



Language Choice of Ende- Nage Speakers: A Sociolinguistics Study



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Keywords	Abstract
Language Choice; Sociolinguistics; Indonesia; Speaker; Ende; Nage;	The focus of this research is the language choice of Ende-Nage speakers. It was a sociolinguistic study conducted in the language boundary area in Nangamboia-Flores, Indonesia. The object-choice of the current research was based on the reality of the Nangamboia community, which is classified as a multi-lingual society. Based on this understanding, the assessment of language choice refers to what factors influence language choice in Ende-Nage speakers. The analysis is presented with informal (descriptive) and formal methods. This research applied the sociolinguistic theory that leads to the concept of language choice. The results of the study illustrate the existence of general factors and specific factors. In general, the factors that most influence language selection in the Nangamboia community are the duration and togetherness of interacting by everyone; Specific factors also influence the achievement of language interaction. These factors include the situation, setting (location), the topic of conversation, speech participants, age differences and differences in social status. In addition, there are also internal factors and external factors that influence language choices.

1. Introduction

The reality of using language in a multilingual society is also part of a fascinating sociolinguistic study. It cannot be denied that in a multilingual society, especially in a language boundary community, of course, language is always a vital means of communicating. Language is also one of

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the human characteristics that distinguish them from other creatures. In addition, a language in societies that live side by side has a social function, both as a means of communication and as a way to identify social groups. It is discussed in sociolinguistics.

Sociolinguistics is the study of language with a social dimension. The sociolinguistic perspective of the language choice phenomenon in multilingual societies is a symptom that deserves to be studied and known. Through language choices and sustainability, it can determine the survival of a language.

West Ondorea village in Indonesia is one of the villages that border directly with Nagekeo district, where local village communities have several language choices when interacting. Language choices and language attitudes in Ende people greatly influence. There are several causative factors and supporting factors in language selection when interacting.

The theory applied in examining the factors influencing language choice by Ende-Nage speakers in Nangambo is the Sociolinguistic theory. The basis of this theory refers to the opinion of Fishman (1972), that sociolinguistics is the study of who speaks what language to whom and when (the study of what language to whom and when). In line with Fishman, Hudson (1980: 4-5) argues: "Sociolinguistics is the study of language in relation to society". Both of these opinions imply the understanding of sociolinguistics as the study of the use of language in the social context of its speakers.

Ola (2012: 37) suggests that the domain is a collection of factors that determine language choices or diversity choices. These factors are topic (what is discussed), involvement (role relationship), and setting (when and where interaction takes place), as implied in the opinion of Fishman (1972): "who speaks what language to whom and when". The realm is not determined by the number of actors involved, but rather by the institutional context (community as an institution) and the behaviour of the parties involved.

2. Materials and Methods

Language as a social phenomenon is very closely related to the structure and social values in society (Trudgill, 1974: 34-35). Thus, the choice of language in a multi-lingual society is closely related to the socio-cultural values of the community. Therefore, the study of research this with various approaches related to sociolinguistic studies and is field research (field research). This approach views the phenomenon of language choice as a social fact that views language selection as a symbolic system, a system of cultural behaviour, and a pragmatic system related to the use of language in the actual context. Thus, sociolinguistic studies respond to the phenomenon of the use of language as speech events in relation to social and cultural factors of speakers.

This study used a qualitative model, as suggested by Muhadjir (1996). Qualitative research is based on a phenomenological framework that rests on the factual data presented as they are in accordance with the reality found at the time this research was conducted. In this connection, the workings of this research are inductive, focusing on genetic data regarding the use of language by the people of Nangambo as one of the places that constitute a language boundary region, which, which is directly adjacent to Nagekeo Regency. This research is located in the Ende-Nage border area, precisely in the village of Ondorea Barat (Nangambo Village), Nangapanda District, Ende Regency, East Nusa Tenggara.

Nangambo was chosen as the location of the choice of speakers' languages because of the characteristics of the village which borders directly with Nagekeo Regency which is an area that is always in contact with language or is always contaminated with language when communicating. Nangambo is also one of the villages that has two ethnicities (Ende-Nagekeo) which always live together and interact with each other.

The data of this study were sourced from Ende-Nage speakers who live in the village of West Ondorea, specifically in Kampung Nangamboa. Specifically for respondents (for instruments in the form of questionnaires), a data source of 30 people was determined. The number of respondents was selected and proportionally determined, which included: gender, education, ever or never domiciled outside Nangamboa. In this study, the results of data analysis are presented with the use of formal and informal methods (Sudaryanto, 1993: 145).

