

CHAPTER I

INTRODUCTION

1.1 The Background of the Study

Generally, Indonesians in the pre-modern period did not have written tradition. Although some have had written tradition, it is still rarely used to create literary works. During that pre-modern period is usually given orally and also passed orally. For some regional literature, that tradition is still developing beside the effort for recording and writing.

Indonesians should be proud because they have various language and culture inheritance from their ancestors that are invaluable. This variety of languages creates hundreds of regional language and culture. These various aspects color and enrich the literary work of Indonesia. Literature is a creative art of human that involves all aspects of human life. "Literature is used in communication situation which controlled by a particular culture environment" (Luxemburt, in Nurgiyantoro, 2008:16).

There are many ethnic groups in Indonesia which use specific languages. One of them is *Suku Anak Dalam* or called *Orang Rimba*. *Suku Anak Dalam* is a semi nomadic ethnic group living in National Park of Bukit DuaBelas, Jambi. They use *Bahasa Rimba* to communicate to each other. *Suku Kubu* is estimated to be descendants of Minangkabau warriors who intend to expand the area to Jambi. The origin of the child's tribe was first published by Soetomo (1995) in his thesis

entitled "*Orang Rimbo*". According to Muchlas (1975) *Suku Anak Dalam* comes from three offspring, namely:

1. Descendants from South Sumatra, generally live in Batanghari District.
2. Descendants from Minangkabau, generally in BungoTebo District partly Mersam (Batanghari).
3. Descendants from Jambi origin namely Kubu Air HitamSarolangunBangko.

Suku Anak Dalam language is a local language that is used as a medium of communication. It is used to communicate with their fellow communities and to interact with their groups. This language is still maintained until now as a form of their cultural existence.

A number of ecological linguists, using critical discourse analysis, have found that between culture, language, and biodiversity has a correlation. The analysis reveals that language practice exhibits exploitative attitudes toward the natural environment. Therefore, they claim that the extinction of the natural environment is partly due to language. Tragically, the speakers of a language will lose their language; even language is often regarded as a symbol of tribal identity or national identity (Budiwiyanto, 2015). So, when a person loses his language, it means he has lost his ethnic identity or national identity. However, in the midst of the widespread use and dissemination of foreign vocabulary, some regions still maintain the cultural vocabulary that characterizes the region.

Ethnologue (2015) recorded 7,102 languages spoken worldwide. Meanwhile, in Indonesia there are 707 languages spoken about 221 million people. That

means that approximately ten percent of the world's number of languages is in Indonesia. However, one by one the language is threatened with extinction. This is due to various factors. Syarifuddin (2016) in Jakarta Post said that, endangerment is a slow-but-sure plague in the world of language. Inadequacy of research interests and initiatives in studying Indonesian local language maintenance have become one among many contributing factors in the lack of updated details related to this issue, in addition to reluctance and unwillingness to learn local languages by Indonesians. When this is ignored it will be far more difficult to uncover the current trends of the Indonesian local language maintenance, shift, or worse, endangerment, making it easier for Indonesian languages vanished without ever being documented.

Those conditions are same with the language in Jambi Province. Linguistic Researcher of Jambi Province, Sitanggang (2017), mentioned to Jambi coverage, there are 17 native languages narrative in Jambi Province. There are Kerinci, *SukuKubu*, *Serampas*, *Bathin*, *SukuTalangMamak*, *Bayat*, *Lalang*, *UluLako*, *Tungkal*, *Supat*, *Jambi*, *Dawas*, *Pindah*, *Orang Laut*, *Penghulu*, *Duano*, and *BangsaDua Belas*. Most of the indigenous languages of the tribes in Jambi are only a few that can still be found, the most widely and routinely spoken is the *Kerinci* language. The loss of these languages is largely because of linguistic and cultural assimilation with the majority group, with migration to the cities and lack of support for these languages in state education being important factors. This is particularly true in Indonesia, where Indonesian language is being taught in school and the indigenous languages are losing their ground in the daily life.

Therefore, the cultural vocabulary of a region may disappear if there is no inventory, documentation, and codification of it. One form of revitalization that can be done is by documenting the language, which is dictionary. Sitanggang (2017) said that the necessary vocabulary documentation of regional languages. This is to anticipate if the local language will be completely destroyed.

Historically, dictionaries for endangered languages have been mainly concerned with the task of preserving the languages for future study or revival. The major audience for these dictionaries was felt to be other people from literate traditions, such as linguists and researchers (Schebeck, 1983). To this end most of the literature on the subject deals with the problems of representing the particular language as exhaustively as possible in a written form (Corris, 1999). Such 'documentation dictionaries' are, in principle, vast and encyclopaedic as they attempt to capture most of what the lexicographer thinks a speaker knows, if they know the meaning of a given word and can use it.

