Article

The Threatening of Rongga Language as A Result of Crossbreeding from Different Languages

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ABSTRACT

Several factors are causing the threat of a language, namely globalization, majority and minority ethnicities's existence, lack of participation of the younger generation, and crossbreeding. One of the reasons for the Rongga language is crossbreeding. This study employed a qualitative research design to study the Rongga language in crossbreed marriages. Thus, this research is intended to analyze the crossbreeding between ethnic groups with different languages, especially to figure out how Manggarai-speaking people and Ngadha-speaking people who are married to Rongga people pronounce the words of the Rongga language that contain sounds ɓ, ɗ, ɠ, ᵐb, ⁿd, ᵑg, ɹ. This study found that the sounds [ɓ], [ɗ], [ɓ], [ᵐb], [ⁿd], [ᵑg], [ɹ] in the Rongga language by Manggarai speakers are pronounced as [bʰ], [dʰ], [gʰ], [mb], [nd], [ŋg], and [r]. Every language sound [ɓ], [ɗ], [ɠ], [ᵐb], [ⁿd], [ᵑg], [ɹ] in Rongga by speakers of the language Ngadha is respectively pronounced as [bʰ], [dʰ], [gʰ], [b], [d], [g], [dʒ] or [r]. It showed that the threat to the Rongga language started from the smallest elements, namely the sounds of the language. Apart from that, threats in the Rongga language also occurred due to the limited vocabulary in the Rongga language; hence, they had to absorb the vocabulary from Indonesian. This study implies communicating in Rongga language should be carefully taken into account because it has several language variations.

I. INTRODUCTION

A language that the speakers still use is a living language. A living language will experience changes in language sounds and language vocabulary. Language, like humans as speakers, always coexists with other languages. These languages can be in contact between the majority language and the majority, the minority language and the minority language, and between the majority language and the minority language, or there can be side-by-side between languages that are easy and difficult to learn (Ferreira, 2024; cf. Oktira, et al., 2022).

The threat of a language can take place between languages that live side by side in a region or within a family that uses two or more different languages. The threat of a language happens if there is contact between the majority language

and the minority language and even between the minority language and the minority language itself or between a language that is difficult to learn and a language that is easy to learn (Grenoble, 2024).

Rongga is a minority language in local/ regional and national contexts. Around it are other languages, both small (minority) and large (majority) and they often intermarry. The two biggest ones are the Manggarai language and the Ngadha language. The Small languages include Waerana, Manus, Rejong, and Kepo (Arka et al., 2007, p. 6).

In general, Rongga people master the languages of other ethnic groups, but other ethnicities such as the Manggarai or Ngadha ethnic groups—do not master the Rongga language. It reflects local sociolinguistic conditions, indicating that the Rongga language is small. In addition, there

is an impression that the Rongga language is more difficult, especially the sounds of the language and its expressions (Arka et al., 2007, p. 6).

Krauss (1992, pp. 4-10), classified the world's languages into three typologies: (1) extinct languages (moribund languages), (2) languages threatened with extinction (endangered languages), and (3) languages that are still safe (safe languages) (see also Ibrahim, 2008, p. 36). Languages that are categorized ass moribund are languages that are no longer used, learned (or acquired) by children as their mother tongue (mother tongue); endangered languages are languages that, although currently still being learned (or acquired) by children, will be abandoned by children in the next century; Meanwhile, safe languages are languages that receive strong support from the government and have a large number of speakers. The Rongga language is a language that is in a position between endangered languages and extinct languages (moribund languages) because there are around 7,000 speakers. Moreover, there is a tendency for Rongga people to use their husband's or wife's language in a different language, a sign of low loyalty to one's language and limited vocabulary. In Indonesia, there are 18 languages that are close to extinction, namely (1) Amahai 50 people, (2) Hoti 10, (3) Hukumina 1, (4) Ibu 35, (5) Kamarian 10, (6) Kayeli 3, (7) Nusa Laut 10, (8) Piru 10, (9) Bonerif 4, (10) Kanum Bädi 10, (11) Mapia 1, (12) Massep 25, (13) Mor 20-30, (14) Tandia 2, (15) Lom 2, (16) Budong-budong 70, (17) Dampal 90, and (18) Lengilu 10 (SIL International, 2006; Ibrahim, 2008, p. 42).

The threat of one language by another language is caused by four factors, such as (1) globalization, (2) the existence of Ethnic Majorities and Minorities, (3) lack of participation from the younger generation, and (4) crossbreeding (Atifnigar et al., 2021). According to Ibrahim (2008, p. 42), the threat of a language is caused by (a) because parents no longer teach their mother tongue to their children and no longer use it at home, (b) the choice of some speech communities not to use it in everyday life, and (c) the pressure of a majority language in a multilingual speech community. Globalization is an era where a process of unification of culture and information occurs. Unifying culture and information through television broadcasts and other things will accelerate the eradication of minority languages. The younger generation plays an important role in maintaining regional languages. If the younger generation is not confident using their regional language, they will switch to their national language, Indonesian, and other foreign languages, such as English (Farida et al., 2021; Quasimus & Maharani, 2023). Likewise, minority ethnic groups, especially those with minority languages, are increasingly threatened with the extinction of their regional languages (Lonardi, 2022). Crossbreeding or intermarriage between ethnic groups, especially between majority and minority ethnic groups (see Marcson, 1951). When two people from different tribes marry and have children, most of those in the same family will only use one regional language or both of their languages; even to ensure their children's future, they tend to use their national language, Indonesia. It will accelerate the process of endangered minority (regional) languages.

As an illustration, the Rongga language is surrounded by minority languages such as Rembong language, Rajong language, Manus language, Kepo' language, Waerana language, and majority languages such as Manggarai language and Ngadha language, as in Figures 1 and 2 as follows (Suparsa, 2008, 2021).

Based on studies as described above, crossbreeding is the main focus in this research. Crossbreeding is intermarriage between ethnic groups with different languages. In this case, people who speak Manggarai or Ngadha - have abandoned their language and switched to using the language of their husband or wife who does not speak Rongga. Why? It turns out that this is caused by (1) Rongga language is a language that is difficult to learn, especially from the aspect of pronunciation of certain language sounds which are not shared by other languages around The Rongga language area, (2) Rongga speakers lack loyalty to their language. They often choose one of the easiest languages to use for both parties, especially from the aspect of pronouncing the sounds of the Rongga language into Manggarai or Ngadha language - Rongga people marry Manggarai people or Rongga people marrying Ngadha people - Additionally, the reason the Rongga people abandoned their language was because (3) limited vocabulary (Arka et al., 2007).