The formal method is a table of frequency of language use based on a questionnaire. While the informal method is a verbal description in order to interpret the frequency of language use as stated in the table, also in the form of a description of observations to the reality of the use of language in the context of linguistic or multilingual languages by the Ende-Nage speech community in Nangamboa. Next, in describing the result, there are some codes applied, namely BI for Bahasa Indonesia (Indonesian), BE for Ende Language, BN for Nage Language, and P for speaker.

3. Results and Discussions

The result of the current research, on the choice of language by speakers of Ende-Nage in Nangamboa as one of the sociolinguistic studies in the language boundary region, is presented as follows. The research data presented is based on data collected through questionnaires and in-depth observations when conducting research. Data obtained through a questionnaire is explained in terms of the frequency of language use, while the data obtained based on observation through the help of interviews accompanied by recording and recording will be presented in the form of an explanation based on a few fragments of conversation and see factors that influence language choice.

Frequency of Language Use by Ende-Nage Speakers in Nangamboa

According to the questionnaire answers obtained from 50 respondents, it is known that the frequency of language use by the Nangamboa community can be seen based on the number of respondents who choose to use one of the languages for each question questionnaire that represents the realm of language use. To more clearly note the frequency of language usage by Ende-Nage speakers in the following table.

Table 1
Language Choices per Questionnaire

Questions Number	Language Choice									
	Indonesian Language (BI)		Ende Language (BE)		Nage Language (BN)		Mixed-Language (BC)		BL	
	Speaker	Presentation	Speaker	Presentation	Speaker	Presentation	Speaker	Presentation	Speaker	Presentation
(1)	(2a)	(2b)	(3a)	(3b)	(4a)	(4b)	(5a)	(*5b)	(6a)	(*6b)
1	8	16%	6	12%	12	24%	24	48%	0	

2	36	60%	2	4%	1	2%	11	22%	20	
3	25	50%	1	2%	2	4%	23	46%	0	
4	1	2%	42	48%	5	10%	20	40%	0	
5	10	20%	4	8%	2	4%	34	68%	0	
6	18	36%	2	4%	2	4%	28	56%	0	
7	28	56%	2	4%	2	4%	18	36%	0	
8	6	16%	1	2%	5	10%	38	76%	0	
9	3	72%	3	6%	8	16%	36	72%	0	
10	17	50%	4	8%	5	10%	24	48%	0	
11	1	2%	0	0%	28	56%	21	42%	0	
12	3	20%	0	0%	20	40%	27	54%	0	
13	27	36%	0	0%	2	4%	21	42%	0	
14	19	56%	3	6%	3	6%	25	50%	0	
15	2	4%	2	4%	10	20%	35	70%	0	

General Factors and Special Factors

In general, the factor that most influences language selection in Nangamboa is the duration and togetherness of interacting by everyone. The duration of communication that occurs is very influential on the achievement of language interaction in a multilingual society, although it is not absolute. Long time in a conversation will have a higher chance of being able to achieve interaction language choices. Another essential thing to reach an agreement is togetherness.

Togetherness will be achieved if there is mutual understanding between individuals who are interacting. Specific factors also influence the achievement of language interaction. These factors include the situation, setting (location), topics of conversation, speech participants, age differences and differences in social status. According to Evin Tripp (1972: 193), settings have two meanings, (1) the place where events (space and time) occur and (2) situations. The place of the event can be described in public such as homes, schools, churches, markets, village offices, and so forth whereas ongoing situations can take the form of informal, formal, and emotive situations. Formal and informal situations, either without or the presence of other participants in speech events, the language used when interacting always shows the interaction of language choices, whether realized or not realized.

The domain is one of the factors that determine language choice. In this study, discussions that are in accordance with observations about language choice in Nangamboa can be explained based on the realm of language use, given that the Nangamboa community is a multilingual society. In this study, the domain of language selection in the Ngambambo community was divided into eight domains, namely the realm of family, the realm of neighbours, the realm of government, the realm of religion, the realm of association, the realm of sports or recreation, the realm of adat and the realm of education. Next, both general factors and unique factors are explained based on the following language usage.

A. Family Realm

The choice of language in the family domain by Ende-Nage speakers in Nangamboa generally occurs in backgrounds in homes between family members. The subject matter discussed in the family domain is generally the subject of daily speech. In general, the Pangamboa people use BN in their verbal interactions with fellow family members, and the transition occurs. Verbal interactions can occur between husband and wife and children.

