data show that the naming practices of the enterprises apply convergence and divergence strategy. They are written in (a) Bahasa Batak Toba, (b) Bahasa Indonesia, (c) English, (d) the combination of Bahasa Batak Toba-Bahasa Indonesia, and (e) the combination of Bahasa Indonesia-English. Below is the explanation.

3.1.1 The Naming Practices of Enterprises in Bahasa Batak Toba

The naming practices of enterprises in Bahasa Batak Toba can be seen below.

No	Name of Enterprises	No	Name of Enterprises
2	Lapo Siantar/ Siantar Restaurant	26	Lapo Pardomuan/ Gathering Restaurant
7	Paung Bona Ulos/ Paung Bona's Ulos	27	Lapo Sibotodai/ the Taste expert restaurant
11	Lapo Sandro Aisoise/ Sandro's Restaurant, no one else	28	Lapo Dosroha/ Gathering restaurant
12	Tobasa/Tobasa (a name of a place)	29	Lapo Buluh Pancur/ Buluh Pancur Restaurant
16	Lapo Simatupang /Simatupang's Restaurant	32	Indi Parulos/ Indi, the ulos merchant
18	Siagian-Simatupang / Siagian-Simatupang (types of clan)	35	Sianipar Ulos/ Sianipar's Ulos
21	Lapo Habinsaran/ Rising Restaurant	42	Siahaan Ulos/Siahaan's Ulos
22	Lapo Soluna/ The Boat Restaurant	53	Parbagotan/ The Palms
23	Gultom/ Gultom (a clan)	57	Nainggolan/ Nainggolan (a clan)
24	Lapo Porsea/ Porsea Restaurant	60	Siantar Ulos/ Siantar Ulos

As explained above, there are two strategies used by the Batakese merchants for the naming practices, namely divergence strategy and convergence strategy. The data in the table show that the merchants apply the divergence strategy. In this case, they carried out Batak words in their business in order to maintain and show their identities.

Similar to Bahasa Indonesia, Bahasa Batak has endocentric and exocentric construction. Most of the naming practices in the enterprises above consist of endocentric phrases that are formed by at least 2 words. The naming practices which are derived by coordinative phrases can be seen in datum (18) siagian-simatupang. Both of the combining words in datum (18) are equal in their status. Attributive phrase endocentric can also be seen in the most of the data. In this phrase, the words are not equal, since one stands as a core, while the others are the attributes. This also is classified into noun phrase. The naming practices formed by noun phrase are data (2), (11), (16), (21), (22), (24), (26),(27),(28) and (29). However, the writer also found that the naming practices which consist of one word can be seen in data (23) Gultom and (53) parbagotan. The word *parbagotan* is affixed for prefix *par-* and suffix *-an* which form the noun as *parbagotan*.

Beside attributive and coordinative endocentric phrases, the appositive endocentric phrases is also found in the naming practices, as in data (32) Indi parulos. Appositive endocentric is a phrase whose attribute stands as apposition or additional complement. The word *parulos* is derived from prefix *par-* which means the doer or the agent. When the prefix is attached to *ulos*, it will bring the meaning of the merchant of ulos. So, Indi parulos means Indi, the seller of ulos.

Syntactically, the structure of stating the possession in Bahasa Batak is that the noun always precede the owner, for example the data number (11), (16). Both of the data show the possession. In datum (11) the noun *lapo* stands before the owner *Sandro*. However there are also some naming practices showing a possession which follow English pattern, such as in data number (7), (35), (42) and (60). The four data are syntactically incorrect in Bahasa Batak since the subjects precede the nouns. Nevertheless, such patterns are not always classified as the language error, but it can be set as the language creativity in order to add the aesthetic aspect to the naming practices.

3.1.2. The Naming Practices of Enterprises in Bahasa Indonesia

No	Nama Usaha	No	Nama Usaha
6	Toko Berkat	30	Raja Murah Songket
13	Hutasoit Mie Sop Medan	48	Toko Mega
14	Bakmi Ahok	50	Muara Jaya
15	Bakmi Medan	52	Sandi Songket
17	Mie Sop Kampoeng Siantar	59	Diva Songket
19	Toko Ivan Jaya	61	Ani Songket
25	Bakmi Yaya Balige		

The naming practices in Bahasa Indonesia are also formed by phrases which consist of at least two words. Some of the naming practices patterns are found to be inappropriate with the syntax of Bahasa Batak. Like Bahasa Indonesia, a noun always precede its adjective. In Bahasa Indonesia it is called DM which stands as *diterangkan* (being modified) and *menerangkan* (modifying). It is opposite with English whose adjective always stands before the noun. The naming practices which adapt the English system in the data can be seen in (13), (52), (59) and (61). In stead of saying Hutasoit Mie Sop Medan, it should be *Mie Sop Medan Hutasoit*. The *Hutasoit* stands as the adjective- modifying the noun Mie Sop Medan. So, the pattern is likely to be similar to the pattern in Bahasa Batak. The same cases also can be analyzed in *Sandi Songket* which is supposed to be *Songket Sandi*. However, the merchants already recognized this. They considered these kinds of patterns as the language creativity in order to grab the attention.