Therefore, when communicating with their husband or wife, Rongga people have difficulty choosing vocabulary that does not exist in Rongga when talking to the Manggarai or Ngadha

Figure 1. Rongga Language is Flanked by a Number of Languages (ANU 06-090)
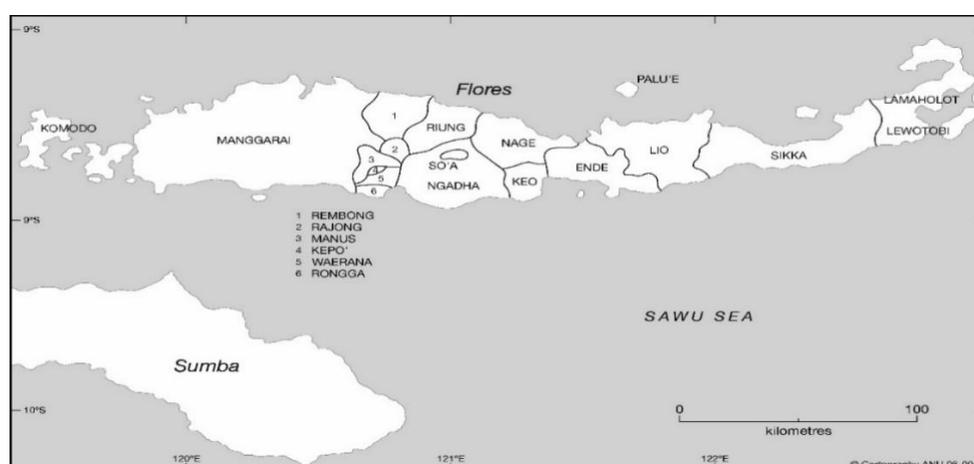

Figure 2. Rongga Language on the South Coast of East Manggarai Regency which Borders it with Ngadha Regency (ANU 06-090)

peopBased le. As a result, they switched to their national language, namely Indonesian. The common symptoms are contrary to the norm when intermarriage occurs. People who intermarry with different languages become bilingual or multilingual people, and this does not happen to men or women from Rongga people who are married or married to Manggarai or Ngadha people.

II. METHODS

This study employed a qualitative research by conducting direct observation to the field of the research. This research was carried out in the location of Rongga language speakers. Rongga language is spoken in Kota Komba District, East Manggarai Regency, whose capital is Mborong, East Nusa Tenggara Province (BPS Manggari Timur, 2020; BPS NTT, 2020). Seven thousand people speak the Rongga language (Population Report April 2005). Rongga language speakers are spread across Tana Rata Village, Watu Nggene

Village, Bamo Village, and Komba Village (see Suparsa, 2021). In collecting the data, the observation method, interview method, and library method were used. The observation method is needed to observe the use of the Rongga language when a man is married to a woman who speaks the Manggarai or Ngadha language and also to observe a woman who speaks the Rongga language married to a man who speaks the Manggarai language or Ngadha language.

Furthermore, the interview method is used to interview informants, such as a man who speaks Rongga language is married to a woman who speaks Manggarai or Ngadha language and also a woman who speaks Rongga who is married to a man who speaks Manggarai or Ngadha language, especially in pronouncing the sounds [ɓ, ɗ, ɠ, ᵐb, ⁿd ᵑg, ɹ], and the loan words from Indonesian due to the limited vocabulary of the Rongga language. In addition, researchers also did library research to obtain written data from books related to the

Rongga language, the Manggarai language, and the Ngadha language. Note-taking and recording techniques were used to maintain the validity of the data. Then, the qualitative descriptive method was used to analyze and present the results of the data analysis.

III. RESULTS

Phonemics and Phonetics of Rongga, Manggarai, and Ngadha Language

Of the many regional languages in East Manggarai Regency, East Nusa Tenggara Province as the location for the use of Rongga language, only a few regional languages have been described phonemically and phonetically following the scope of the research above, namely (1) Rongga language, (2) Manggarai language, and (3) Ngadha language.

1. Phonemics and Phonetics of the Rongga Language

Based on the results of research on the phonology of the Rongga language conducted by Suparsa (2008:112), the Rongga language has six vowel segments, namely /i, u, e, o, ə, a/ phonemically and phonetically has six vowel sounds (vocoids), i.e. (1) unrounded high tense front vowel [i], (2) rounded high tense back vowel [u], (3) unrounded tense middle front vowel [e], (4) middle tense unrounded back vowel [ə], (5) round

tense middle back vowel [o], and (6) unrounded low tense back vowel [a]. The data can be seen in the Table 1.

Phonemically, the Rongga language has 25 consonant segments, such as /p/, /b/, /t/, /d/, /k/, /g/, /dʒ/, /ɓ/, /ɗ/. /ɠ/, /ᵐb/, /ⁿd/, /ⁿg/, /m/, /n/, /ŋ/, /f/. /v/, /s/, /ɣ/, /h/, /r/, /w/, /ɹ/. However, phonetically, the Rongga language has 28 consonant sounds (contoids), namely: (1) voiceless labial stop [p], voiced labial stop [b], voiceless alveolar stop [t], voiced alveolar stop [d], voiceless velar stop [k], voiced velar stop [g], voiceless glottal stop [ʔ]; (2) voiceless palatal affricate [ʧ], voiced palatal affricate [dʒ], voiced glottal affricate [h]; (3) voiced labial implosive [ɓ], voiced alveolar implosive [ɗ], voiced velar implosive [ɠ]; (4) voiced labial prenasal stop [ᵐb], voiced alveolar prenasal stop [ⁿd], voiced velar prenasal stop [ⁿg], (5) voiced labial nasal [m], voiced alveolar nasal [n], voiced velar nasal [ŋ]/; (6) Voiceless alveolar fricative [f]. Voiced alveolar fricative [v], voiceless palatal fricative [s], voiced velar fricative [ɣ]; (7) voiced alveolar trills; (8) voiced alveolar lateral [r]; (9) voiced labial approximant [w], voiced alveolar approximant [ɹ], voiced palatal approximant [ʸ]. The consonant chart can be seen as Table 2.