In verbal interactions between husband and wife who use the BN choice as their B1, the BN code is the dominant choice used interspersed with the BE and BI codes. A similar thing also occurs in verbal interactions between parents and children who use BBN as their B1. While in verbal interactions between husband and wife where one of them is not from Nangamboa or B1 is not BN, then the BI code is an option used in verbal interaction. Likewise what happens in verbal interactions between parents, children and non-family guests where the people of Nangamboa always use the National Budget, if their guests are fellow Nangamboa people who already know each other, and whether guests who are not known or not Nangamboa people always use BI. Likewise, when the unknown guest turned out to be an Ende person, there was a transition to the use of language from BN to BE.

- (1) Background : In the house
 Situation : relax
 Speech actors : Father, mother and children (all are Nangamboa people)
 Topic : Advising children

- P1: *kau bhidaebha, tau teru mama ngewa*
 Why do you always make Mommy angry (?)
 P2: *nga'o yenge sebentar wi'emama*
 I only played a little bit
 P1: *modo, bhodo ka weke*
 Ok, but you have to eat first
 P3: *ka negha sibha mene, ma'e ngeha*
 After having your food, please take a rest. Do not play.

Based on that communication fragment, it can be explained several essential things related to the use of language by the Nangamboa community. First, there are two topics of conversation in the conversation, namely (1) the problem of children's playtime (2) the problem of daytime resting of children. Secondly, when discussing "children's playtime" the subjects (P1) and (P2) predominantly use the BN choice, but between (P1) and (P2) interacts there is a transition of some BI words that are spontaneously present such as you, mama, and briefly. This choice occurs because the two tutors are able to use both codes well.

The conversation above also occurs in an atmosphere that is very familiar with a relaxed and slightly motivational situation. This happens because between fellow speech partners in the home between family members who respect each other and respect each other and advise one another. In the conversation, it was seen that (P1) was so friendly and used a very polite BN choice to reprimand (P2) as his child, and (P3) as a father so emotional towards (P2) his son by forcing his son to take a lunch. Note the communication that occurs between the father, mother with guests who are not the following family.

- (2) Background : In the house
 Situation : relax
 Speech actors : Father, mother and other people (guest)
 Topic : Politics

- P1 : *Selamat sore semua*
 Good afternoon all
 P2: *Bagaimana? Kamu dari mana?*

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- How are you? Where do you come from?
- P1: *Saya dari Nangapanda-Paumere, teman ini dari Lio*
I am from Nangapanda-Paumere, my friend is from Lio
- P2: *Oh, Paumere ana ghu sai na? ineghu jho mai Paumere na (BE)*
Oh, Paumere, whose child? My wife is from Paumere
- P1: *Ai na ine kujo na keluarga ghu no sai? Ja'o ameku Geradu (BE)*
Whose family is your wife? I am the child of Geradus
- P3: *Caleg ta numai ke ata pu'u ebha? (BN)*
The legislative candidate, where does he come from?
- P2 : *Pu'u ndona, bhodo imu negha ebho mera ndia nangapenda (BN)*
From Ndonga, but he has lived in Nangapanda for a long time
- P3: *Oh metepu'u ebha (BN)*
Oh, I thought he comes from some other place.

There are two things that can be noted from the conversation quotation. First, the conversation has initially been carried out by two people, namely (P1) and (P2) using the BI option with the situational format because between the speech partners do not yet know each other. The choice of language transition occurs from BI to BE when (P2) knows the area of origin (P1), from Nangapanda-Paumere. Second, language choice transition occurs in (P3) using BN to (P2) and immediately (P2) responds immediately by using BN because among the speech partners already know and understand the language under their control.

The conversation above also shows that there is a change in the communication situation from the formal situation to the informal situation. Both subjects (P1) and (P2) still feel unfamiliar because they do not yet know each other. Such situations make the two subjects choose to use BI in communication. (P2) and (P3) know each other that they are from the same area, the communication situation shifts to BE and BN and the communication situation becomes more relaxed, even if spontaneously diverts immediately to local languages with a very familiar atmosphere. Note also the conversation that occurred between the father, with a different origin (Ende-Nage), following.

