



Preservation of Regional Languages (Sundanese Wewengkon Pandeglang) through Teaching Materials with Local Wisdom

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Abstract

This study aims to analyze efforts to maintain Sundanese language wewengkon Pandeglang as a characteristic of the Sundanese speech community in areas where Sundanese is used, which are spread across the two provinces of West Java and Banten. Pandeglang Sundanese language is distinctive or unique with all the values contained in it. The method used is qualitative-descriptive. The data studied is in the form of teaching material documents as a language construct that represents the speech group of Sundanese Pandeglang. As a result, the Sundanese wewengkon Pandeglang is used in the form of vocabulary which is inserted into parts of teaching materials whose structure is Reading, Pedaran, Kaparigelan, Pangaweruh Sundanese, and Purwakecap. Thus it can be concluded that the Sundanese language teaching material with the title “Purwa Basa”.

Keywords: Local Wisdom, Teaching Materials, Sundanese Wewengkon Pandeglang

Introduction

Education can be meaningful as a transformation effort because it is characterized by improving or developing students' potential. Besides that, education can also mean inheritance with the characteristics of maintaining and preserving values, habits, customs, cultural products, and standards of behavior that are considered highly moral and deserve to be passed on from one generation to the next (Syaripudin, 2007).

One of the cultural products that tends to be inherited or maintained is language. Language, whatever its form, is one of humanity's most sophisticated products and a trace of intelligence that deserves to be passed down. He is present in the long journey of humans from one generation to the next, produced collectively by a group or speech community. Hypothetically, every society will produce its language. In the Indonesian context, each ethnic group has its language. There are around 300 languages spread across the archipelago/Indonesia. These languages have the potential to grow and develop because their users maintain them. However, it can also decrease the less the wearer and even eventually abandoned and die.

In our own country, According to the results of research conducted by the Language Development and Development Agency, the Ministry of Education and Culture of the Republic of Indonesia, there are at least 13 regional languages that have experienced extinction, where the speakers no longer use the language. This occurs in 11 regional languages in Maluku and two regional languages in Papua. For 11 regional languages in Maluku that have become extinct or are no longer used, they are in the areas of Kajeli/Kayeli, Palumata, Serua, and Nila in the Central Maluku region, then Piru in West Seram Regency, Moksela in the Sula Islands, and

Ternateno in Kota. Ternate, Hukumina language on Buru Island, and Hoti language on East Seram. Meanwhile, two (2) regional languages that have become extinct in Papua are the Tandia language, the native language of the people of Tandia, Raisei District in Teluk Mondama Regency, West Papua. (<http://indonesiabaik.id/infographics/language-language-area-which-have-punah>)

The extinction of a regional language is mainly caused by the attitude of the owner of the language itself and the response of the recipients of the regional language. Language owners no longer pass on their language to the community or their children, so the influx of other languages erodes the local language. The extinction of a language can also be caused by the dominance of a more prominent language or dialect demographically, economically, socially, or politically.

In order to avoid the same incident that happened to the 13 regional languages above, it is necessary to have anti-positive efforts involving all parties, especially the government, to maintain regional languages as a manifestation of the nation's cultural wealth, especially local ones. One of the efforts in question is through education. In this context, the maintenance of Sundanese Wewengkon Pandeglang through education is very relevant.

The Pandeglang district government itself, through its Education and Culture Office, has taken the proper anticipatory steps by issuing a policy to include Sundanese in the school curriculum, particularly at the elementary and junior high school levels, as local content subjects.

At the elementary school level, Sundanese is a compulsory local content subject. This applies to all elementary schools in Pandeglang district. Meanwhile, at the junior high school level, the Sundanese language subject in the school curriculum is only an optional milk. Of the 164 junior high schools in Pandeglang, only 50 have chosen Sundanese as their milk subject. This happens to several problems, including (1) the scarcity of Sundanese language teachers with the qualifications (S-1 majoring in Sundanese), (2) the content of teaching materials needs to include Wewengkon Pandeglang language diction and (3) Teaching materials still need to be made available, both print and non-print.