Rongga Language consonants have incomplete distribution because consonant sounds are only found in the initial and middle position of

Table 1. Vocoid Rongga Language

Tongue Position	Front	Back	
	Not Round	Not Round	Round
High Tense	i		u
Middle Tense	e		o
		ə	
Low Tense		a	

Table 2. Contoid Rongga Language

Place of Articulation	Labial		Alveolar		Palatal		Velar		Glotle
Manner of Articulation									
Stop → Voiceless/ Voiced	p	b	t	d			k	g	[ʔ]
Affricate → Voiceless/ Voiced					[ʧ]	dʒ			
Implosive → Voiced		ɓ		ɗ				ɠ	
Pranasal Stop Voiced		ᵐb		ⁿd				ⁿg	
Nasal → Voiced		m		n				ŋ	
Fricative → Voiced	f	v	s					ɣ	
Trill → Voiced				r					
Lateral → Voiced				l					
Aproximan Voiced		W		ɹ		[ʸ]			

words and are not found in the final position, so the Rongga language is often referred to as vocalic language (Suparsa, 2021).

2. Phonemics and Phonetics of the Manggarai Language

Phonemically, the Manggarai language has five vowel segments, namely /i, u, e, o, and a/. Meanwhile, phonetically, the Manggarai language has nine vowel sounds (vocoids), such as (1) unrounded high tense front vowel [i], unrounded high tense front vowel [I], (2) rounded high tense back vowel [u], rounded tense high back vowel [U], (3) unrounded tense middle front vowel [e], unrounded middle front vowel [ɛ], (4) rounded middle tense back vowel tense [o], rounded middle tense back vowel [ɔ], and (5) unrounded low tense back vowel [a]. The following chart presents the data concerning the Manggarai language vocal chart in Table 3.

Phonemically, the Manggarai language has 17 consonant phonological segments, namely /pʰ, bʰ, tʰ, dʰ, kʰ, gʰ, ʧ, ʤ, h, m, n, ŋ, s, r, l, w/. Then, phonetically, it consists of 17 sound segments too, namely: (1) aspirated voiceless labial stop [pʰ], aspirated voiced labial stop [bʰ], aspirated voiceless alveolar stop [tʰ], aspirated voiced alveolar stop [dʰ], aspirated voiceless velar stop [kʰ], aspirated voiced velar stop [gʰ], (2) voiceless alveolar affricate [ʧ], voiced alveolar affricate [ʤ], voiced glottal affricate [h], (3) voiced labial nasal [m], voiced alveolar nasal [n], voiced velar nasal [ŋ], (4) voiced alveolar fricative [s], (5) voiced alveolar trill [r], (6) voiced alveolar lateral [l], and (7) voiced labial approximant [w]. The consonant chart is presented Table 4.

3. Phonemics and Phonetics of the Ngadha Language

Phonemically, the Bajawa language, which is often referred to as Ngadha, has five vowels, namely / i, u, e, o, a / [i, u, e, o, a], and phonetically it has five vowel sounds (vocoid) which are presented as follows. 1) unrounded high tense front vowel [i]. 2) rounded high tense back vowel [u], 3) unrounded middle tense front vowel [e], rounded tense middle back vowel [o], and 4) unrounded low tense back vowel [a]. Ngadha is a vocalic language because phonemes and consonant sounds never occupy the final position of a syllable or a word. Pay attention to the Table 5

Phonemically, the Ngadha language has 19 consonants, namely /pʰ, bʰ, tʰ, dʰ, kʰ, gʰ, ʔ, ʤ, m. n. ŋ, f, v, s, z, ɣ, r, l, w/. Phonetically, the Ngadha language has 19 consonant sounds (contoids), namely (1) aspirated voiceless labial stop [pʰ], aspirated voiced labial stop [bʰ], aspirated voiceless alveolar stop [tʰ], aspirated voiced alveolar stop [dʰ], aspirated voiceless velar stop [kʰ], aspirated voiced velar stop [gʰ], voiceless glottal stop [ʔ], (2) voiced palatal affricate [ʤ], (3) voiced labial nasal [m], voiced alveolar nasal [n], voiced alveolar

Table 3. Vocoid Manggarai Language

Tongue Position	Front	Back	
	Not Round	Not Round	Round
High Tense	i I	U	u
Middle Tense	e ɛ	ɔ	o
Low Tense		a	

Table 4. Convoid Manggarai Language

Place of Articulation Manner of Articulation	Labial		Alveolar		Palatal		Velar		Glotle
Stop Aspirated → Voiceless/ Voiced	pʰ	bʰ	tʰ	dʰ			kʰ	gʰ	
Affricate → Voiceless/ Voiced					ʧ	ʤ			h
Nasal →> Voiced	m		n				ŋ		
Fricative → Voiced			s	z					
Trill → Voiced			r						
Lateral → Voiced			l						
Aproximan → Voiced	w								

Table 5. Vocoid Ngadha Language

Tongue Position	Front	Back	
	Not Round	Not Round	Round
High Tense	i		u
Middle Tense	e		o
Low Tense		a	

Table 6. Convoid Ngadha Language

Place of Articulation / Manner of Articulation	Labial		Alveolar		Palatal	Velar		Glotal
Stop Aspirated → Voiceless/ Voiced	pʰ	bʰ	tʰ	dʰ		kʰ	gʰ	ʔ
Affricate → Voiceless/ Voiced					dʒ			
Nasal → Voiced	m		n				ŋ	
Fricative → Voiced			f	v	s	z	ɣ	
Trill → Voiced			r					
Lateral → Voiced			l					
Aproximan → Voiced	w							

nasal [ŋ], (4) voiceless alveolar fricative [f], voiced alveolar fricative [v], voiceless palatal fricative [s], voiced palatal fricative [z], voiced velar fricative [ɣ], (5) voiced alveolar trill [r], (6) voiced alveolar lateral [l], and (7) voiced labial approximant [w]. Consider the Table 6 which describe Bajawa consonant.