- (3)Background : In the house
Situation : relax
Speech actors : Father and mother who come from a different place (Ende- Nage)
Topic : Preparations for children's secondary school

- P1: *Ma, sayapikir kita harus sekolah ana ena sekolah negri.*
Mom, I think we have to send our children in government school
- P2: *Mona tapi kita harus lihat perkembanganya*
Yes, but we need to see their development first
- P1: *Kalau memang begitu kita meno ta we'e ne'e keluarga*
If so, we have to find the school nearby family
- P2: *Seharusnya begitu, biar ada yang perhatikan.*
It should be like that, so, there will be someone who puts attention

The conversation showed the communication between (P1) and (P2) in a friendly and relaxed atmosphere, with a severe topic about secondary school and high school. Wherein the communication (P1) is a father who came from Nangambo using BC with (P2) is his wife whose origin is not from Nangambo, and (P2) does not respond by using BN or BE but with BI because (P2) has an unequal repertoire and the togetherness has not been so long, but (P2) has also been

able to understand some of the lexical forms of the BN mona 'dia', so that communication continues to run well in informal and intimate situations that are maintained between husband and wife. From the conversation it can be seen that there is a mix of codes by (P1) with the use of BN and BI simultaneously, this language choice occurs because there is a speech partner (P2) who has not lived in Nangamboa for a long time and does not know BN well.

B. Friendship Realm

The social sphere in society refers to the social environment outside the realm of family, governance, religion, customs and education. This social environment has a comprehensive range, therefore in this study, the sphere of social interaction in the Nangamboa community is limited to social interaction in the background of neighbours, kiosks, and sports or recreation area.

The event was spoken in a relaxed conversation between neighbours in the realm of association in the Nambamboa community. There is the use of BC, but the more dominant one used by the Nambamboa community is the BN. The choice of BI is used for Nangamboa speakers in verbal communication with speech partners who are not BN and BE speakers or with speech partners who have a close relationship. In addition to the speech participants' factors, atmosphere, topics and sets which become language choices by speakers of the Nangamboa community, in the domain of this association it will be more relevant to explain the age factor and illustrate that age is also one of the factors that influence language use by people who are multilingualism in almost all languages. Language choices also occur if the relationship between speakers is close, and they are also BN or BE speakers, so the speech participants tend to use the BN and BE choices in verbal communication.

In the social sphere, the setting of sports or recreation areas, neighbours and kiosks, the events observed are speech events that occur among fellow residents of fellow Nambamboa when meeting at a sports or recreation area, between neighbours and on the way to the kiosk. The language used in speaking in this setting is BI, BN and BE. The use of BI is used by a speaker with other speakers who have not known each other. Whereas the use of BN and BE is chosen by speakers who already know each other well, for example by a speaker with his friend or other family members who are also in that setting. However, the use of language in different speech partners can be seen in the use of BE, BN, and BI with choices of lexical forms that are more polite. Pay attention to the following conversation:

- (4) Background : In a place nearby house
 Situation : relax
 Speech actors : A neighbour whose origin is the same from Nangamboa
 Topic : Forget to bring cigarettes

- P1 : *Dhe, nga'o ghewo dheo bak*
 Ups, I forget to bring my cigarette
 P2 : *Modo she ma dhatu*
 No problem, I still have some
 P1 : *Mete mona datu*
 I thought you do not have
 P2 : *Mai musu weke, ede waso'o we'e beta wadi*
 Come, have some, we will buy it later on
 P3 : *Tau apa te, rame rame*
 What are you doing here?

The conversation shows the communication that occurs between (P1), (P2), and (P3), which originates the same from Nangamboa and lives next door with a familiar and relaxed atmosphere. Verbal communication that occurs in a relaxed situation between involved parties who know each other, shows (P1) and (P2) always choose to use BN as their repertoire, but the presence (P3) begins by choosing BN to greet (P1) and (P2) and end with BI spoken in the Nagamboa style. The choice of language between the involved parties is very familiar and respectful.

Social interactions that occur in these conversations also show the age difference between (P1), (P2). The age difference between the speech partners shows that (P1) is younger than (P2) and (P3), where the use of the word *dhe 'ouch'* in a very flat and polite tone towards (P2) shows a sense of respect and respect for (P2) who is older. Note the communication that occurs between neighbours whose husband and wife are different from the following origin.