To learn more about the conditions in the field, the authors made observations at schools that included Sundanese language lessons as the local content of choice. The school in question is SMP Negeri 1 Kaduhejo, Kaduhejo District, Pandeglang Regency, accredited A with very prominent achievements in the arts, often performing at the provincial and national levels, even some abroad (Netherlands). Based on the results of observations at the school, the availability of Sundanese language teaching materials could be higher. This can be seen directly on the library bookshelves. The author only found four copies of the Sundanese language textbook, consisting of 3 copies for class VII, entitled *Purwa Basa*, and another with the same title, *Purwa Basa*, for class VIII. This condition is very worrying.

The results of this observation were reinforced by the principal's statement that, generally, the ratio of textbooks from the government had yet to reach a 1:1 ratio. One book for one student in each lesson. Among those needing more, the most concerning condition is the Sundanese language teaching materials.

In addition to teaching materials that are scarce or even nonexistent, only one teacher teaches Sundanese. The teacher teaches at two grade levels, with nine classes for VII and eight for VIII. In total, these teachers teach in 17 classes, which is equivalent to 34 hours of lessons. Furthermore, from these books (teaching

materials), the author will examine whether the content/subject material with the Wewengkon Pandeglang language diction is accommodated in the textbook. So, the teaching material can be categorized as a way of inheriting or maintaining the regional language as a unique Sundanese dialect with and storing its local wisdom values.

Based on the three problems above, namely teacher limitations, scarcity of teaching materials, and the content and use of Wewengkon Pandeglang Sundanese language diction, which is accommodated in teaching materials, the author focuses on only one issue as an anticipatory effort in maintaining Wewengkon Pandeglang Sundanese language through teaching materials with content / local diction (wewengkon Pandeglang).

Research methods

The method used in this study is a qualitative-descriptive method. Qualitative means that the data studied and the results of the analysis are obtained from observations or written materials (Denzin, 2009). This data is not in the form of numbers. Meanwhile, the descriptive approach is based on facts, which are empirically obtained from documents in the form of teaching materials as language constructs that represent speakers of the Pandeglang Sundanese language group. The result is a description of the language elements as they are codified in teaching materials.

The stages of this research are divided into three stages, namely the stage of providing data, data analysis, and the stage of presenting the results of data analysis. The researcher observed every lingual practice that existed in the speech environment of the Wewengkon Pandeglang Sundanese language in daily communication and interaction, especially in the Kaduhejo sub-district, Pandeglang Regency, where the daily language is Pandeglang Sundanese. Observations were carried out using proficient free listening techniques, recording techniques, and note taking techniques (Sudaryanto, 2015). These methods and techniques are used continuously, systematically, and comprehensively so that various data are captured. The main data source in this study was in the form of teaching materials in the form of a textbook entitled "Purwa Basa: Teaching Basic Sundanese Language for Grade VII Middle School/MTs Students in Banten Province". The typical utterances or vocabulary of the Sundanese language wewengkon Pandeglang, especially in the Kaduhejo District, are used as a reference in this study. The research was conducted in May 2023. The data obtained was then analyzed based on the Sundanese wewengkon Pandeglang speech group, Kaduhejo District. Due to the limited time this research only focuses on two Basic Competencies, namely:

- (a) Understand and identify the rules, forms, text structure and linguistic elements in paguneman about greeting, introducing yourself, saying goodbye, asking for Irin, saying thank you, and apologizing, and responding to them, according to social functions, text structure, and linguistic elements.
- (b) Compose and demonstrate paguneman texts about greeting, introducing yourself, saying goodbye, asking permission, saying thank you, and apologizing and responding to them by paying attention to social functions, text structure, and linguistic elements that are correct and according to context.

The data obtained from the teaching materials were then analyzed based on whether the diction of the words wewengkon Pandeglang, especially the Kaduhejo sub-district, was used as a tool/media in conveying teaching material.

Data analysis was carried out with the following procedures: 1) data reduction, namely in the form of identifying language maintenance; 2) presentation of data using matrices, and 3) drawing of conclusions and verification of a tentative nature, with reference to the Sundanese language of Pandeglang, Kaduhejo sub-district.