The Threatend of Linguistics as a Result of Intermarriage with Different Languages

Generally, intermarried societies will use both languages (bilingually). However, Rongga people who intermarry with people who speak Manggarai or Ngadha will choose one of their languages. What they choose is the language that is easiest to use. Research shows that the Rongga language is extremely difficult for husbands or wives who do not speak the Rongga language, such as Manggarai speakers or Ngadha speakers. It is caused by (1) the difficulty of pronouncing certain language sounds in Rongga and (2) the limited vocabulary of Rongga.

1. The Difficulty in Pronouncing Particular Language Sounds in Rongga Language

Language sounds that are difficult to pronounce in Rongga by a husband or a wife who speaks Manggarai

For husbands or wives who speak Manggarai, they have adversity pronouncing consonant sounds (contoids) in the Rongga language, such as implosive consonant sounds [ɓ], [ɗ], [ɠ], voiced prenasal stops [ᵐb], [ⁿd], [ᵑg].

a) The voiced labial implosive sound [ɓ] which is one segment in the Rongga language is pronounced by Manggarai-speaking people who are to Rongga people into one segment, namely the aspirated voiced labial stop [bʰ], for example:

(1) <bhako> is uttered by the Rongga people /ɓako/ [ɓako] and by the Manggarai people /bʰako/ [bʰako] 'haughty'

(2) <bhodha> is produced by the Rongga people /ɓoɗa/ [ɓoɗa] and by the Manggarai people / bʰodha/ [bʰodʰa] 'if'

(3) <bhughu> is generated by the Rongga people /ɓuɠu/ [ɓuɠu] and by the Manggarai people / bʰughu/ [bʰugʰu] 'simultaneously'

Furthermore, the differences in pronunciation of the sounds can be seen below.

Rongga Language		Manggarai Language	
[ɓ]	→	[bʰ] / _____ V	
[ɓako]	→	[bʰako]	'haughty'
[ɓoɗa]	→	[bʰodʰa]	'if'
[ɓuɠu]	→	[bʰugʰu]	'simultaneously'

The sound [ɓ] in Rongga becomes [bʰ] in Manggarai is before vowels ([a, o, u])

b) The voiced alveolar implosive sound [ɗ] which is one segment in the Rongga language is pronounced by Manggarai-speaking people who are married to Rongga people as one segment,

refers to as the aspirated voiced alveolar stop [dʰ], for instance:

(1) <bhodha> is enunciated by the Rongga people /ɓoɗa/ [ɓoɗa] and by the Manggarai people /bʰodʰa/ [bʰodʰa] 'if'

(2) <kodhe> is uttered by Rongga people /koɗe/ [koɗe] and by Manggarai people /kodʰe/ [kodʰe] 'monkey'

(3) <dheke> is pronounced by the Rongga people /dəke/ [dəke] and by the Manggarai people /dʰeke/ [dʰeke] 'climb, panic'

According to the data mentioned above, the following rules are needed.

Rongga Language		Manggarai Language
[d]	→	[dʰ] / V_____V
[ɓoɗa]	→	[bʰodʰa] 'if'
[koɗe]	→	[kodʰe] 'monkey'
[dəke]	→	[dʰeke] 'climb, panic'

The sound [d] in Rongga becomes [dʰ] in Manggarai is before the vowel ([o]) and after the vowel [a, e, ə]

c) The voiced veral implosive sound [ɠ] which is one segment in the Rongga language is pronounced by Manggarai-speaking people who are married to Rongga people into one segment, considered as the aspirated voiced velar implosive [gʰ], as in the examples below:

(1) <bhughu> is uttered by Rongga people /ɓuɠu/ [ɓuɠu] and by Manggarai people /bʰugʰu/ [bʰugʰu] 'simultaneously'

(2) <rogha> is pronounced by the Rongga people /roɠa/ [roɠa] and by the Manggarai people /rogʰa/ [rogʰa] 'to cook'

(3) <ghepo> is enunciated by the Rongga people /ɠəpo/ [ɠəpo] and by the Manggarai people /gʰəpo/ [gʰəpo, gʰepo] 'hold'

The rule of Changing [ɠ]

[ɠ] → [gʰ] / V_____V		
[ɓuɠu]	→	[bʰugʰu] 'simultaneously'
[roɠa]	→	[rogʰa] 'to cook'
[ɠəpo]	→	[gʰəpo, gʰepo] 'hold'

The sound [ɠ] in Rongga becomes [gʰ] and in Manggarai before the vowel ([u, o]) and is after the vowel sound [u, a, ə]

Rules for changing the sound [ə]

[ə] → [e] / [gʰ] _____ [p]

[ɠəpo]	→	[gʰepo] 'hold'

There is an alteration in the sound [ə] in the Manggarai language within the environment between the sound [gʰ] and the sound [p]

d) The voiced prenasal labial stop sound [ᵐb] which is one segment in the Rongga language enunciated by Manggarai-speaking people who are married to Rongga people changes into one segment, namely the nasal labial sound [m] and is followed by the addition of [b] the labial stop sound [b] after the voiced labial nasal sound [m] followed by a vocoid, and the addition of the sound [ə] before the voiced labial nasal sound [m]. The examples are demonstrated as follows.

(1) <mbira> is enunciated by the Rongga people /ᵐbira/ [ᵐbira] and by the Manggarai people /mbira/ [əmbira] 'torn'

(2) <lambu> is pronounced by the Rongga people /laᵐbu/ [laᵐbu] and by the Manggarai people /lambu/ [laəmbu] 'clothes'

(3) <mbete> is produced by the Rongga people /ᵐbete/ [ᵐbete] and by the Manggarai people /mbete/ [əmbete] 'whip'

Based on the data above, it requires phonological rules that can be seen as follows.

(a) Rules for changing the sound [ᵐb]

[ᵐb]	→	[m] /_____V	
[ᵐbira]	→	[mira]	'torn'
[laᵐbu]	→	[lamu]	'clothes'
[ᵐbete]	→	[mete]	'whip'

There is a change in the sound [ᵐb] to [m] in the Manggarai language in the environment before the vocoids [i, u, e].

(b) Rules for adding the sound [b]

[Ø]	→	[b] / [m] _____ V	
[mira]	→	[mbira]	'torn'
[lamu]	→	[lambu]	'clothes'
[mete]	→	[mbete]	'whip'

There is a supplemental of the sound [b] in the Manggarai language in the environment after the sound [m] and before the vocoid [i, u, e].