Background : In a house
 Situation : relax
 Speech actors : A neighbour whose origin is different
 Topic : Responses from meeting results

P1 : *Kemarin Ibu ada ikut juga pertemuan?*
 Did you join the meeting yesterday?
 P2 : *Ia kami ikut.*
 Yes, we did.
 P1 : *Kamu setuju kalau program seperti itu?*
 Did you agree?
 P2 : *Itulah. Kita mau bagaimana lagi.*
 Yes, we have no choice
 P3 : *Nge'ro, ma'e garengera na ko(BE)*
 Please, do not say that
 P1 : *Aku hanya sondho we'e..atastuju mogha gha. (BE)*
 I just said, everybody has agreed
 P3 : *Modo si (BN)*
 Ok

The conversation shows verbal communication with a slightly severe topic between (P1), (P2), and (P3) in a very relaxed and familiar situation, where (P2) is a wife (P3) whose origin is not from Nangamboa. The verbal communication begins (P1) using BI to (P2) because it already knows (P2) has not been able to use the BE and BN, Likewise the presence of (P3) with responses using the choice of BE which is very familiar marked by the word '*nge'ro*' towards (P1) because you already know the repertoire (P1) is also the same as (P3) and ends with a '*modo*' BN. The use of BC in these conversations shows that there is an optional choice of language with the situation among the speech partners. Pay attention to the conversation that occurs on the way to the next kiosk.

(7) Background : On the way to the small shop
 Situation : relax
 Speech actors : A friend
 Topic : Cigarettes purchasing

P1 : *He, manto, kai ebh?*
 Hi, Manto. Where are you going?
 P2 : *Kai kios, mo'o beta guala weke*
 To the kiosk, (I) want to buy some sugar

- P1 : *Titip bakosabuku e moko toa*
 Could you please buy a cigarette for me please my friend
- P1 : *Nuka thia ada to*
 Come here, take it
- P3 : *Hae, kau ne'e – ne'e wi'e, nagara ata kai kios ne'e wi'e kau oa*
 Hi, you always do it, you always ask something when someone goes to *kiosk*

The conversation occurred in a very familiar and relaxed situation with the topic of wanting to shop at the kiosk between (P1), (P2), and (P3), the choice of BN also occurred very relaxedly and familiar when (P1) was going to the kiosk and was greeted by (P2) and (P3) against (P2), with a slight mix of BI codes such as kiosks, entrusted and you. This language choice occurs because among the speech partners have known each other with one another, and the language that is always used in the background always uses BN.

The choice of language in this situation is observed for a long time with different speech partners, of course, not only BN is chosen to be used but BE and BI are also used by looking at the parties involved during communication.

- (8) Background : Nangamboa Beach (Recreation Area)
 Situation : relax
 Speech actors : A friend
 Topic : Asking a situation

- P1 : *Rame ngeri miu (BN)*
 You're so crowded. Do you have a reunion?
- P2 : *Mona, ngada guna deza libu (BN)*
 Nothing, just take advantage of holidays
- P1 : *Tebhe go mona, ngada resmi ega ngi (BN)*
 Really? It is so crowded
- P3 : *Arre ona nge'rro. mai si, ngambe limba pa na we (BE)*
 You ask a lot. Come on, just join in us
- P1 : *Ho'o ko. Ja'o bergabung terus dengan kamu sudah BC*
 Ok. I will join
- P2 : *Ta tebhe, tughu bhodhu – bhodhu e*
 Yes it is, just do nothing

The choice of language that occurs in the conversation shows the involvement of people who understand each other between the two languages in the Nangamboa conversation. The transition from BN to BE during verbal communication always occurs in almost every communication activity that occurs, if the partner has known each other in a very close situation. Each observation shows the use of BC that occurs when communicating in a recreational area. In the conversation section above, it appears that (P1) prefers to use BN against (P2) because (P1) knows the background of (P2), so that (P2) responds by using BN. So are in the same situation, (P3) prefers to use BE against (P1) because (P3) also knows that (P1) is the background of BE and BN, so that (P1) responds to BC (BE and BI).

C. The realm of government

Verbal interactions observed in the realm of government occur at the village office. Tutors who are involved in this realm include employees and guests who come. The results showed that in the domain of government, there were two dominant language choices used, namely the choice of BI and BN. The BE option is only used as a means of code-mixing. In the village office of West Ondorea, observations show that village employees who are BN speakers serving residents who will take care of a need using the BI. However, it is not uncommon to mix codes or switch codes to BN and BE codes after learning that the guest is from the local area.

The use of language by Ende-Nage speakers in Nangamboia in the realm of government also shows the differences in the social status of conversation participants. Differences in participants lead to differences in social control or control, with differences in social control; there will be seen differences in language choices in social interaction. The language choice factor in the domain of government also appears in conversations between participants (1) low status and medium status and (2) low status and high status. Pay attention to the following conversation.