Research Results and Discussion

In fact, Sundanese is still used by most Sundanese people who are spread across the administrative areas of West Java Province and parts of Banten Province. Although in parole (its use in society) it experiences many variants due to geographical factors (dialect), social factors (sociolect), even individual (idiolect). One variant of the Sundanese language due to its use by certain speech groups is the Sundanese wewengkon Pandeglang with all its uniqueness.

From the results of the analysis of the teaching materials used at SMP Negeri 1 Kaduhejo, Pandeglang Regency, it can be seen that Sundanese language teaching is grouped from the aspect of using diction into two groups, namely, loma language (the common language used by the Pandeglang community) and respectful language (standard Sundanese).). Loma language is the language used by the Pandeglang speech community/group, which is distinctive and unique which is different from Sundanese in other speech areas/groups. Meanwhile, respectful language is the standard Sundanese language used in all regions and is considered a refined and more polite Sundanese.

Furthermore, from the two groups the use of language diction is managed into teaching materials with the following components: a. Reading, b. Circulation, c. Kaparigelan, d. Pangaweruh Sundanese, and e. Purwakecap. All of these five components are the elaboration of Basic Competence 3.1 which contains aspects of Cognition and Basic Competence 4.1 which contains aspects of skills. The following are the components in question and the results of the analysis:

a. Reading

Baca nu gemet ieu wacana di héndép!

Poé Mimiti Sakola

Kuari poé mimiti murid kelas VII-A SMP Negeri 1 Pandeglang asup sakola. SMP Negeri 1 Pandeglang téh perenahna di Kalurahan Kabayan, Kacamatan Pandeglang. Kabupatén Pandeglang.

"Barudak kuari maranéh geus di SMP, geus lain murid SD deui. Pangajaranana géh beuki loba jasa jeung leuwih luhur, anu mantak maranéh kudu leuwih bener-bener diajarna. Guru nu ngajarna géh henteu sorangan tapi sababaraha urang gumantung kana pangajaranana, ceuk Ibu Yanti, Wali Kelas VII-A.

"Salian ti eta, Maneh geh kadu akur jeung sauyunan jeung babaturan sakelas, nyah! Sabab sakebel sataun ka hareup, maraneh bakal hirup babarengan meunggal poe. Iwal lamun pere sakola meureun. Nu mantak upama teu akur jeung batur sakelas, bakal karasa susahna geh. Maraneh geus waranoh encan jeung babaturan sakelas? Bu Yanti nanya.

Barudak henteu ragem ngajawab. Aya nu ngajawab, "entos" aya deui nu ngajawab "encan" Anu ngajawab entos lantaran loba anu sakola asalna ti SD anu sarua atawa lemburna nu sarua di Kabayan. Ari anu nyebut "encan" lantaran

asalna ti luar kota Pandeglang. Mun teu kitu, anu ukur wawuh munding jeung batur salembur.

"Ku naeun henteu ragem? "Ceuk Ibu Yanti" Nu mantak kuari mah mending wawanohan heula . Geura ka hareup sorangan-sorangan ngawanohkeun maneh. Sebutkeun aran, asal sakola, jeung padumukan".

Barudak maju sorangan-sorangan, ngomong di hareup. Diabsen ku Ibu Yanti. Nu pangheulanan diabsen eta Aan Nurjanah.

"Nami abdi Aan Nurjanah, asal sakola ti SD Negeri Pandeglang 1, rompok di curugsawer, pandeglang," ceuk Aan.

Laju Adang Suganda,

"Nami abdi Adang Suganda, asal sakola ti SD Negeri Parkdagang 2, rompok di Ciwasiat, Pandeglang."

Diteruskeun ku Yayan Sofyan

"Abdi Yayan Sofyan, asal sakola ti SD Negeri Pandeglang 2, rompok di kuari Ciwasiat, caket rompona Adang."

"Héh, di Ciwasiatna palih mana?" Ibu Yanti nanya,

"Éta caket balé seni, Bu"

"Oh, balé seni anu Pa Rohaéndi nyah?"