(c). Addition rule [ə]

[Ø]	→	[ə] / _____ [m]	
[mbira]	→	[əmbira]	'torn'
[lambu]	→	[laəmbu]	'clothes'
[mbete]	→	[əmbete]	'whip'

There is an addition of the sound [ə] in the environment before the contoid [m]

e) The voiced alveolar prenasal block sound[ⁿd] which is one segment in the Rongga language is uttered by Manggarai-speaking people who are married to Rongga people as one segment of the alveolar nasal sound [n] and is followed by the addition of the alveolar stop sound [d] after the voice alveolar nasal sound [n] followed. vocoid, and there is an addition of the sound [ə] before the sound [n], for instance:

(1) <ndaa> is enunciated by Rongga people / ⁿdaa/ [ⁿdaʔa] and by Manggarai people /ndaa/ [əndaa] 'branch'

(2) <londo> is produced by the Rongga people / loⁿdo/ [loⁿdo] and by the Manggarai people / londo/ [londo] 'stare'

(3) <bhondi>uttered by Rongga people /ɓoⁿdi/ [ɓoⁿdi] and pronounced by Manggarai people /bʰoⁿdi/ [bʰoⁿdi] 'joke'

Based on the limited data above, several rules are required:

(a) Rules for changing the sound [ⁿd]

[ⁿd]	→	[n] /_____V	
[ⁿdaʔa]	→	[naʔa]	'branch'
[loⁿdo]	→	[lono]	'stare'
[bʰoⁿdi]	→	[bʰoni]	'joke'

There is a sound replacement from [ⁿd] in the Rongga language to [n] in the Manggarai language in the environment before the vocoids [a, o, i].

(b) Rules for appending the sound [b]

[Ø]	→	[d] / [n]_____V	
[naʔa]	→	[ndaʔa]	'branch'
[lono]	→	[londo]	'stare'
[bʰoni]	→	[bʰondi]	'joke'

There is a supplemental of the sound [d] in the Manggarai language in the environment before [n] and after the vocoid [a, o, i].

(c) Rules for adding the sound [ə]

[Ø]	→	[ə] /_____[n]	
[ndaʔa]	→	[əndaʔa]	'branch'
[londo]	→	[loəndo]	'stare'
[bʰondi]	→	[bʰoəndi]	'jok'

There is an addition of the sound [ə] in the area before the contoid [n]

f) The voiced velar prenasal stop sound [ⁿg] which is one segment in Rongga is pronounced by Manggarai-speaking people who are married to Rongga people into one voiced velar nasal segment [ŋ] and is followed by the addition of

the voiced velar stop sound [g] followed by the vocoid, and occurs adding the sound [ə] before the sound [ŋ], for weample:

(1) <nggare> is uttered by the Rongga people / ⁿgare/ [ⁿgare] and by the Manggarai people / ŋgare/ [əŋgare] 'scratch, dig'

(2) <fangga> is pronounced by the Rongga people /faⁿga/ [faⁿga] and by the Manggarai people /faŋga/ [faəŋga] 'grasshopper'

(3) <lengge> spoken by the Rongga people / leⁿge/ [leⁿge] and by the Manggarai people / leŋge/ [leəŋge] 'complicated'

According to the limited data above, several rules are needed.

(a) Rules for changing the sound [ⁿg]

[ⁿg]	→	[ŋ] /_____V	
[ⁿgare]	→	[ŋare]	'scratch, dig'
[faⁿga]	→	[faŋa]	'grasshopper'
[leⁿge]	→	[leŋe]	'complicated'

There is a sound alteration from [ⁿg] in Rongga to [ŋ] in Manggarai in the environment before the vocoids [a, e]

(b) Rules for appending the sound [g].

[Ø]	→ [g] / [ŋ]	_____V	
[ŋare]	→	[ŋgare]	'scratch, dig'
[faŋa]	→	[faŋga]	'grasshopper'
[leŋe]	→	[leŋge]	'complicated'

There is an addition of the sound [g] in the Manggarai language in the environment before [ŋ] and after the vocoid [a, e].

(c) Rules for adding the sound [ə]

[Ø]	→ [ə] /	_____ [ŋ]	
[ŋgare]	→	[əŋgare]	'scratch, dig'
[faŋga]	→	[faəŋga]	'grasshopper '
[leŋge]	→	[leəŋge]	'convoluted'

There is an addition of the sound [ə] in the environment before the contoid [ŋ]

g) Additionally, the alveolar approximation sound with the sound [ɹ] which is one segment in the Rongga language is pronounced by Manggarai-speaking people who marry Rongga-speaking people into one segment, considered as an alveolar trill with the voiced alveolar trill sound [r]. The examples are illustrated as follows.

(1) <zhenge> is pronounced by the Rongga people /ɹeŋe/ [ɹeŋe] and by the Manggarai people /reŋe / [reŋe] 'listen'

(2) <lazha> is enunciated by the Rongga people /laɹa/ [laɹa] and by the Manggarai people /lara/ [lara] 'walk'

(3) <zhili> is uttered by the Rongga people /ɹili/ [ɹili] and by the Manggarai people /rili / [rili] 'below'

Based on the limited data above, the rules are provided as follows.

Rongga Language		Manggarai Language	
[ɹ]	→	[r] / _____ V	
[ɹeŋe]	→	[reŋe]	'listen'
[laɹa]	→	[lara]	'walk'
[ɹili]	→	[rili]	'below'

The rule for changing the sound [ɹ] into a voiced alveolar trill [r] in the environment before the vocoid [e, a, i].