- (9) Background : Village Office
 Situation : Formal
 Speech actors : Village officer and a villager
 Topic : Conducting poor certificate

- P1 : *Siang Pak, saya mau urus surat keterangan domisili* (Bahasa Indonesia)
 P2 : *Siang juga, ia tapi besok saja baru ambil. Pak Kades ke kantor camat* (Bahasa Indonesia)
 P1 : *Maaf pak, pak Kades pulang jam berapa?* (Bahasa Indonesia)
 P2 : *Mungkin jam 11.00 sudah pulang* (Bahasa Indonesia)
 P1 : *Negake mona ebho, ede ngao dhere wi'e*
 It means that it is only short time. (I) will just wait
 P2 : *Dhere wi'e ndia te, sambil moni*
 Just wait, (while) watching (tv)
 P1 : *Modo. Terima kasih*
 Ok. Thank You

The speech event took place in the village office with the topic of wanting to take care of a randomized letter in a formal setting. The relationship of the speech participants involved in the speech event is a strange role relationship because the two speakers have not known each other before. In speaking, (P1) and (P2) choose to use BI in speaking. However, at the end of speech (P1), the language was switched to BN after he was convinced that his speech partner had the repertoire of BN. In addition, the language transition was also caused because he wanted the atmosphere to be more familiar when using BN to his speech partners.

The conversation above also shows that the choice of language is due to differences in low status and medium status. Language selection among speech partners shows that communication (P1) and (P2) use two language codes between BI and BN. In the conversation, it appears (P1) that the status is lower with the use of the BI option, subtle apologies to (P2). Based on the results of the observation of interactions that occur at the village office, showing (P1) with full awareness using the choice of language is very polite towards (P2), and (P2) feels biased towards (P1). The communication situation in the domain of government can also be noted at village meetings on one other formal situation.

Furthermore, the speech event in the conversation took place in an official situation between the village administrator, the citizen and the supervision team from Jakarta and one of the offices in Ende Regency. Based on observations in accordance with the use of language at the meeting showed the use of BC in the speech event. The communication event occurred in two different situations,

even though the conversation with the same topic and setting. First, conversations before the supervision team present showed verbal communication with an unofficial situation between (P1), (P2), (P3), and (P4) always choosing to use BN with direct BI interference, because there were no other choices such as the words of the farmer group and when the group leader communicates with the situation. Secondly, the conversation with the supervision team shows the verbal communication system (P1), (P2), and (P3) in the official situation and is a bit stiff because the two partners do not know each other. The conversation started (P1) as a team such as using a standard BI and responded by (P2) as a citizen (group leader) with a standard BI as well.

The choice of language in the communication also shows the difference in social status with the choice of the word mother in (P2) to (P1). Conversation in the same situation with the same topic and setting also indicates the choice of BE by one of the supervision teams (P3) from one of the Ende Regency offices that shows the intimacy between the TIM and the residents who enter the ginger farmer group. The choice of BE by (P3) shows that the residents of Nangambo are the people of Enub, said Ende, so that (P3) is not reluctant to submit with the choice of BE and the citizens naturally respond with BE also to (P3).

D. Religion Realm

Language has its own position in the religious system because, in religious activities, it has activities that are systematic. The specificity of language is not only for the sake of fluency in communication and information but rather is required on individual interests and concentration on their beliefs. In this study, the choice of language by Ende-Nage speakers in Nangambo is investigated limited to the use of language in religious activities in churches and mosques.

The limitation of this background is based on the consideration that in the Nangambo community, there are two beliefs or adheres to Catholicism and Islam. In religious activities, the choice of language, in general, is used in the church or during worship is BI. In this study, BN and BE choices were not found as an underlying code in verbal communication in delivering sermons in the church. Likewise in Islamic religious activities, language use was found in sermons and studies, including Friday sermons, as well as regular recitals held at the mosque. In these religious activities, sermons and recitation materials are delivered using a BI accompanied by a BA code (Arabic). In this study, it was found that there was no use of the National Budget and BE as the primary language in delivering sermon material.

Although BI as the primary language used during Mass on Sundays and Khotba on Friday Prayers, BC is used by the Nangambo community before and after Mass or Prayer. The topic being discussed. Pay attention to the conversation that occurs at the time before or after mass at the front of the church page.