"Uhun, Bu."

"Yayan sok milu rampak bedug?"

"Engsok, Bu Sok nangton doang jing" Barudak sakelas sareuri.

"Ih ngalalaga ka Ibu. Sugaan Ibu mah miluan Padahal mah hade jasa lamun Yayan atawa saha hae bisa jadi anggota bulé seni. Urang bisa diajar kasenian jeung nyaho kana budaya sorangan. Bisa nabeuh bedug nyah, bisa tari, bisa karawitan, jeung loba beh. Mangkana eta Bale Seni Ciwasiat mah geus kakenal ka manamana, barudak. Malah sok diondang sagala ka luar negeri, mintonkeun rampak bedug. Beuh gagah beh. Coba saha nu haying manggung ka luar negeri?" Ibu Yanti nanya.

Barudak sakabéhna ngaracung paheula-heula.

Ulah ngan ngaracung doang geul Tapi kudu ti kuari diajar kasenian!"

"Uhun, Bu" témbal barudak bareng Wawanohan rengse Kabéhan geus ka hareup.

Tadi Yayan anu pangpandeurian ja dina absen geh ngaranna pangtungtungan.

Language data in the form of vocabulary used in the reading component of the Sundanese language teaching material entitled "Purwa Basa: Teaching Basic Sundanese to Grade VII Middle School/MTs Students in Banten Province" consists of 421 words. Typical vocabulary used in the Pandeglang area, especially the Kaduhejo sub-district can be seen in the following table:

Table 1
Wewengkon Pandeglang Vocabulary Reading Component

No	Vocabulary	Ket.
1	quarry	Now
2	asup	enter
3	geh	please
4	service	very, very
5	copy	besides
6	nya	yes
7	cable	long
8	entos	Already
9	encan	Not yet
10	rate	furthermore
11	ugh	yes
12	Sok/isok	want/will
13	Engsok / isok	want/will
14	miss	joking
15	beh	Affirmation / principal
16	Yes	Confirmation/Meman
17	hendep	lower

Based on table 1 above, it can be said that the use of the typical vocabulary of Pandeglang, Kaduhejo sub-district in the reading above is 17 of the 421 vocabularies used. If the percentage is 4.38%, the rest is common vocabulary or old Sundanese vocabulary that can be recognized or understood by speakers of Sundanese everywhere. Showing Pandeglang's typical vocabulary as part of teaching materials is clearly an effort to inherit and maintain Sundanese language, especially wewengkon Pandeglang, although the percentage is still small.

b. circulation

Mikanyaho Paguneman

Lamun ku urang ditengengetan, éta dina bacaan di luhur aya bagian anu mangrupa paguneman Coba tuduhkeun anu mana!

Bener, paguneman antara Bu Yanti jeung Yayan Sopyan.

Paguneman nyaéta cacahan silitémpas antara dua urang atawa leuwih. Paguneman, ngobrol atawa cacahan mangrupa hal anu sering dilakukeun ku urang dina kahirupan sapopoé. Cacahanana mah bisa jeung saha baé. Kitu deui ngeunaan jejerna, bisa ngeunaan naeun baé. Dina karya sastra atawa drama, paguneman disebutna dialog.

Ari basa anu digunakeunana gumantung kana suasana jeung batur nyaritana. Lamun cacahan jeung babaturan atawa jalma anu geus loma dina suasana anu loma (akrab) atawa teu resmi, biasana basa anu digunakeunan basa loma. Tangtu baé bakal béda lamun urang nyarita jeung jelema anu anyar pinanggih,, jelema

anu pantes dipihormat, saluhureun, atawa dina suasana anu resmi. Biasana ragam basa anu dipakéna géh ragam basa hormat (lemes).

