

# CHAPTER I

## INTRODUCTION

### 1.1 The Background of The Study

Since the ancient era until digital era, language still has conveyed a paramount role in human life as one element of culture. It strengthens the fact that language and culture are interconnected each other. The interconnection is seen when it allows a person communicating with others in touching their needs. This doesn't mean that the only function of a language is not only possible to exchange information but also transmit culture, continue societies and to control social group.

In Indonesia, there are approximately 400 major and minor languages used by different communities ranging from Acehnese, Batak and Malay. The major languages used by the larger communities have produced the classical literatures of Indonesia. The prominence of these languages is reflected in the large number of written works produced in those areas.

Historically, Malay language had emerged since in the beginning of eighteenth century. At that time, it disseminated as a means of communication over a more extensive area. It was occurred because the Malay language placing important role such its province as a lingua franca played an enormous role to conduct trade and other important communications among people in Southeast Asia, Arab, China, and Europe with people in this continent.

Nowadays, Malay does not become lingua franca anymore. It is replaced by any other languages such as US and China whose countries have strapping power in

economic and politic globally. As the result, the Malay is pushed to the brick of being moribund.

However, each language has certain terms and expressions describing things and ideas that reflect the knowledge gathered by one people over generations (Hart, 1995), the documentation of language and language use within different situation (e.g. story telling, songs, rituals, everyday life) can be a first step towards developing and preserving indigenous languages. It is important, however, that as language is an irreplaceable source of cultural knowledge and serves to transmit cultural values, the process of language revitalization and preservation must take place within the local and linguistic context in which it makes sense.

Recording of oral tradition can help to maintain cultural knowledge contained in traditional stories and songs. The recording (audio and video) of rituals and dances is a valuable means for preserving records of cultural activities and expressions and offers an alternative means for passing them on to future generations.

In addition an abundance of folk narration and songs exist which remained oral forms of literature for a long time outside the mainstream of written literatures in Indonesia. Much of this type of literature has been recorded in the past few decades, but it is believed that a still greater amount belongs to the unwritten texts stored in the minds of the professional or amateur storytellers and reciters of poetry to be enjoyed by being listened to.

Oral literature is a direct and spontaneous expression of the mind of the common people which form the substratum of society. Thus similarities in themes

and styles may be found among different oral literatures from different regions. It can be expected that these similarities may exist within ASEAN, include Indonesia.

There are many kinds of oral literature that can be found in Indonesia, especially in Riau as *Pantun*, *Gurindam dua belas*, *Dodoi*, *Nandung* etc. *Nandung* is very simple song that developed in Melayunese community in Rengat, consist of a sentence *Tahlil* (*La ilaha illallah ...*) and seduction sentence so that children get to sleep. *Nandung* consists of four lines the first two lines of the form sampiran last two lines are a rhyming content by the end of a,b: a,b. However there are also some who are not bound by *Nandung* final rhyme (ab-ab) (Darmawi,2006:19).

In fact, there are some previous researchers that investigate about *Nandung*, such as Khalifah (2005) with the title “Nilai sastra pada sastra Lisan *Nandung* di Kelurahan Kampung Besar Seberang Kecamatan Rengat Kabupaten Indragiri Hulu” she only focus to identify the values in *Nandung* at Kelurahan Kampung Besar Seberang. Similar with Kalifah, Zuita (2011) with the title “*Nandung* Dalam Masyarakat Desa Kampung Pulau Seberan Rengat Kabupaten Indragiri Hulu” in her research, she investigated the elements contained in *Nandung* performances.

All of the previous research observed about the elements and the values of *nandung*, those researchers were not focus on investigate the ways that Malay people in maintaining *Nandung* in Rengat, that is why the researcher need to know the maintenance of *nandung* will contribution in maintaining Malay language in Rengat.

## **1.2 The Problems of The Study**

Based on the above background of the study, the problems of the study are formulated as follows:

1. What meanings are conveyed in Nandung?
2. How do Malay people maintain Nandung?
3. Why do Malay people convey Nandung in the ways it is?

## **1.3 The Objectives of The Study**

Related to the problems of the study, the objectives of this study are

1. to describe meaning in Nandung
2. to describe how Malay people maintain nandung in Rengat and
3. to state the reasons why Malay people convey Nandung in the ways it is?

## **1.4 The Scope of The Study**

This study only focuses on maintaining oral Literature (Nandung) in Indragiri Hulu, Rengat as a step in keeping Malay language still exist. It will be conducted only for Malay people and Malay Humanist.