The form of documentation of endangered local languages produced by the Language Agency is generally limited to a dictionary. Even if there is a sound recording, the quality may not be as ideal as expected and not annotated. Documentation of grammar has not been done. The grammar that has been generated is dominated by languages with speakers over one million. Arka (2013: 89) records from 1975 to 2007, out of a total of 335 grammatical publications, the Javanese language (51) occupies the highest number, followed in succession by Sundanese (24), Balinese (14), Lampungnese (9), and Acehnese (7).

Documentation in the form of a dictionary alone is not enough. For Jambi itself, there is *Kamus Kosakata Budaya Jambi* from Jambi Province Library that provides the cultural items yet the definition. The problem is, the dictionary is very limited and not all the people can easily get the dictionary because they must go to the library of Jambi Province and the librarian cannot give the permission to lend the dictionary. Some of the conveniences obtained with this dictionary. Among them are simpler and don't have to carry heavy printed dictionaries. Moreover, *Suku Anak Dalam* language dictionary stored in the Jambi Provincial Library cannot be borrowed on the grounds that there will be damage to the book. This is because the dictionary only has a few stocks and the condition of the paper that has begun to decay. The researcher got the information that the officers of the library feel afraid that the dictionary will be broken or gone from one who does not responsible, because this dictionary is an important archive of Jambi documentation. With this android-based culture dictionary application, it is expected to make it easier for users to be able to find out and learn some terms contained in the culture of *Suku Anak Dalam* found in Jambi Province.

The electronic dictionary that used to be shaped like a calculator, currently designs into the dictionary applications that exist in smartphones such as the English dictionary, German dictionary applications, Java language dictionary applications, and other language dictionary applications. The use of dictionary applications on smartphones are more effective to use because it is efficient to carry anywhere without the need of place but already in the smartphone.

This progress is followed by the designing of dictionary applications that exist in the playstore android. However, there are not found the applications of cultural dictionary in playstore android. Though language and cultural practitioners also need the dictionary in learning language and culture, especially in learning the language and culture of the *Suku Anak Dalam*.

For that reason, it is necessary to design an android-based culture dictionary application so that academics and practitioners in the field of language and culture can easily access the cultural dictionary through a smartphone without having to bring a book of print culture dictionaries that require more storage space.

The researcher would collect those languages and make a file namely dictionary. Based on the reality the writer would like to conduct a research about “Designing Software Android-Based Culture Dictionary of *Suku Anak Dalam* Language”. This study was conducted for the reason of collecting the cultural items from *Suku Anak Dalam* language into a dictionary.

1.2 The Problems of the Study

Based on the background of the study, there are the problems that formulated as the follow:

1. What are the lexical itemfeed requirements for software android-based culture dictionary of *Suku Anak Dalam* language?
2. How is the software android-based culture dictionary of *Suku Anak Dalam* language designed?

1.3 The Objectives of the Study

In line with the problems of the study, the objectives of this study are to:

1. examine the lexical item needed by software android-based culture dictionary of *Suku Anak Dalam* language
2. design the software android-based culture dictionary of *Suku Anak Dalam* language.

1.4 The Scope of the Study

Due to limitation of resources and for sake of accuracy and reliability of research result, this research would focus on the designing software dictionary of *Suku Anak Dalam* language. Limitations in the designing of the applications of android-based culture dictionary in research and development are:

1. The applications of cultural dictionary *Suku Anak Dalam* consists of two languages, *Suku Anak Dalam* language and Indonesia language. The dictionary consists of the definitions of each lexical items, not yet synonymous or sentence examples.
2. The cultural terms are made by *Suku Anak Dalam* that related to their culture. The vocabulary classified into material culture and non-material culture. Material culture consists of traditional farming, fisheries, animal breeding, arts, traditional healing, addressee term, wedding ceremony, architecture and natural object. Non-material consists of attitude, social roles, beliefs and rules.
3. The dictionary application is made for Android users.

1.5 The Significance of the Study

The findings of this study were expected to provide new contribution in research on language and culture in Indonesia. Theoretically, the results of this study were expected that could be a reference in designing of dictionary, especially in the software android-based culture dictionary of *Suku Anak Dalam*. Practically, the result of this study significant for the following parts;

1. To the language practitioners or linguists – this study can make easy to access cultural dictionaries, so they can be applied in learning.
2. To the Department of Applied English Linguistics students – this study can be used as a reference for further research for students of State University of Medan.
3. To other researcher – the researcher in term of promoting and exploring relevant materials to be thought and references in relevant study