3.1.3 The Naming Practices of Enterprises in English

English was also used in the naming practices of the enterprises in Pasar Senen although it was not dominantly used. The naming practices found were (3) Jesslyn Collection and (44) simon shoes. Grammatically both of the data state possession which are supposed to have apostroph - 's attached to the noun. So Jesslyn collection should be Jesslyn's collection and so should the data (44) be. The naming practices using English were found more when it was combined with Bahasa Indonesia and Bahasa Batak.

3.1.4 The Naming Practices of Enterprises by using Bahasa Batak and Bahasa Indonesia

The naming practices by using the combination of both Bahasa Batak Toba and Bahasa Indonesia can be seen in data (1) Toko Buku Tumorang, (5) Arta Songket, (8) Rotua Jaya, (9) UD. Op Hercules, (20) Kios Ompung Galatya, (31) Toko Immanuel Manurung, (34) Toko Bona, (41) Toko Buku Hutahuruk, (54) Lubis Bersaudara.

Based on the structure, the pattern of the naming practices using the combination of Bahasa Batak and Bahasa Indonesia have been syntactically correct, except in datum (5) arta songket. The naming practice *arta songket* should be *songket arta* since in Bahasa Batak syntax, a noun always precedes an adjective. Datum (9) UD. Op. Hercules also use the acronym of UD which stands *usaha dagang* and *Op* as *ompung*.

3.1.5 The Naming Practices of Enterprises by using Bahasa Indonesia and English

The combination of Bahasa Indonesia and English also can be found in naming the enterprises in traditional Pasar Senen such as in data (4) Lina Collection, (39) toko angle and (56) Dedi Putra Store. The naming practices adapted persons' name such as *Lina* in datum 4. However, the patterns (39) toko angle follows the rule of Bahasa Batak syntax. The noun *toko* stands before the adjective, *angle*, while data (56) Dedi Putra Store adapted the system of English syntax. The naming practices by using persons' names are commonly used by Indonesian merchants.

3.2 *The Meanings Reflected in Naming Practices of the Enterprises in Traditional Pasar Senen*

This part is talking about the meaning reflected in the naming practices of enterprises in traditional Pasar Senen. As explained before the naming practices were taken from Bahasa Batak, Bahasa Indonesia, English and the combination. Combining the unsure of culture, especially the language become one of the ways for Batak people to keep their identities. In conclusion, the naming can be semantically analyzed and it represents the value and world view of Toba people. The meaning reflected in naming practices of the enterprises are:

3.2.1 *Clan and Family Member*

The naming practices of enterprises in traditional Pasar Senen were adapted from aspects related to Batakese. The clan system in Toba plays a crucial role in order to show culture acts as individual identity and functioned as the strong kinship in interacting between society members. It is believed that all Batak Toba people originated from one womb (*marga*) which is constructed by the system of patrilineal lineage, therefore all Batak people are considered to have close relationship one another. Clans also rules the Toba people interact each other in the community, since in Batak Toba there is a philosophy called *Dalihan Na Tolu*. This is a system which introduces three parts of positions in Batak - they are *hula-hula*, *dongan tubu*, and *boru*.

Based on its usage, clans not only being used as the information of the enterprises' owner, but semantically it becomes a sign for those who are going to shop should stop by at their enterprises. The name practice using clan can be seen in data no. (1) Toko Buku Tumorang, (16) Lapo Simatupang, (41) Toko Buku Hutahuruk ect. Beside clan, family member was also adapted regarding to the naming practices. They can be seen in data number (9) UD. Op. Hercules and (20) Kios Ompung Galatya. The family member used in the naming practices was *Ompung* or grandparent in English. The position of *ompung* take a respected position in family, however he is considered as a person who has been experiencing a lot of things so that he has a lot of wisdom. So it can also be assumed as a merchant whose goods have good and high quality.

3.2.2 *Name of Places and Plants*

Batak Toba People are famous for their characteristic of wandering or *mangaranto*. They left their villages and moved to far destinations in order to make their lives better or even go to far places just for educational puposes. Now, it is not very difficult to find Batak people in any other places outside the Sumatera Utara province. Feeling homesick is definitely a common thing felt by the wanderers include the merchants in traditional Pasar Senen. In order to show where they came from, they use their village as the name practices as the customers know it. This can attract and influence them to buy goods from them. The naming practices using of places identities can be found in data (2) Lapo Siantar, (12) Tobasa, (13) Hutasoit Mie Sop Medan, (13) Hutasoit Mie Sop Medan, (15) Bakmi Medan, (17) Mie Sop Kampoeng Siantar, (24) Lapo Porsea, dan (25) Bakmi Yaya Balige. Siantar, Tobasa, Medan, Siantar and Balige are part of regions in Sumatera Utara where most of the Batakese merchants came from.