(10) Background : In the church's yard
 Situation : Relax
 Speech actors : Some church's member
 Topic : Passover preparation

P1 : *Bhidaebha persiapan paska deka ta te? Sera ta ana bue suko siap tablo go mona*(BN)

How is the preparation for Easter this time? Is it easy for anyone to prepare Tablo or not

P2 : *Kami sodho mogha gha e'be papareta to uru ae tablo na*(BE)

We have told them there to take care of the tablo

P1 : *Modo gha de'mi miu sodho pe'ka, me'nga lele e'be si* (BE)

Well, if you have said it, it's up to them

-
- P3 : *Kena pasti ne'e, dhe pakaimu negha ngseye nua mai yeku*
 There must be because they had a meeting yesterday afternoon
- P1 : *Modo ngara pakimu negha siap*
 It's okay if they want to prepare
- P2 : *Nuwa ngi kita meno teru ana bu'e suko*
 Indeed, we must always supervise young people these days
- P3 : *Hahahha, me'e bu'e suku ta ngeyiye agakena*
 Hahaha, young people themselves say so
- P1 : *Ne'e wadi. Kita meno nato weki*
 You may say that. All must be self-correction

The conversation took place in front of the churchyard before Sunday mass began, with a slightly emotive and informal situation involving some of the members of the 4 Base Groups (KUB). The conversation about the preparation of Easter by young people started (P1) preferring to use the BN against the three speech partners whose repertoires are BE and BN and responded by (P2) using BE. Direct language switching by (P1) from BN to BE when the speech partner (P2) uses BE. The use of language in the same situation also occurs between speech partners showing the mutual identity of the use of language, but this did not happen to (P2) who disobeyed the use of the language because it was influenced by speech partners with BC backgrounds (BE, BN and BI).

The conversation also showed that disobedience on the principle of one of the languages when interacting in the realm of religion was strongly influenced by the speech participants because the people of Pangamboa had a BC background. It can be noted in the verbal communication above that we also see (P1) so quickly switch to one of the languages when (P2) prefers to use BE and (P3) also chooses to use BN. The transition can be said to be a direct transition because the intuition of each speaker of BE and BN are equally good. The conversation also shows the existence of mixed codes at the time of communication by (P4) by interfering codes between BN and BI simultaneously at the same time.

E. In a traditional house

The realm of tradition is always typical with the use of local languages as B1 when conducting traditional ceremonies. The use of language by the Nangamboia community as verbal communication to carry out traditional ceremonies as a tradition carried by the local community is BN as a local language as well as B1 which is a cultural marker. It is found that in the realm of the people of Nangamboia, they always carry out rituals to open new land and post-harvest. In the official cultural activities carried out always followed by the local community, and in the official situation it is also said that the community follows it carefully and full of hope will get a fortune during the planting and harvest in the future.

The Nangamboia community is a bilingualism society, but the use of language in the customary domain always shows the authority of indigenous territories and at the same time as a lingua franca as a clear identity marker in the border region that is fluent in three languages at the time of interaction. However, the use of language by the Nangamboia community is also a tendency to use BC (BI, BN and BE) for verbal communication illiteracy when the party is taking place. Observations on the use of language at a traditional party cannot be made because, at the time of the study, there were no traditional ceremonies, but based on questionnaire answers and interview results showed the use of the BN at the traditional ceremony and the use of BC at the time of the traditional party which was marked by the situation and speech partner.

F. Education Realm

The realm of education refers to verbal interactions carried out in the school setting with participants, teachers, principals, and other employees and students. Speech events in the realm of education can generally be divided into formal and non-formal situations. Formal situations refer to speech that occurs in teaching and learning processes, teacher meetings, and official school activities, for example, at flag ceremonies while the informal situation refers to speech that occurs outside the teaching and learning process, teacher meetings, and official school activities.

The language of instruction in schools in the teaching and learning process uses BI, both in elementary schools and in secondary schools. In school meetings between teachers and school principals, the BI choice is also a choice that is used as a means of interacting. This is due to the official situation in the speech event.

In the teaching and learning process, the choice of BI is the code chosen as an introductory language. Besides being caused by the language of instruction in textbooks using Indonesian, but also because Indonesian is the official language used in teaching and learning in schools. Whereas in non-formal situations that occur outside the teaching-learning process, teacher meetings, and official school activities, the language used by the Nangamboas community as a tool for communication is BI, BN and BE.