Language sounds that are difficult to pronounce in Rongga by a husband or a wife who speaks Ngadha

Bajawa or Ngadha-speaking people married to Rongga-speaking people have difficulty pronouncing Rongga language sounds, such as the voiced implosive consonant sounds [ɓ], [ɗ], [ɠ], the voiced labial pranasal [ᵐb], the voiced alveolar pranasal [ⁿd], and the voiced velar pranasal [ᵑg]. Additionally, Ngadha-speaking people who marry Rongga-speaking people have difficulty pronouncing the Rongga language sound, namely, voiced alveolar approximant [ɹ] so that it becomes voiced palatal affricate [dʒ] or becomes voiced alveolar trill [r]. Therefore, Rongga people are forced to follow the pronunciation method used by their Ngadha-speaking wives or husbands, although they live in their areas, such as Tana Rata Village, Watu Nggene Village, Bamo Village, and Komba Village.

a) The voiced labial implosive sound [ɓ] which is one segment in the Rongga language is pronounced by Ngadha-speaking people who are to Rongga people into one segment, namely the voiced labial stop aspirates [bʰ], for example:

(1) <bhaja> is uttered by the Rongga people / ɓadʒa/ [ɓadʒa] and by the Ngadha people / bʰadʒa/ [bʰadʒa] 'pay'

(2) <kobho> is produced by the Rongga people /koɓo/ [koɓo] and by the Ngadha people / kʰobʰo/ [kʰobʰo] 'invulnerable'

(3) <bhoku> is generated by the Rongga people /ɓoku/ [ɓoku] and by the Ngadha people / bʰokʰu/ [bʰokʰu] 'fold'

Based on the example above, rules can be made

Rongga Language		Manggarai Language	
[ɓ]→		[bʰ] / _____ V	
[ɓadʒa]	→	[bʰadʒa]	'pay'
[koɓo]	→	[kʰobʰo]	'invulnerable'
[ɓoku]	→	[bʰokʰu]	'fold'

The sound [ɓ] in Rongga becomes [bʰ] in Manggarai is before vowels ([a, o])

b) The voiced alveolar implosive sound [ɗ] which is one segment in the Rongga language is pronounced by Ngadha speaking people w aspirates ho are married to Rongga people as one segment, refers to as the voiced alveolar stop [dʰ], for instance:

(1) <dhu> is enunciated by the Rongga people /ɓoɗa/ [ɗu] and by the Ngadha people /dʰu/ [dʰu] 'according to'

(2) <adha> is uttered by Rongga people /aɗa/ [aɗa] and by Ngadha people /adʰa/ [adʰa] 'tradition'

(3) <dhia> is pronounced by the Rongga people /ɗia/ [ɗiʸa] and by the Ngadha people /dʰia/ [dʰiʸa] 'think, remember'

According to the data mentioned earlier, the following rules are needed.

Rongga Language		Ngadha Language	
[ɗ]	→	[dʰ] / V_____V	
[ɗu]	→	[dʰu]	'according to'
[aɗa]	→	[adʰa]	'tradition'
[ɗiʸa]	→	[dʰiʸa]	'think, remember'

The sound [ɗ] in Rongga becomes [dʰ] in Ngadha is after the vowel ([a]) and is before the vowel [u, a, i].

c) The voiced veral implosive sound [ɠ] which is one segment in the Rongga language is pronounced by Ngadha-speaking people who are married to Rongga people into one segment, considered as the voiced velar implosive aspirates [gʰ], as in the examples below.

(1) <ghatha> is uttered by Rongga people /ɠata/ [ɠata] and by Ngadha people /gʰatʰa/ [gʰatʰa] 'invite'

(2) <sogho> is pronounced by the Rongga people /soɠo/ [soɠo] and by the Ngadha people / sogʰo/ [sogʰo] 'because'

(3) <ghoro> is enunciated by the Rongga people /ɠoro/ [ɠoro] and by the Ngadha people /gʰoro/ [gʰoro] 'drugs.'

The rule of Changing [ɠ]

[ɠ] → [gʰ] / V_____V

[ɠata]	→	[gʰatʰa]	'invite'
[soɠo]	→	[sogʰo]	'because'
[ɠoro]	→	[gʰoro]	'drugs'

The sound [ɠ] in Rongga becomes [gʰ] and in Ngadha before the vowel ([o]) and is after the vowel sound [a, o]

d) The voiced prenasal labial stop sound [ᵐb] which is one segment in Rongga language is pronounced by Ngadha-speaking people who are married to Rongga people into one segment, such as the voiced labial stop [b], for instance:

(1) <mbiwa> is uttered by the Rongga people /ᵐbiwa/ [ᵐbiwa] and by the Ngadha people /biwa/ [biwa] 'no'

(2) <ramba> is pronounced by the Rongga people /raᵐba/ [raᵐba] and by the Ngadha people /biwa/ [raba] 'in order'

(3) <mbaju> is enunciated by the Rongga people /ᵐbadʒu/ [ᵐbadʒu] and by the Ngadha people / badʒu/ [badʒu] 'trite'

Based on the example illustrated above. The rules that are required are written down below.

Rules for transforming the sound [ᵐb]

Rongga Language		Ngadha Language	
[ᵐb]	→	[b] /_____V	
[ᵐbiwa]	→	[biwa]	'no'
[raᵐba]	→	[raba]	'in order'
[ᵐbadʒu]	→	[badʒu]	'trite'

The sound [ᵐb] in Rongga becomes [b] in Ngadha before the vowel ([i, a])

e) The voiced prenasal alveolar stop sound [ⁿd] which is one segment in the Rongga language is uttered by Ngadha-speaking people who marry Rongga people into one segment, namely the alveolar stop sound [d], for instance:

(1) <ndoa> is pronounced by the Rongga people /ⁿdoa/ [ⁿdoʔa] and by the Ngadha people /doa/ [doʔa] 'problem, come along'

(2) <kenda> is uttered by the Rongga people / kəⁿda/ [kəⁿda] and by the Ngadha people / keda/ [keda] 'kick, step'

(3) <londo> is enunciated by the Rongga people /loⁿdo/ [loⁿdo] and by the Ngadha people / lodo/ [lodo] 'stare'

Based on the example written above, the rules can be produced as follows.

Rules for changing the sound [ⁿd]

Rongga Language		Ngadha Language	
[ⁿd]	→[d] /	_____V	
[ⁿdoʔa]	→	[doʔa]	'problem, come along'
[kəⁿda]	→	[keda]	'kick, step'
[loⁿdo]	→	[lodo]	'stare'

The sound [ⁿd] in Rongga becomes [d] in Ngadha before the vowel ([o, a])

f) The sound of voiced prenasal velar stop [ⁿg], which in Rongga is one segment, is pronounced by Ngadha-speaking people who are married or married to Rongga people into one segment, namely the voiced velar stop [g], for example:

(1) <nggera> is pronounced by the Rongga people /ⁿgəra/ [ⁿgəra] and by the Ngadha people /gera/ [gera] 'keep going, phlegm'

(2) <fangga> is pronounced by the Rongga people /faⁿga/ [faⁿga] and by the Ngadha people /faga/ [faga] 'grasshopper'

(3) <longgu> is pronounced by the Rongga people /loⁿgu/ [loⁿgu] and by the Ngadha people /logu/ [logu] 'spilling'

Based on the example above, the rules can be produced as follows.