Sanajan kitu, dina suasana anu loma (akrab) atawa suasana resmi, aya hal anu sarua kudu diperhatikeun ku urang dina waktu keur lumangsungna paguneman, di antarana

1. *Ngaregepkeun nu keur nyarita kudu bener-bener*
2. *Henteu motang kalimah atawa ngaganggu omongan batur, dina kaayaan anu keur penting jasa.*
3. *Nyarita kudu bener-bener, sorana bentés, tétéla, wajer, henteu aya kesan doang anu cowong*
4. *Nyarita kudu anca, henteu gancang teuing sarta henteu ngayayay.*
5. *Naeun-naeun anu dicaritakeun ku urang, henteu méngpar tina téma anu keur digunemkeun.*
6. *Nyarita ngagunakeun lentong anu merenah*
7. *Nyarita dibarengan ku rengkuh anu merenah sarta pasemon anu marahmay.*

Of the 236 language data in the form of vocabulary used in the Pedaran component, the use of the wewngkon Pandeglang vocabulary, Kaduhejo sub-district can be seen in the table below.

Table 2

Wewengkon Pandeglang Vocabulary Components of Circulation (Discussion)

No	Vocabulary	Ket.
1	<i>chopped</i>	<i>Tell a story</i>
2	<i>naeun</i>	<i>What</i>
3	<i>geh</i>	<i>Dong</i>
4	<i>just</i>	<i>Like</i>
5	<i>guy</i>	<i>Speak in a loud/high tone</i>

In the Circulation component in the Sundanese language teaching material entitled "Purwa Basa: Teaching Basic Sundanese to Grade VII Middle School/MTs Students in Banten Province" only 5 out of 236 or 2.11%. This is understandable because in the section/component of Circulation the author of this teaching material is discussing or explaining the meaning of dialogue or paguneman normatively how dialogue should be carried out which he explains using seven steps/criteria/norms/rules. When explaining concepts or language events, the writer prefers a standard vocabulary that can be understood by all Sundanese speakers. However, the authors of the teaching materials still managed to insert the unique vocabulary of wewengkon Pandeglang, especially in the Kaduhejo sub-district.

c. Keparigelan

Caprigelan is related to language skills which include listening, speaking, reading, writing, viewing, and presenting ideas. In the textbooks in this study the language skills that emerged were speaking skills in the form of dialogue or paguneman.

Di hendep aya bacaan mangrupa paguneman, Pek baca nu harus, bentés sarta merenah lentongnal

Paguneman Yayan jeung Adang

Yayan : "Assalarm/album

- Adang : "Walaikumsalam tule ja Yayan Aya eun, Yan?
Yayan : "Puguh, kami dititah ku abah, angke peuting Pa Halimi dititah ka rompok
ba'da isa, rék ngarung"
Adang : "Aya acara naeun kitu, Yan?"
Yayan : "Rek sukuran sakalian wawanohan kami sakulawarga jeung urang dieu
Adang : "Oh, enya, kin dibéjakeun
Ka abah. Kabeneran
Abahna geh encan dating
ti kantor. Biasana sore"
Yayan : "Enya burung ari kitu mah.
Nuhun ny, Yayan rek
pamit bae"
Adang : "Ke Yan, ulah geugeuraan
geh. Cai-cai heula"
Yayan : "Nuhun, Dang, kin deul bae lah. Sakalian bae jeung Adang nyah,

In the Kaparigelan section (language skills) the aspect of speaking is material for dialogue or language data paguneman in the form of vocabulary used as many as 116 words. Of the 116 words, the vocabulary used comes from the Pandeglang wewngkon which can be seen in the following table.

Table 3

Wewengkon Pandeglang Vocabulary Component Kaparigelan (Language Skills)

No	Vocabulary	Ket.
1	Nya	yes
2	Naeun	What
3	Geh	please
4	Kin	Later
5	Bird	affirmation/geh
6	Hendep	lower
7	Must	loud/clear for sound

Based on the table above the teaching materials for the Kapaligeran component include elements of Pandeglang's typical vocabulary of 7 words out of 116 total words or 6.03%. This can be understood because of the dialogue displayed and carried out by speakers of Sundanese wewengkon Pandeglang, especially in the Kaduhejo sub-district.

d. Sundanese language mastery

Tatakrama Basa Sunda

Maranéh geus maca, nyusun, sarta molahkeun paguneman Ari bese nu dipakéna nyaéta ragam basa loma jeung ragam basa hormat, Babagian ragam basa anu ngewengku ragam besa loma jeung ragam basa hurmat, disebutna tatakrama basa. Beda jeung di Priangan, basa hormat di Banten ngabogaan ciri has. Upamana bae, kecap engke jadi engkin. Salain ti eta, di Banten mah teu aya basa lemes keur ka

sorangan jeung ka batur Contona kecap imah lemesna jadi rompok (teu aya bumi), datang lemesna ukur dengkap teu aya sumping), jsb.