Beside names of places, name of plant also was adapted in the naming practices of enterprises. The naming can be seen in datum number (53) parbagotan. This enterprise sells many kinds of traditional wicker handicrafts, such as mat, basket, ect. *Parbagotan* is derived from the based word *bagot*. It is a plant grouped into palms which is very close to Batak people. It produces a kind of traditional drink in Batak, called *tuak*. However, parts of the plants can also be used as the houses material. Again, naming practices are adapted from the things relating closely to Batak people.

3.2.3 Religion

The spread of religion in Batak land was conducted through the cultural approach. Until now Batak people keep trying to run their lives in culture as well as in religion. Religion does influence how Batak people run their lives. The naming practices related to religion can be seen in data number (6) Toko Berkat and (31) Toko Immanuel Manurung.

Semantically, *berkat* means luck, bless. It is expected that by naming their enterprises *berkat*, they can get much blessing and profit. The word *immanuel* in datum (31) means *Tuhan beserta Kita* or God is always with you. The merchant hopes that his business will always be kept or watched by God.

3.2.4 Togetherness and Solidarity

The naming practices whose referents are togetherness and solidarity can be seen in data (11) Lapo Sandro Aiso Ise and (26) Lapo Pardomuan. *Lapo Sandro Aiso Ise* represents Sandro's restaurant, not any one else. It means that the owner wants the consumers consider Sandro as family not somebody strange. As explained above, it is believed that Batak Toba people originated from one womb (*marga*) which is constructed by the system of patrilineal lineage, therefore all Batak people are considered to have close relationship one another. In conclusion togetherness becomes one of the characteristics of Batak.

Semantically, datum (26) *pardomuan* comes from the base *domu* which means gathering or meeting. The characteristic of Batak people who are fond of wandering makes them like to meet or gather with other Batak people. So, *lapo pardomuan* is expected to be the place where Batak people especially the traveller or the wanderer will gather.

3.2.5 Traditional Cloth

One of cultural aspects that Batak Toba is famous for is their traditional cloth called *ulos*. It is usually used in cultural event such as marriage, funeral, celebrating the birth and any other cultural events. *Ulos* is one of the naming practices for the enterprises since it is one of the characteristics that cannot be separated from Batakness. Most of the Batak merchants who sell these traditional cloth always attach the word 'ulos' in their naming practices. *Ulos* itself actually has various philosophy in it. Its good philosophy is expected to be the same as the owners of the enterprises.

4. CONCLUSION

The life-visions which keep *hamoraon* (prosperity), *hagabeon* (fertility) and *hasangapon* (honor) have been making Batakness people wander in many places either in Indonesia or even overseas. In order to earn their lives in wandering cities, many Batakness run their business. One of the places where Batakness gather to run their enterprises is traditional Pasar Senen. It is found that in terms of naming practices, the Batakness merchants tend to use Bahasa Batak, Bahasa Indonesia, English, the combination of Bahasa Batak-Bahasa Indonesia and the combination of Bahasa Indonesia-English.

It can be concluded that those who named their enterprises in Bahasa Batak are applying the divergence strategy since they tend to maintain and keep their identity, while the naming practices using other languages mentioned before are applying the convergence strategy. The naming practices using Bahasa Batak are formed by endocentric phrases. The endocentric phrases found were coordinative, attributive and appositive phrases. Syntactically, most of the pattern of the phrases in the naming practices did not follow the syntax rule of Bahasa Batak. Some of the phrases were formed by DM (*diterangkan, menerangkan*) which belong to English, however, in Bahasa Batak, an adjective always comes after a noun. The forms found were not always considered as errors but also seen as the language creativity.

Based on the research, the naming practices in Bahasa Batak, Bahasa Indonesia, English or the combination of them are conceptually referred to Clan and family member, name of places and plan, religion, togetherness and solidarity and traditional cloth. Those concepts are very close to Bataknesses' lives. So beside as the identity, the naming practices are also used to maintain the existence of Batak language in this era globalization. In conclusion, Semantically, the bases of namings found during this research actually relate to concepts reflecting the worlds view, values as well as the local wisdom which belong to Toba people.

For further research, the writer will try to analyse the data in order to see how the language attitude of Batakness merchants in traditional Pasar Senen. This will give a significant result since it can represent whether they have positive or negative attitude toward their local language.

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