Rules for changing the sound [ⁿg]

Rongga Language		Ngadha Language	
[ⁿg]	→	[g] /_____V	
[ⁿgəra]	→	[gera]	'keep going, phlegm'
[faⁿga]	→	[faga]	'grasshopper'
[loⁿgu]	→	[logu]	'spilling'

The sound [ⁿg] in Rongga becomes [g] in Ngadha before the vowel ([ə, a, u]).

g) The sound of the voiced alveolar approximation [ɹ] which is one segment in the Rongga language is pronounced by Ngadha-speaking people who marry Rongga people into one segment, namely the voiced palatal affricate [dʒ] or the voiced alveolar trill [r], for example:

(1) <zhenge> is uttered by the Rongga people / ɹeŋe/ [ɹeŋe] and by the Ngadha people /dʒeŋe/ [dʒeŋe] [reŋe] 'listen'

(2) <pozho> is enunciated by the Rongga people /poɹo/ [poɹo] and by the Ngadha people /

poʤo/ [poʤo] [poro] 'jump'

(3) <lezhi> is pronounced by the Rongga people /ləɹi/ [ləɹi] and by the Ngadha people /ledʒi/ [ledʒi] [leri] 'swish'

As corresponding to the instances above, then the rules are created as follows.

Rules for changing the sound [ɹ]

Rongga Language   Ngadha Language

[ɹ]   →   { [ʤ] [r] } / ___   V

[ɹeŋe]   →   [ʤeŋe] [reŋe]   'listen'

[poɹo]   →   [poʤo] [poro]   'jump'

[ləɹi]   →   [ledʒi] [leri]   'swish'

The sound [ɹ] in Rongga becomes [ʤ] or [r] in Ngadha before vowels ([e, o, i])

The Limited Vocabulary of Rongga Language

Not all languages are able to express cultural and artistic treasures including daily activities in the form of words. Thereupon, many languages are forced to absorb vocabulary elements from other languages. Likewise, with the Rongga language. That is why, when a Rongga-speaking person wants to talk about something they don't have the vocabulary for, their husband or wife who speaks Manggarai or Ngadha is forced to borrow the vocabulary of their national language, namely Indonesian.

The vocabulary loan from Indonesian into the Rongga language is adjusted to the canonical pattern of Rongga language syllables. As is known, the Rongga language is a vocalic language. Vocalic language is a language that does not require consonants at the end of syllables or at the end of words. Apart from that, there are deletions or replacements of certain language sounds in Indonesian when they are absorbed by the Rongga language. So, Indonesian words are loan into the Rongga language when Rongga people want to talk to Manggarai people or Ngadha people, they have to adapt to the canonical pattern of Rongga language syllables and words and also the vocal type of Rongga language which does not allow contoids to be in the final position of Rongga language syllables and words. For instance: the Indonesian word <angin> is phonemically /aŋin/ phonetically [aŋIn]. When this word is said by the Rongga people to Manggarai or Ngadha people, what is pronounced phonetically is [aŋi]. The other examples are elucidated in the following Table 7.

IV. DISCUSSION

The majority language is the language spoken by the majority of a region's population. The minority or majority of a language includes not only the population but also the minority or majority of a language's vocabulary. In contrast, a minority language is spoken by a minority of

Table 7. Other Examples

Indonesian vocabulary, phonemic, and phonetic	Vocabulary, phonemic, and phonetic language of Rongga
<liang> /liaŋ/ [liaŋ] [liᵞaŋ] 'burrow'	<lia> /lia/ [liᵞa] 'burrow'
<urat> /urat/ [urat] 'tendon'	<ura. /ura/ [ura] 'tendon'
<bulan> /bulan/ [bulan] 'month'	<wula> /wula/ [wula] 'month'
<bau> /bau/ [bau] 'smell'	<wau> /wau/ [wau] 'smell'
<telor> /təlor/ [təlɔr] 'egg'	<təlo> /təlo/ [təlo] 'egg'
<paha> /paha/ [paha] 'thigh'	<paa> /paa/ [paʔa] 'thigh'
<anak> /anak/ [anak] 'child'	<ana> /ana/ [ana] 'child'
<pagar> /pagar/ [pagar] 'fence'	<pagha> /paɠa/ [paɠa] 'fence'
<malah> /malah/ [malah] 'rather'	<mala> /mala/ [mala] 'rather'
<ekor> /ekor/ [ekɔr] 'tail'	<eko> /eko/ [eko] 'tail'
<kayu> /kayu/ [kayu] 'wood'	<kaju> /kaʤu/ [kaʤu] 'wood'
<gampang> /gampaŋ/ [gampaŋ] 'easy'	<gapa> /gapa/ [gapa] 'easy'
<bayar> /bayar/ [bayar] 'pay'	<baja> /baʤa/ [baʤa] 'pau'
<datang> /dataŋ/ [dataŋ] 'come'	<data> /data/ [data] 'come'
<bagi> /bagi/ [bagi] 'for'	/bahgi/ /baɣi/ [baɣi] for'
<asal> /asal/ [asal] 'origin'	<asa> /asa/ [asa] 'origin'
<siang> /siaŋ/ [siaŋ] [siᵞaŋ] 'afternoon'	<sia/ /sia/ [siᵞa] 'afternoon'
<abu> /abu/ [abu] 'ash'	<awu> /awu/ [awu] 'ash'

a region's population. Such people are called linguistic minorities.

Lexically, the term 'minority' can be understood as a smaller number (population) than a larger number (population) as a whole (at the national level). Apart from being numerical, minorities can also be interpreted as not being dominant, receiving detrimental treatment or being disadvantaged in social and state life (Anam et al., 2016, p. 6).

As stated above, the Rongga language is a minority language. This is because it has around 7,000 speakers with a limited vocabulary. The Rongga language is close to the majority languages, such as Manggarai and Ngadha, and minority languages, such as the Rembong, Rajong, Manus, Kepo', and Waerana languages.