Nurutkeun harti kecap, eta tatakrama basa nyaeta aturan sopan santun ngagunakeun basa Lamun urang nyarita henteu make tatakrama basa hartina dusun.

Ari anu dimaksud tatakrama basa Sunda di dieu nyaeta ragam basa Sunda anu dipakéna diluyukeun jeung kaayaan anu nyarita, anu diajak nyarita, jeung anu dicaritakeunana pikeun silih hormat jeung silih ajenan. Jadi maksudna lain pikeun ngabeda-bedakeun jelema, boh dumasar kana status sosialna, boh pangkatna, atawa turunanana.

There are 151 vocabularies used in the Sundanese Pangaweruh component. Of the 151 vocabularies, not a single Pandeglang wewngkon vocabulary is included in this section/component (Sundanese Pangaweruh). This is understandable because the author of the teaching material is explaining about the linguistic insights of Sundanese, where the author uses standard Sundanese as an explanatory medium regarding the insights of Sundanese language which is expected to be understood by all users of Sundanese, both in the provinces of West Java and Banten as users. the language.

e. Purwakecap

1. *perenahna* = *ayana, lokasina, tempatna*
2. *waranoh* = *warawuh*
3. *wanoh* = *wawuh*
4. *wawanohan* = *wawawuhan, basa Indonésiana "berkenalan"*
5. *ragem* = *sarua*
6. *wawuh munding* = *babasan anu*
maksudna wawuh
sering papanggih
tapi teu nyaho
aran-arana acan
7. *jelema anyar pinanggih* = *jalma anu kakara papanggih harita*
8. *ditengetan* = *dideuleu barl diinget-inget*
9. *cowong* = *unggal ngomong sorana osok harus*
10. *pasemon* = *pasemuan, hal perkara semuna*
11. *marahmay* = *amis budi, henteu ketus*

In this section, the author of teaching materials only displays standard language vocabulary which is considered difficult vocabulary for speakers of Wewngkon Pandeglang Sundanese. Then the author explains it by using an equivalent vocabulary that is expected to be understood by speakers of the Sundanese wewngkon Pandeglang language.

Conclusion

The maintenance of the Wewngkon Pandeglang Sundanese language has been accommodated in Sundanese language teaching materials entitled "Purwa Basa: Teaching Basic Sundanese for Grade VII Middle School/MTs Students in

Banten Province Materials" This teaching material was written by the Sundanese Language MGMP team chaired by Kelly Ardiana. The Sundanese wewengkon Pandeglang vocabulary is inserted between the standard or standard Sundanese vocabulary that applies in all areas of the speakers of the language which is often referred to as Sundanese Priangan or discuss smooth.

Indeed, there is still very little Pandeglang typical Sundanese language which is used as part of the teaching materials and the impression is that it is just inserted. However, this teaching material has carried out its function as the maintenance of cultural heritage, one form of which is language, in this case, Sundanese, said Pandeglang, Kaduhejo sub-district. As teaching material it will continue to be taught and studied by students as the next generation who are also expected to pass it on to the next generation

Suggestion

The continuity of learning Sundanese which results in the preservation of culture and the values contained therein is strongly influenced by government policies, in this case the Pandeglang district government through its Education and Culture Office. Teaching Sundanese language in Pandeglang at the junior high school level is getting less and less, the remaining 50 public and private schools out of 164 still teach Sundanese. Government policy is needed so that Sundanese remains one of the subjects taught in schools, especially at the elementary and junior high school levels.

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