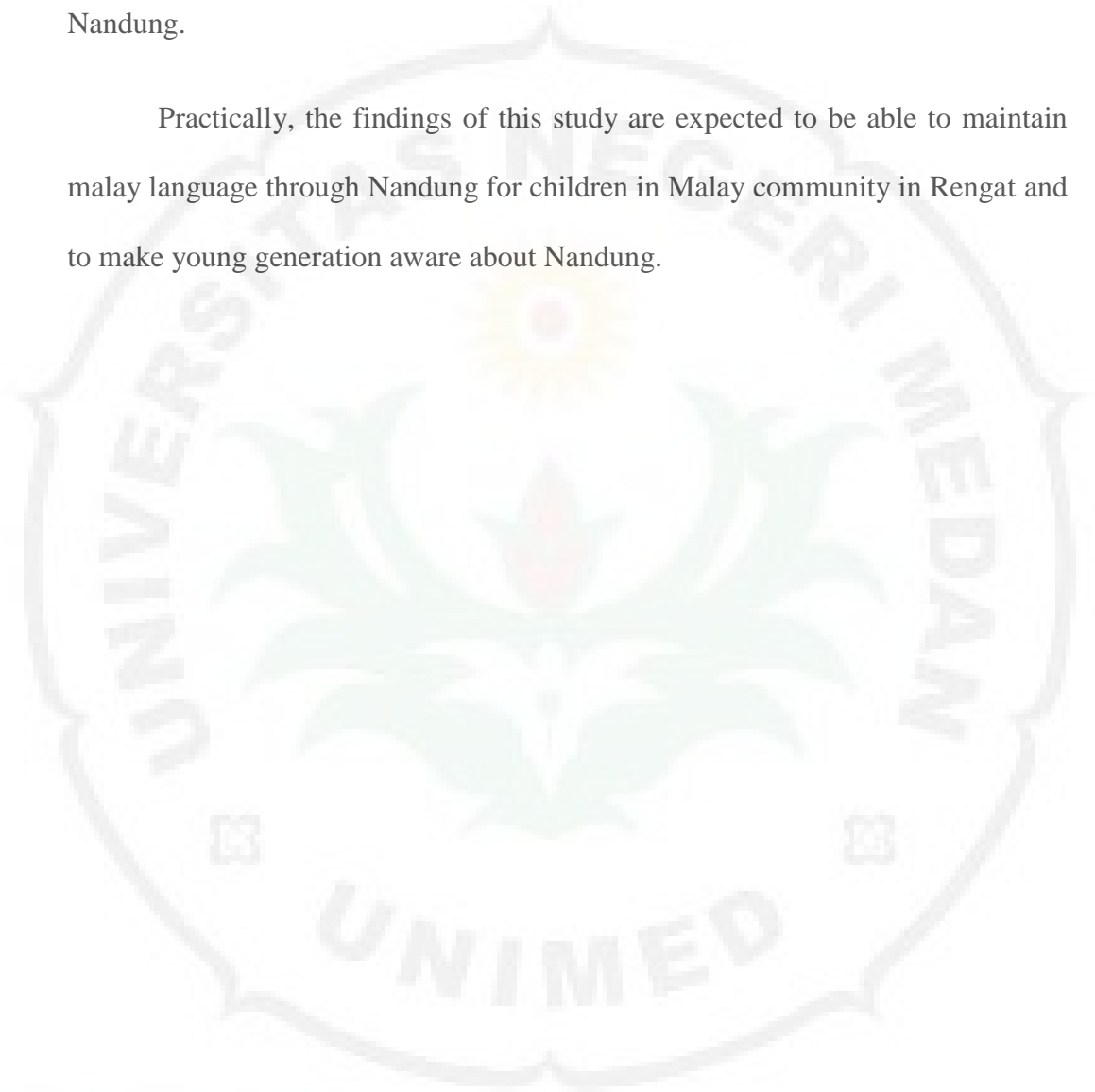
## **1.5 The Significance of The Study**

The findings of this study are expected to be useful for the following:

Theoretically, this research is expected to be useful for the teachers of lecturers of sociolinguistics to apply the language maintenance, especially to sociolinguistics' students in University. It helps them to identify the meanings that are conveyed in Nandung, to describe how Malay people maintain Nandung in

Rengat and to state the reasons why Malay people do the way they do in maintaining Nandung.

Practically, the findings of this study are expected to be able to maintain Malay language through Nandung for children in Malay community in Rengat and to make young generation aware about Nandung.



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