In addition, Indonesia's diglossia situation regarding minority regional languages is unstable. It means that the competition is reflected in the bilingualism or diversity of the speaking community and tends to urge this minority language. Minority regional languages are under pressure not only from Indonesian (formal and informal) but also from regional lingua francas. For example, the Rongga minority language in Manggarai is under pressure from the surrounding regional languages, especially Manggarai and Indonesian. Minority regional languages in North Sulawesi are threatened by the regional Malay language, namely Manado, apart from Indonesian. In Maluku, the threat comes from the Ambonese Malay language. In Papua, more and more young people are adopting Papuan Malay as their mother tongue (first) and no longer master the regional language of their parents (Arka, 2011).

Crossbreeding or mixed marriage is a marriage between people of different nationalities or ethnicities and different religions, in which there are also differences in language (Astari et al., 2021, p. 2). Thus, crossbreeding has not only different languages but also different ethnicities, races, religions, cultures and so on. Crossbreeding or mixed marriages can produce various types of language use, namely (1) people who want to preserve their language, (2) people who try to use the language of both parties, thus giving birth to bilingual speakers, (3) someone who switches to her husband's or his wife's language because this person's language is highly difficult for the husband or wife to learn, and (4) people who switch to their national language or a foreign language so that communication can be continued with various people who have different language backgrounds. Rongga people prefer their husbands' or wives' language.

Phonology is one of many aspects of language. Phonology is a part of linguistic studies that studies, discusses, and analyzes language sounds produced by human speech organs (Chaer, 2009, p. 1). Phonology is a field in linguistics that investigates the sounds of language. Phonology is divided into two: (1) phonemics and (2) phonetics (Kridalaksana, 2008, p. 63). Phonemics is a science in the field of linguistics that distinctively examines the sounds of language or differentiates meaning. In other words, Phonemics investigates language sounds according to their function (Kridalaksana, 2008, p. 63). To differentiate it from phonetics, phonemics is written using the sign /.../, as in the Indonesian word <siang> /siaŋ/ (see Sari et al., 2023).

Meanwhile, Phonetics is the study of speech sounds, a study that explains the sounds of a language that has been produced (Hyman, 1975, p. 2; Kentjono, 1982; Suparsa, 2008, p. 22). According to Crystal (2008), phonetics is a science that studies the characteristics of human sound production, especially the sounds used in speech and determines methods for describing, classifying, and transcribing speech sounds. Transcription of speech sounds, here called phonetic transcription, is written using the sign [..], as in the Indonesian word <siang> [siʸaŋ]. It intends to tell that the word <siang> is pronounced as [siʸaŋ]. Phonetics is a science that investigates language sounds from the point of speech (Hyman, 1975, p. 229; Sudaryanto, 1974, p. 1). Phonetics describes speech sounds that occur in the world's languages. Usually, the phoneticians' duties are to discover what people do when speaking and listening to speech (Ladefoged & Johnson, 2005). In conclusion, Phonetics is the study of speech sounds; phonetics is a science that seeks to find general truths and formulate laws about sounds and their pronunciation (Samsuri, 1980, p. 91).

Not all languages have a complete vocabulary to express something. Therefore, to express something that a language does not have, that language will absorb words from another language. Loan words are words originating from another language (regional language/ foreign language) whose spelling, pronunciation, and writing are then adapted to the-borrower's language-spoken

by Indonesian society to enrich the vocabulary (Departemen Pendidikan dan Kebudayaan, 1999).

The potential for mutually absorbing the vocabulary of a language occurs in areas inhabited by various ethnic groups with different linguistic backgrounds. Efforts to absorb vocabulary from other languages depend on (1) the language that absorbs its vocabulary is very limited, (2) the language that absorbs it wants to enrich its vocabulary, and (3) people who think that the language they have, the vocabulary is no longer capable of reflecting or representing the things you want to convey. Therefore, they turn into other language vocabulary as loan words. The vocabulary absorbed is adjusted to the canonical patterns of syllables and words in the Rongga language.

V. CONCLUSION

To sum up, the extinction of a language, especially the Rongga language, has started from the smallest aspects of language elements, namely the language sounds or phonemes themselves. Therefore, Rongga speakers who married Manggarai or Ngadha people allow the unique language sounds contained in the Rongga language to be replaced with language sounds found in the Manggarai or Ngadha language. If looked closely at the consonant chart of the Rongga language, it turns out that the Rongga language itself shows no consonant symmetry between voiceless labial prenasal stop sounds [^{m}p] and voiced labial prenasal stop sounds [^{m}b], between voiceless alveolar prenasal stop sounds [^{n}t] with voiced alveolar prenasal stop [^{n}d], voiceless velar prenasal stop [^{ŋ}k] with voiced velar prenasal stop [^{ŋ}g], between voiceless alveolar fricative [s] and voiced alveolar fricative [z], between sounds The voiceless palatal affricate [ʧ] with the voiced palatal affricate [ʤ]. It means that the sounds [^{m}p], [^{n}t], [^{ŋ}k], [z], and [ʧ] have become extinct in the Rongga language. It is very contrary to the opinion of Pike (1978), who claimed that language sounds tend to be symmetrical, meaning that if there is a voiceless labial prenasal stop sound [^{m}p], there must be a voiced labial prenasal stop sound [^{m}b] if there is a voiceless alveolar prenasal stop sound [^{n}t] then there must be a voiced alveolar prenasal

fricative sound [^{n}d], if there is a voiceless velar prenasal fricative sound [^{ŋ}k] there must be a voiced velar prenasal fricative sound [^{ŋ}g], if there is a voiceless alveolar fricative sound [s] there must be a voiced alveolar fricative sound [z] if there is a voiceless palatal affricate [ʧ] it must be a voiced palatal affricate [ʤ]. Second, what causes the Rongga language to be under threat is the limited vocabulary contained in the Rongga language. Therefore, to replace words that do not exist in the Rongga language, they are forced to absorb words from other languages, especially Indonesian. It is even possible to replace existing words with words from other languages.

ETHICS STATEMENT

The authors have read and followed the ethical requirements for publication in Data in Brief and that the current work does not involve human subjects, animal experiments, or any data collected from social media platforms.

CREDIT AUTHOR STATEMENT

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The authors declare that they have no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper.

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