- (11) Background : In the school yard
 Situation : Relax
 Speech actors : Students
 Topic : Book taking

P1 : *Sai ta waktu kau ada kaju nga'o?*
 Who told you to take my book?
 P2 : *Siapa suruh juga kemarin kau biza kerta nga'o?*
 Who told you yesterday that you ripped my paper?
 P1 : *Na, biar sudah, nga'o mona ada wadi buku kena*
 Never mind, I don't take the book anymore
 P2 : *Buku e'e egangi, sai mogha mo'o jadi milik*
 Who wants to have this ugly book?
 P3 : *saya ada dapat pilih uang, mai si kita mbeta*
 I have got a picked money, let's shop
 P2 : *Mai she*
 Let's go

The conversation above took place in the schoolyard with a relaxed situation during free time throughout the teaching and learning process between students. Verbal communication that occurs based on observational results shows that students when in the school environment or at rest time are always dominant using the BN with their peers. In addition to the BN that is used by students, it often happens that BI codes are mixed when interacting, so even the transition to using BE occurs depending on the speech participant starts to say it using BE.

The conversation above began (P1) started by using BN and was responded by (P2) with a BI intersentential code transfer. In the verbal communication also seen in (P3) said his speech by switching between non-formal BI intersentential codes there I can choose money with a variety of formal BE mai the mbe'ta, and responded by (P2) by choosing to use the BN. Note also the

conversations that occur when students' parents are in the school environment for specific purposes.

- (12) Background : Teacher's room and schoolyard
 Situation : formal
 Speech actors : Students
 Topic : Book taking

P1 : *Anak saya kemarin beritau kalau ada kumpulkan uang buku, apabenar Pak?* (Bahasa Indonesia)

P2 : *Ia benar Ibu, uang itu untuk pelunasan buku semester 1 yang belum lunas* (Bahasa Indonesia)

P1 : *Nga'o pikir ana nga'o ta baje nga'o*
 I think my son cheated me

P2 : *Nanti kalau sudah ada doi tolong tolong dilunasi. Supaya di semester taso ngada ada buku wadi*
 Later, if you already have money, please pay it off. Then in the next semester you can have another book

P3 : *Ana ibu ana ta pinta, mona mungkin imu baje*
 Your child is a smart kid, there's no way he cheats

P1 : *Terima kasih pa, modo, nga'o permisi*
 Thank you. Ok, excuse me

P4 : *Perlu apa nde? Poa- poa na mai mogha ndia sekolah.*
 What do you need? You come here (at school) so early

P1 : *Uru ae pu ari jo, sodho ndia uang buku ra'e lunas na.*
 Take care my child's matter, regarding the book money that has not been paid

The conversation began in an official situation and was a bit stiff between the student's parents and the administrative staff and one of the teachers in the administration room, ending the communication on the informal situation in the schoolyard between the parents of the students and the caretaker. The verbal communication that occurred showed (P1) using BI and responded to it by BI by (P2). In the same situation, although in an official situation there was a shift in the use of language (P1) from BI to BN when the communication objectives had been achieved and responded by (P2) with mixed codes between BI and BN, it was seen that (P1) and (P2) had previously known each other so that his communication with the choice of BN was so familiar. Likewise with (P3) who directly use the choice of BN against (P1) because they already know that (P1) has a background of BN.

Verbal communication in the conversation also shows the language choices that occur because of the presence of different speech participants; it appears (P4) prefers to use BI and BE codes are mixed with (P1) in very familiar situations and are responded to using BE by (P1). This happens because the Nangamboia community is a community that can use BI, BN and BE commensurate so that the communication that occurs between the speech partners are often interfering with the code.

4. Conclusion

Based on the analysis relating to the problem discussed and based on the analysis previously described, it can be concluded as follows. First, the profile of the linguistic situation in the community of West Ondorea Village in Nangamboia is marked by the presence of language contact that makes

the Nangamboa community a bilingualism society. Given this reality, the data from speech events in various studies in this study shows that the choice of dominant language used in communication in the Nangamboa speech community consists of several options, including Indonesian (BI), Ende Language (BE), and Nagekeo Language (BN).

Second, factors that influence language choice in this study, and based on observations made in the process of language choice following the communication activities of the Nangamboa community in Ondorea Barat Village, Nanggapanda District, shows that four factors influence language choice, namely (1) general factors ; (2) particular factors. In general, the most influential factor is duration and togetherness. Specific factors also affect the achievement of language interaction, including situations, settings (location), topics of conversation, speech participants, age differences and social status differences. Formal and informal situations (relaxed), both without or the presence of other participants in the speech event, the language used when interacting always shows the interaction of language choices, whether consciously or unconsciously.

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